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THE ROAD LEADS HOMF.

O pilgrim, as you journey, do you ever gladly say. In spite of heavy burdens and the roughness of

That it does not surely matter-all the strange and bitter stress. Heat and cold, and toil and sorrow—'twill be healed with blessedness, For the road leads home?

Home! the safe and blissful shelter where is glad and come, so Evil scatters the seeds of doubt, If these influences are unfavorable, if neglect And companionship of kindred; and the treasures ear-

From your holding shall be given back more precious

O. you will not mind the journey with such blessedness When the road leads home.

O, you will not mind the roughness nor the steepness Nor the chill, unrested morning, nor the drearness of

the day And you will not take a turning to the left nor to the But go straight ahead, nor tremble at the coming of the night,

For the road leads home.

It has wisdom for the mind and sweet solace for the

It will serve you as a mentor, it will guide you sure and straight All the time that you will journey, be the ending soon or late—

And the road leads home.

-Unknown.

ings that are given in the early days of child- dren, through the adverse influence which page. hood determine the harvests of life and char- their ungodly or careless lives bring upon acter. This law of the universe is imperative. their children. As Dr. Whitford declares, It is both just and accurate to say: what the first, and one of the most important, in- | sunday parents sow in the lives of their chil- fluences of securing denominational strength Legislation. dren, that both parents and children shall and success is the home. Since these editois true. Whatever parents, teachers, pas- agree with this conclusion, even though it has not reached the fundamental issue of

tors, preachers fail or neglect to sow, leaves brings condemnation under the roof which ers have left unoccupied and unguarded.

THERE is something pathetic in touch his life. the helplessness and dependence Childhood of children in the matter of char-Helpless. acter and soul-development. On Christian

helpless of animals, although it has the And often for your comfort you will read the guide and greatest possibilities for goodness and great- from the southwestern, have called our atten-

the soil of souls open for the seeds of evil and covers them and their children. It will not the weeds of neglect. Satan is never idle. do to say, "Wait until the children can He neither forgets nor neglects opportunities. | choose for themselves;" that is a minor All times are his. As farmers sow grass part of the truth and a dangerous fallacy, seed on the snow that it may be carried into for parental influences mold them and deterthe earth before the warm days of spring mine their course before they can choose. procrastination and disobedience over the comes where care is demanded, if ignorance lives of the young, with unsparing hand and continues when instruction ought to be untiring activity, hoping that it will find given, children are compelled into paths of the spots which parents, teachers and preach-disobedience without actual choice. These are pinching facts, but facts still. No one can escape from himself, nor from the facts which

During the last few months two correspondents of the RECORDER. the physical side, the human babe is the most | Socialism. one from the northeastern section of the United States, and one

ness. This is equally true in the matter of tion to various publications touching Socialcharacter and destiny. First, the child in- ism. These correspondents are evidently herits a being full of tendencies, often it seems earnest Christian men who are interested in of overpowering tendencies and impulses. certain phases of Christian Socialism, but The formative period is ravenously recep- who, we judge, do not make clear distinction tive. Influences of all kinds await each step, between Christian Socialism, Socialism as it each new experience. The soul of the child appears in history, Communism. Nihilism. What Secretary Whitford writes is as eager for food and companionship as and the larger question of Social Reform in its on the Missionary Page to-day the hungriest body can be. It must think various phases. Both these correspondents may seem to be common-place and something. It must talk something. It think that the RECORDER and our pulpits familiar, but it is of the deepest | must pattern speech, action and character | should consider such themes, and should urge importance. No fact is better established, after some one. This is the beginning of the adoption of Socialistic ideas and methods. or more frequently illustrated, than the fact destiny. It is the beginning of success and The general importance of the whole questhat fundamental principles in thought and failure, before the child knows what these tion, and the correspondence from these action must be taught in very early life, if mean. Before the child can guide its steps Christian men, lead the Recorder to make a they become a permanent part of character or thoughts it must be thinking and going brief survey of that field of thought. We have and conduct in later life. This is demon-somewhere. Therefore it is that parents, not space to follow it in detail, but hope to strated in physical habits, in intellectual teachers, preachers, associates, books, deter- suggest such general facts as will enable not training and in social and religious life. It is mine the trend if not the destiny of children only our correspondents and others who may more than poetry when we call early life the while they are so nearly helpless. This help- be interested, but preachers and teachers, all time of seed-sowing. As the sowing and lessness of childhood is one of the largest of whom ought to be informed upon the subplanting of a few days, in the spring-time of factors in the sacredness of parenthood, and ject, to follow up the investigations we may the year, determine the extent and character in the magnitude of parental responsibility. suggest, and so be able to meet the various of the harvest which gardeners, florists and Parents who are not high-minded and holy phases of the larger question as they may farmers gather in the autumn, so the teach- in life, sin against themselves and their chil- arise. For further consideration see another

For several years past, agitation

concerning Sunday laws, and efforts to modify those now existing, have been prominent in reap. Whatsoever Sabbath-school teachers | rial notes were begun, the Editor has had | Massachusetts, New York and Pennsylvania. sow in the hearts of their pupils, that shall an earnest conversation with a caller, as to In Massachusetts the original Puritan eletheir pupils reap. What pastors sow in the denominational work and our future his- ment is standing guard over the old laws. lives of their people, pastors and people shall tory as a denomination. That caller, with- modification of which has gone forward little reap. What preachers sow in the hearts of out knowing what theme the Editor had in by little for twenty years. Certain phases of their hearers, the people and the Church of hand, said, "After all, the most important the agitation in that state are almost con-Christ must reap. In all these the converse influence is in the home." Our readers must tinuous. The agitation in general, however,

it has dealt with certain minor features, country districts in the Legislature has been when a system of thought is clearly defined. many of which are quite local, connected with | to avoid such action as would openly favor | and there is corresponding loss and confusion the city of Boston. The Defender-organ of the direct destruction of Sunday legislation, when it is not clearly defined. The word the New England Protective League-for while winking at the almost universal disre-February, says: "As we review the many gard of the law, both by saloons and by busi- of social organization which would abolish, issues which confront us, on every side, after | ness interests. The agitation in that state | entirely or in a great part, the individual efnine years of study of the problem and a sur- has reached a point where the fundamental fort and competition on which modern society vey of many fields, we conclude that there issue seems more nearly in sight than in rests, and substitute for it co-operative action, never was a time when right views of this | Massachusetts. Still, little can be proph- | which would introduce an equal distribution question should be so circulated, and telling esied while the political elements are so prom- of the products of labor, and would make arguments presented." In the same connec- inent a feature. tion the Defender declares that materialistic thought, pleasure seeking, money worship. etc.. are steadily increasing, and that "a In popular writer assures us that there is no Pennsylvania. of the ancient Sunday law of obligation whatever connected with the attendance of the House of God upon the Lord's Day." In its March issue the Defender says that three years ago there were fourteen bills before the Legislature of Massachusetts seeking to modify the present Sunday law, and that the present Legislature "is making a record in the number and character of its Sunday, or Lord's Day, bills." There are now four bills before the Legislature seeking to nullify present legislation concerning the closing hours of saloons on all days of the week, including Sunday. There are five bills seeking to make hunting and fishing legal upon Sunday. "Three sporting bills" are also in hand. The substance of these bills is that nothing in the existing laws "shall be held to prohibit on the Lord's Day such harmless recreation or sport not otherwise forbidden by law as does not trespass upon private rights, or disturb public peace or public worship." Bills are also in hand touching the matter of "charitable entertainments" upon Sunday. There are "two labor bills" pertaining to the loading and unloading of vessels on Sunday. A hearing upon Sunday bills before the "Probate and Chancery Committee" in Massachusetts State House was held on February 19. Another hearing was announced for March 10, and the Defender warns its readers to "watch for other days." These items will give our readers a general view of the nature of the Sunday law struggle at the present time in Massachusetts.

THE struggle in New York State is so largely political and so closely ests, in many ways, that it lacks even the minor features of a religious movement, which appear in the state of Massachusetts, for in that state the defenders of Sunday occupy moderately religious grounds. common with that in New York. The political complexion of party issues in the state. in this Presidential Year, gives form and vigor to the Sunday law struggle. Neither party dares espouse the side of the saloon without reserve; neither does either party dare gant but expressive phrase, both parties "are strives to manipulate the Sunday question against the present laws, which compel idleso that it shall present the least danger or | nsss on the part of all on a specific day. the most possible benefit to party issues in the coming campaign. As a whole, for many years, the Sunday law of the state of New

Our readers have been kept in

formed concerning the execution

Pennsylvania, in the city of Phil-

adelphia, during the past year. The persecution which was carried on so successfully, for a time, was suddenly closed a few weeks since in consequence of judicial decisions, which made the spies sent out to secure violations of the law. criminal. as well as those who sold goods at their instigation. The Sabbath Committee of Philadelphia dis claims the charge that it was responsible for this persecution, while public opinion holds it to be actually responsible, though it may have seemed to carry on its work through indirect agencies. At the late session of the Christian Education Convention. in Philadelphia, a general account of which is found on another page, the Philadelphia Sabbath Association scattered a leaflet in which it seeks to defend itself in the matter of the Sunday law persecutions, and to insist upon the necessity of executing the Sunday law in the movement in social circles which arose in interests of Christian people who desire a Europe about the middle of the last century. quiet Sunday. In that leastet occures the the fundamental thought in which is closely following reference to an expected struggle in allied to the idea of Socialism given above. the Legislature: "The Legislature of Penn- The central thought in Communism proposes sylvania will at its next session be the scene to abolish private ownership touching all of the hottest battle ever waged on this vital | property, and to vest all rights relative to issue, with which stands or falls all that we property in the State. The State is to conhold dear as Christian citizens. God save trol production and distribution. This conthe Commonwealth from the devastating trol is to cover all the products of industry, ruin of a wide-open Sunday! For the sake and in part or in whole-logically it must be of the little children, whose character and in whole—this system denies the right of an principles are being molded by what they individual to control either his labor or its observe round about them on every hand, a products. It also involves the idea that each deep, heartfelt reverence for God's Holy Day | incividual must be guided and controlled by must by all means be maintained, as of the the State as to what he shall do, in the matutmost moment for the safety and welfare of ter of labor or otherwise, and that whatever the state." Of these three states, in which the State conceives to be for its highest good, identified with the saloon inter- the Sunday law is now prominent, it would shall determine the action of the individual, seem that Pennsylvania is logically nearer to without regard to his own personal good or the final and fundamental issue than either his personal rights. In a word, Communism of the other states. However this may be, would totally destroy private property and the situation in these states—which finds private enterprise. some counterpart in several other states— New York City is the center of the Sunday shows that we have entered fully upon a the United States. Some of these were imlaw agitation in that state, although the period of agitation which, sooner or later, situation in other cities has many features in | will lead to a struggle over the ultimate question, Shall there be any mandatory leg- The Oneida community at Oneida, N. Y., is islation concerning business and recreation on Sunday? The evolution of Sunday legislation, for the last three hundred years, and the prevalent theories concerning the Sabbath question, show that the only feasible to openly antagonize that interest. In incle- ground for such legislation is permissive legislation, protecting each employed person in their failure as practical enterprises, has been between the devil and the deep sea," and each | the right to one day of rest in each week, as | strongly marked. Reasons for that failure

SOCIALISM.

York has been infringed upon steadily, while any question, especially in the earlier stages | movement beginning in Russia, and its prom-

Sunday law or no Sunday law, but rather, the attitude of the representatives of the of its history, are definitions. Much is gained "socialism" includes any theory or system land and capital, as the instruments and means of production, the joint possession of the members of the community or state. To this general definition should be added the definition given by John Stuart Mill, the highest authority on such questions among English writers of the last century. Mr. Mill

> "What is characteristic of Socialism is the joint ownership by all the members of the community of the instruments and means of production; which carries with it the consequence that the division of the produce among the body of owners must be a public act performed according to rules laid down by the community."

Professor Woolsey says of Socialism, "While it may admit the State's right to property over against another State, it does away with all ownership on the part of the members of the State, of things that do not perish in the using, or of their own labor in creating material products."

The word Communism describes a certain

A few examples along this line are found in ported from France under the head of Fourierism, in the earlier part of the last century. another illustration. Brook Farm in New England is another. The writer was familiar with a Fourierite community at Ceresco, Wisconsin. It was established there about 1840 or 1845. The history of each of those efforts and of all similar efforts has been brief, and will be given in a future article.

NIHILISM.

Nihilism is the lowest and most destructive form of these notions concerning social re-The most important items in investigating organization. This was, at first, a social

inent point of attack was the customary pose to entrust their enforcement to the mob and Asia must also see the possibility—we forms concerning marriage, and its war upon | rule of the anarchist, or the tyranny of major- | hope it need not be said the probability—that the general authority as represented in social lities, expressed in any way. This outline several European nations may be involved customs and in government. Its favorite view of four phases of the Sociological ques- should affairs take an unfortunate turn at motto was "The Tyranny of Custom." It ion will prepare the way for some further any time. Norway and Sweden which block proposed to murder the family and the State. | consideration which we hope to give in our | the way of Russia so far as securing an open It began about 1840 and was brought into next issue. special prominence by Turgeneff about 1860. Fundamentally, Nihilism believes in nothing. It is purely negative and practically destructive to the existing order of things. It has been represented by various parties, especial unparalleled, but greater than this rapidity and in view of the expedition which England ly in Russia, and has developed various de- has been the revelation of the preparedness of has sent to Thibet, coupled with the Turkish structive tendencies, including the murder of Japan for the struggle, and the unprepared. question and the minor question of Bulgaria the Czar in 1881. It rejoices in calling itself ness of Russia. It is yet too early to prophesy and other small principalities in and about "The Land and Freedom Party." It will be concerning the length of the war, or as to the Black Sea, the problem has as many unseen at a glance that not a few fundamental final results. But no observer of the situa- known quantities as some of those which ideas are common to Socialism, Communism | tion can doubt that the weakness of Russia | puzzled the brains of our readers in the adand Nihilism; Nihilism being the lowest and is much greater than the world has supposed. | vanced algebra class. Whatever comes, com-Socialism the highest conception. Nihilism, She represents a vast territory, much of mercial interests will be a permanent and a usually under the name, however, of Commun- which is so unproductive, and so nearly im- large factor in the relations of the United ism, is most strongly marked in the United passable for armies that the extent of her | States, while these, and political adjustment States by the Haymarket Riots in Chicago. empire is a source of weakness. Correspond. and re-adjustment will abound in Europe and The reader will already apprehend that ing ignorance prevails among her people. Her Asia. Just now there is a lull in the reports Anarchism and Nihilism are practically syn- armies are more nearly impressed, men who are from the scene of war, but the coming of onymous terms. Anarchism is another name compelled to fight, than they are volun-spring weather will be likely to witness a refor the movement which proposes to destroy teers whose patriotism leads them to fight. newal of operations, and perhaps some all government, to break up the existing order | We have spoken in a former issue of the relig- | decisive battles before the season is far adof things, and instead of private ownership, lous and political elements of unrest that

MARCH 14, 1904.1

CHRISTIAN SOCIALISM.

the world into Anarchy and destruction.

