The Sabbath Recorder.

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Irrigation Bill, which had been fed to the soil in planting of the field. It was near to tide-water, whence came the abundance of its harvests. This illustrates the truth that the indifference of one generation in hopes of victory in agriculture because the granite sands which make up the original soil are changed to fertile fields by wise and persistent enriching. Thus all our spiritual experiences may be, if we are willing and obedient. Choose not harvestless years wherein you must lie hungry on the barren sands of wasted years and lost opportunities.

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What Christ commands, and commands often, seems impossible, according to human standards and experience. Be perfect as your Father in Heaven is, is meaningless mockery to men of low ideals and lower hopes. But a second thought shows that all true good and all real progress have come because men have planned and wrought with such ideals in view. History records imperfect work and oppressive failures, but out of these has come whatever of good that has been accomplished. Each imperfect attainment teaches better methods and brings better results. The best results which come from the adoption of high ideals and purposes that seem unattainable come to those who adopt them. Individual lives are uplifted, enlarged and strengthened by attempting what lesser men deemed impossible until they create new forces in other hearts, and the race moves toward higher success. Christ did not mistake nor mislead when he commanded and commissioned our struggles, to make the impossible of yesterday the actual of to-morrow.

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The Irrigation Bill, which was last week signed by the President, practically turns all future proceeds from the sale of public lands in the partly arid states and territories into a fund for the development of irrigation. It is estimated that there are six hundred million acres of public lands in the Far West, of which one-tenth can be reclaimed by irrigation. The bill just adopted as law requires that this work shall be carried forward by the National Government partly because it alone controls inter-state waterways, and partly because it owns the lands to be benefited by the irrigation work, and partly because the National Government will most patiently bear the expense if the work proves unremunerative. The law contains an admirable provision restricting the sale of the irrigated land to actual settlers, and in plots from forty to one hundred and sixty acres. Congress has enacted no better law for many years than this one. Every good interest of the nation and its citizens will be fostered by it.

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After discussion through half a century, and a struggle of ten or fifteen years in Congress, the Isthmian Canal question was closed by action of the Lower House of Congress on the 26th of June. The Senate bill was adopted by a vote of 252 to 8. The bill provides for the purchase of the Panama Canal, already begun, for $40,000,000, or less, if satisfactory title can be secured. If this cannot be done, the Nicaragua route is to be chosen. The bill provides for $135,000,000 if the Panama route is secured, and $180,000,000 if the Nicaragua. Two per cent gold bonds are to be issued to the amount of $130,000,000 to carry forward the work. The Recorder favors this canal because of its commercial value, and because it will foster peace and good-will among the great nations of the earth.

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The coal strike has called so much attention to the mine owners, that some facts touching that industry in Pennsylvania have new interest to our readers, as well as historical value at this time.

Anthracite coal was discovered near Shamokin, Pa., in 1780. It was first mined in 1836, and hauled in wagons to Paxinos, about six miles northwest of Shamokin, and from thence taken to market in railroad cars. The Shamokin coal trade dates from 1838, when the railroad was completed to that place. Of the four mines operated in the Shamokin region in 1838, one was located on the east and the other on the west side of the water gap, owned by different companies.

That year these two collieries were consoli-
dated under the name of the Cameron Col-
ley, in honor of William Cameron, which
name it still bears. It has always been a
great producer of coal. Fifteen veins, aver-
aging in thickness six feet, are now being
worked by this mine. It shipped in 1895, to
say nothing of its own consumption, 400,000
tons; in 1893, 395,000 tons; in 1900, 370,-
000 tons; in 1901 the estimated shipment
was 470,000 tons. About 1,600 men and boys
are employed. The mine opens consist of
1 shaft, 4 slopes and 6 drifts, the deepest
opening being the shaft, which is 900 feet
below the surface. It contains 65 miles of
gangways, 12 feet wide by 7 feet high, and 2
miles of rock tunnels.

Feb. 26, 1890, a fire in the lower level com-
pelled the flooding of the mine, and the Sha-
mokin Creek was turned into it. Over one
billion gallons of water were taken out be-
fore work could be resumed.

Timbering a mine is very expensive. The
Cameron requires about 60 carloads of prop
timber per month, running from 3 to 18
inches in diameter. This is not an idle
figure; in new openings, but a large force of
men are constantly employed in strengthening
weak places and retimbering where props
have become decayed. In addition to this the
mine uses from 8 to 10 cars of sawed lumber
chiefly hard wood plank, per month. A very
considerable portion of this old mine has
been worked out, but there are some 53
miles of railroad track in the gangways still
in use. One hundred and thirty-three miles
are used for inside and outside work.

These figures from one field give some idea
of the immense industry now paralyzed by
the strike in the coalfields of Pennsylvania
and elsewhere.

The benediction hymn, “God be
Keep Yourself with you till we meet again,” well
With God. It deserves to be a favorite one. But
there is in it a suggestion of duty on our part which is likely to be overlooked. It is a blessing beyond measure that we may
be henceforth be numbered as God’s children.

A WELL-KEPT LIFE.

It requires a well-kept life to do the will of God, and even a better-kept life to will to do his will. To be willing is a rarer
grace than to be doing the will of God. For he who is
willing may sometimes have nothing to do, and
must only be willing to wait; and it is easier
far to be doing God’s will than to be willing.
The will of God is not to be found in tedium,
but in the knowledge of what he has said to
us, and what we have said to him, and the
thoughts and desires he has put into our minds.

Prayer-Meeting Column.

TOPIC FOR JULY 25, 1902.

The quotations given here are from The American Sunday Edi-

Topic.—What of the Harvest?


1 On that day west Jesus out of the house, and sat
by the sea side. And there were gathered unto him
great multitudes, so that he that entered into a boat,
and sat thereon; and the multitudes stood on the
dsandy plain, and listened unto him: and there
spake to them many things in parables, saying, Behold,
the sower went forth to sow; 4 and as he sowed, some
seeds fell by the wayside, and the birds came and de-
verted them; and the same day devoured them. 5 And
others fell upon stony places, where they had no
much earth: and straightway they waxed up, for a
short time, and there they gathered fruit; 6 and when
the sun was risen, they were scorched: and because
they had no root they withered away. 7 And
others fell upon good ground; and they grew and
yielded, one hundredfold, some sixty, some thirty.
8 He that heareth the word, and receiveth it; but one
stor hi h and had

Gal. 6: 1-10.

1 Brethren, even if a man be overtaken in any
trespass, ye who are spiritual, restore such a one in a spirit
of gentleness; looking to thyself, lest thou also be overtaken
in the same. 2 Bear ye one another’s burdens, and so
fulfil the law of Christ. 3 For if a man thinketh him-
self to be something, when he is nothing, he deceiveth
himself. 4 But let each man prove his own work, and
there shall he have his glorying in regard of himself only.
5 For each man shall bear his own burden. 6 But let him
that is taught in the word communicate unto him that teacheth
in all truth. 7 Brethren, suffer not an angry spirit to
abide with God, for the presence divine will ever be withdrawn.
God never deserts those who “trust and obey.” Temptations are foiled,
and the will of God is done. 8 For he that soweth unto his own
shalt the flesh reap corruption; but he that soweth unto the
Spirit shall reap eternal life. 9 And as he thought how
weary in well-doing: for in due

A FIFTY YEARS’ SKETCH OF THE WEST HALLOCK CHURCH AND ITS FOUNDERS.

DEAL, DANIEL HAKER.

Read at the North-Western Association June 15, 1902, and by vote requested for publication in the Recordan.

Ever since 1848 the writer of this sketch has been an eye-witness for over a half century to the building up of a church and society at West Hallock. Days have gone into weeks,
weeks into months, and months into years, until fifty have gone into the past. Hand in
hand has the writer worked with the founder of this church through all the hardships of a
deepest obedience, heart, —Prof. Drummond.
and a perfect hatred of liquor of any kind. He had learned from an older brother that Illinois was a good farming country, and a good place to preach the gospel. So when he got to Illinois he was立刻 of a minister, and preached at different places all over the surrounding country, wherever there was an opening. He officiated at more weddings than any one man in his day in Peoria county. He was pastor of the West Halllock church in 1853, and was the only pastor that the writer ever knew, who would give the largest share of his salary back to the church. He was the poor man’s benefactor; the most ungodly would take his counsel, as one of them once said, “If I had his kind of religion I would like it, for he,” said he, “I have hewn him on all four sides, but never found a knot or knurl in his temper.” He had the true missionary spirit, always pleading for the missionary cause.

Elder Hakes was very active among the sick. He looked upon the Sabbath-school as the nursery, and the prayer meeting as the heart of the church. Always charitable, never taking sides in disputes until he was well informed of the facts on both sides. If anything troubled his mind, he most always made it known to the writer. He was not afraid to ask questions, and seemed to take for granted that his faith, as a part of the church, was his own. His was the true church spirit when he was in a religion of revival; in great demand by other denominations to exchange. He went far and near to attend funerals; very liberal in his views. Could worship with all who loved God, and in spirit and in truth worshiped him.

Religious privileges were very poor in those days. There was a Seventh-day Baptist church in Farmington, and as we were members of the church in Berlin it was natural for us to want to meet with others of our own faith and order; therefore we went out to Farmington to church a few times, but we kept up Sabbath worship every Sabbath-day either at his house or mine for four years. This church was at first called Southampton church.

When we first came here the north half of this county was not organized into townships, and most important stores were best known by the post office, which was situated on the government route which carried the mails, and Southampton was on the four-horse mail route from Springfield to Rock Island. In 1858 this route was abandoned, and West Halllock was given a post office by petition and thus named, because Blue Ridge had an office called Halllock.