Christian Socialism as a movement began by men of the highest type, Charles Kingsley, Frederick D. Maurice, Thomas Hughes, and men of that stamp. It was not the discovery of a new idea, nor an unfamiliar truth. was, rather, an attempt to indicate the true way of escaping from the imperfections and ruinous tendencies of Socialism, Communism and Nihilism, which were so strongly felt at that time in Europe. Its principles are these: 1. Christianity ought to be directly applied to the ordinary business of life in order to secure the just rights of all individuals and of ness of Russia in any event, and especially in the community from a Christian standpoint. The leaders in this movement, named above, believed that the present system of competition should give place to some form of coindividual through the influence of Christianremove all hostile legislation.

By comparing the above systems our readers will see that Christian Socialism is the ap- call attention to the preparedness of Japplication of the principles of Christianity to an, to the vigor with which she has pushed the social and economic questions of the the conflict, to the advantage she has in point world. It does not propose to destroy the of intelligence, patriotism, quickness and existing order of things, nor to destroy priv- skill on the part of her people. We sincerely Press," "Correspondence Instruction," ate ownership, nor in any sense to rebel hope that some influence, or many influences "Summer Assemblies," "Religious Art and against society or government. It offers the combined, will bring a speedy end to the con. Music," "The Council of Religious Educaprinciples of Christianity as the essential solv- flict, and that out of it better things will come tion. ent of the various social problems which con- for Russia, Japan, and the world, but it is cer-

RUSSIA AND JAPAN.

personal rights, and good order, to plunge pervade the empire. When it is remembered that the seat of war is 5,388 miles from the Russian capital,—the distance across our own continent from New York to San Franin England about 1850. It was represented cisco is 3.250 miles, and this distance is cov- held its second annual convention in ered by American trains in 106 hours, while Philadelphia, March 2-4. Four hundred gle track railroad, hastily built and poorly tween two and three thousand persons each. equipped, is the only means of communica- The delegates were from many states. New tion, the weakness of Russia is vet more England sending the greatest proportion of apparent. That railroad is interrupted by representatives. ¡Educational institutions Lake Baikal, which must be crossed upon the made a better showing, in point of delegates. ice in the winter season, or by ferry in the than either Sunday-schools or churches. The comparatively brief summer, for a distance of | number of Quakers present from Philadelphia sixty miles or more. This increases the weak- and vicinity was noticeable. the case of such a war.

principles by civil law, much less does it pro- student of the political situation of Europe international work were present, and after-

port on the Atlantic is concerned, and the traditional "balance of power" between Russia, Germany, England and France, are pos-The rapidity with which the conflict between | sible factors of great moment at the present Japan and Russia has gone forward is almost time. By way of her possessions in India vanced.

THE RELIGIOUS EDUCATION ASSOCIATION CON-VENTION.

The Religious Education Association the Russian trains between Moscow and Port | persons registered as delegates, and two of Arthur consume about two weeks—and a sin- the evening sessions had attendance of be-

The sessions were held in a variety of places, including the Academy of Music and Our readers already understand that for the great Baptist Temple, with the First Baptwo centuries Russia has been hoping to tist church as headquarters. Afternoon secure better maratime facilities by securing meetings of the seventeen departments of the operative associations both in the production | an open seaport on the Atlantic, or the Pacific | Association were held, some holding one sesand distribution of property in order that all Ocean. Port Arthur is her only hope of open sion, and some two. Simultaneous meetmen "might work together as brothers." 2. and constant communication by way of the lings were held in a dozen different places. That any outward change in the life of the Pacific. Since the war began Port Arthurhas | These meetings were naturally small in atindividual laborer, such as is aimed at in been only a point for Russian reverses, and tendance, with the exception of the Sundaymost of the socialistic schemes, would not be at this writing it seems probable that it will school section. The papers and addresses. sufficient to settle the labor question; but fall into the hands of the Japanese within a however, were by men and women of high that there must be an inner change, brought brief period. All told, the indications are standing in the religious and educational about by the education and elevation of each | that the war will develop widespread and per- | world, and many of them were permanent manent elements of weakness in Russia of contributions to the themes treated. Departity. In securing this elevation the aid of the which the world has not hitherto been cogni- mental sessions were held upon the general State should never be invoked, other than to zant, and which Russia has carefully cov- topics, "Universities and Colleges," "Theological Seminaries," "Churches and Pas-We do not need at this time to do more than | tors," "Sunday-schools," "Secondary Public Schools," "Elementary Public Schools." "Private Schools," "Teacher Training," "Christian Associations," "Young People's Societies," "The Home," "Libraries" "The

The Sunday-school sessions proved to be front the world, and Christian ethics as mark- tain that the surprises which have already conservative, constructive, and harmoning the lines of action which should be follow- come are to be supplemented by still others, ious. There was little disagreement exwhether the conflict be long continued or pressed and none of that was acrimonious. It does not seek the enforcement of these brought to a close at an early day. Every Some of the most conservative leaders in the

ward expressed themselves favorably toward | L. L. Dognet of the Y. M. C. A. Training the Religious Association attitude. The ne- School, Springfield, Mass., Dean Frank A paper by Prof. W. C. Whitford, presented at the Semicessity for better teaching in the Sunday- Knight Sanders, of Yale, Dean Francis Peaschools, for graded lessons, for a closer rela- body of Harvard, Rev. Kerr Boyce Tupper, tion between the Sunday-school and the D. D., Rev. Dr. Ira Landrith, Prof. Richard home were freely and frequently expressed. Greene Moulton, Dr. Walter L. Hervey, Prof. An exhibition of modern methods in Sunday- Caleb T. Winchester, Prof. John E. McFadschool work, the first of the sort ever brought | yen, Prof. Geo. E. Dawson, Rabbi Abram together, caused no little interest among the Simon, Rev. Wm. F. McDowell, Rev. Dr. Waydelegates.

"The Bible in Practical Lite." Discussions kins, Rev. Dr. F. N. Peloubet, Rev. Dr. Ruskept close to the tonic. The Bible was the sell H. Conwell, Prof. Benj. W. Bacon, Prof. for twenty years and it had cost him only dominant note of the convention. The Bible Jesse H. Holmes, Prof. Paul Van Dyke, Prof. was emphasized as an essential part of all M. W. Jacobus, Prof. Thomas C. Hall, Prof. education, as vital to good citizenship and James S. Riggs, Chancellor J. H. Kirkland, to character forming. The importance of the Rev. Dr. Spencer B. Messer, Rev. Dr. W. C. study of the Bible from a literary and histor- Bitting, Rev. Dr. A. E. Dunning, and Rev. Dr. ical standpoint was less emphasized than its S. Parks Cadman. importance as an essential factor in spiritual growth.

The three evening meetings dealt with "The Bible in Religious Experience," "The Bible in Education," and "The Bible in Social and Civic Life." The address of President W. H. P. Faunce of Brown University on Thursday evening, "The co-ordination of the Bible with other subjects of Study," was one of the conspicuously, strong deliverances in which he took an unequivocal position in favor of the use of the Bible in all institutions of learning. Rabbi Abram Simon, who followed him, challenged the Christian note in President Faunce's address, but with no other tion.

One of the conspicuously moving sessions of the convention treated of "Religious Education in the Home." Many delegates were surprised to find this convention of experts dwelling less on problems of the higher institutions of learning than upon the fundamental questions of religion in the home and in practical life.

The optimistic tone of the convention was no less marked than its conservative fraternal spirit. New elements entered the organization at Philadelphia, so that all wings of all the denominations may be said to have alligned themselves with this new and modern effort to serve the interests of the kingdom and of the nation.

ion and Moral Education" by the new Presi- | the machine, and they have been informed of dent of the Association was the first of what the urgency of the need of the house. promises to be an important and far reaching annual deliverance. It was, as its title any thought, just spare us a few moments implies, a survey of the entire religious field now. Doesn't the print of the Recordershow with criticism and practical suggestions. rather poorly; aren't there letters missing Charles Cuthbert Hall set a standard for this and broken letters that seem to spoil the paper which will tax the efforts of succeeding | sense of what you are trying to read? speakers to maintain.

Bishop Cyrus D. Foss of the Methodist Epis- of constant usage, and is all worn out. copal church. Bishop Alexander Mackay-Smith of the Protestant Episcopal church, machine give you new print each week. To President Caroline Hazard, of Wellesly, do it, we must have your help. President May E. Woolley of Mount Holyoke, President Joseph Swain, of Swarth- place the machine in this office. We haven't of the whole to the work of the kingdom in a more, President Henry G. Weston, of Crozer | the money; our subscribers have it. Theological Seminary, President Charles Cuthbert Hall of Union Theological Semi- House, and all who are interested in the work nary, President W. H. P. Faunce of Brown of the Publishing House, should respond to should give, I would like to call your atten-University, President Bichard Jesse, of the this appeal, we would soon have the neces- tion a moment to the young men of your ac-University of Missouri, President Burris A. sary amount. Jenkins, of Kentucky University, President | Just give this matter your attention now. themselves to a life of poverty in order that

land Hoyt, Prof. Geo. Albert Coe, Rabbi The general theme of the convention was Henry Berkowitz, Rev. Dr. Floyd W. Tom-

> THE CRUST OF BREAD. . I must not throw upon the floor The crust I cannot eat: For many little bungry ones Would think it quite a treat.

My parents labor very hard To get me wholesome food Then I must never waste a bit That would do others good.

For wilful waste makes woeful want, And I may live to say, Oh! how I wish I had the bread That once I threw away.

A POEM WANTED.

Dr. F. L. Irons of Dobbs Ferry, N. Y. writes: "Not long since a poem published in effect apparently than to remind the audi- the Recorder suggested the following fragence of the breadth and inclusiveness of the ment of one to my mind, and I thought I scope of the Religious Education Associa- might possibly obtain the rest of the poem by asking for it through the columns of the RECORDER." If any one of our readers can supply the remainder of this poem they may address the RECORDER, or Dr. Irons, as above:

> "Storm-tossed, alone in starless night, I'm not afraid! With lost hope drifting from my sight, I'm not afraid Through sorrow and through mystery, My Pilot calls o'er life's dark sea, I'll follow on—I'm not afraid!

Somewhere the dawn shall rise for me. T'm not afraid! Sometime in God's light I shall see-"

Publisher's Corner.

The Publishing House expects to install its new typesetting machine about the middle of "The Annual Survey of Progress in Relig- April. This is the date set by the makers of

If you, reader, have not given this matter

Of course you notice it now. It's due to the The speakers of the convention included fact that the type has had nine or ten years

We want to sell it for old metal and let the

If those who are indebted to the Publishing | give it all.

SYSTEMATIC GIVING

Annual Meeting of the Western Association at Alfred Station, N. Y., Feb. 28, 1904.

Most Christians recognize the fact that God has some demands upon their property. but there are various views in regard to the fundamental principles of giving for the cause of the kingdom of God. I heard once of a man who, in a testimony meeting in which some one had been speaking of the freedom of the Gospel, said that he had been a Christian twenty-five cents. I presume that we would all agree with the leader of that meeting who replied, "God bless your stingy soul."

When we begin to think how much we should give, we should try to realize how much God has given us. Paul in concluding his remarks about giving in the ninth chapter of 2 Corinthians, says, "Thanks be to God for his unspeakable gift. Since our heavenly Father gives us every good gift, both of the desirable things of this world, and the multitude of spiritual blessings, and above all has given us redemption through Jesus Christ, his Son, our Lord, how can we enter into an arbitrary accounting with him, and say, 'Nine-tenths of all I get is the share that belongs to me, I can do exactly as I please with that, and the other one-tenth is the Lord's share?" The Lord's share, indeed! I have no fault to find with those who are giving a tenth as a matter of conscientious conviction. but I would warn them lest they get a false view of the other nine-tenths. That system was perfectly in accord with the age in which it was in use. It goes along with the prescribed sacrifices for stated times, and the ceremonial cleansings. To-day there are many Christians who ought not to give as much as a tenth, and there are tens of thousands for whom a tenth is a shamefully inadequate proportion.

There are two sorts of laborers in every large manufacturing establishment. One man is working with his mind, if not also his eyes, upon the clock, waiting for the whistle to blow to release him from his wearying labor, another is taking the deepest interest in the welfare of the business, and putting hearty good will, and thought, as well as the labor of his hands into the task before him. The latter and not the former, is the model for the one who would give aright.

A still better illustration of the way the giver stands related to God is found in the general manager of a business to whom the board of directors has given full charge. He is to incur any expenses which in his judgment are necessary, including the payment to himself a suitable salary. He is to invest a part of the profits in the extension of the plant, but he is not to forget the dividend to the stockholders. What would you think of a manager who acted as if the business belonged to himself?

We are really stewards of all that we possess. It may sometimes happen that we How? Costs \$1,000 before April 15 to should turn over only a very small portion given year, or it may happen that we should

When you are thinking of how much you quaintance who have practically devoted

they may proclaim the Gospel. Experience for the ministry to incur a debt in order to best way to give it is to give every week. procure an education. A man who intends to become a lawyer, or a physician, or a atically if he is giving a stated amount once teacher, or to enter almost any other profes- a year. He is right of course, but I think that | lem of the church to-day is the money problem. sion, may safely borrow money to invest in experience will show that that is not the best | Christians of America have money enough, an education, expecting to pay his creditors system. from the profits of the first few years of his professional life. Not so with the student for amounts has many advantages. the ministry. His income will not as a general rule exceed his expenses. I do not speak of ing of giving throughout the year. Some our various boards and societies. I believe this in order that you may pity them. They would recommend that each giver should be that the problem is to be solved through have a reward in the sense of service of God supplied with fifty-two envelopes numbered systematic proportional giving. Let us not in which they are engaged, and need no man's and dated and the amount of his subscription look at the appeals that come to us as duns. pity. The young man who feels a drawing written upon each. But it is the better for but rather as opportunities to show our loytoward the ministry of the Gospel need not the giver to fill out his envelope each week. alty to our Redeemer. Let us not wait for hesitate because of the self-sacrifice required. Thus he will be thinking that he is taking some solicitor to call upon us, but rather He will be repaid many fold. I mention this part in the great work of the kingdom, and seek for opportunities to give the money that matter as an example for your giving. If the in some small way testifying his thankfulness | we have already determined to give. We giving of every dollar that they possess or to God for the gift of his Son. I will admit ought to study the Recorder carefully in hope to possess will do them good, the giving | that I used to think that this regular giving | order that we may know about the needs and of a suitable portion of what you have will in envelopes was a waste of time and envelopes, give intelligently.

steward. not to have pictures upon the walls of our venience, have given in the first place. I be-doing of our part. houses, while the heathen are still in darkness; came a thorough convert to the system. If nor that we should wear only the plainest | you are skeptical, try it for a year. clothing till the church debts are entirely paid. 2. In the second place, it is much easier to Each one must decide for himself as God's give ten cents a week than-five dollars a year steward what sum he will hand over for the You do not feel the little amount as you do direct use of the kingdom of God.

what we do give. And before I speak of the back again. method in which I thoroughly believe I wish | 3. Systematic giving in small amounts acto create class distinctions. If a church in the church treasury. A church of five hunwould do good work, rich and poormust meet | dred members in New York City, in a portion of on a level. Our Saviour's remark about the the West side where few churches were self-supwidow's mite shows us that the amount of | porting, had 409 givers and paid its pastor's money contained in an offering does not real- salary and all of its expenses regularly. This ly measure its value. We ought not to be system has proven its usefulness in the First purchasing a place in which we may sit to Afred church. If there is any church here rehear the Gospel that is as free as the air presented that does not have weekly collec-

means of raising money, not that they are intrinsically evil, but there is a tendency to- Under the old method the head of the family ward something very different from the Gospel. A young lady was once telling of a children whose financial resources will enable church fair in Brooklyn at which she assisted, | them to give one cent a week. Their envelopes and remarked about a certain purchaser who are opened with great pleasure by the treasseemed to be seeking low prices as if she was at a bargain sale. A little later in the con- tributions. The children should be taught to versation the same young lady told how she had secured a certain article at very much | Young people who have been brought up to less than the usual price.

systematic giving when he recommended to twenty-one years of age. the Corinthian Christians that they should provide before his coming a fund for the poor saints at Jerusalem. 1 Cor. 16:1,2:

saints, as I gave order to the churches of Bibles are able to take some part in the service. Galatia, so also do ye. Upon the first day of | We are most interested in that which costs us the week let each one of you lay by him in something. We are more apt to speak of the store, as he may prosper, that no collections | work as our work, if we are continually paybe made when I come."