In 1849 Elder Samuel Davison was missionary pastor at Farmington; came up to encourage us, having learned that we brothers had resolved, by God’s help, to build up a Seventh-day Baptist church. The meetings were best known by the post office, which was situated on the government route which carried the mails, and Southampton was on the four-horse mail route from Springfield to Rock Island. In 1858 this route was abandoned, and West Halllock was given a post office by petition and thus named, because Blue Ridge had an office called Halllock.

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And so it went the day through.

There is something pitiful about the death of a friendless old man, and there is usually some one to take the other side of the argument, if only for the sake of making argument, and discuss the case while, but in the case of the Old Curmudgeon there was no argument.

The community by late on Saturday evening had settled the matter decisively that the deceased was the meanest man who had ever lived in Eurekaville, and that fact of his having died there was no credit to the village.

The jury of public affairs around the village store stove returned a verdict substantially according to these findings, and the hour being late the storekeeper turned out the lights and the jury, filled up the stove to last through "till Monday, pulled out the cold air draft, locked the door, shook it once to see if it was secure, as had been his custom for twenty years, and the week in Eurekaville was at an end.

The old Curmudgeon was dead. He had died sometime during the night before, and the news spread leisurely through the little village. It was not very important news, anyway, whether the peculiar little old man lived or died, and, although only a few of the villagers really said it, there was an unspoken thought that the little community was just about as well off in possessing his remains as when numbering him among her more or less living citizens.

The old Curmudgeon's name was Crow-thumel, or Caruthers, or something like that; it doesn't matter, anyway. When it is necessary to use a name at all in this memoir, we will call it Caruthers, although I am morally certain that it was some other. "Old Curmudgeon" was the name he was generally known by, and in the opinion of the majority it fitted him best.

Before evening of the day after he had died, his life and works had been pretty thoroughly discussed in the village stores, in the sewing-rooms of the various dress-makers, in the village doctor's barroom and in a good many village homes.

How stingy he was. The village storekeeper told of the fact that he never bought over one pound of sugar at a time and that he wouldn't buy eggs at all unless he could have the privilege of picking them out himself and securing all of the large ones.

"Come in here once when Jap tea was sellin' at four shillin', that best Jap tea 'o mine, you know," remarked the storekeeper, "an' wanted a quarter 'T a pound, an' when I asked him, he went out of the room, as if it was improper, made me open the package an' put in an extra pinch o' tea to make up the odd half cent."

"No! He didn't do that, did he?" ejaculated the stage-driver.

"E' certain did, an' that ain't a circumstance to the things he's done 'I cud only think of 'em."

"Know down to the church," remarked the old sexton, "he sets way back in one the cheapass' pews there is, an' everybody knows he's the stingiest man 'n the town."

"Money! Guess he has," remarked the veterinary surgeon, "an' who wouldn't have money after bein' the meanest man in 'Hekyville for as far back as folks can remember."

"Come to think on it," remarked the sexton, after considerable thought, "I don't b'leave I ever saw him put a cent on the collection plate sense I c'n remember, an' he's too stingy to stay to home from meetin', cause he has to pay his pew rent anyway, stingy or no stingy, an' I s'pose he think—or rather he think, to get my grammar right, now he's dead—he think he had to go to church, whether he wanted to 'r not, to get the worth of his rusty old money."

"Member 'bout the poor ol' Widder Whittbeck bein' left with that big family an' mortgaged house.!

"Yes, but this was even wholesale, after her workin' hersel' near to death for years to keep up the intr'act, his jest cumin' clos' her out 'th no more heart 'n a yeroller dog—nor half so much."

"What ever 'come o' the wider?" queried the village surgeon.

"Don' know's I ever heard. Moved off East summers 'ruther—mebbe starved to death by this time, poor ol' critter."
and small in his dealings. I do not wonder
if this has seemed true to most of you
if I doubt if there are many here who know much of
the early life of this man. Of his birth
and the bitterest poverty, of how, from his
youngest boyhood, he was obliged to struggle
and scribble and save and deny himself un-
til the coming in of the savings and the
denial had become a part of his nature and
life.

"It is not wonderful that habits, cut,
burned, ground into his early life, should
have been hard to obliterate, and when I tell
you that Old Curmudgeon, whose
dead body lies here amongst us,
was one of the most noble human beings I have ever
known, you will have doubt in your
hearts.

"You are thinking of his petty dealings—
"rare of all him you know, or cared to know.
I am recalling his nobleness of life, his self-
affection, his grandeur.

"Six young men have come here to-day
who never knew our dead brother by name
even, until I sent for them—have come to help
rest the man who has been cheerfully,
giving of his substance that they might
be educated for their Master's mission
and while he lived no human being knew from
whom these benefactions came except myself.

"You have called this man a miser. You
did not know that although God prospered
him in worldly goods above the most of his
fellows, he felt that it was only given him in
trust for the good of his kind, and he con-
sidered it a privilege to use for himself as
little as might be that there should be more
to spend for the benefit of the unfortunate,
the struggling and the oppressed—more for
the work of the Master.

"You may remember that one Sunday some
months ago I asked that an effort be made
by a liberal offering to raise $200 to lift our
parish out of debt. When I announced on
the following Sunday that the entire amount
had been given I was met by one of you straight-
ly up in your pew with a self-satisfied
smile, with the expression of great generosity and
cheerful giving, even at the cost of bitter self-
sacrifice, I longed to tell you that when the
collection plates came to the altar they con-
tained exactly $18.75, and that late that
night—so I was told in the terrible act—a little old man, an 'Old
Curmudgeon,' came tapping timidly at
my study door, craving the privilege of making up
whatever sum might be lacking.

"You all knew the good widow Whitbeck
and her struggle against an overwhelming
mortgage. You know that the mortgage
was foreclosed, that an 'Old Curmudgeon'
foreclosed the mortgage. I never heard that
any of you investigated the case further, and
even if you had you probably would never
have learned that this mean, grasping old
man had loaned on the farm nearly twice
what it was worth, and then, realizing the
fruitless struggles of the courageous woman
would never end while she remained there,
did what seemed best for her.

"You might have learned that she was
immediately and providentially offered a life
position as matron in a newly endowed
Orphans' Home, but you would not have
learned what even the dear old lady does not
know yet, that this detestable 'Old Curmud-
geon' arranged for the offer of the position,
and himself endowed the home.

"It was he who suggested the nickel collec-
tion for our new bell, that you might have
the joy of paying for it yourselves, while he
quietly contributed three-thirtieths of all that
was raised. Maybe it is not too long ago for you
to remember that this village sent more
money for the relief of the flood sufferers than
many of the large cities, and yet, as I re-
member them, your individual subscriptions
were not large.

"A collection was taken here once to send
the afflicted wife of our sexton to a hospital,
and I have no doubt you gave freely; yet
tell you that Old Curmudgeon, having
covered her expenses of treatment for two weeks.
Still, she stayed many months and came home
with a lengthened life for good works.

"I do not say all this, my people, in any
spirit of upbuilding, but that perhaps from
the example of the dead may come a lesson
for the living—'Judge not, that ye be not judged.'

"And the six young men carried the coffin
reverently out into the churchyard, and no-
body seemed to notice that it was cheap and
plain. —Congregationalist and Christian
World.

NATHAN BABCOCK.

Henry Robinson Palmer.

He bore his part, performed th'o allotted task,
steadfast and true, seere and strong.
He never thought to hesitate or ask
Where led the sraight and narrow way we went.
For praise or privilege he did not crave.
He served his fellow-men he spoke the truth;
Age laid his finger on his brow and hair,
But left him still the voverose heart of youth;
A heart for battle, though the fight he fought:
You him a victor's fragrant wreath of bay,
To us who loved him better than he knew.

"'You might have learned that this man a miser. You
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Where led the sraight and narrow way we went.
For praise or privilege he did not crave.
He served his fellow-men he spoke the truth;
Age laid his finger on his brow and hair,
But left him still the voverose heart of youth;
A heart for battle, though the fight he fought:
You him a victor's fragrant wreath of bay,
To us who loved him better than he knew.

"'You might have learned that this man a miser. You
He bore his part, performed th'o allotted task,
steadfast and true, seere and strong.
He never thought to hesitate or ask
Where led the sraight and narrow way we went.
For praise or privilege he did not crave.
He served his fellow-men he spoke the truth;
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To us who loved him better than he knew.
EVANGELIST J. G. BURDICK reports that on account of a small-pox scare at Jackson Centre, Ohio, no meetings have been held there for several weeks. He has held meet­
ings at Stokes every Sabbath, and many of the brethren and sisters at Jackson Centre have gone up there. He has been drilling the quartets, one male and one female, and a small orchestra. These are a great help to him in the evangelistic work at Stokes, as well as at the regular services at Jackson Centre when held. Our people at Stokes, with the aid of the Memorial Board, purchased a school-house and have converted it into a neat little chapel. Bro. Burdick, with the aid of the friends at Jackson Centre, and also in the East, is fitting up the chapel with seats, suitable furnishings and lights. At the next Quarterly Meeting at Stokes there will be held the dedication of the chapel, baptism, and the organization of a C. E. Society. Those who came out last winter, at both Jackson Centre and Stokes, are holding out and are faithful. A good work has been and is being done among our people in Ohio, and it should be followed up by the settling of a good, faithful pastor over Jack­
son Centre and Stokes churches; and it is hoped that Evangelist Burdick will see to it that steps are taken to do it before he leaves the field.