Of course these instructions were primarily for them of that age and not for us. That able to contributions for the work of our benemay be said indeed of the whole Epistle, but | volent societies as well as for the general ex-Paul spoke in illustration of general princi- penses of the home church. We ought to give ples, and his teachings have been through the as much for the work outside of our own com-Holy Spirit blessed for the Christians of all munity, as we do for the work at home. It is succeeding generations.

has shown that it is very unwise for a student a lesson for us. I believe therefore that the sion unto all the world, and we should be con-

Some one may say that he is giving system. I ties that he has left us.

- do you good. Remember that you are but a but I resolved to try it for once, and gaye in May the work of the kingdom be prospered thirty weekly payments a sum which I could beyond measure through the money which Now I am not going to say that we ought as conveniently, indeed with much more con- we as stewards are turning over to help in the
- the larger one; and there is no thought in But I came to speak not about how much | your mind the next day of how you might |
- to say a word about some methods that are cording to the individual ability of each one bad. The renting of pews in church tends is the means that brings the desired results tion, let me recommend that you listen to Church fairs are of questionable value as a testimony of experience and try it for a year.
- 4. This method encourages small givers. gave once a year for all. But there are many | tinued: urer, and a careful record made of these congive as certainly as they are taught to pray ignore the collection plate will with difficulty The Apostle Paul has struck the keynote in | acquire the habit of giving after they are
- 5. This method of systematic giving promotes the spiritual life and interest of the church and congregation. Even those who "Now concerning the collection for the cannot sing and have forgotten to bring ing something toward it.

This method of systematic giving is applicjust as fruly our work even if we can not see of contracting large ones.

These words about systematic giving have it going on. Our Saviour gave us a commistinually striving to live up to the responsibili-

The opportunities are increasing. The proband we as Seventh-day Baptists have our fair The system of weekly giving of small proportion. The great problem is to get the money out of our pockets, and into the treas-1. In the first place it distributes the bless uries of our churches, and the treasuries of

CIRCUMSTANTIAL EVIDENCE.

It is a rule, to which good lawyers usually adhere, never to tell more than one knows. A newspaper tells a funny story of a lawyer who carried the rule to the extreme.

One of the agents in a Midland Revision we ought to give, but how we should give spend that five dollars if you only had it Court of England objected to a person whose name was on the register, on the ground that he was dead. The revising barrister declined to accept the assurance, however, and demanded conclusive testimony to the point.

The agent on the other side rose and gave corroborative evidence as to the decease of the gentleman in question.

"But, sir, how do you know the man's dead?" demanded the barrister.

"Well," was the reply, "I don't know. It's very difficult to prove.'

"As I suspected," returned the barrister. 'You don't know whether he's dead or not." The barrister glanced triumphantly round

the court, but his expression gradually underwent a change as the witness cooly con-

"I was saying, sir, that I don't know whether he is dead or not, but I do know this: they buried him about a month ago on

THY WILL BE DONE.

Not in dumb resignation We lift our hands on high: Not like the nerveless fatalist. Content to trust and die. Our faith springs like the eagle Who soars to meet the sun, And cries exulting unto thee O Lord, thy will be done!

Upon the common weal, Thou dost not bid us bend and writhe Beneath the iron heel. In thy name we assert our right By sword or tongue or pen, And even the beadsman's axe may flash

Thy message unto men.

When tyrant feet are trampling

Thy will! It bids the weak be strong. t bids the strong be just; No lip to fawn, no hand to beg. No brow to seek the dust. Wherever man oppresses man

Beneath thy liberal sun, O Lord, be there, thine arm made bare; Thy righteous will be done!

-Harper's Magazine.

Some men pay small debts for the purpose

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly R. I.

WE believe in the thorough indoctrination of our children and young people in the tenets | ing. no spiritual life and piety. of our denomination. They should thoroughly know the reasons why we are a separate religious people-why we are Seventh-day Baptists. Our young people should have and give a better reason for being Seventh-day Baptists than they were brought up to be so. A good and right bringing up of a child is very important, but when he becomes a man he should know and give the reasons for the faith that is in him, and for which he stands. He should be able from the Bible to show why he is a Baptist—that immersion is the only so understand the Biblical and historical reasons for keeping the Seventh-day of the week for the Sabbath that he can show to others that it is the Sabbath of Jehovah; of the the Bible; the only Sabbath that the apostles and Jesus Christ our Saviour kept. and that it was never changed or abrogated by them. Our young people should not only be able to give the Biblical reasons for the Seventh-day Sabbath, as it is sometimes call ed, but be able to give the history of how Sunday became to be observed as a Sabbath. Now we ask how many of the young men and women in our homes, and in our Sabbath. schools and churches, can do it? We hope there are more than we think there are. fear that a large majority of our young people, and of the parents, too, would not pass examination. To be indoctrinated in the Sabbath truth means more than to be thoroughly taught it. It means to so inbed it in the heart and consciences of our children and young people that they will be true, faithful conscientious, spiritual observers of the Sabbath. That they will not loosely keep it, and not from any worldly and social consideration forsake it. Why do we emphasize the thorough indoctrination of our children and young people in the doctrine of baptism and of the Sabbath, and leave out other important Christian doctrines? Not that we do not | pulpits can do much in helping us recognize other important and fundamental Christian truths and their relation to a Christian life, but because (1) they are the truths for which we stand, and make us a distinct and separate people, and (2) we greatly need such an indoctrination.

Why do we say we greatly need such an indoctrination of our young people? Because and more conscientious Sabbath-observance the fact is there are too many of our children to keep and hold our young people to the and young people woefully ignorant of the Sabbath, and to advance Sabbath truth reasons and arguments for the Bible Sabbath | the world, we need to have it taught an -the seventh day of the week, and too many preached more frequently than it is from or who do not have a Sabbath conscience. This | pulpits. is apparent when we look over and around and see how many are, from social affiliation, from business and worldly consideration, forsaking the Sabbath of their fathers and mothers and of the Bible. Some of these keep Sun-cial and political, but in religious, circle day more as a holiday than as a Sabbath, Japan has recently emerged from paganism and perhaps more of them have gone over to and is not yet nominally Christian, but no-Sabbathism. We can count family after eager for advancement in intellectual an family where the parents were staunch Sev- spiritual as well as in material things. S enth-day Baptists but some of their children has taken the best that the Western nation and grandchildren have left the Sabbath, and | can offer, and some of her leading statesme some families where not a child or a grand- |-including the naval commander in the vicchild keep the Sabbath. We need such a pro- tory at Port Arthur—are intelligent Chriscess of thorough indoctrination in order to tian men. Russia is medieval and only nomsave and hold our children and young people | inally Christian. She has failed to educate | E. and O. E.

say hold them to religion and spiritual life, for no Sabbath means no religion, no God: loose Sabbath observance and Sabbath-break- Russia is at least two centuries behind

THE SABBATH RECORDER.

school. The parents should not only conscientiously, truly and spiritually keep the Sabbath, but should be so versed in the reasons for keeping the seventh-day of the week for the Sabbath, as to teach and establish their children in the Sabbath truth. They should so ground the Sabbath in the minds, hearts and consciences of their children by example and precept, that there will baptism taught in the Scriptures. He should | be no inclination or tendency, for any consideration, of their forsaking the Sabbath of Jehovah. The Sabbath truth in all its lines should be thoroughly taught in our Sabbath-schools and taught and preached from Fourth Commandment of the Decalogue; of our pulpits. How often is Sabbath truth ing factor. taught in our Sabbath-schools? Once in a year, or a quarter, or not at all? How is it? We would not unduly emphasize it or make it a hobby in our Sabbath-schools, but we should give it in our Sabbath-school instruction its due importance to us as a people and to the religion of Jesus Christ. honestly think from observation that the instruction in Sabbath truth in our Sabbathschools is sadly neglected. What shall we say of the pulpit? Are our pastors and ministers teaching and preaching Sabbath truth and Sabbath observance in their differen and varied phases as often as they should their congregations? Is it a sermon on the Sabbath question once in a year, or a qua ter, or not at all? Of course, we are no ashamed of Sabbath truth, we are not fea ful of offending others with the truth God. Our people need instruction from t pulpit in Sabbath truth, they need to be co firmed and strengthened in it. Our cosciences need to be enlightened, made kee and responsive to the right observance of the Sabbath. Perhaps we need some reform the manner of keeping the Sabbath. O these lines. Would it do us any har if we were more aggressive in the teaching and preaching of the Sabbath truth, in th home, in the church and in the Sabbat school? Is it our duty only to be on the d fensive in regard to it? We believe, to mo firmly establish our people, young and ol in Sabbath truth, to lead them to a high

MISSIONS AND THE WAR IN THE EAST. The war between Russia and Japan is bein watched with interest, not only in comme

to the Sabbath and to ourselves. We might her masses, refuses them liberty of speech and of religion, and grinds them down under commercial, judicial and political oppression. Japan, and is chiefly characterized by brute force and governmental machinery.

Who should do this work of indoctrina-Thus far the progress of the war has been tion? The home, the church and Sabbathin favor of the Japanese, who have sunk several Russian warships and have landed a large number of troops in Korea.

The missionaries in Japan, Korea and Manchuria are reported safe. Those in Japan will probably suffer only from the general excitement of the people, and the hindrances which come in war time.

In Korea, where the Presbyterians and Methodists have most of the workers, the missions are likely to suffer, as it is expected that the country will be the principal battle-In Manchuria, where the Irish and Scotch Presbyterians are laboring, the presence of the Russian troops will be a disturb-

The "Powers" have agreed to Secretary Hay's note limiting the field of conflict and guaranteeing the integrity of China. We believe that the outcome of the war will be for the advancement of the Kingdom of God, but it is time for Christians to pray for the missionaries and native Christfans in these mission fields.—The Missionary Times.

TREASURER'S REPORT. For the month of February, 1904.

GEO. H. UTTER, Treasurer,

In account with

nt	THE SEVENTH-DAY BAPTIST MISSIONARY S	OCIETY	•
to he	DR. Cash in Treasury Feb. 1, 1904	\$1,183 3,	3
ar-	Cash in Treasury Feb. 1, 1904	10 00	
ot	Debt		
ar-	Crofoot Home		•
of	Foreign Missions 5 00 General Fund	38 8:	2
he	Mrs. M. C. Parker, Chicago,—Gold Coast	1 O	0
n-	Mrs. G. W. Stillman, Coudersport, Pa	1 0	0
n-	Subscriptions for The Pulpit	7 5 5 0	0
en	Church at Berlin N-V	12 0	σ
he	Hornellsville, N. Y. Hebron, Pa. Chicago, Ill.	7 5 7 8	о 4
in	Chicago, Ill	7 O	0
ur	New Market, N. J	15 0	0
in :	Nile, N. Y	18 o	0
m	Plainfield, N. J	81 20 4 10	
	Asaa, Denmark	5 4	Ŏ
ng	Salem, W. Va. Milton Junction, Wis.,—Rev. Mr. Bakker,	7 2 12 0	2 0
he	Milton Junction, Wis.,—Rev. Mr. Bakker,	30 O	0
t h-	New York, N. Y	19 3	8
de-	salary	24 4	6
re	Sabbath School		
ld,	Scott, N. Y. Utica, N. Y. Pawcatuck, Westerly, R. I.	I 5 5 0	7 0
er	Pawcatuck, Westerly, R. I.	3 2	2
ce,	Pawcatuck, Westerly, R. I. Receipts in full per G. H. Fitz Randolph: Crowley's Ridge	τ <i>4</i> 8	Í
he	Little Prairie Sabbath School		0
in	Fouke Church		
nd	en e	\$1,615 <i>7</i>	6
ur	G. H. Fitz Randolph, salary and traveling ex-		
	penses quarter ending Dec. 31, 1903	-117 I	8 0
	John H. Wolfe, labor on Blystone (Pa.) field	37 5	0
n.~	First Westerly church	43 7 12 5	0
ng	Richburg (N. Y.) church	18 7. 25 0	
er-	Hartsville (N. Y) church	12 5	0
es.	Portville (N. Y.) church	12 50 37 50	0
m	Welton (Iowa) church	18 7	5 1
is	Delaware (Mo.) church	17 3 6 2 6 2	5
nd	O. U. Whitford, salary account	45 0	
be	Traveling Expenses—Shanghai, China, and home, Sara G. Davis	435 4	7
ns	D. H. Davis, Shanghai, China—Order T. L. Gardi-	25 0	
en ic-	mer	68 9	
III in	l s (TOOA) k jilli kasiiya ka ka ka lilli ka		•

549 43

\$1,615 76

GEO. H. UTTER, Treasurer.

A WEEK OF PRAYER FOR MISSIONS,

A year ago Christians in the United States and Canada were asked to join in a week o special prayer for missions. The response was so general and cordial that the Eleventh Annual Conference of the Foreign Mission Boards, in January, decided to repeat the call for the week beginning March 27 and closing April 3, 1904. Dr. Andrew Murray says:

"The missionary problem is a personal one. No sacrifice can be too great if we can only get the Church to take time and wait unitedly before the throne of God to review her position, to confess her shortcomings, to claim God's promise of power, and to consecrate her all to His service."

The following subjects are suggested for praise and praver:

Praise: For the unspeakable gift of God's love.

For our share in His work.

- For those delivered from the power of dark ness and translated into the Kingdom of His dear Son.

Prayer: For a realization of the need of the non-Christian world

For a truer conception of the mission of the Church, and for a full surrender to the leadership of Christ.

For missionaries, that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

For the native Church, that it may grow in faith and love and fruitfulness.

For the elevation of woman. For religious liberty and peace.

For the establishment of the Kingdom of Christ in the whole world.