PASTOR S. H. BACCOCK, of Albion, Wis., who has been holding gospel-tent meetings in South Dakota among our Scandinavian brethren, has closed the meetings and has gone from there to Big Springs. He reports that part of the time the weather has been unfavorable, which affected the attend­
ance, but on the whole the attendance has been good. He has with him Byron Bood, of North Loup, as singer and helper. The gospel-tent meetings will close at Dell Rapids. Elders Ring, Swenden and Nelson have been valuable and faithful helps in the meet­
ings. Pastor Babcock writes: "While these series of tent-meetings will doubtless result in no large gain, it seems to me there is an impera­tive demand for a laborer to be located on this field, who, in addition to holding meetings in a general or special way, as oc­casions might require or opportunity per­mit, could devote a good deal of his time in visiting the homes and conversing personally with the people, especially with the young people. The time seems to have gone by for reaching the people and securing so large a number of conversions in revival efforts as years ago, and that if large or permanent results are to be gained, more hand­
some, more heart-to-heart work needs to be done. I do not mean to say that we should substitute personal effort for public, but that more per­
sonal work must be done if the needed results are attained."

Pastor Babcock is right about that matter. After two months of gospel-tent work he leaves the field. The little churches have been revived, additions may have been made by conversions, and they are left. No pastor on the field to permanently follow up the results of the meetings, to hold regular ser­
ces, to advise, counsel, and do pastoral work. In a few months the interest dies away and the good results are in a measure

lost. That is the way it is going. We send out evangelists and quartets, stir up the people, there are conversions, additions are made to our small churches, now and then a small church is organized as the result of evangelistic effort, and then it is all left. Some of them hold out valiantly, struggling on faithfully, holding evangelistic and Sabbath school. All such places should be left with a leader, either one on the field called and set apart as a leader, if not as a minis­
ter, who shall look after the results and es­
tablish them, who shall maintain the prayer meetings, regular services and the Bible school. These things stir up my soul from center to circumference. We are losing so much every year in the way such matters are going that I cannot help being very anxious about it all.

Well, what are we going to do about it? We are lacking ministers. There are eleven apostles needed to-day, and we know of only seven unenrolled ministers among us. There are quite a number of young men coming on for the ministry. They are in school in the work. They should by all means stay in school and thoroughly pre­
pare themselves for the work. But, while waiting for them, what shall be done? I know of no better way than for the churches to employ the unenrolled ministers among us, as far as they will go, round and round, and that the places that lack see to it that some one among them who is spiritual, in whom all confidence, and has some gift and adaptation for the work, be called as leader, and then with work with him and hold up his hands. If any one can suggest any better way of doing this thing, I will do whatever is in the way in the crisis in these matters and something must be done.

The quartet campaign for the summer has begun. Evangelist M. B. Kelly and three quartets are in Gentry, Ark., and surround­ing villages. One quartet is from Milton College, another is a ladies' quartet, com­posed of ladies from Milton, Wis., North Loup, Neb., and from Gentry, and the third quartet at Gentry. Bro. M. B. Kelly will be assisted by Pastor J. H. Hur­
ley and general Missionary G. H. F. Ran­
dolph. There is great interest in Gentry and surrounding communities in the Sabbath question, and a few have already accepted the Sabbath. The massing of evangelistic and quartet forces at Gentry, working there and in the adjacent villages, it is hoped will result in bringing many to Christ and the Sabbath. A quartet will go out from Alfred University and begin work probably at Hor­
enville, Wis., and the mission's home quartet will begin its campaign at Salen­vile, Pa. These quartets, led by consecrated men, should be remembered by our people in their prayers, and have a hearty support.

The REV. J. T. DAVIS, late pastor of the Scott church, is on his way to the California field to labor as a Missionary Colporteur. He goes under the auspices and direction of the Tract and Missionary Societies. The field is an important and interesting one. We have only one church in California, which is at Colony Heights, but there are many Seventh-day Baptist families in Southern California, and, indeed, scattered throughout the state, which should be looked after. Mr. Davis will distribute our tracts and litera­
ture, visit the scattered and lone Sabbath­
keepers, hold meetings, organize churches, and do the true work wherever he shall deem it wise and best to do so, and enlarge and build up our cause. We trust he will have our interest and our prayer in this needed and important work.

BRIEF ACCOUNT OF TRIP FROM SHANGHAI TO SEATTLE.
REV. D. H. DAVIS.

Ever since my arrival in this country I have purposed to furnish the readers of the Sab­
bath Recorder with a brief account of my journey to the home-land, but my attendance at the Central and Western Associations, and then the Commencement exercises at Alfred, all following each other in close succession, has prevented me from carrying out my in­tentions.

When the question of my return to America was fully decided, I engaged passage by the Nippon-Husen-Kisha line of steamers, a Japa­
nese line running between Hongkong and San Francisco. The steamer I sailed on was the Shina­
no Maru, because she was one of the largest on the line, having a tonnage of 6,000 tons; because the rates were cheaper and the time of sailing suited me better. The special rates to missionaries from Shanghai to Boston were $23, and to Buffalo was 12 pounds cheaper than by the other lines.

Upon this particular trip the Shinnan did not come to Shanghai, but went direct from Hongkong to Nogi, in Japan; this necessi­tated my taking passage to Japan by the regular weekly line.

April 26 was the day of my departure—a rainy, dismal day. Several of my more inti­
mate friends and members of the mission came to the steamer to see me off and wish me a pleasant passage. Only those who have passed through similar experiences can know the heart struggles that will come at such an hour as that. The last lingering look: how much it means! and the handkerchiefs that wave, in the dim distance, their last farewell.

God only knows the emotions that fill the heart and paralyze one's speech at such a time as this; but amid all of these heart struggles there was the sweet assurance that God would watch over both them and us during our long separation.

Before night our ship had sailed out of the mouth of the great river Yang-ta into the open sea, and being somewhat weary and fearing I might be sick I retired very early. Before leaving Shanghai I had procured Bush's Elixir, said to be a sure preventa­tive from sickness of sea-sickness, and taken it according to the directions. I also procured an opium plaster and put on over my stomach. With this outfit I entertained some hope of being able to battle that dreaded malady, but alas! the next day I was as ill as I had ever been. Perhaps the one thing lacking in the outfit was a belladonna pill, suggested by the druggist, to put on my back. It is difficult to tell, but there was no doubt about the in­
effectiveness of the remedies I tried, as all the passengers on board will testify.

On the third day, brought us to Nagasaki, the first port in Japan. As we were nearing Japan I fell into conversation with one of the passengers, who was a travel­
ing agent for some American firm. When he had learned that I was a missionary he said he was once a minister, or had studied
THE SABBATH RECORDER.

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for the ministry, in the Baptist denomination, and said he had a brother in Albany who was a prominent minister in that city. I asked him if he had ever met any Seventh-day Baptists. He said he had, and that he believed if there was any Sabbath it was the Seventh-day.

Thus we find all over the world those who are convinced of the truth we believe and preach. Oh, that men had the courage to act on what they believe to be true!

There were a number of Chinese students going to Japan to pursue their studies in the schools of Japan. When we reached Nagasaki we found several hundred Japanese were boarding an outgoing steamer for Shanghai. These Japanese were to enter the new school recently established at Shanghai for the education of the Japanese in the Chinese language. It is a much-favored policy of the two nations to interchange in the education of their young men. There is a wide-spread feeling in China that Japan has become a model nation, and to insure success China has only to follow in the footsteps of Japan.

Upon arrival in the beautiful harbor of Nagasaki, I went on shore and spent the day with my old friends, Mr. and Mrs. Dr. Suganuma. I had a very restful and enjoyable day.

We lifted anchor at 4 o'clock P.M., making our course among many beautiful islands of the inland sea, the scenery of which is not to be surpassed in the world. Daylight Tuesday morning brought us to Mogi, where we found the steamship Shinoso, having arrived that same morning from Hongkong, to which in due time I was transferred and located in my state-room that was reserved for me and which I was to occupy along the whole remaining part of my journey.

I soon made the acquaintance of the captain and the chief officer, and found them both full-blooded Englishmen, with a good deal of the anti-American spirit. The discussions that occurred were not only amusing but often ridiculous in the extreme. American industry and commerce were constantly the butt of ridicule. Everything that had the name of America was the red rag to arouse the ire of these John Bulls. It was a pity I was not ashore to see myself there were only three passengers, and they were only going as far as Yokohama, and it seemed that I was destined to be target for all the missiles these men might wish to hurl. I did not feel like participating very ashamed of my country or of my profession.

We lay at Mogi two days, a day longer than would have been necessary had it not rained so hard as to delay the coaling. The method of coaling steamers here is very different to that seen in any other part of the world, save Nagasaki, where it is the same. A series of platforms made by means of ropes and plank are suspended all along the sides of the ship, and then a line of coolies are stationed all along down the sides of the ship to the coal barge; from thence the coal is passed from man to man by hand (too man, for there are usually as many women as men), until it is deposited in the bunkers of the ship. There were three hundred men thus at work all at once. We were told that there was no place in the world where so much coal could be put on a ship in so short a time as here. Our ship loaded some 3,000 tons in about 24 hours. It was very amusing to watch this great company of men and women. Sometimes the empty baskets, as they were thrown from the deck or hold of the ship, would strike the head of some busy workman on the barge, but he seemed never to mind; kept merrily at his shoveling as though nothing had happened.

The coaling being completed, we steamed out again among the numerous islands that everywhere studded the sea. A few miles out we could see the little city of Choo-foo, nestled at the foot of some hills that rose up behind. It was at this place where Mrs. Davis, Dr. Palmberg and Mrs. Crofoot and the children spent the summer during the Boxer troubles. Thursday, May 1st, brought us to Kobe. We were in no small stew when we found ourselves quarantined, and no one knew how long it would last. One of the Chinese steamer passengers had a little fever, and for fear of some contagion were not permitted to go into port. But to our great joy the next morning the quarantine was removed. It seemed that the only trouble with it was cold. We, and all the rest of the boat, remained in Kobe discharging and taking on cargo until Sunday morning. While at this port I had the pleasure of calling on Captain Swain, a Captain with whom we travelled from Yokohoma to Shanghai when we first went to Japan, and found him Captain Swain on the same line all these years. He is a most genial Christian man, and it was a great pleasure for me to meet him again.

Leaving Kobe Sunday morning, we arrived in Yokohoma on Monday forenoon, but here again we found the weather very wet, and there was such a high tide that it was impossible to do anything. Tuesday, however, came off bright, and the time for sailing was fixed at 3 o'clock P.M. In the forenoon I made a trip to Tokio, visited the grounds of the Mikado, the parliament buildings, the famous temple of Seba, where one is obliged to get for all the missiles these men might wish to hurl. I did not feel like participating very ashamed of my country or of my profession.

Returning to my steamer about an hour before the time of sailing, I found every-thing in a bustle. It was evident that I was destined to be tar­get for all the missiles these men might wish to hurl. I did not feel like participating very ashamed of my country or of my profession.

The Captain of the steamship at Kobe and the other at Yokohoma, and they had bid themselves securely as to escape the eye of the police, and were now enjoying a free passage to the land of the free. We, and all the rest of the boat, had anticipated to be enjoying themselves wonderfully, but how they lived no one but themselves knew. It is to be presumed they had some money.

Having now become a sailor, and able to go to the table like other men, I was in a condition to take note of my social environment. Of the sixteen first-class passengers there was a Belgian gentleman and his wife. He had been occupying the office of Minister in Tokio for two years, had become dissatisfied with the position, and was now returning via America to his native land.

Another passenger, who distinguished himself as a dissipated man, was a German gentleman and his wife. He had occupied the office of Minister in Tokio when we first went to Japan, served his country with the same honor as the bravest, and, as he said, there was a better chance of success. This young man had the habit of punctuating almost every sentence with an offensive oath. I learned that his principle business had been to follow up the horse-racing in Hongkong and Shanghai. He said that his father was once a missionary in China. How far he has gone from the life and business of a missionary!

Another passenger, and one with whom I spent more time than with anyone else, was a doctor of the Imperial Japanese Army. He was of the Captain rank, and was on his way to meet a meeting of army doctors held in Washington during the month of June. He was to read a paper at that meeting, and requested me to listen to his paper and make suggestions as to form of expression, which I did, and for which he seemed very grateful.

His next call was at the Japanese medical schools made among the soldiers in Japan and Formosa regarding the transmission of malaria.
by the mosquito. There were only certain kinds of mosquitoes that transmit malaria, and they are distinguished from others by having the palpi the same length as the proboscis. A minute description of the insect was given as well as the experiments made among the troops. There were three classes on which the experiments were made. There was the anti-mosquito troops, as they were called, those protected from the bite of the mosquito, and the not anti-mosquito troops, those unprotected, and another class called the comparative troops. The experiments made clearly proved that malaria was carried from one person to another by the mosquito, and that the malaria was intensified in the operation; this they claimed to have proven by injecting the malaria bacteria in different stages into the bodies of rats and noting the time of their death. Death ensued much sooner when the poison had been transmitted through another body.

Another interesting point in this paper was his attempt to show that paper was, in a hygienic point of view, better than glass for windows. In Japan, where the whole front of the house consists of a paper-covered window, they have made experiments, testing the air both inside and outside of the house, and they found there were less bacteria within without, the paper acting as a filter, admitting the air but keeping out the bacteria. When paper on the windows was examined a great number of bacteria germs were found on the outside. Thus he proved that the ventilation of the Japanese house is better than the European house with its glass windows, where the ventilation must be by open doors or windows. This theory might be true, if the worst forms of impurities came from without and not from within the house.

This young doctor was a Christian and a gentleman in every sense of the word. He said there was a good number of Christians in that army, and they were taking the highest positions. They were advanced, not because they were Christians, but because they were men of ability and could be trusted with important posts. This is one of the best recommendations for Christianity.

It was very agreeable to meet one passenger who did not drink, smoke, swear or gamble. He was the only exception among the male passengers besides myself.

Our steamer sailed continually northward until, on the 12th of May, we came in sight of the Aleutian Islands. The most northern latitude was 50 46 degrees. The daily runs varied from 282 to 311 miles. On Tuesday, the 13th, we crossed the 180th meridian, and consequently, to put ourselves right with the rest of the world, were obliged to add another day to our calendar, hence we had two Tuesdays. Had we, from this point, made a complete circuit of the globe, we would have lost a full day, for each of our days was less than 24 hours, as we would meet the sun at a more easterly point each day, and hence each day would be shorter than it would have been had we not changed our position on the earth's surface.

Another ship of the same line, going in an opposite direction, crossed the 180th about the same time as we did. The day previous to their crossing this meridian had been Monday, but every day that they had been sailing was more than 24 hours, and if they had made a complete circuit of the world they would have gained a full day; hence they drop out a day in their calendar, and have no Tuesday at all. They enter Wednesday while we are still in Tuesday. It is easy to be seen that at this beginning of the day line Wednesday will always occur one day later than it would to us. My Belgian friend did not understand how these things could be until I took my watch and explained, if it had lost time I must set it forward to be correct, or if it had gained it must be set back. In making these changes we simply put ourselves in harmony with God's clock, the sun, with respect to local time.

From this point onward the weather was exceedingly cold, and the sea quite rough. On Monday, May the 19th, through the misty atmosphere which shut down over the coast, we sighted the snow-capped peaks of the Cascade mountains. The next day brought us to the beautiful harbor of Victoria. Having passed the doctor's inspection, we were admitted into port.

We learned that the ship which had preceded us, moving on the same line, had all its crew and passengers quarantined for 18 days, and were awaiting our arrival to take them on to Seattle. The ship had been fumigated and sent on. We were one day at Victoria. Here all of our Japanese passengers and most of the Filipinos were received; a few were for Seattle, which was some 70 miles farther on down the gulf, or bay.

Tuesday morning we pulled down to the quarantine station, where we were obliged to wait for all the crew and passengers referred to above to be examined and admit themselves to board our ship. They looked like a sorry lot. Most of their clothing was ruined from the steam, but they were happy as birds are when let loose from their cages. When all were on board we steamed down the pleasant bay leading to Seattle, but in passing the Canadian line we were again subjected to medical examination. And since it took so long we had fears that we might yet be detained; but finally we were permitted to proceed, and arrived at Seattle just before night, but too late for us to pass the custom. We had to trouble the next morning in getting our things through, and that day perfecting our arrangements for the overland part of our journey. Our tickets were by the Great Northern Railroad. The agents of the Company were exceedingly obliging and assisted us in every way.

I arrived at my mother's May 27, having been just one month and one day on my journey from Shanghai, arriving on the very day I had planned before leaving China.

I felt that I had been with me all the way, blessing me in a thousand ways, for all of which I am devoutly thankful.

MISSIONARIES AS SEEN BY A PASTOR.

REV. J. F. LOHA, D. D.
Of the Deputation to India and Ceylon.

Among the first, last, and most profound impressions of my five months of study of Christian work and its conditions in India and Ceylon, is that of the character, the devotion, and the work of our missionaries. From the first, we were forced to say that we need never either be ashamed of our missionaries or apologies for them. They are, first of all, from the best educated and trained men and women of our country. Many of them are graduates of our noblest and most famous institutions of learning, East and West. Not only have they all a broad and substantial foundation in the common and higher schools, but most of them also received their special training in the special lines they expected to follow when they gave themselves to this work. They are preachers, physicians, agriculturists, teachers, kindergartners, financiers, administrators, linguists, scientists. Many of them have received the most careful and technical training of modern times.

Secondly: They are men and women of the very highest types of Christian character. One cannot associate with them twenty-four hours without being impressed by their large views, the splendid equipage and sanity of their judgment. Given entirely and unreservedly to the propagation of the Gospel of Christ, they are yet of no unhealthy, hectic, or fanatic form of piety.

Thirdly: They are remarkable for the ease with which they have adapted themselves to the most diverse conditions, and the most rigid demands and varying different fields. Many of them have been trained for some special form of work, have yet found it indispensable to their success and the proper service of their special fields, that they should be willing to undertake forms of activity entirely different from those for which they had particularly prepared themselves. Physicians have found it necessary to become evangelists as well as healers of bodies; preachers have found it needful to be superintendents of schools; evangelists have had to administer the church and care for the interests of the education; preachers have had to be architects, and to care even for the most humble needs of a poor and destitute people. But with the characteristic gift of American initiative and adaptability, they have filled any place or gap needing their services.

Fourth: No words can do justice to the self-sacrificing spirit, the tender sympathy, with which our missionaries have given themselves to this people. They have, with the utmost tenderness and gentleness, devoted themselves to the poorest, most wretched, naked, destitute, filthy, famished of peoples, moving on the very bottom with no sympathy or complaint, but with absolute joy—the joy of serving Christ's little ones wherever and however they found them. In a climate that saps the vigor and the vitality of the European in a short time, they have stood at their posts often far beyond the requirements of their agreement, and, deprived of almost all the comforts and the fellowships which make our lives so delightful, even under the stress of work, they have uncomplainingly toiled on and borne the heaviest cares and responsibilities.