THE MARTYR'S MEMORIAL IN CHINA.

have given their lives in martyrdom for Christ | be reached, with immigration bureaus and some permanent monument be erected to employment shall be thoroughly investigated their memory, and as a testimony to the lov- as to character, honesty and ability so that the ing loyalty of those who remain at home employer shall run no risk of being deceived. while their comrades fight at the front? It No attempt shall be made to improve the is proposed that this memorial take the form | condition of domestic service as it is believed of a building in Shanghai, the chief port of that when the matter is fully systematized China. The memorial will thus be a monu-these questions will settle themselves. They ment which may be shown to coming gener- plan to bring together the employer and the ations as the reminder of those who sacrificed employe and to fit one to the other. They their lives for Christ in China, and at the consider the matter one of regulation and same time will be in perpetual use in preach. adjustment. They aim not only to obtain ing the Gospel and carrying on various forms | servants but such servants as they can vouch of mission work. As we have before stated, for. A competent woman, familiar with the it is proposed to use the hall for general work, has been secured as manager of the meetings, and as the headquarters for various Bureau, and the work of organization has interdenominational societies. Already the been so rapidly pushed that it is probable missionaries have shown their sympathy that they will have secured an office and be with the project, and their belief in the need ready for business in a very short time. of such a building by contributing very gen- Booklets, explaining the methods of the work, erously to the fund. Rev. Dr. McGillivray, of are now in press and will be widely circulated Shanghai, is now in this country on furlough, for the benefit of all interested persons. While and is ready to present the plan of the enter- efforts have been previously made in the way prise to those who are interested. Surely of employment agencies, this is the first there are many who would welcome this op- united effort of housekeepers, on any large portunity to raise such a useful memorial to scale, to grapple with the question of domesthe dead, or to give a thank-offering for lives | tic service. A similar plan has met with sucspared in China.

this memorial also the headquarters of the in operation in New York for several months. Y. M. C. A. in Shanghai. This could readily It is thought by those in a position to know. be done without sacrificing any vital interest, that there are many American girls who and the building would be still more largely would enter domestic service if they could used in promoting the Kingdom of God find just the right place. To such, this among foreigners and natives in China.

Woman's Work.

MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

THE AFTERGLOW.

Long lines of light and one red flery glow Burn where the regal sun hath sunk from sight Throbbing athwart the broad horizon flow Long lines of light.

They send a glory through the coming night, As hostage for the day that darkens slow, An earnest of the morn's more kingly might.

So when the sunset claims us and we go, Happy if, worn with labor and with fight. We leave above our ashes lying low Long lines of light.

mestic employment, by forming a Household Employment Bureau under a new plan that shall serve alike housekeeper and maid and shall be of mutual benefit to both. The movement is considered an important one and the plan has received favorable commendation both in private circles and through the press. The whole scheme will be devoid of sentiment and run on a strictly business basis like any other mercantile enterprise. Three hundred and fifty well-known Philadelphia women have been appointed honorary vicepresidents, with the expectation that with so many centers of interest, the plan will become widely extended. It has been decided that a uniform fee of fifty cents shall be charged for those desiring employment and those seeking an employe, and men as well as women can avail themselves of the Bureau. It is purposed to secure office quarters in the center of the retail district of Philadelphia, that the office may not only be well known interest all the best households of the city in | ments. the plan as well as all those wishing employment. The officials will be in touch with all Over two hundred Protestant missionaries parts of the city where possible employes can Is it not eminently fitting that other sources of supply. All applicants for cess in Europe and a recent enterprise of like We believe it would be a wise plan to make nature, though on a smaller scale; has been Bureau will be a great boon. The managers upon meetings of other bodies:

are also considering sending to the parish priests of various European countries and through them hope to obtain a supply of good girls, to aid in meeting the demand which for some time has been much greater than the supply. These girls can be brought into the country as servants, without violating the Contract Law of our country which prohibits the importing of unskilled laborers The development of the plan will be watched with interest.

WOMAN'S BOARD REPORT.

The Woman's Board met at the home of THE Housekeeper's Alliance of Philadelphia Mrs. J. B. Morton, Milton, Wis., March 1, has undertaken to solve the problem of do- 1904.

> Members present, Mrs. Clarke, Mrs. Morton, Mrs. Platts, Mrs. A. E. Whitford, Mrs. Bab-

Visitor, Mrs. A. D. Burdick.

Mrs. Clarke opened the meeting by reading the 4th chapter of Micah, and Mrs. Platts offered prayer.

Minutes of last meeting were read and ap-

The Treasurer's report was read and adopt-

Mrs. Townsend's monthly statement was presented.

The Board voted to advance to Mrs. Townsend \$5 for her use in traveling expenses.

Resolutions on the death of Mrs. Wait were presented by the committee having the matter in charge and were adopted by the Board. Mrs. Platts read letters from three societies.

The reading of these letters was of especial interest because of expressions of faith and confidence in the work the Board is doing, but conveniently situated. They will seek to and because of contributions on apportion-

MRS. S. J. CLARKE, Pres.

MRS. J. H. BABCOCK, Rec. Sec.

WOMAN'S BOARD-TREASURER'S REPORT. Receipts in February, 1904.

Phenix, R. I., Miss Josephine Stillman, for Mrs. Phenix, R. I., Mrs. D. C. Babcock, for Mrs. Town-Gentry, Ark., Ladies' Aid Society, unappropriated 15 00 Milton Junction, Wis., Mrs. Nettie M. West. Board Brookfield, N. Y., Woman's Missionary Aid Society: Board Expense. 5 00—\$ 55 00 Berlin, N. Y., Ladies of the Seventh-day Baptist Church, unappropriated 5 00 Dodge Centre, Minn., Woman's Benevolent Society:

Tract Society. \$10 00 Miss Burdick's salary..... 8 50

Milton. Wis., February 29, 1904. MRS. L. A. PLATTS, Treasurer. In the receipts for January, as published in the RECORDER of February 15, Board Expense was twice printed Building

RESOLUTIONS OF RESPECT.

Resolved. That the death of our sister, Dr. P. J. B. Wait, brings grief to every heart in the Woman's Board, and a keen sense of personal loss:

That we acknowledge with gratitude the eminent ability with which she has many times served the Board -ability which has been recognized in other bodies of women by her appointment to positions of responsibility. in all of which she distinctively honored the body of which she was the representative;

That words fail to express our appreciation of the generosity—couched in terms of kindliest sympathy and courtesy—with which she invariably responded to every request of the Board, whether for addresses at our anniversaries or for time and effort given in attendance

That we gratefully testify to her abiding interest in all the work of the Board, to her especial zeal for the success of the medical mission in China, of which she was from the first, a liberal supporter, and to her earnest care for the whole mission as shown by her cheerfully Christmas boxes sent to the mission:

That while we bow before the hand by which we have been bereft, we rejoice in her calm, strong, never-failing faith, and seek comfort in llim in whom she so fully trusted

That we extend to her family and friends, in their irreparable loss, assurances of our heartfelt sympathy, and of our earnest prayers for them in their supremesor-

Mrs. L. A. PLATTS, Mrs. W. C. DALAND,

THE BLOSSOM. DR. HENRY VAN DYKE.

Only a little shrivelled seed-It might be flower or grass or weed: Only a box of earth on the edge Of a narrow, dusty window ledge; Only a few scant summer showers, Only a few clear, shining hours— That was all. Yet God could make Out of these, for a sick child's sake, A blossom wonder as fair and sweet As ever broke at an angel's feet.

Only a l fe of barren pain, Wet with sorrowful tears of rain; Warmed sometimes by a wandering gleam Of joy that seemed but a happy dream. A life as common and brown and bare As the box of earth in the window there; Yet it bore at last the precious bloom Of a perfect soul in a narrow room— Pure as the snowy leaves that fold Over the flower's heart of gold.

THE FAMILY AND THE PUBLIC SCHOOLS.

GROVER CLEVELAND.

Nothing that has to do with our children should be unrelated to the molding influences and creative incidents of their homes. When school days intervene between the child and an exclusively home life, this intervention should not be so much an interruption of happy and wholesome home conditions, as a congenial agency employed in aid of the home's sacred mission. Through it all there * should never for a moment be a relaxation of parental control and its loving supervision; invite the lesseaing of home bonds.

their children's school days only as the be- | be set free (117)." ginning of a welcome period when a large | Although the period of service is six inshare of the care of their little ones can be stead of three years, the superior philantransferred to the school teacher, and when thropic spirit of the Deuteronomic code is evthey can in this manner be relieved from the ident irksome confinement of their children's continuous home presence. If there are parents having such conceptions of the relations that exist between the family and the school, they | shall let him go free from thee. And when thou entirely miss the mark and assume a responsi- lettest him go free from thee, thou shalt not bility which in time to come they may wish let him go empty; thou shalt furnish him libthey had avoided.

tolerate the slightest thought of our schools | Lord thy God hath blessed thee thou shalt as being establishments, entirely separated give unto him (Deut. 15: 12-14)." from our homes, to which our children can be conveniently banished—or as pastures where they can be turned loose to browse as best they may.

portance in making truly American men and women, and in thus contributing to the safety of our body politic; but let it be remembered and he sell the maid servant who has borne that these agencies can only do their highest | him children for money, the money which the | he may keep her as a slave, reckoning her grade of work when they operate in further- merchant has paid shall be paid to him by among the maid servants (146)." ance of home influences and are supplemen- the owner of the slave and she shall be freed.' tary to wholesome parental leadings.

trusted their children. Whether at home or the one guilty should be brought before the feel the parental pressure, and should be made | cutting the skin or hair by branding. to know that home teaching and school lesfor a number of years, packing and forwarding the sons are not altogether distinct and independant divorce present many close parallels to dent, but that in co-operation they point out | the Old Testament enactments. Each inthe way to happy usefulness.

dential relationship between parents and 10). In case a husband brings a charge of teachers. Engaged together in the same high | infidelity against his wife, which he cannot mission, they should have in common, high | prove, her guilt or innocence in both codes hopes and aspirations.

aid, their sympathy and their confidence. be a dislocation of effort that will not only cause parental disappointment and mar the prospects of those they love, but will weaken the reliance furnished the nation, in the best | case a husband was taken prisoner the wife and most hopeful education of our youth.— Good Housekeeping.

THE RECENTLY DISCOVERED CIVIL CODE OF HAMMURABI.

(Continued from last week.)

Imprisonment for debt was a regular custom among the Babylonians. An effort, however, was made to protect the unfortunate:

"If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. during the formative period of their lives | If he was a free-born man, the son of the merchant shall be put to death; if he was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit (116)."

> Enslavement for debt was also common It is most interesting to note that the custom of limiting the period of servitude long antedated the primitive Hebrew laws:

"If anyone fail to meet a claim for debt, and sell himself, his wife, his son and daughand never should easy neglect of these things | ter for money or give them away to forced labor; they shall work for three years in the It is a dreadful thing to think of, but there house of the man who bought them or the may be parents who look upon the arrival of | proprietor and in the fourth year they shall

"If thy brother, an Hebrew man, or an He brew woman, be sold unto thee and serve thee six years; then in the seventh year thou erally out of thy flock, and out of thy thresh-It is disgraceful and humiliating to even ing floor, and out of thy winepress: as the

It is, however, surprising to find the principle underlying the Old Testament law, which forbade the selling of a female captive, taken in marriage by her master, and which Our schools are agents of transcendent im- granted her freedom, if divorced (Deut. 21: 14), already incorporated in the older code:

"If anyone fail to meet a claim for debt,

in school, these children should continually judges and his brow marked, probably by

The twenty-two laws relating to adultery flicts capital punishment on both parties to It hardly need be said that these consider- an act of adultery, the one by drowning, the ations suggest the idea of a close and confi- other by public stoning to death (Lev. 20: intents and purposes and the same inspiring | was to be determined through trial by ordeal. In the Hammurabi code the test was to In these circumstances, parents will neglect | throw herself into the river; if she sank, it their duty to their children in school, if they | demonstrated her guilt. In Numb. 5: 12fail to give to their children's teachers their 28 the ordeal was conducted under the direction of the priests and consisted simply in Unless these are forthcoming, there is sure to taking an oath and drinking the so-called "water of bitterness."

> The Babylonian code has several remarkable laws protecting the rights of wives. In was under obligation to remain loyal to him only so long as the provision which he had made sufficed for her support. If a husband deserted his wife, she was free to marry again and he could not reclaim her:

> "If a man wish to separate from a woman. who has borne him children, or from his wife who has borne him children, then shall he give that wife her dowry, and a part of the usufruct of field, garden and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal to that of one son, shall be given to her. She may then marry the man of her heart (137)."

> If there were no children, he must give her the amount of her purchase price and dowry, or else one mina of gold as alimony. The biblical law, however, sought to limit divorce to cases where there was a real reason, but it failed to make any provision for the divorced

> "When a man taketh a wife and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife (Deut. 24, 1, 2)"

> Most interesting commentaries upon the patriarchal stories, and especially that of Sarah and Hagar (Gen. 16: 1-6), are the following laws:

"If a man take a wife and this woman give her husband a maid servant, and she bear him children, but this man wisnes to take another wife, this shall not be permitted to him; he shall not take a second wife (144).

"If a man take a wife and she bear him no children, and he intend to take another wife; if he take this second wife and bring her into the house, this second wife shall not be allowed equality with his wife (145).

"If a man take a wife and she give this man a maid servant as wife and she bear him children, and then this maid assume equality with the wife; because she has borne him children. her master shall not sell her for money, but

Three laws are found defining the legal re-That slander (vividly described as "point-sponsibilities of husbands and wives. Five Manifestly, then, parents should be in close | ing the finger at anyone") is no new crime, is | state the penalties to be inflicted for different touch with the school to which they have en- | demonstrated by the law which enacts that | forms of incest. As in the biblical parallels,

these vary according to the degree of rela- for the loss of his time, and shall cause him W. Hills. The RECORDER extends to Brother tionship of the guilty parties. Both systems agree in punishing incest between mother and son with death. In the vigorous code of Hammurabi the method is by burning.

MARCH 14, 1904.1

wives by their husbands. Twenty-three indicate with great minuteness the rights of inheritance. Aside from certain institutions peculiar to the ancient East which they assume, they are in principle strikingly similar to the laws in force in Christian lands today. Contrary to the Roman usage, a father could not disinherit his son without sufficient

"If a man wish to put his son out of his house, and declare before the judge: 'I want to put my son out,' then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out (168)."

The following law well illustrates the highly developed character of this code:

"If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house, the judge shall examine the estate of the house of her first husband. Then the house of her first husband shall be intrusted to her second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the household utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners (177)."

Nine laws protect the rights of adopted children, indicating that adoption was a common practice in ancient Babylonia. One enactment enforces the obligations of nurses to children put in their charge! Another declares:

"If a son strike his father, his hand sha be hewn off.

In this respect the older code was less stern than the Hebrew which regarded filial obedience as the basis of social order and religion, tice, were more eagerly sought after, or more

"He that smiteth his father, or his mother, shall be surely put to death (Exod. 21:15). Twenty laws define the penalties for personal injuries. As in the biblical codes, the principle which applies to injuries inflicted by take a sombre view of human affairs, yet he equals is, "eye for eye and tooth for tooth." The originals of this later formula, which reat hand:

his eye shall be put out (196). If he break he would defer his professional visits, at least, another man's bone, his bone shall be broken. till after church service on the Sabbath day. If a man knock out the teeth of his equal, his He passed to the other life fully trusting in teeth shall be knocked out (200)."

lated in case the one injured was a freedman only by members of his own family, but by or a slave. In this group the biblical par- many others who have come within the circle allels are many. The most striking are:

other and wound him, then he shall swear, 'I Second Alfred church, conducted by Rev. B did not injure him wittingly,' and pay the F. Rogers and Dr. A. E. Main, and his dust physician (206),"

"If men strive together, and one man smite another with a stone, or with his fist, and he die not but keepeth his bed; if he rise again and walk abroad upon his staff, then shall he ling expressions of sympathy and regard in

to be thoroughly healed (Exod. 21: 18,19)," Hills fullest expression of regard, coupled

"If a man strike a freeborn woman so that she lose her unborn child, he shall pay ten shekels for her loss (209). If the woman die. Three laws provide for the purchase of his daughter shall be put to death (210).