Our missionaries are often met in by those who do not fully know the circumstances and conditions of life in tropical countries, to the effect that our missionaries live too richly and comfortably, served by too large a retinue of domestics. Whereas a more careful study of their conditions for a short time would convince any candid mind that life for the American in India and Ceylon can be made possible only with the utmost care, and protection from the heat, the vermin, the excations of responsibilities, and the toil, to which one would need to pay no attention in another climate and under other conditions.
Finally: No words can do justice to the heroism and self-sacrifice of our men and women on those fields. By day and night, under the most distressing circumstances, they have gone in and out amidst pestilence, danger, famine, vermin, and vipers, as if they were charmed. When all died from pestilence-stricken towns and villages, they have cheerfully and resolutely remained at their posts, caring for their little flocks, for their schools, for all the starving, afflicted, and terrified little ones under their care. It is almost impossible to write without yielding to the temptation to name and specify instances of such devotion and courage, but that would either seem invidious or most probably include the whole of our heroic band of gentle-hearted and refined men and women, who, coming from homes of comfort and refinement, from their homeland of the largest opportunities, are there under a tropical sky, far from their loved parents, friends, and children, cheerfully and unstintingly pouring out their lives into a parched and starving land, indeed a people, wild, naked, sunken in the depths of heathenism, and often of immorality.

It should be especially noted that the relations of our missionaries to the Hindus are peculiarly pleasant and cordial. In a large number of conferences with the Hindus, they spoke in the terms of the missionaries. They appreciated their services, medical, educational, and missionary. Nowhere was it ever hinted that their withdrawal was desired. But on the contrary, we were repeatedly asked to increase the force, especially of physicians and teachers. On several occasions, we met both the Hindus and Christians together, and their relations seemed most cordial and friendly. I am sure that nothing would surprise India more than to be told that Christianity was being forced upon her. The very reverse is true. They feel their dependence upon the Christian faith and the missionaries for the uplift and the enlightenment of India.

These missionaries are not all of equal gifts and capacities, but for devotion, intelligence, tact, sympathy, patience, and heroic courage, they have their superiors nowhere, and their capacities, but for devotion, intelligence, Rev. J. H. E. M. A. D. B. 44.

One day I walked to school with a girl—a lovely, pink-cheeked, blue-eyed flaxen-haired, doll-featured girl, two years older than I—who got mad at me, said to relate, and by way of offensive (or was it defensive?) warber, asked me how it felt to be as ugly as I was. I had never thought much about my looks—nothing, in fact, except to regret that my hair was not yellow and my eyes blue; in my favorite novels all the lovely heroines had "hair like spun gold," and "eyes like purple violets;" and a girl from the city, her hair worked all the mischief were invariably brunette. I was sorry to be brunette, but I did not mean to let it divert me into a career of villainy. I aspired to be a heroine, and somehow, vaguely, trustingly, I had an undefined hope that perhaps my hair would turn gold some day, and my eyes grow violet-blue.

TREASURER'S REPORT.
For the month of June, 1902.
Geo. H. Utren, Treasurer.

In accord with The Seventeenth Baptist Missionary Society.

Cash in Treasury, June 1, 1902 $1,044.28

Cash in Treasury, June 30, 1902 $1,044.28

**rev. orville dewey williams.**

There is but a step between me and death. I. Sam. 22: 27.

Obituary and sermon at the funeral of Rev. O. D. Williams on Sabbath, June 21, 1902, at Boulder, Colorado.

Rev. Orville Dewey Williams was born at Newington, New Hampshire, May 5, 1851, and died at his home near Boulder, Colorado, June 16, 1902, aged 51 years, 1 month and 11 days.

When Bro. Williams was about three years old, the family moved into Union county, Southern Illinois. There he grew to manhood. His father was a great reader of books and men. Also an active Christian preacher of the old school. He was a man of importance in his locality. His name was John Randolph Williams. The sons were named Jefferson Judson, Carey, Samuel Newell, Orville Dewey, John Milton—thus showing that the parents were familiar with the names of college-bred men, missionaries, pastors and preachers. Thus, our deceased brother, though reared in a new country, with few educational advantages, had in his own home an atmosphere of religious and literary culture. In early youth manhood he confessed himself a convert under Rev. Mr. Christ from that time till the end of life. No faltering or halting or backsliding on his part. At the age of twenty years he became a Seventh-day Baptist. Soon afterward an intense, deep-seated desire for an education in the schools brought him to Alfred University, our denominational school in Allegany county, N. Y. Backward and naturally retiring, with nothing to pay his way but his own work, he persevered through the Aca-
demic department, through the College department, and through the theological department.

He was set apart to the Gospel ministry at the Eastern Association in June, 1882. The Association that year was held with the Second Hopkinton church, at Hopkinton City, R. I. The scholarly members of that portion of our denomination were satisfied with his examination, and conducted services. Rev. A. C. Maxson, D. D., preached the ordination sermon.

A few months later, Oct. 19, 1882, Bro. Williams took as his wife Miss Jennie Saunders, daughter of Mr. and Mrs. A. P. Saunders, of Alfred, N. Y. After these twenty years of affectionate conjugal companionship, Sister Williams sits a widow, indeed. One son and three daughters are left fatherless.

His services as a minister of the gospel extended through some fifteen years; Marlboro, N. C., Clifton, Idaho, Cash in Treasury, 1902.

The Sabbath Recorder.

July 14, 1902.

The Survivor.

Fredric Lawrence Knowles.

When the last day is ended, and the night thereof is done; When the last sun is buried In its grave of blue; When the stars are snuffed like candles, and the sea no longer fret; When the winds cease their cunning, and the storms forget; When the last lip is paled; And the last prayer said; Love shall reign immortal While the worlds lie dead!
Young People's Work.

LETTER OF THE CHRISTIAN Endeavor SOCIETY.

NEW MILTON, W. VA.

Our Society has been strengthened by taking more interest in the Juniors. The Junior Society is divided into three grades, and we have a Superintendent for each grade. Nine of the Juniors have joined the church this year, and several of them are members of the Senior Society.

The Prayer-meeting Committee, in order to help inexperienced leaders, meet with the leaders once each month, and give suggestions for making the meetings interesting.

Special music and black-board outlines are often added to the interest and helpfulness of the meetings.

Since we have no weekly church prayer-meetings, our pastor is asked to lead one meeting each month. In this way we receive the help and encouragement which a pastor alone can give.

We sometimes have special programs on different lines of denominational work, for situated as we are, in a town where sin abounds on every hand, we feel the need of standing true to our faith.

Yours in C. E.,

C. B. LOW, E. Sec.

LETTERS FROM THE S. E. SOCIETIES IN THE SOUTH.

The Middle Island Y. P. S. C. E. has been in existence nine years. Since that time its chief object has been to hold the young converts of the various revival meetings. Of course not all have been loyal. The ideal has not been reached; but it is doubtful if the Middle Island and any other like it could to-day be in existence but for the C. E.

In the past year much has been done by supporting two mid-week prayer-meetings, besides the regular C. E. prayer-meeting.

ROY F. RANDOLPH, Cor. Sec.

ROANOKE, W. VA.

The Roanoke Society is still alive, although much reduced in numbers. State President Pollock was with us once the past winter. He said the Roanoke Society was considered one of the best country societies in the state.

It has been a blessing to our church, started as it was when we had no pastor. We have an interest in the other Societies of our denomination, and hope to be remembered by them.

We admire, very much, the spirit of Dr. Palmberg as we read her messages in the Recorder. We also feel that the death of Peter Veltbuxen is our loss.

From its organization, the Roanoke Society is in touch with the state and district Union, being now represented on the Executive Committee of each.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts.

Yours in C. E.,

A. J. BOND.

OUR MIRROR.

A very enjoyable "Children's Day" service was held at the Seventh-day Baptist church of Plainfield recently.

The floral decorations were arranged by the Flower Committee of the Christian Endeavor Society. The following program was presented:

Anthem, Choir.

Invocation, the Pastor, Rev. G. R. Shaw.

Ten Commandments, Congregation.

Responsive Reading, Psalm 105.

Hymn, Congregation.

Scripture Lesson, "1 Sam. 3:1-10, Milton St. John.

Prayer, The Pastor.

Song, Primary Department of the Sabbath-school.

Invocation, Rev. G. R. Shaw.

Recreation, Five Children.

Recreation, Helen Rogers.

Hymn, Congregation.


Collection, Offertory, Choir.

Sermon, Prayer and Benediction, The Pastor.

The choir was composed of children from the Intermediate and a few from the Junior Christian Endeavor Societies.

In the recital of the Commandments the children led the congregation, and they alternated with the congregation in the responsive reading.

The reading from the pulpit, the Scripture Lesson were members of the Intermediate Society, and they read with confidence and understanding.

From the Junior Christian Endeavor came the five children who gave the recitation regarding the message of the flowers. They were Philip Mosher, Max Manley, Grace Stillman, Frances Mosher and Roy Tittsworth.

The collection was divided between the three departments of the Christian Endeavor Society.

The children carried out with earnestness and beauty all the parts taken by them in the service, and gave interested attention to the words of the sermon preached from the text, "Follow Me," by the pastor.

E. B. S. SAWYER.
The South Wind had whispered to Mr. and Mrs. Robin that he had been north the day before and had seen two robins in an apple tree. After the hay, and was fast asleep.

The babies enjoyed their lessons in flying and singing; of course, they had to be taught to feed themselves, too. They grew so fast that soon the birdies could soon take care of themselves. They loved the songs the robins sang. This is a well-known robin song: "Cheer-up, cheer-up, cheer-up!"

After these robins were old enough to care for themselves, what do you think the leaves that shaded the old nest saw? Well, I'll tell you; for more blue eggs—yes, the robins were going to have more babies that summer. The robins were very proud of this nest of blue eggs.

Sometimes the sycamore would hear Mamma Robin call out "peep—peep." So the little baby-boy robins must have come out of those blue eggs.

We will now leave the robins and four blue eggs in the care of good Mamma and Papa Robin, and we know they will be well cared for from this story.

Sometimes the robins are delayed in their nest-building because they cannot find mud.

- Child Garden.
Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

MAKING A "SUNNY HOUR."

How do you make a "Sunny Hour"? Just take some right good milk, some love, some trust, and faith as well, though to fairly fill.

A good-sized heart— and you will find there's still some room to spare.