> "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow; he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine; but if any mischief follow then thou shalt give life for life (Exod. 21 22, 23)."

> > [To be Continued.]

OBITUARY.

ELISHA C. GREENE, M. D.

Elisha Converse Greene, M. D. son o

Alpheus Minor and Abby Wells Greene, was

born at Lebanon, Conn., August 24, 1817.

He died at Alfred, N. Y., March 2, 1904, in the 87th year of his age. He was the second of ten children and is survived by one brother and two sisters now living in the West. There are also two grandchildren, a son and daughter of Luther W. and Julia Adaline Greene Lewis. Dr. Greene was married April 20, 1842. to Miss Harriet Newel Maxson, who died May 17, 1901. To them was born one daughter, Julia Adaline, who passed to the better life Feb. 26, 1902. The parents of Dr. Greene moved from Connecticut to D-Ruyter. N. Y., from thence to Friendship, N. Y. While residing at the latter place he was converted to Christ and was baptized into the fellowship of the Friendship Seventh-day Baptist church by his uncle, Elder John Greene. After spending the required number of years in study, he commenced the practice of medicine at Ceres, Pa., afterward at Albion, Wis., and still later at Alfred, N. Y. For about fiftytwo years he successfully followed his profession in the town of Alfred and continued in practice until completely disabled by accidents, infirmities and age. The services no physician, within the region of his praccheerfully and faithfully performed than were those of Dr. Converse Greene. The religious life of Dr. Greene was not marked by that degree of hopefulness which many Christians are permitted to enjoy. He was inclined to took great delight in religious conversation, and public worship on the Sabbath. He made flects the ancient Semitic usage, at last are it a life long practice to attend Sabbath services. Whenever he could, in his judgment, "If a man put out the eye of another man, without jeopardizing the interest of patients, the merits of a Crucified Redeemer, leaving A definite money compensation was stipu- behind him a memory fondly cherished, not of his acquaintance. His funeral was held "If during a quarrel one man strike an- Sabbath afternoon, March 5, 1904, in the was laid to rest in the Alfred Rural Ceme B. F. R.

FANNIE WELLS HILLS.

Our readers will heartily join in the followthat smote him be quit; only he shall pay this tribute to the memory of Mrs. George than a pound of candy.

with the prayer that he who has so often spoken words of comfort to others, may be abundantly sustained and comforted, as he takes up the work of the Master more nearly alone than before.

Another bright name has been starred from the membership of the Nortonville Sabbathschool. Fannie Wells Hills is one of us now. only in treasured memories. Yet the sweet influence of our beloved sister is with us today, will be to-morrow and on through each succeeding to-morrow—a living and loving inspiration to more earnest effort in the cause to which her heart was devoted. We shall miss from our active ranks a noble Christian character, in full possession of the rich intellect and beauty of true womanhood.

Sister Hills' life was devoted to the home and the church in their various lines of work. She was always earnest and faithful, yet her duties were performed in a quiet, modest way. Only her family and intimate friends knew the extent of all that she accomplished. Though the church and society are deprived of our dear sister's living presence, we trust that her example will be held in reverent memory, thus prompting the remaining members to emulate her love and loyalty. The pastor, his motherless little daughter, and other relatives, have our deep sympathy. May God's rich blessings comfort them.

> ADDIE RANDOLPH, MAY STILLMAN, NETTIE CRANDALL. Committee.

No RTONVILLE, KAN., March 8, 1904.

WHAT THE SABBATH MEANS.

The SABBATH RECORDER presents some 'things needed by Seventh-day Baptists" with reference to the Sabbath, which could profitably be heeded by all Baptists and by all people. Among other things it says:

"First, and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men, and into the affairs of common life. The Sabbath stands among the days as the Bible does among books, as Christ does among men. The coming of God into human life brings a long train of blessings. His purpose is to dwell in close communion with men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens love and leads to obedience. It nourishes hope and strengthens faith. It protects from temptations and sustains in trial. It brings comfort to our sorrow, and wisdom to our ignorance. It leads to repentance and strigthens us for duty. By drawing men together in common love to God, it secures regular worship and constant instruction in righteousness. The day of God, leads to the house of God, to !he Book of God, and to the Son of God."—The Morn-

ONWARD.

Give us this day our daily bread, we pray, And give us likewise, Lord, our daily thought, That our poor souls may strengthen as they

And starve not on the husks of yesterday.

An ounce of prevention is better for you

Children's Page.

THE SPIDER AND THE FLY.

MARY HOWITT.

" "Will you walk into my parlor?" said the Spider to "'Tis the prettiest little parlor that ever you did spy The way into my parlor is up a winding stair, And I have many curious things to show when you are

"Oh, no, no," said the little Fly; "to ask me is in

For who goes up your winding sta'r can ne'er come -down again

Will you rest upon my little bed?" said the Spider to the Fly. There are pretty curtains drawn around; the sheets

are fine and thin.

They never never wake again, who sleen upon your

Said the cunning Spider to the Fly: "Dear friend what can I do

To prove the warm affection I've always felt for you? I have within my pantry good store of all that's nice; "Oh, no, no, no," said the little Fly, "kind sir, that

I've heard what's in your pantry, and I do not wish "Sweet creature!" said the Spider, "you're witty and

How handsome are your gauzy wings, how brilliant

I have a little looking-glass upon my parlor shelf, If you'll step in one moment, dear, you shall behold

"I thank, you, gentle sir," she said, "for what you're And bidding you good morning now, I'll call another

For well he knew the silly Fly would soon come back

So he wove a subtle web in a little corner slv. And set his table ready to dine upon the Fly.

Then he came out to his door again, and merrily did "Come hither, hither, pretty Fly, with the pearl and silver wing:

Your robes are green and purple—there's a crest upon

Your eyes are like the diamond bright, but mine are

Alas, alas! how very soon this silly little Fly Hearing his wily, flattering words, came slowly flit-With buzzing wings she hung aloft, then near and

Thinking only of her brilliant eyes, and green and

Thinking only of her crested head—poor foolish thing Up jump'd the cunning Spider, and fiercely held her

He dragg'd her up his winding stair, into his dismal Within his little parlor—but she ne'er came out again!

To idle, silly, flattering words, I pray you ne'er give

· Unto an evil counsellor close heart and ear and eye, And take a lesson from this tale, of the Spider and the

ABOUT SNAKES.

he lived.

were great water snakes along our river, a stem of grass would tickle a boy's ankle and to drive the stake in a better place. While grass snakes, garter snakes, blow snakes and he would retreat in disorder until he found driving the stake she did not hear an angry, a kind of rattlesnake known as the massas- out that he was not hurt; then he would cau- buzzing noise near her feet, but she felt directly sanga. All these were perfectly harmless ex- tiously return to the attack. In a few afterward a sharp, pricking sensation on the cept the massassanga; but we did not know minutes one of the sharp eyed boys shouted, side of one foot. She looked down and saw it. With us in those days a snake was a "There he is! I see him!" Then an adven- there a big, yellow rattlesnake. She knew snake, and there was enmity between us boys | turesome little chap with a good long stick | then what had stung her foot. She chopped and them. We killed every one we saw, if we boldly advanced and brought his weapon him twice in two with the axe and went to the could, and felt as if we had done our duty. down across the snake's back. After this house and told one of my brothers what a We stood in little fear. of the green snakes everybody killed him till he was very dead. time she and the snake had been having. One and the striped, but the big water snakes and Then we bore him on a stick to the school- brother twisted a rope tight above her ankle

as the massassanga.

THE SABBATH RECORDER.

from the garden for dinner. As she put ther day, and we talked about it for a week. thing on her finger that almost made her It was not an uncommon thing to find one of think a sitting hen was in there pecking at them. I do not recollect now that anybody there a very large water snake. When she bitten by one of them. "Oh, no, no, no," said the little Fly, "for I've often told him what had happened. George was a one in Wisconsin for a third of a century. water snake was not so bad a fellow, after all. Whoso killeth him shall be rewarded. But we still thought blow snakes were surely | Just after the war I was working in the field

poisonous. It was an article of belief among with a good old man. H: was so kind and us boys that if, when one of them flattened gentle that I had more than a genuine respect his head and blew at us, we should breathe for him. I saw one of the common garter his breath it would kill us sure, and so when snakes run away from before the plow. I we were near one we used to hold our noses stopped the team, picked up a stick and as long as we could stand it, feeling all the started after the poor little thing. I had not while a kind of charming sense of adventure. | yet got rid of my childish notion that a snake The Spider turned him round about, and went into his I have now before me a work of the late Dr. | merited a speedy death just because he was a Hay, of Racine, this State, in which he says snake. The old man said gently, "Now, why there are only two kinds of snakes in Wiscon- do you want to kill that snake? He never sin that are poisonous—both rattlesnakes—| did either you or any one else any harm. He the well-known yellow rattler and the mas- eats the insects that do harm, but never does sassanga, of which I have spoken. The any mischief himself. Why kill him?" This yellow rattlesnake lives in crevices of rocks, kind reproof touched me and I went back to but the massassanga inhabits lower ground. | the plow while the snake sought a place of marshes and meadows. The bite of the latter safety. When I thought the matter over I is not often fatal, but it causes great swelling | decided my good old friend was right. Since and pain.

of a massassanga would be sure death, and that every thoughtless boy could thus be led as we ran about barefooted all the summer to forswear killing just for the sake of the killwe had both ears wide open for anything ing, whether it be snake, squirrel, hawk, eagle sounding like his rattle. More than once the or any other of God's creatures that does noise of a grasshopper near my feet has sent much less harm than men charge to their acme in hot haste out of the tall grass. The count. I am glad that the children of these massassanga is a short, thick, slow-moving days are being taught kindness to animals, And now, dear little children, who may this story reptile, of a dark-spotted color. The yellow and I wish all boys and girls would take the rattler is a handsome fellow by the side of lessons to heart. him, even though more poisonous. The rat- I must not close this talk about snakes tles of one are most like those of the other. until I tell one more short story. I have said Both give warning before they bite.

the blow snakes seemed to us about as bad house to show our schoolma'am what a capture we had made. She praised us and we One day my mother was gathering stuff felt like young heroes. It was the event of the

hand down deep into the lettuce to pick off | One other day we killed a large massassome of the big crisp leaves, she felt some- sanga right by the side of the school-house. her. She pushed the leaves aside and saw of my acquaintance, in those days, was ever

looked at her knuckle she saw three little It used to be said that no snake of this kind "I'm sure you must be weary, dear, with soaring up specks of blood, as if she had touched her could be found on the east side of our river, finger against three pin-points. She did not the Mecan. I cannot understand why this scream and faint and scare us children who should be. I suspect that no one has seen a were playing near,—she just called my brother | massassanga in that region for many years and if you like to rest awhile, I'll snugly tuck you in!" George to her and showed him the snake and past. I have not heard of anybody seeing sturdy little chap and he soon meted out cap- think it has become extinct here. I have said ital punishment to the snake. She then went that Dr. Hay, an authority on snakes, tells to the house and he came and told the rest of us that no snake in Wisconsin, except the us. I was scared and wondered how long it yellow rattler and the massassanga, is in the I'm sure you're very welcome—will you please to take would be before we were all orphans. When least poisonous. Since the latter seems to be the day passed, and then a week, and no extinct, we have nothing to fear but the ratharm came to her we concluded that the tlesnake and our state has outlawed him.

> then I have killed only two or three snakes, In those pioneer days we thought the bite and one of them was a yellow rattler. I wish

that my mother was once bitten by a big One day at recess all of us children were water snake, and that no harm came of it. playing in some small bushes near our But several years after that she had an ad-I have been reading a story in the RECORDER | little log school-house, when some one | venture with a snake of a different kind. She to day about Wisconsin snakes, and it sent heard the well-known buzzing of a massas- was a North Loup pioneer. The family cow my mind away back to the days when the sanga and shouted "Snake!" We took our was "staked out" near the house. I mean editor was a young man on the farm at Ber- little bare feet out of those bushes in short that she was tied by a long rope to a stake lin and I was a small boy in a pioneer home order and soon stood in a big circle around driven in the ground where there was good near Dakota, twenty-five miles west of where the spot talking about it. Every one picked grass to eat. One day my mother thought up a stick and then by common consent be- Bossy had eaten the grass rather short in her We had snakes around our home. There gan to close in on the enemy. Now and then circle of liberty, so she took the axe and went

while the other took a ride for Dr. Badge that was almost equal to that of Sheridan at Winchester. After a few days of suffering and a few weeks of rest she was on her feet again. I suspect she would not have got along so well had it not been for the quick work of those brothers of mine. H. W. Roop.

MADISON, WIS., Feb. 28, 1904.

MARCH 14, 1904.]

WHY HE WAS NOT PROMOTED.

He watched the clock.

He was always grumbling.

He was always behindhand.

He had no iron in his blood.

He was willing, but unfitted.

He didn't believe in himself.

He asked too many questions.

He was stung by a bad book.

His stock excuse was, "I forgot." He wasn't ready for the next step.

He did not put his heart in his work.

He learned nothing from his blunders.

He felt that he was above his position. He chose his friends among his inferiors.

He was content to be a second-rate man.

He ruined his ability by half doing things. He never dared to act on his own judgment

He did not think it worth while to learn how He tried to make "bluff" take the place of ability.

He thought he must take amusement every evening.

Familiarity with slipshod methods paralyzed his ideal.

He was ashamed of his parents because they were old-fashioned.

He did not learn that the best part of his salary was not in his pay-envelope.—Orison Swett Marden, in Success.

NEW KIND OF BREAKFAST FOOD.

know whether you have Force, or Cream of that reason some educators require the theoshe was at home she gave him different kinds | view. I presume that not only the preacher of breakfast foods, cereals, nuts, fruits, etc. but every one else has imbibed his habits and and when you go away you can take all the When his wife returned he said:

"I had a fine meal on your new cereal." "What do you mean?" she inquired. "I methods.

haven't any new cereal in the house." " Why, that nutty sort of stuff you left on ture to show what I consider the divine order the dining-room table."

pansy seeds."

Was the joke on the man or on his wife?

WITH ALL HIS STRENGTH.

strength." He said:

mother with all my strength?"

Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

All Aboard.

from the Three Wise Men; but it would be too this question very definitely for us in Acts big a task to hunt up Saunders and Witter 4:31. "When they had prayed, the place in all this "bustle and confusion." The good was shaken where they were assembled toship Grosser Kurfurst begins to quiver in gether; and they were all filled with the Holy preparation for the long race before her. The Ghost." I understand that this teaches us friends have gone ashore, the gangways are to expect the assistance of the Spirit in being hauled up.

see the flag floating in "the land of the free of Christians that he might have boldness to and the home of the brave,"—God willing—preach the gospel, and that the gospel might for over three months.

God bless all the splendid Seventh-day Baptist young people. Their faces pass before method has worked well since that time. It me as I write.

of the cruise, of which I had so little idea in revival work until he had obtained a token four months ago.

thanks and the love and the prayers of which God greatly blessed his labors. I was told of my heart is full? My heart especially turns a Methodist many years ago who would not toward Alfred where friends have been so do anything when he attended a camp-meetoverwhelmingly kind, where is my church, ing, but to pray and wrestle with God until and my Baraca class and my home. Yet to he had obtained the blessing, or the baptism you, one and all, I send a heartfelt "Good of the Holy Spirit; then he was a power in bye. God bless vou.'

LESTER C. RANDOLPH.

Revival Work.

(Extracts from a personal letter.) Revival work, with the principles that prop

erly underlie it, is the key to denominational life, about which we have thought so much of late. It looks to me as though we had got at a great distance from the biblical methods. presume that every one will have to No doubt all of our young readers know use his own methods, such as he has about the many kinds of cereals which are fallen into. I think as a general rule that is have no more use for it. What it requires called "breakfast foods." The editor does not | the right way to express it. Fallen into. For | now is to be sociable, have a smiling face, Wheat, or Granose, or Granola, or Granuto, logical students to complete their course be- full of life, if not of fun. "Be hale fellow well or oat meal, or corn meal for breakfast, but fore they begin to sermonize, and then com- met." When you come into the pulpit to he thinks you will enjoy the story of a man | mence it under their supervision, in order to | preach, you must have an abundance of anecwho was left to get his own meal one time | begin with right methods. That has its ad- | dotes, mostly funny, but always with animawhen his wife was away from home. When vantages, but I have always held the other tion. A great abundance of magnetism is methods. In religious matters it seems more important that we shall be scriptural in our

I wish to refer to some passages of scripto be. The day of Pentecost shows very

revival of religion. "When he is come, he will reprove (convince, or convict) the world of sin, and of righteousness, and of judgment," etc. The only question is how we can get his We expected to have a farewell message activity in our case. The apostles answer answer to prayer. We read in several places Good-bye to dear America! We shall not in the Bible that Paul requested the prayers have free course.

Evidence is not lacking that the same is told of Eld. Alexander Campbell that he My heart is full of gratitude for the promise did not feel prepared to accomplish anything of the divine presence by prayer and supplica-Is it possible to confess in a few words the tion: then he was fitted for the work, and the meeting. A prominent revivalist, whose name I cannot recall, came to Milwaukee to hold some meetings but was not successful. He preached some time without any apparent success. He concluded that the fault was with himself. That night he prayed until near morning for the divine presence and power, which he believed he obtained. The next evening he had great success and was It would seem that the Holy Spirit idea is

a thing of the past. It is antiquated. We shake hands with every one with energy. Be needed. Make everybody your warm friend. revival with you. Now I ask in all seriousness, if this is not a true picture? It all comes by the evangelist putting himself in the place of the Holy Spirit.

DENOMINATIONAL LIFE.

Much has been written and talked about The wife sat down suddenly. "You've clearly what was depended on to produce this subject. I have not heard anything that gone and eaten up my window-garden!" she | conviction and conversion. If it is objected | was not good, that was not true with certain wailed. "All my petunia, nasturtium and that this was a miraculous circumstance, I environments. There is a certain order of would reply that it came through ordinary events that is important. I fear that much means. Just such means as we are told to of the difficulty comes from neglecting to give use. "These all continued with one accord in the work of the Holy Spirit its proper place prayer and supplication, with the women, and in our system of practical theology. The next A little boy declared that he loved his moth- Mary the mother of Jesus, and with his breth- mistake we are liable to make is not to give er "with all his strength." He was asked to ren." I presume that they were together piety its proper place. By piety I mean the explain what he meant by "with all his about ten days to the number of 120, and act and practice of worship. Godliness is when the day of Pentecost came, "They were composed of piety and righteousness. Right-"Well, I'll tell you. You see, we live on the all with one accord in one place." Evidently eousness will result from true piety. Piety fourth floor of this building, and there's no they were praying for, and expecting, the must be obtained by seeking after God religlift, and the coal is kept down in the base-coming of the Holy Spirit, as it had been liously, in connection with the expectation ment. Mother is dreadfully busy all the day, promised to them. When He came, the re- and earnestly seeking after the baptism of and she isn't very strong; so I see to it that | vival followed with great power, as we are | the Holy Spirit. If we commence with the the coal-box is never empty. I lug the coal fully told in the second chapter of Acts. We presence of the Spirit, and true piety, our deup four flights of stairs, all by myself; and it have no reason to think that He would have nominational life will be very likely to develop is a pretty big box. It takes all my strength come without the prayer. In John 16: 8, we in the right direction. Brother O. U. Whitto get it up there. Now, isn't that loving my are told in very plain terms that it is the ford has nicely suggested and illustrated a special office of the Holy Spirit to get up a number of points how this spirit may be de-

as well as others, both in print and by private correspondence. They are all good, if you point is that given as conducive to able signs, but wisdom directs us to look also build on the right foundation.

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I am sorry to be told that in our eastern churches at least, if not in the west, cardplaying and dancing are common, and that spiritual life is waning. I believe that this is owing to the decline of faith in the presence and power of the Holy Spirit. The effort to force ourselves into a happy frame of mind will not be sufficient. We need to put it in our heart with the Spirit to get permanent sucour societies, if we can do it without any disadvantage to our faith and heart-life re-orsecular paper to know what new entertaindo to get up a new interest in their Sabbath-School. Then she named over all the entertried. The editor replied that he thought a revival of religion would be the next thing. Sometimes "The children of this world are in judgment than some church people do. If be in you which was also in Christ Jesus. Holy, Spirit; and would recommend the same | the cross, by which life is possible to us. Yours fraternally, to all others.

W. H. ERNST.

SEMI-ANNUAL CONVENTION.

Second Alfred church, Feb. 26-28, 1904. The attendance from the churches was not as large as we had hoped to see. The sermons, will of God. addresses, papers and discussions were good and were listened to with close attention.

The Friday afternoon and Sunday forenoon sessions were devoted to papers and discussions on giving. In a paper on "Tithing, its | There is more law on Calvary than on Sinai Financial and Spiritual Benefits to the Individual," E. D. Van Horn briefly reviewed the law of tithing; showed how the giving of at least à tenth of one's income would spiritually benefit the giver, and said that one should not be influenced to give because of any financial benefits that might result to himself, but the neighbor's way. Render service. Love is he should give because of his love to God and to humanity.

Willard D. Burdick, in a paper on "Tithing, us love our neighbor. its Financial and Spiritual Benefits to the Church and the Denomination," said that of the two elements of the tithe, the moral and the legal, the former is taught in the New Testament, and the Christian is to devote a fixed part of his income to the Lord's work. This may be one-tenth or several tenths. Such giving would benefit our churches spiritually, and would win others to the Lord and his Sabbath. Our offering would be doubled -perhaps several times increased-we could get out of debt and have money in the Lord's Business, housefurnishings, dress, entertaintreasury to carry on the work he wants us to

ages small givers, promotes the spiritual life enough ministers to supply our pulpits, and gationalist.

of the denomination. The most important ready begun. There are indeed, many favor-We should begin with the young to teach sys- into the work of making known the truths of tematic giving, as they are the most teach- God. able. Tithing is a good basis for giving, but | Following the Sabbath morning service the many should give much more than one tenth | Sabbath-school lesson, (Matt. 7: 21-20) was of their income. If you are in doubt as to discussed topically: "Hearers of the Word," what is included in your income, give the A. J. C. Bond; "Doers of the Word," Mrs. Lord the benefit of the doubt. There are Mary Burdick. young men among us studying for the miniscess. There is no objection to reorganizing try who could earn several times more than were devoted to the work of young people. they can expect to obtain in the ministry; Dr. Main gave seven reasons why "the older they are not moved by the mercenary spirit. church members need the help of the young ganization. A lady wrote to the editor of a If we are to have educated ministers we must people: support them, and this can best be done by ment they could get up, or what they could systematic giving. All our money should be held subject to the call of God. Inasmuch as the financial question is of great interest to tainments she could think of, which they had us denominationally, these papers were requested for publication in the SABBATH RE- ods.

Evangelistic services were held each night. their generation wiser than the children of |On the evening before the Sabbath, Pres. light." I have known them to use better Davis preached from the text, "Let this mind | younger. you say "Physician, heal yourself," I can | We forcibly showed how desirable it is to have | Endeavor Society and other meetings as only say that I am trying hard to get into a | in us the mind of Christ, as is seen in Christ's | helps to the activities of the church. more spiritual frame of mind, and to study loyalty to God and his laws; his standard of the Bible as carefully as I can, and ask for | morality; his unselfish service. Christ's ideal the divine presence, or the inclwelling of the of glorification was realized in his death on

Rev. H. C. VanHorn, on the evening after the Sabbath, spoke from the text, "He that saith he abideth in him ought himself also to walk even as he walked." We must learn the The semi-annual convention of the churches principles of Christ's life, and pattern our of the Western Association was held with the lives after his life thus discovered. In his life were purity that was tempted and tried, humility that led him to serve, obedience to the

> Sunday night Dr. Main preached from the words. "Thou shalt love thy neighbor as thyself." Jesus is the most practical and most exacting teacher the world has ever known. To be neighborly, keep the Golden Rule. Put yourselves in the place of others. Be ready to lend a helping hand to those who need assistance. Don't render evil for evil. Feast the poor and neglected. Be forgiving. Be charitable. Keep stumbling blocks out of a living, energizing power that moves us to do. God promises us grace and truth to help

Dr. Gamble was unable to be with us on Sabbath morning because of poor health, and Rev. Willard D. Burdick preached from the words, "Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times." We should discern the signs of the times as they pertain to our spiritual interests and the extension of Christ's kingdom. The materialistic, commercial, pleasure loving tendencies of the age threaten the spiritual life and usefulness of Seventh-day Baptists. ment, etc., take much of our money that should be given to the Lord's work. Some Sunday morning, Prof. W. C. Whittord read | leave our homes without religion. Some in | democratic government may be an evolution an excellent paper on "Systematic Giving." | our churches are quite indifferent to religious | of the Puritan's idea, but it would have been The key-note for systematic giving is 1 Cor. | work, but at the same time are active in so- | as abhorrent to him as an absolute mon-16:12. The plan of giving weekly is much | cial affairs. Many are indifferent to distinct- | arch. The remnant of Puritan laws are being easier; it brings the desired money, encour- ive denominational work. There are not surely swept off our statute books.—Congre-

veloped, in his department of the RECORDER, of the church and aids in the benevolent work not enough money to carry on the work alspiritual life. Some of the points made at the unfavorable signs; take warning, seek in the discussion of these papers were: a higher spiritual life; enter more earnestly

Sabbath afternoon and Sunday afternoon

- 1. There is a great deal of work to be done. 2. Hopefulness is an important factor in work. The nature of youth is hopefulness.
- 3. Young people are progressive.
- 4. They are likely to have up-to-date meth-
- 5. That we may get better acquainted and < be mutually helpful.
- 6. That we may keep young, or grow
- 7. Young people should use the Christian

Rev. L. C. Randolph in answering the question, "What are the young people to do?" lurged that they be set to work at things in line with the home and the church; that they improve every opportunity for public prayer and testimony; and gave us examples of good work for young people, the Baraca class, and student's prayer-meetings at Alfred. The Associational Christian Endeavor secretary, Starr A. Burdick, also gave a report on Sabbath afternoon, and Eugene Davis led in the prayer-meeting.

On Sunday afternoon the papers and discussions were on the general theme, "How to make our committees more efficient." The following papers were read: "Prayer-meeting Committee," Blanche Saunders; "Lookout Committee," Agnes Whitford; "Finance Committee." A. E. Webster: "Junior Committee," Mrs. W. D. Burdick. An interesting discussion followed these papers. After the evening sermons excellent conference meetings were conducted by Brethren Walter Green, Alva Bond and Dr. Main.

The semi-annual convention met with the Second Alfred Church for its first session when Brother Peterson was pastor of the church. But few of the speakers at that first meeting were with us at this session. While we missed them we were thankful that God still has faithful messengers among us to sound forth his never changing truths.

H. N. JORDAN, President. WILLARD D. BURDICK, Secretary, protem.

THE Puritans have been conquered on their own soil by invading armies. One hundred years ago almost the entire population of New England was of pure English descent. To-day the children of the Puritans in their greatest stronghold are adwindling minority. Invaders from continental Europe, with allies from Ireland, have taken it over. Our

Our Reading Room.

MARCH 14, 1904.]

ADAMS CENTRE, N. Y. - Our weather ha moderated for a time, and we are taking ad vantage of it by having several social gatherings. On the evening of Feb. 13 a combined pound-party and musical social met at our Pastor's. Each person was asked to represent some song and it afforded much interest to solve them. The following program was rendered: Song; Quotations on Music; solo, "Always in the Way," Roy Greene; solo, "Face to Face," Mrs. Miller, Morristown, N.Y.; solo, "Happy Childhood," Anna Gurley; duet, Miss Janie Whitford and Roy Greene; reading, "Historical Sketch of East Hampton," Miss Vicla Davis; duet, "Maybe," Misses Suell and McGraine; solo, "Little Boy in Blue," Mrs. Miller; song, "God be With You." Objects, representing terms in music, were displayed to test the knowledge

Mission Day was observed here by a union meeting of the ladies of the First-day and Seventh-day Baptist churches. An interesting and appropriate program was given.

On Sunday, Feb. 21, about thirty friends gathered at the home of Mr. and Mrs. Clayton Langworthy, five miles distant from our village. The day was pleasantly spent in visiting and playing games. Some of the gentlemen deserve mention for their original way of serving pie.

The Mission Study Circle held its regular meeting on Feb. 22. A paper on "Topsy-Turvy ways in China," brought out many peculiar characteristics of the Chinese, which are just the reverse of our ways. Another paper was also given on the "Beginning of Medical Work in China," which work we real ize is one of that country's great needs. A lesson from the Catechism is assigned for each meeting. It is hoped that many more of the ladies will attend these studies and make the benefit theirs, for the knowledge of a country and its people increases our interest and our desire that they might have the light that we | Hand. Pastor and Mrs. W. D. Burdick were have, even Jesus.

Washington's birthday was commemorated by a social at the home of Mr. and Mrs. W. T. Colton. No one could have been detained at home by inclement weather. "The though the school passes to the study of the heavens declared the glory of God; and the firmament showed his handiwork." At least fifty were present to enjoy the program which consisted of song, "Battle Hymn of the Republic"; Quotations on Washington; paper, "Life of Washington," Miss Allie Dealing; solo, "The Sword of Bunker Hill," Roy Greene; reading, "Washington's Birthday," Miss Clara Hull; solo, "Little Boy in Blue," Miss Janie Whitford; reading, "Kissed by Washington," Mrs. Anna Greene; song, "Star Spangled Banner."

FEB. 28, 1904.

GENTRY, ARK.—There has been compara-

Hurley will stay with us another year, for for three months, owing largely to the diffibeen blessed in many ways and that the good and the inability to use the sheds for shelter. Lord will continue to care for His own.

MARCH 2, 1904.