For impulse, which will prompt kind words and actions, have and then:

Mix all together with a smile.

That's spiced with willingness, and daily, this dear friend.

Will help you to confess

That wherever you may act, you find a recipe like this, to make a Sunny Hour.

Wherever you may be.

A rule for benevolence that we heard some time ago was this: "Give until you feel it, then you will know what true benevolence really is."

A man who is known as one of the wealthy men of the world said recently to a friend, "One never knows the real value of money till he knows how to give it away."

Blessings shared are blessings doubled.

RESOLUTIONS of respect were published on the Ladies' Page some weeks ago in memory of Mrs. Addie C. Stillman of Gentry, Arkansas. This week we have received a similar communication from the Ladies' Society of the church at Nortonville, Kansas, accompanied by a letter of explanation. The writer says:

"The family lived here for thirty years and reared their children among us. They were enshrined in the hearts of our people. It was hard for her to leave her home here, and she had in Gentry but one short year when she died. She had been a member of our Missionary Society since its organization and kept a member until the time of her death. We could but feel that she was one of us, and it is a privilege to show our respect to her memory in this way."

REPORT OF THE WOMAN'S HOUR AT THE CENTRAL ASSOCIATION.

FANNIE E. CLA. KE.

The Woman's Hour at the Central Association, First-day afternoon, June 1, was conducted by Mrs. T. J. Vanhorn, J. Cor. 12 was reading W. C. Dalal, followed by prayer by Mrs. D. L. Burdick. A solo, "Thy Will be Done," was beautifully rendered by Miss Clara Wells.

The reports from the Ladies' Societies of the several churches were an interesting feature, showing continued effort on the part of the ladies to do all in their power to bear their full share of the church responsibilities. Many of the Societies reported more than $100 raised during the year for church expenses, benevolent work, home and foreign missions.

Mrs. A. C. Davis and Miss Wells then sang a duet.

Mrs. Eleanor Burdick read a poem entitled, "Go and Come," in which the Master's "Go, ye and preach the Gospel" was the key-note for all missions, effort, and the call, "Come and help us," from the nations in foreign lands shows the need of consecrated effort on our part to obey these calls.

A paper, "Higher Aims for Women," was read by Mrs. C. P. Maxson. It was replete with thoughts of what our noble Christian women have accomplished. As temperance, medical or mission workers, or in the home, the trend of women's lives has been leading upward, in accordance with the invitation of the Master, "Come up higher." What better can be said of any woman than that she hath done what she could?

A paper, commencing the Work of the Women in our China Mission, written by Miss Susie Burdick and read by Miss Agnes Bubb-cook, set forth the magnitude and importance of the work done by Miss Palmborg as Medical Missionary, and by Mrs. Davis, in whatever branch of the work her capable ministrations are most needed.

A collection was taken for the education of young women.

With the singing of a hymn, the Hour came to a close; an hour of pleasure and profit, during which the members of the various Societies had gained strength from each other to carry on another year's work.

IN MEMORIAM.

WHEREAS: Death has taken away our sister, Mrs. Addie C. Stillman, the Woman's Missionary Society of Nortonville, Kan., do unfeignedly add our tribute of respect to the memory of our departed sister. She has been associated with us in the work of the Society from its organization until the present time.

She was kind and sympathetic in her nature, and was ever ready with a kind word to help in the work; there was to be done both for home and abroad. She has passed through unusual trials, and we are thankful that it has been our privilege to minister to her and to the family when affliction and sorrow entered their home.

We tender our heartfelt sympathy to her husband and children in the loss of a faithful wife and loving mother, and pray that our Heavenly Father may sustain and comfort them with the thought that he has taken them to one where she is free from all sorrow and pain, and in the

"Sweet by and by.

We shall meet on that beautiful shore.

MRS. SARAH TOMLINSON.

MRS. LEE M. CLARK.

MRS. KATE E. PENRY.

TIED.

MISS ELIZABETH A. FISHER.

Our Editor of the Woman's Page has asked the Ladies' Aid Societies to report the ways and means by which they raise money for the church and denomination.

Our Marlboro Ladies' Aid Society has about twenty members. President, Mrs. Perie R. Burdick; Vice-President, Miss Lottie D. Schable; Secretary, Mrs. Frank Busby; Treasurer, Mrs. Eber Davis.

In January the Ladies' Aid and Christian Endeavor Societies joined and gave a very creditable literary entertainment.

April 16 the men of the church gave a tenant supper. The food (except meat, which was bought by the men) was furnished by the members of the Aid; but the men took entire charge of cooking and serving the supper. The supper was a great success. The basement of the church was thronged. How­ ever, the managers, Messrs. Eber Davis and George Schable, with their able assistants, handled the crowd in a very skillful manner.

April 25, at the request of the Ladies' Aid, Miss Elizabeth A. Fisher gave an account of her work and experience in the Southwest. An admission of ten cents was charged, and refreshments were for sale at the close of the lecture.

On a month ago, it was proposed in both the Ladies' Aid and Christian Endeavor Societies that each member do without something which they had intended to have, and give the money value of that which they had done without into the treasury of the Societies, to be used for some good cause. The majority of the members were disposed to adopt this plan. May 26 the two Societies met in the church. After a few selections by the choir, all members told what they had done without and gave in the money thus saved. Some of the various things mentioned were window-curtains, skirt-waists, pictures, pens, pleasure trips, shad, bonnet-trimminigs, candy, belt-buckles, gloves, chewing-gum, etc. The treasury of the Christian Endeavor Society was increased by $4.75, and that of the Ladies' Aid by $6.75. Mrs. Perie Burdick made interesting remarks and hoped that the Societies would not let the effort made be the last of its kind, as true giving is giving that which we would like ourselves. Refreshments were sold at the close of the meeting.

Two young ladies, members of the Aid Society, and two other young ladies, one of whom furnished the horse, recently carted a load of wood to a family where the husband and father was unable to work. Our Society wants in reality to be an aid Society, and these are many ways to use money raised at home, still there is an increasing tendency, and we think a very commendable one, to contribute more freely to our various lines of denominational work.

FUNDAMENTAL PRINCIPLES.

The people of the country are waiting with increasing impatience for the settlement of the various strikes now in progress—the great coal strike, which may be vastly extended by the sympathetic strike in the soft-coal regions, the strike of the motormen in Providence, and that of the workers of the silk-factories in Paterson. Without regard to the merits of these strikes, the public patience is beginning to be exhausted by the indifference shown to public needs, and in some cases the indifference shown to public law. These industrial struggles are being conducted precisely as if there were no parties in interest except the employers and employees—the men who control the financial interests and the men who do the work. As a matter of fact, both are the servants of the public, in so far as their work is carried on under laws enacted by the states and the general government, and the product of their work is disposed of to the people at large. Amid the increase of details, of conflicting reports, and the general confusion regarding questions of fact which prevail, it is well to fasten the attention upon the few cardinal and fundamental principles which are to control every industrial struggle.

First, this is a free country, with a republican form of government, and that form of government must be maintained everywhere, at all times, and at any cost, as a basis for the free working out of the great economic and social problems. The United States has built a firm foundation of order; that foundation is not subject to change.
Every man must obey the law at all times and in all places, whether he is a capitalist or a laborer. So far as the state is concerned, it is a matter of absolute indifference whether a man lives in a city or in the country, or works in a factory or on a farm. The only thing that matters is whether he is a just and law-abiding citizen. As such, he is entitled to all the rights and privileges of citizenship.

Fifth. The supreme party in interest in such a strike as that which is going on in the coalfields, one which affects a commodity absolutely essential to carrying on the business of life, is neither the capitalist nor the laboring man, but the public; and the time is fast coming when the public will no longer stand off and suffer while the two parties in interest endeavor to settle their disputes. That public, the third party in all these strikes, is not a mere onlooker; it represents the determining power, the power that rules. It not only has its rights, but it has an authority which neither of the other parties can for a moment resist if it is exercised. The public means to be patient and the public has been patient; but it will not much longer permit these vast and alarming disturbances which affect its peace and interfere with its prosperity. It will serve notice on both the other parties that these small civil wars must come to an end for the sake of the larger interests which neither of the parties seems to take to heart; and it will impose a just and equitable method of settlement upon both the other parties, unless they accept such a method for themselves—The Outlook.

Our Reading Room.

"Hence then as we have opportunity, let us be workers, what is good especially towards the family of the faith."—Gal. 6:10. "But do to good and to communicate good to one another."—Rom. 13:16.

VERONA MILLS, N. Y.—We came this field of labor the first Sabbath in June. The people had anticipated our arrival by repairing and repapering the parsonage. We also found a garden plowed and planted and up. It has rained almost every day since we came, the sun shining but a small portion of the time. On last Sabbath evening the church resolved themselves into a sunshine band, and visited the parsonage, filling the house with people and sunshine to cheer up the pastor and his family. An excellent literary program and the Bureau of Statistics conducted.

Our country's commercial growth.

Commerce between the United States and its newly-acquired territory is growing with remarkable rapidity. In 1897, the year prior to the cession, the exports from the Philippines came under the American flag, the shipments to those islands were, according to the figures of the Treasury Bureau of Statistics, $6,773,560. In 1901 they were over $39,000,000, and in the fiscal year just ended they will be, according to the best figures that the Bureau of Statistics can obtain, fully $55,000,000. To this may be added the estimate of $15,000,000 of shipments to Alaska in the last year. This would bring the total sales of American goods in the non-contiguous territory of the United States to about $50,000,000 in the last fiscal year, against about $10,000,000 in that same territory in 1897.

Considering the figures in detail, the Bureau of Statistics finds that the exports from the United States to Porto Rico, which were, in 1891, $1,988,888, were in 1900, $4,640,449; in 1901, $6,861,917, and as they were $9,651,000 in the eleven months ending with May, it is safe to assume that the figures for the fiscal year will show a total of over $10,000,000 of shipments to Porto Rico for the year ending June 30, 1902. To Hawaii, the exports in the fiscal year 1897 were $4,930,075; by 1899 they had reached $9,305,470; in 1900, $13,509,148. Subsequent to that time the Bureau of Statistics of shipments to Hawaii are based upon estimates supplied by Collectors of Customs at San Francisco and Honolulu, and are put at $20,000,000, as a conservative figure. To the Philippines the exports in 1897 were $94,597; in 1899 they were $194,193; in 1900, $28,011,671; in 1901, $4,927,044, and in the full fiscal year 1902 will be fully $5,000,000. To Alaska the shipments in 1894 were, according to the best figures that the Bureau of Statistics has been able to obtain, $5,924,000, and for the calendar year 1901, $2,950,000, and it is estimated that the year just ended will probably be $15,000,000, bringing the total shipments from the United States to its non-contiguous territory up to $50,000,000.

On the import side, it may be said that the non-contiguous territory of the United States now supplies $50,000,000 worth (per annum) of its produce for use in the United States. In 1897 the imports from Porto Rico were $2,181,024; those from Hawaii, $18,678,799; and from the Philippines $4,388,740. By 1900 the imports from Porto Rico had grown to $3,075,648, from Hawaii, $20,707,903 and from the Philippines $5,471,205. In the fiscal year just ended the merchandise received from Porto Rico will be in round terms $7,000,000; from the Hawaiian Islands, $20,000,000; from the Philippines, $7,000,000, and from Alaska about $7,000,000 in fish, furs and other products of this character, and an equal amount in gold and silver, thus bringing the total contributions of the non-contiguous territory considerably above $60,000,000.

During the same time commerce with Asia and Oceania has also increased with very great rapidity, especially the exports. In 1897 exports to Asia and Oceania were $61,927,673; in 1900, $108,094,082, and in the fiscal year 1901 the shipments to Hawaiian Islands, will amount to about $120,000,000.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

EDITED BY REV. WILLIAM C. WHITNEY, Professor of Biblical Languages of the Literature, in Alfred University.

INTERNATIONAL LESSONS. 1902.

THIRD QUARTER.

Sept. 9: Loving and Obeying God. Deut. 30: 11-20. 1 Cor. 15: 1-10.
Sept. 23: Review.

LESSON IV.—WORSHIPPING THE GOLDEN CALF.

FOR SABBATHDAY, July 26, 1902.


INTRODUCTION.

We are to look upon the Ten Commandments as the very center of the law. A further expansion of the moral law, by various specific regulations, is given in chapters 21-23. Several of these have reflect the ritual of the people after they were in possession of the Promised Land.

There is also recorded between last week’s lesson and this, in chapters 25-31, a minute series of instructions in regard to the construction of the ark, the tabernacle and the sanctuary of the sacred garments. But also in regard to the consecration services, the regular sacrifices, the heave-sheaf tax upon the people, the incense and the sacred oil. At the close of this section there is a paragraph of instruction in regard to the observance of the Sabbath.

But even while Moses delayed to return from his meeting with Jehovah upon the mountain, the people under the leadership of Aaron were breaking the law of the Ten Commandments and the covenant, in which there was to be shown over the covenant which had been solemnized with sacrifices and the sprinkling of blood.

We are not to understand, however, as our Golden Text implies, that they broke the first of the Ten Commandments, but rather the second. They did not turn away from Jehovah entirely, but chose to worship him as represented by an image of a calf.

TIDE.—A few weeks after last week’s lesson.

PLACE.—Near Mt. Sinai in Arabia.

PERSONS.—Moses and Aaron and the Children of Israel.

OUTLINE.

2. Moses' Intercession for the People. v. 30-35.
3. A Morals.

1. And when the people saw that Moses delayed, etc.

The forty days doubtless seemed to them a very long time. Perhaps they thought that Moses had perished in the fire upon the mountain. Although this people had trembled before the voice of Jehovah, now through their desire to have visible gods like the Egyptians, they would forsake their God. Moses now, without but to think the law which they had solemnly agreed to obey. They came therefore to Aaron with their hearts full of sin and idolatry.

We are not to suppose that they thought that a groan image could lead them nor that they had utterly turned back upon Jehovah. They were influenced by the pictures which they had seen in the Egyptian temples.

2. And Aaron said unto all the people, etc.

Aaron, unwise and unable, was responsible that Aaron yielded at once and suggested the means by which their wish could be most readily fulfilled, but it is more charitable to suppose that he asked the people for the greatest possible sacrifice, thus hoping to make them desert from their pur- pose in view of the great cost. He made, however, a great mistake in even appearing to yield. He ought to have made a reverent protest, but to have been ready to yield if the people wished it. He ought to have the people break off the golden rings, etc. The people were in their desire, and obeyed the suggestion with the result that Moses was moved by an urgent necessity.

4. And he received it at their hands, etc.

It seemed to him now that there was no course but to yield to their desire, since they had done as he directed. He ought, however, to have turned to them, to have blessed them, to have handed back their gold with an earnest entreaty to return to their allegiance to Jehovah and his law. Fashio ized it was not to be. The idol was probably made at first of wood. Then the gold was melted and cast into a plate and laid over the wood and the idol was set up. There are thy gods. The people at once accept the image. The plural number is to be understood as for emphasis. They were indifferent to the worship of a golden idol. We might translate, "This is thy God."

5. They fell all a'salt before it. They were enthusiastic in their new service, and left nothing undone.

6. Offered burnt offerings and brought peace offerings.

Thus did the people with joy serve their new god. The burnt offerings were consumed in honor of the deity; then without any lute or sacrifice of atonement, and pose up to play. The word "play" does not necessarily have an evil meaning. They danced and sported before their idol. Their conduct was tragical. It was the result of the heathen worship, they left into wanton license. 1 Cor. 10: 7. The form of their idol—a calf, or a little ball, perhaps—was an imitation of the Egyptian god Apis, although the representation was by a real bull rather than an image.

7-11. Jehovah tells Moses in the magnificent apocalyptic of the prophet in the Book of Daniel; how he would destroy the old covenant and make of Moses and of his family a great nation; how he would exalt the law and make of Moses and his family a great nation; how he would exalt the law of the Lord over the law of the nations; how he would inaugurate a new dispensation; how it would be characterized by the reversion to the old economy; how, in the great prophecy for his family. The representation of God as moved by anger, as convinced by sound arguments, and as repeating or changing his mind when they were called the children of God; his Fatherhood, his love for his children, his great patience for their sin. The breaking off of the table of stone, which the children of Israel had broken, but thus outward sign showing his sense of the enormity of their crime. Then with all of God's mercy, and to show his love and show his love for them, and to cast the dust of it into the water which they must drink.

22-24. He then proceeded to admonish Aaron for his fault. Aaron makes an excuse, trying to throw the blame upon the people. His explanation that the calf came out of the fire, and the effect of his own accord is too ridiculous for any argument from Moses.

25-29. Moses now turns to the people who with unbridled desire for imagery had turned aside from Jehovah. He calls them the children of Belial, the children of Belial, for the Jews are children of Belial, and the Levites respond. He sends them to ally their fellow countrymen who have been guilty of this apostasy. They are ordered to gather the number of the people who came out of Egypt; for the punishment is severe, and the sin was great, and the danger of a repentence was great. If they could not keep the law in sight of Mount Sinai, how long would it be after they had left this hallowed place before they would be in the depths of heathenism. Just as the sin of Ananias and Sapphira demanded the most severe punishment on account of the greatest contempt for the Lord and the church, so here this sin required a most severe punishment at the beginning of the training of the Chosen people.

It is apparent that there was no resistance made to the executions, etc., as none dared to resist Moses as he destroyed the calf. He was allowed to do this as he pleased. If you are angry, I will go and take the children of Israel for myself. The murderer in Israel. The murderer in Israel. If thou wilt forgive their sin.

31. This procedure is right. Moses does not plead any extenuating circumstances, or try to make the sin appear as small. He confesses for the people and prays for pardon. And have made them gods of gold. Or, angeled. Or, a god. Or, a god of God. It is right. If thou wilt forgive their sin.

32. This procedure is right. Moses does not plead any extenuating circumstances, or try to make the sin appear as small. He confesses for the people and prays for pardon. And have made them gods of gold. Or, a god. Or, a god of God. It is right. If thou wilt forgive their sin.

MARRIAGES.

Gins.—May—At the Seventh-Day Baptist church, July 16, 1882, J. T. Van Houw, Mr. Leonard W. H. Gibbs, of Buffalo, N. Y., and Miss Jennie Mananan Mayne, of Brookfield, N. Y., and Mrs. Mary Jane H. Williams, of Brookfield, N. Y., and Mrs. E. S. Smiley. 

DEATHS.

White.—At Longton, Ohio, July 11, 1901, Mrs. Harriet Melissa Vincent White.

DEATHS.

The deceased was born in Alfred, N. Y., May 24, 1826. In May, 1846, she married to Charles White, and soon moved to Wisconsin. They afterwards moved to Illinois, and later to McDonald, Longmont, Colo., where they lived till her death. She was brought up a Sabbath-keeper, but left the Sabbath, and soon became an ardent believer in the Second Advent. Through the accident of his mine, he was on the road again study the Bible, which resulted in bringing her again to the foot of the cross. She became a fervent Christian, and, of course, a mighty woman of faith. She died April 2, 1892. She confessed Christ in early years. Later she became a Seventh-Day Baptist and united with the Boulder church. Her public testimony for Christ was always earnest and honest.