Marlboro have been blessed with a fairly were distributed, largely to the juvenile porgood degree of health and prosperity during tion of the audience. Our Christian Enthe winter. The usual verdict is that it has deavor Society is maintaining a good de-We certainly enjoy the present warm spring | Endeavor work. Last autumn the members days. Farmers are talking of starting the decided to try having one meeting each

well-attended with a good degree of interest. | Hiram Burdick does not seem to gain in Our people are looking forward to the time | health as he gave evidence of doing two when the association convenes with us months ago. Although gradually failing, this spring with bright anticipations. We physically, his mind is clear. Elder Burdick hope to receive much inspiration and soul has been one of the strong, sturdy pioneers food from the different speakers. The to whom we owe much in religious and genof the learned and unlearned. The attendance church is just paying off the last dollar of its eral reform work. Before closing we must debt, and also raising money to put a new not forget to mention the church sociable fence around the cemetery.

> build horsesheds, for they are much needed. social occasion was spent but not as many The most important social events so far this in attendance as would have been had not pring, have been the Tomlinson and Davis | Mother nature given us a severe thunderwedding, March 1, and the Annual "Men's storm and general thaw about that time. Supper" March 2. The wedding brought About \$24 were realized for the benefit of out a large company of invited guests, and church and pastor. quite as many more who were not invited. We are hoping, as soon as spring opens, to but there was ample provision for all, and a see some needed repairs made on the church general good time was enjoyed by all present. The Ladies' Aid Society have funds on hand Among the guests was one who was married | to re-carpet a much-needed prayer-meeting in the same parlor by Rev. David Clawson, room. And the Endeavor Society are ready great grandfather of the bride, in 1852. The to purchase a pulpit suite. We have great writer greatly enjoyed the Annual Conven- reasons to thank our Heavenly Father for tion of the Religious Education Association, his goodness and mercy. We need your rein Philadelphia, March 2-4.

NILE, N. Y.—Our Sabbath-school voted at the close of last year to spend ten minutes each Sabbath in 1904 in the study of the supplemental lessons as given in the Helping chosen to conduct this study. They alternate in conducting this study in the presence of the whole school. Excellent attention and interest are indicated and it seems as International Lessons in better condition to do good work. The last two Sabbaths of March are to be devoted to a review of the first eleven chapters of Genesis. Our Sabbath-school Superintendent, Dea. Charles R. Gardiner, and his family have removed to Alfred. We shall greatly miss them. This long and severe winter has kept many of the older members of the church from attending the Sabbath services. We hope to welcome them back when warmer weather comes.

see items of news from other churches. It is tively little sickness among us this winter, | much like getting a letter from home or from but we have lost one member by death, some absent friend, and always brings en-Mabel Wheeler Huffman, who died Feb. 27. couragement to us and helps us to remember During the last two months four have joined that we are not alone. But the pleasure of the church. In 1903 twenty-two joined the receiving brings to mind our duty of giving. church and seven members were lost, four by Not much, outside of routine affairs, occurs death and three who withdrew. We have had in our neighborhood. In spite of the cold, a very mild winter and all the fruit is getting | blustery winter and the deep snow, the reguan early start, and everything points to a lar church services have been well mainprosperous year for our people here. Pastor tained. Prayer-meetings have not been held Address, P. O. Box 187, Alfred, N. Y.

which we are thankful. We feel that we have culties encountered in getting to the church

On Christmas eve the local school gave

an entertainment in the church. An excellent program was carried out and the evening's enjoyment was enhanced by the cus-Marlboro (Shiloh) N. J.—The people of tomary Christmas tree and presents which been one of the coldest winters on record. gree of interest in the prayer-meeting and month at which a literary program would be The church appointments are all fairly presented. We are sorry to note that Elder and donation held on Feb. 6, at the home of We hope the next move will be money to Dea. Daniel Whitford. A very pleasant

> membrance in prayer that we may take courage and press on.

> > HENRY N. JORDAN.

JULIE CLOSSON KENLY.

Words are the glittering treasures of the tomb In which the ages lie. What ravishment Of mood and light and color and sweet scent Hides in the dusty lexicons, where bloom Star, sea, and sun names, all the glow and bloom Which eye has seen, and lips made eloquent— Beautiful words, serene or turbulent, The brilliant ravel from the Poet's loom What keener pleasure can a craftsman know Than sorting, gloating, till the symbols grow Incarnate to his mind, and cease to be Mere threads of ink, but live and laugh and grieve. Quickened by his own soul, as when you see Dull drops flash prismy in a rainbow weave! -The Century.

Literary Notes.

The Cosmopolitan for March opens with a finely illustrated article on "The Final Conquest of the Air." In point of historic information it gives an excellent picture of ballonos and air-ships from 1783 to 1903. The facts and illustrations presented have special value at this time, since the problem of aerial navigation is here to stay until some more nearly final solution is reached. Not less valuable, although covering a different field of thought, is the article on "Socialism in Europe," which is second in the table of contents. The pictures of lead-HARTSVILLE, N. Y.—We are always glad to ing Socialists from Carl Marx to Wm. Liebknecht adorn the article, Excellent cuts, especially of faces, is a strong point in the Cosmopolitan. Irvington, New York. \$1.00 a year; 10 cents a number.

FOR SALE.

In Milton Junction, Wis., two adjacent lots, beautifully located. Will sell one or both cheap, Enquire of MRS. H. HULL, Milton Junction, Wis.

FOR SALE.

In Alfred, N. Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD Edited by LEV. WILLIAM C. WHITFORD, Professor of Biblical Linguages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904, FIRST QUARTER.

		· · · · · · · · · · · · · · · · · · ·
Jan. 2.	The Boyhood of Jesus	Luke 2: 40-52
Jan. 9.	The Preaching of John the Baptist	Matt 8: 1-12
Jan. 16.	Bantism and Temptation of Jesus	Matt. 3: 18-14: 11
Jan. 23.	Jesus Rejected at Nazareth	Luke 4: 16–80
Jan. 30.	Jesus Calls Four Disciples	Luke 5: 1–11
Troh 6	A Sabbath in Capernaum	M&rk 1:-21-34
Reb. 13.	Jesus Forgives Sins	Mark 2: 1-12
Feb. 20.	Jesus and the Sabbath	
Feb. 27.	Hearers and Doers of the Word	Matt. 7: 21-29
Mch. 5.	Jesus Calms the Storm	Mark 4: 35-41
Mch. 12.	Death of John the Baptist	Matt. 14: 1-12
Mch. 19.	Jesus Feeds the Five Thousand	Matt. 14: 18-28
Mch. 26.	Review	
7		,

LESSON XIII.—REVIEW

For Sabbath-day, March 26, 1904.

Jolden Text.-And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness.—Matt. 4:23.

It is not a mere accident that we have the lesson concerning the feeding of the Five Thousand as the last lesson of the first half of our study of the Life of Christ. This event marks the turning point in his ministry. This is the climax in his popularity. From this time many of his disciples went back and walked no more with him. They were disappointed because he did not meet their Messianic expectation of a prince of this world. They would not listen to his spiritual teachings. From this time on Jesus' chief work is with the training of the Twelve. They are to do what it was impossible for their master to do in his earthly ministry.

It is true that there were still numbers who were called his disciples, and at times crowds again waited upon him with enthusiasm, but Jesus himself knew that he could not count upon them.

In this quarter we have had one lesson about the private life of Jesus, that beautiful picture of the Boy who was to grow up to be the Saviour of the world.

Two lessons have been particularly about John the Baptist, the fearless preacher of righteousness (Lesson 2) who proclaimed repentance as the true preparation for the kingdom of heaven; who suffered imprisonment (Lesson 11) and a cruel death at the hands of a worthless monarch.

Lesson 3 tells us of the inauguration of Jesus into the work of his ministry by his baptism and the following temptations.

Four lessons are devoted to particular incidents in his early Galilean miniatry. His rejection at Nazareth (Lesson 4) is a striking picture of the perversity of the men of this world to whom the message of God comes. "He came unto his own, and his own received him not." The call of the Four Disciples (Lesson 5) shows that there is a righteous remnant ready to accept the words of truth. The scene upon the Sabbath in Capernaum (Lesson 6) is typical of the busy activity of the Saviour throughout his early life and shows his marvellous power not only over disease but also over evil spirits. The incident of the paralytic borne of four (Lesson 7) shows another wonderful power of the Saviour, namely, the authority to forgive sins and give us a glimpse of the beginning of that hostility which was to cause his death.

There are four lessons also (beside the lesson about the | Edw death of John the Baptist.) from what may be called the second period of the Galilean ministry. In his teaching in regard to the Sabbath (Lesson 8) Jesus shows the Pharisees by conclusive arguments that their position is wrong. They have made the Sabbath a burden and not the delight which it should be. In the selection which we studied from the Sermon on the Mount (Lesson 9) Jesus shows that it is not outward appearance that counts, but real heart loyalty. Our Saviour's power over the forces of nature is shown by his command of the storm (Lesson 10), and by his power to increase the loaves and fishes (Lesson 12); and both of these lessons teach us to trust unfalteringly in our Master who cares for us.

In addition to the topics suggested by the titles of the various lessons the following may be used as subjects for brief papers:

The Private Life of Jesus. The Influence of John the Baptist. The Demoniacs of the New Testament. Jesus' Power Over the Forces of Nature.

EDUCATION SOCIETY—EXECUTIVE BOARD MEETING.

THE SABBATH RECORDER.

The Executive Board of the Seventh-day Baptist Education Society met in regular session at Alfred, N. Y., Feb. 28, at 1:30

Present-Prof. E. M. Tomlinson, Prof. A B. Kenvon, Prof. W. C. Whitford, Dean A. E. Main, Rev. Stephen Burdick, Rev. W. L. Burdick, Rev. J. B. Clarke, E. E. Hamilton, V. A. Baggs.

The President, Prof. E M. Tomlinson, called the meeting to order and prayer was offered by Rev. Stephen Burdick.

The Treasurer, Prof. A. B. Kenyon, presented his report for second quarter, fortyninth year, which was adopted as follows:

Second Quarter, 49th Year, Nov. 1, 1903, to Feb. 1, 1904. I. REVENUE AND EXPENDITURE.

	Balance on hand Nov. 1, 1903		•	\$	622	90
	Interest on Bonds and Mortgages:	٠ .		1		
	Alfred University	\$ 249	00	~		
1	W. C. Belcher Land Mortgage Co	30	00		1	
	Mrs. S. D. Burdick		00			

Walter Leonard G. W. Rosebush Langford Whitford James A. Witter, Administrator . . . 15 00- 1,132 Interest on Theological Endowment Notes Mrs. George H. Babcock

H. C. Babcock Abby W. Berry. Royal Cottrell. M. A. Crandall. S. G. Crandall. Frank Hill . . . Henry M. Maxson Mrs. Mary Rich......

Contributions for Maintenance of Theological Seminary:	
(a) South-Western Association \$ 7 17	,
(b) From Churches:	
Adams Centre, N. Y \$ 2 45 First Alfred, N. Y 13 90 Second Alfred, N. Y 12 58 First Brookfield, N. Y 6 68 First Hopkinton, Asha- way, R. I 51 37 Hartsville, N. Y 1 21 Independence, N. Y 3 70	١
Milton Junction, Wis:	
Rev.G. J. Cran- dall \$6 oo Mrs. G. J. Cran;	
dall 25	
Miss Grace Crandall . 40 Dr. A. S. Max-	. •
son 10 00— 16 65	
Nortonville, Kan 33 92 Pawcatuck Westerly R. I. 16 87	
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Total				• —	
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Alfred University: General Fund\$350 00 Theological Seminary600 00—950 00 Accrued Interest on Bonds purchased250 Expenses, Edwards Estate	
Theological Seminary	
Accrued Interest on Bonds purchased	
Expenses, Edwards Estate	
Notary Fees, Release and Discharge of Mortgage	
Salary of Treasurer	
Ralance on hand Hen I IOOA	
Dalance on hand red. 1, 1904	0
Total	ю
II. PRINCIPAL.	

Payments on Bonds and Mortgages:

Alfred University (I. B. Crandall

Walter Leouard

1,500 00

Payments on Theological Endowment Notes: First Alfred Church, for William C.

10 00 100 00 25 00- 145 00 New Endowment: Estate of Sarah E. Saunders, Brookfield, N. Y. **\$**3,618 38

Invested in stock of Alfred Mutual Loan Associa-50 00 3,268 38

III. LIFE MEMBERS ADDED. Frank Hill, Ashaway, R. I.

IV. INCREASE OF ENDOWMENT. Estate of Miss Sarah E. Saunders, Brookfield,

Respectfully submitted, A. B. KENYON, Treasurer.

ALFRED, N. Y., Feb. 1, 1904.

Emma G. Hill, Ashaway, R. I.

Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE, Auditors. E. E. HAMILTON,

The Treasurer presented bill of the RECORD-ER Press for share of Conference minutes of 1903, amount \$120 91. It was voted that the treasurer remit for same.

The committee appointed to ascertain legal opinion as to the discretionary power of the Education Society in designating for what purpose income from endowment held in trust for Alfred University shall be used when no preference has been expressed by donor, presented opinions of Mr. H. G. Whipple and Mr. Milo M. Acker.

It was voted that the charge of \$10 by Mr. Acker for services be paid

On motion, it was voted that we pay to the General Fund of Alfred University \$800, and to the Theological Seminary, \$800.

It was voted that we ask Dean A. E. Main and Pres. T. L. Gardiner to represent us in the South-eastern Association, and Dean A. E. Main and Pres. W. C. Daland in the Northwestern Association, and Pres. B. C. Davis and Rev. W. L. Bardick in the Eastern and Central Associations, and Pres. B. C. Davis, Dean A. E. Main and Rev. W. L. Burdick in the Western Association.

The President reported that in accordance with instruction given at the October meeting he had corresponded with Pres. T. L. Gardiner concerning the list of contributions made at the annual meeting. Pres. Gardiner's reply was read by the Secretary.

Minutes were approved and the meeting adiourned.

PROF. E. M. TOMLINSON, Pres. V. A. BAGGS, Sec'y.

LOOKOUT COMMITTEE.

Read by Agnes Whitford at the Semi-Annual Convention at Alfred Station, and requested for publication in the Sabbath Recorder.

The subject which has been assigned me mplies that the Lookout Committee at presnt is not up to the highest standard that it possible for it to attain; also that new nethods and ways of reaching this high tandard are desired. Although personally have never had experience in this commitee's work, yet I am interested in it.

There are almost innumerable hindrances to the progress of this, as well as other committees' progress. In order for the lookout committee to do its best work, the whole society must lend a helping hand now and then; giving encouragement, lifting the care and responsibility, and in many ways making the work very easy and pleasant. In

IT IS A NATTER OF HEALTH



MARCH 14, 1904.]

THERE IS NO SUBSTITUTE

fact, should be made so pleasant that each member will consider it a privilege and joy to be permitted to be a member of the committee, rather than shirking his duty and standing back and making excuses concerning his inability to do the work.

One of the greatest evils to the committee's doing efficient work is to have its members composed of people who are unwilling to do the work themselves, and who always see the faults of others when some one else tries to do the work. I trust there is not a single committee composed of such members; but if there should be one, I earnestly entreat you to humble yourself before the Master and earnestly beseech him to show you your failings and your duty; and then ask him to give you strength and courage to do it.