STEVEN.—Margaret Rutten Steven was born in Liver- pool, Eng., June 26, 1875, and died of heart failure June 23, 1904, at Longmont, Colo.

She came to this country with her father and twin- sister about thirteen years of age, but was soon sent away to school in the West. They lived in a small town, some years ago, where she has lived nearly all the time since. She married Charles A. Stevens Feb. 3, 1897. They then have been born three boys. She was home-loving and quiet and was a very good mother. She trusted in God and had a religious experience. She was a member of the home study Bible-society, and loved to read the Bible. Pastor's text 1 Cor. 13: 12.

DAVIS.—Rev. James B. Davis, son of Jacob and Prue- dence Davis, was born in Lewis county, W. Va., in the year 1835. In the year 1858 he was married to Jane D. Davis, a daughter of William F. Davis and a daughter of William and Rachel Davis. In 1857 he
removed to West Virginia, where he was ordained to the gospel ministry soon after the close of the war. He served in the Presbytery of Linn, Iowa, Western Reserve Union churches for some years. In 1889 he moved to Salem, where he has since resided. He was a strong believer in the value of family worship, and his children bear testimony to the benefit of them. After a long continued feebleness of body, he passed away the night of July 2, 1902, being 86 years, 8 months and 2 days of age. The loss of children is felt to mourn their loss. Burial services were held at the Seventh-Day Baptist church July 4, conducted by the pastor. Text. John 15: 7.

A STRANGE PRISON.

A TRUE STORY.

The Editor of the Recorder has seen the old cannon Mose Meg.

Mons Mug is the name of a large old-fashioned cannon which stands in the grounds of Edinburgh Castle.

Two little boys were playing round this cannon on a sunny day in 1859, when one of them, George Harvey, aged ten, took it into his head to crawl inside the cannon. He managed very well at first, and, having reached the touch-hole, he shouted triumphantly through it to his little friend, and then went to crawl back into the free air again.

Easier said than done! It had been easy to crawl in, but it seemed impossible to get out. 'Twas a tight fit, and as human bones are not flexible, his thighs-joints being un­bended, the leg could not help him in his attempts to crawl back.

So there he stuck, till his companion, becoming frightened, ran to George's mother, who happened to be not far off. She came, but being unable herself to help her boy, at once called the sentry.

The sentry did his best to poke out the little fellow with the muzzle of his musket, but as that was useless, he sent for the sergeant of the guard.

The sergeant came and shouted at the boy, and in scurrilous tones commanded him to 'Come out!' All in vain!

There the child stuck, and it seemed as if he must stick there forever!

In despair, the sergeant sent for the Captain of the day. He came at once, bringing with him a squad of soldiers, but one and all could do nothing.

At last the mother's heart found a way to relieve her boy. She proposed that a rope should be procured and passed to her with the aid of a long stick; that she should grasp the end and so be dragged out backwards.

This was approved by the Captain. A rope and stick were brought, I looked myself on to one end of it, and was slowly dragged from the cannon, humbled with shame and covered with cobwebs, rust and dust.

This little boy in after life became a celebrated Christian, but it may well be imagined he was a more cautious man all his life because of this early adventure.

DIRECT PERSONAL WORK.

Personal work is the warp and woof of Christian activity; therefore this important element of family life, the largest place in the extension of Christ's kingdom, and every disciple of Jesus Christ is under obligation to engage in it. The work necessarily involves the conversion of the person approached, but the attempt to win him, which is the ultimate object alone of the work of the worker. The work itself consists in directing the attention of men to Christ and with discretion urging them to accept the invitation of the Gospel and order their lives by its teaching.—S. M. Sayford.

D I R T , O R DI AM O NDS?

Criticism enables a true man to see and to show beauties that cannot be seen by inferior men. Yet there are those who think that it is the work of a critic to undervalue others. Such men pride themselves on their ability to point out errors and imperfections; they seem to confound criticism with censure. These two classes of men are like the two sorts found in a diamond field. There are diamonds and there is dirt or grime in the field. It requires very little ability to find the dirt. One can see it without searching. But it requires a keen eye, and a mind intent on the search, to discover a diamond. Yet a single diamond is worth more than a ton of dirt, and it is the superior mind that finds it. What occupies your time and thoughts day by day? Is your mind intent on dirt, or diamonds, as you observe your fellows? The answer fixes your place among men.—Sunday-school Times.

CONFERENCE MINUTES FOR 1802-1806.

The above minutes in manuscript form are believed to be in existence somewhere. Information contained in them is needed by the writer of a paper for the General Conference. Knowledge respecting them would be most gratefully received by the undersigned.

A. E. MAIN.

ALFRED, N. Y.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. E. West & Son, at Milton Junction, Wis.

706 MURLY YARD Seventh-Day Baptist Church, London.

Address of Church Secretary, 46 Valmara Road, Denmark Hill, London, S.E.

706 SABATH KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P.M., at the home of Dr. S. C. Masson, 22 Grant St. Other Sabbath-keepers, the Bible-clubs alternate with the various Sabbath-keepers in the city. All are cordially invited.

706 THE Seventh-Day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Railroad street between State and Clark avenues, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. B. M. Kelly, 223 Jackson Park Terrace.

706 SEVENTH-DAY BAPTIST SHIRES are held, regularly, in Rochester, N.Y., every Sabbath, at 8 P.M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

706 The Seventh-Day Baptist Church of Amherstville, N. Y., holds regular services in their new church, corner West Genesee Street and Preston Avenue. Preaching at 2:30 P. M. Sabbath-school at 3:30. Prayer-meeting preceding the evening. An invitation is extended to all, especially to Sabbath-keepers remaining in the city over the Sabbath, to come and worship with us.

L. E. COOTRELL, Pastor.

29 Remmington St.

706 SEVENTH-DAY BAPTISTS in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some of the resident Sabbath-keepers.

706 The Seventh-Day Baptist church of New York City holds its semi-annual convention at 10:30 A. M. The preaching services at 11:30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

WANTED!

CARPENTER AND MILLWRIGHT.

Alfred University.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. In securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of various gifts. The fund is to be kept in trust, and the income used for a special purpose determined by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this issue, and a list will be kept for ten years. When the subscriptions are received by W. H. Crandall, Secretary, Alfred University, Alfred, N. Y., everyone is entitled to a name in the roll. All proceeds will be used as directed. Every friend of Higher Education and of Alfred University should have his name as a contributor to this fund.

Proposed Centennial Fund. $100,000.00

Amount needed, June 1, 1906. $22,712.00

Hon. Peter B. McLellan, Syracuse, N. Y.

MRS. C. A. L. Milburn, Cor. Plattsfield, N. Y.

Amount needed to complete fund. $77,288.00

Alfred University.

Executive Board.

J. F. Haywood, Pres., 1114 Langdon Ave., Plattsfield, N. Y.

W. A. Linde, Cor. Plattsfield, N. Y.

Regular meeting of the Board, at Plattsfield, N. Y., the second first-day of each month, at 7 o'clock.

The Seventh-Day Baptist Memorial Fund.

J. F. Haywood, President, Plattsfield, N. Y.

J. M. Tyreman, Vice-President, Plattsfield, N. Y.

G. A. Stearns, Treasurer, Plattsfield, N. Y.

The contribution to this fund will be given the Board only.

The Seventh Day Baptist Evangelizing and Industrial Association.

R. E. Tyreman, President, Plattsfield, N. Y.

O. J. Hough, Secretary, Plattsfield, N. Y.

Regular Quarterly Meetings of the Board, at Plattsfield, N. Y., the first Friday of each month.

M. Stillman, Counselor at Law.

Supreme Court, Comanche, etc., New York City.

New York City.

The Seventh-Day Baptist Missionary Society.

I. B. Eastman, President, 105 East Avenue, Plattsfield, N. Y.

J. H. Crow, Treasurer, 484 Vanderbilt Ave., Brooklyn, N. Y.

G. L. Jones, Secretary, 140 North Ninth Street, Syracuse, N. Y.

W. F. C. Flaherty, Recorder, 1460 Park Place, Buffalo, N. Y.

J. M. Tyreman, Vice-President; Mrs. Henry M. Maxwell, Plattsfield, N. Y.

G. A. Stearns, Secretary, Plattsfield, N. Y.


The Seventh-Day Baptist General Conference.

In accordance with the By-Laws of the Seventh-Day Baptist Missionary Society, the following officers, together with Rev. J. H. Lewis, Bishop of the General Conference, will be elected at the Sixth Annual Session of the Conference, which will be held at Milton, Wis., on the occasion of the Annual Conference, at the cost of the General Conference:

President, R. E. Tyreman, Plattsfield, N. Y.

Vice-President, J. M. Tyreman, Plattsfield, N. Y.

Treasurer, C. W. Wightman, Plattsfield, N. Y.

Secretary, C. E. Sargent, Chicago, Ill.

Missionary, Mrs. M. A. Goodale, Centre, N. Y.

Missionary, Mrs. C. E. Oliver, Plattsfield, N. Y.

Missionary, Mrs. R. E. Tyreman, Plattsfield, N. Y.

Missionary, Mrs. G. A. Stearns, Plattsfield, N. Y.

Missionary, Mrs. A. H. Tyreman, Plattsfield, N. Y.

Missionary, Mrs. H. D. Clark, Dugger, Dodge, Milton, Wis.

Missionary, Miss I. A. Fisher, Peek., Ark.

Missionary, Miss Elizabeth Fisher, Peek., Ark.

Missionary, Miss C. E. Oliver, Plattsfield, N. Y.

Missionary, Miss A. H. Tyreman, Plattsfield, N. Y.

Missionary, Miss I. A. Fisher, Peek., Ark.

Missionary, Miss Elizabeth Fisher, Peek., Ark.

Missionary, Miss C. E. Oliver, Plattsfield, N. Y.

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