The only way that success is attained in anything is by earnest, diligent, consecrated work; so, if the lookout committee shall reach this high standard, its members, individually, must be earnest, diligent and consecrated Christians. These are not the only qualities which they should possess; but they should be cheerful, frank, friendly, and not afraid to converse with any stage or degree of society. Christ made no distinction in society. Why-should we?

He set us this great example, and let us fol- their mother remain to mourn their loss. low him more closely, if possible, than ever Bonham.—Ephriam D. Bonham, son of John S. and

One thing which the lookout committee usually lacks, and which it very much needs. is hearty co-operation from the other comterest in the work.

The chairman should be a natural socialist as usually the greatest part of the workfalls one harmonious whole, doing Christ's work themselves but to their Master as well.

Our work cannot be accomplished unless we are strong in God. We must believe this, and seek such communion and obedience as will secure more than human strength and Christians; more in purity of life, in consecration of soul and in height of endeavor. A great work like ours demands great souls. It calls for those who are right, love the truth, and knowing and loving, dare to main-

Perhaps the most essential of the requirements is personal consecration, in its truest and deepest sense. Consecration is the fountain of all service, all success. It strengthens faith, brings holy and lofty endeavor to every purpose.

It cannot be furnished to you by another. It cannot be forced upon you from without Each one must seek it in prayer, in doing, and in self surrender.

We soon come to love that for which we labor and sacrifice.

Our obedience is strengthened when we urge others to obey. Work is salvation from indifference and spiritual decay.

> There's a cross to be borne And a crown to be worn By someone, and who shall it be? Though the pathway be straight, And our trials be great. The Master says "Come, follow me."

Though the broad way seems fair, Poison flowers are there. And death keeps her garden of sin: But the plain road of right Hath a hidden delight, And life everlasting we win.

Unto sin 'tis a cross To be cast out as dross. And daily he knocks at the heart. But the angel of prayer Answers, "Christ dwelleth there," His word bids the tempter depart.

O'tis blessed to know That as heavenward we go, The straight path grows ever more bright. And what once seemed a cross Was but self's death and loss; Christ's burden is easy and light.

MARRIAGES.

OMLINSON—DAVIS.—At the home of Mr. and Mrs. Eber Davis, parents of the bride, in Marlboro, N. J., March 1, 1904. by Rev. N. M. Mills, Mr. Leslie B. Tomlinson and Miss Julia Coeur De Roi Davis, all of Marlboro, N. J.

DEATHS.

BAKER -- Martin V. Baker was born in Almond. N. Y. Jan. 13, 1842, and died in the same town, Feb. 25,

church in 1875. In 1894 he transferred his membership to the Wellsville church, of which he remained a member until he was called home. He was a veteran of the Civil War, was wounded at Todd's Tavern, and discharged May 18, 1865. He was married to Mary A. Wells in The servant is not greater than his lord. Oct., 1874. Two children were born to them, who with

Margaret Davis Bonham, was horn in Shiloh, N. J. September 24, 1852, and entered into rest Feb. 20,

He was baptized and united with the Shiloh Seventhday Baptist church, together with twenty-one others. on Feb. 24, 18—. He was married to Mary Porter Mcmittees. Let all the committees be interested | Gilliard Dec. 17, 1876. To them were born two chilin each other's work, giving suggestions and dren. Mrs. Bonham died June 9, 1901. Their children advice, or in some other way show their in- remain. About thirteen years ago, because of asthma, Mr. Bonham was compelled to leave his home in New Jersey for Denver, Colorado, where he has since resided. In this way he secured partial relief from disease, and the preceding evening. An invitation is extended to all returned to New Jersey from time to time hoping that and especially to Sabbath-keepers remaining in the city on him. This, however, ought not to be the | he had mastered his old trouble, but was compelled to | over the Sabbath, to come in and worship with us. case, but the whole committee should be as return to his Western home. A few days before his death he was attacked with pneumonia; all efforts to secure recovery failed. He was brought from Denver, in a manner which is not only pleasing to Colo., and funeral services were held from the home of his prother, Winfield S. Bonham, at Shiloh, N. J. Besides many expressions of esteem and sorrow on the part of his old time friends in Shiloh, the Traction Company of Denver, by whom he had been employed. sent a beautiful testimonial as an expression of the esteem in which he was held. While he was cut down in the City holds services at the Memorial Baptist church, wisdom. We must be more than ordinary prime of manhood, his friends find comfort in the fact that he was a manly man and that it was not sin but terrible disease which claimed him so early. E. B. s. NEAL.—Samuel Bertice, son of Samuel and Genevalen | visitors.

Neal, of Philadelphia, Pa., died at Shiloh, N. J., Feb. 24, 1904, aged one year and four months. E. B. S.

NELSON —Daniel Nelson was born in Sharpstown, N. J., July 20, 1841, and died suddenly from heart failure, at Shiloh, N. J., Feb. 16, 1904.

His wife, Amelia Harker Nelson, and seven children survive him. He was an honest and industrious man. Fureral services at Woodstown, N. J., conducted by Rev. E. B. Saunders of Shiloh, N. J., and Rev. Mr. Skinner of the Baptist church at Woodstown. Mr. Nelson was a veteran of the Civil War.

Ockerman - Hannah Addie Ockerman was born Nov. 26, 1840, at Alfred, N. Y, and died at her home in Scio, Feb. 29, 1904.

She was a daughter of Calvin and Hannah (Allen) Hall. The deceased leaves a husband, William Ockerman, to whom she was married Feb. 24, 1863, ad aug'iter, Mrs. Sumner B. Tuttle of Scio, and a sister, Mrs. Emma Youngs of Lafayette, Pa. Mrs. Ockerman was a member of the Seventh-day Baptist church of Scio. She was a dilligent Bible student and was always interested in all religious or reform work. Her gentle ways and kind disposition won forh er a host of friends. Services were held at the home March 2, conducted by the writer and Pastor E D. Van Horn.

TANNER.—Eliza Frances Tanner, daughter of John and Clarissa Tanner, was born at Little Genesee, N. Y., Nov. 6, 1837, and died near Nile, N. Y., Feb.

Eliza was in mind but a child. For nearly twelve years she found a home with her nephews, Messrs. Fred and Frank Stillman. Often she has been heard at night repeating the prayer that her mother taught her when a child, and singing a few words of the songs she once had learned. Services were held at Fred Stillman's on the morning of Feb. 18, and the body was buried at Little Genesee.

West.—Verna Faith, daughter of Samuel S. and Lillian West, died at Shiloh, N. J., March 5, 1904, aged seven years and six months.

In the absence of Pastor Saunders, funeral service was conducted by Deacon John B. Hoffman.

If "as rich as mud" means anything, the wealth of New York must be something enor-

Special Notices.

The Treasurer of the General Conference would like to call the especial attention of the churches to Pages 59 and 60 of the Minutes recently published. Ad-

WILLIAM C. WHITFORD, Alfred, N. Y.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold He united with the Second Al red Seventh-day Baptist | Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No.120 South Salina street. All are cordially invited.

> SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bibleclass alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regular y, in Rochester, N.Y., every Sabbath, at 3 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.

THE Seventh-day Baptist Church of Hornellsville N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordiall welcomed. W. D. WILCOX, Pastor. 516 W. Monroe St.

THE Seventh-day Baptist church of New York Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service

at 11.30 A. M. A cordial welcome is extended to all

ELI FORSYTHE LOOFBORO, Pastor. 321 W. 28th Street.

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Joseph Chamberlain, the English statesman, was once indebted to a nursery rhyme for a great oratorical hit. In one of his speeches he was criticizing Lord Beaconsfield and Lord Salisbury, on their return from Berlin where they had been carrying on negotiations with Bis-

marck.

"1F."

Both had made speeches explaining their actions; and one of them, in the course of his oratory, used the word "if" so many times as to give Mr. Chamberlain a chance, in his reply, to make one of those popular allusions which are remembered longer than any logic.

"What the honorable gentleman has said," he remarked, "reminds me of a rhyme I learned from my nurse.

"If all the seas were bread and cheese, If all the rivers were ink. If all the lakes were current cakes, What should we have to drink?

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS.

publication, should be addressed to THE SAB-BATH RECORDER, Plainfield, N. J.

All communications, whether on business or for

The effect on the audience was tremendous. No one would ever forget that "if."

The Academy of Milton College is the The Nutmeg State should be mentioned among the "greater" commonwealths.

The Sabbath Recorder

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

TERMS OF SUBSCRIPTIONS. Club boarding, \$1.40 per week; board-Papers to foreign countries will be charged 50 cents additional, on account of postage.

> REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Registrar

THE SABBATH VISITOR. Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath

PLAINFIELD, NEW JERSEY. Ten copies or upwards, per copy...

CORRESPONDENCE. Communications should be addressed to The abbath Visitor. Plainfield, N. J.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each

Sabbath in the year by ministers living and de-It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.
Subscriptions should be sent to Rev. O. U.
Whitford, Westerly R. I.; sermons and editorial
matter to Rev. O. D. Sherman, Alfred, N. Y.

DE BOODSCHAPPER.

▲ 20 PAGE BELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this ountry, to call their attention to these important

ALFRED UNIVERSITY

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836. and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each vear for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund......\$100,000 0⁰ Amount needed, June 1, 1903...... William M. Stillman, Plainfield, N. J.

Amount needed to complete fund.......\$96,193 00 Spring Term

> This Term opens TUESDAY, APRIL 5, 1904, and continues twelve weeks. closing Thursday, June 30, 1904.

Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the

preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.

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SLEEP.

ELIZABETH BARRETT BROWNING.

Of all the thoughts of God that are Borne inward unto souls afar, Among the psalmist's music deep. Now tell me if that any is, For gift or grace, surpassing this— "He giveth his beloved sleep?"

What would we give to our beloved? The hero's heart, to be unmoved-The poet's star tuned harp, to sweep-The patriot's voice, to teach and rouse-The monarch's crown, to light the brows?
"He giveth his beloved sleep."

What do we give to our beloved? A little faith, all undisproved— A little dust to overweep. And bitter memories, to make The whole earth blasted for our sake, " He giveth his beloved sleep."

"Sleep soft, beloved!" we sometimes say. But have no tune to charm away. Sad dreams that through the eyelids creep: But never doleful dream again Shall break the happy slumber when "He giveth his beloved sleep."

O men, with wailing in your voice O delved gold, the wailer's heap! O strife, O curse, that o'er it fall God strikes a silence through you all, And "giveth his beloved sleep." His dews drop mutely on the hill.

O earth, so full of dreary noise!

His cloud above it saileth still. Though on its slope men sow and reap: More softly than the dew is shed. Or cloud is floated overhead. " He giveth his beloved sleep." For me, my heart, that erst did go Most like a tired child at a show.

That sees through tears the mummers leap.

Would now its wearied vision close.

Would childlike on his love repose

Who "giveth his beloved sleep."

spects it is that sort of need which inheres in has revealed the depth, offensiveness and efforts have been made to insure the closing all human undertakings. Unfinishedness and | vigor in the present position of the Mormons | on Sunday of the coming Exposition in St. comparative imperfection are a part of all on the question of polygamy, which has been | Louis, it remains to be seen whether the human experience. It is also true that many nominally at an end for a few years past. law will be carried out or not. The third things which are for the best, come through | Since polygamy was made illegal there has | case came up by the consideration of a bill the indirect influence of the church. Its im- been an outward appearance of obeying the in the Senate on the 8th of February last, in mediate work sets in motion currents of in- law, but it is now certain by the testimony of which it is proposed to appropriate \$2,000,fluence which result in other organizations these high officials that polygamous habits 000 for the Lewis and Clark Centennial Exand in the accomplishment of many things have gone forward without interruption. position at Portland, Oregon, in 1905. An which are for the good of the world that can Both the men and the women who have given amendment to that bill was proposed as folbe done better in this secondary way than by testimony openly declare the fact that the lows: "Sec. 27. That no machinery shall be the direct efforts of the church. One of the actual practice of polygamy has not ceased, operated on said exposition grounds on a largest duties of the church is to inspire men, although ostensibly polygamous marriages Sunday for the purpose of display, and all as individuals and communities, with high have not been made during the last few years. | places of amusement within the inclosure of aspirations and definite determinations in the If the revelations which Mormonism is mak- the exposition grounds shall be closed on matter of personal holiness, and in laboring for | ing on the witness stand do not result in the | every Sunday during the period that such exthe good of men. Indifference, self-satisfaction | unseating of Senator Smoot, in a larger view | position shall be held. Provision shall be and complacency are prevalent evils. It is on the part of the American people of the made by those having charge of the expothe work of the Christian Church to break up offensiveness and strength of polygamy in sition grounds for the holding of devotional indifference, and call self-complacency to ac- Utah and elsewhere, and in an improved pub- exercises and sacred concerts on the grounds

count. That phase of Christ's teachings in lic sentiment, if not in further national legiswhich he declares that He came not to bring lation, we shall be greatly disappointed. peace, but to send a sword, needs fuller recog- When a man like President Smith declares nition than it has yet secured. Men need that he has five wives living, with whom he stirring up. They need to be entertained and consorts as a husband, that he is the father instructed, but all entertainment and instruc- of thirty or forty children, these various tion which come within the province of the wives being mothers because of his relation Church of Christ should have the immediate to them, and when he declares his intention purpose of provoking right action. Inaction or to continue in such relations, it is time for the partial action form a prevalent evil against American people to call a halt more forcible which all friends of righteousness need to ar- than they have yet done, and to see to it ray themselves. It often happens that inac- that this ungodly system, falsely called tion and indifference are the most powerful religion, is dealt with as modern civilization forms of opposition. Many of the best enter- and the fundamental principles of social puriprises in the world are killed by that form of ty require. The case would have a parallel if opposition. If open opposition makes war- any man equally high in political and busifare on righteousness it is likely to strengthen ness standing should announce himself as the purpose of those who defend the truth, living in such social relations with five differand so advance its interests. It must always ent women as only a husband has a right to be borne in mind that the mission of the church live. That the Mormons claim personal is to make constant warfare upon evil, and it opinions of a religious nature to justify such must be recognized that indifference, stagna- an outrage of decency and purity is no more tion and inaction on the part of the people reason why they should be exempt from conwho are good, or comparatively good, is one demnation than any man would be who of the most efficient forms of evil.

careful attention. The Senate Committee, they have taken in this investigation. which is investigating the right of Senator Smoot, a Mormon Apostle, to continue in his It is a sort of pastime with some its narrow political surroundings, and equally National Law. in Chicago, all similar appropriapeople to complain that the above local issues. During the past weeks the Church of Christ is not fulfilling testimony which has been given by Smith, that time, have brought up the question of

should assert that in his opinion he had the right to enter into and continue such rela-More than ever before in its his- tions for other reasons. Every right thinking Mormonism tory, Mormonism is being dis- person must commend the Senate Committee sected, and the people of the for the thoroughness with which their work is United States are being compelled to give it being done and for the high ground which

Beginning with the appropriaplace, has very wisely lifted the issue above sunday clos- tion made to the World's Fair tions by the United States, since

its mission. That there is need of | First President of the Church, and by Francis | Sunday closing. In Chicago, by the manipuimprovement in the work of the M. Lyman, who is the legitimate successor of lation of the courts, closing was not effected church, goes without saying, but in most re- Mr. Smith in the First Presidency, and others, in any great degree. While more stringent