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

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LET DOWN THE BARS, O DEATH! EMILY DICKINSON. Let down the bars, O Death! The tired flocks come in Whose bleating ceases to repeat, Whose wandering is done.

As THE spring days approach—though they come this year all too slowly—humanity feels the longing to go out of doors, to welcome the new life of springtime, to dwell under the open sky.

Understanding Men. An important element of success—the lack of which brings absolute or comparative failure—the part of public teachers, is the ability to understand men and interpret the human heart to itself.

THE comparative study of religion shows that certain fundamental lines of thought appear in history in all the greater forms of religion. Not enough is yet known concerning ancient pagan systems to secure a complete view or a final judgment as to the features in those religions which accord with fundamental principles in Judaism and Christianity.

THE SABBATH RECORDER.

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VOLUME 60. No. 19. MAY 9, 1904. WHOLE No. 3089.

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and of Persia as of Christendom. The Golden Rule proves the rule of Hindu and Chinaman as of the Christian. It waited not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish Hillel and Chinese Confucius, and great spirits of well-nigh every land." Such statements, standing alone, are easily misunderstood. But it is true that the spirit of the Christ and the revelation of truth have existed through all time. Christians love to declare that Christ "was as a lamb slain from the foundation of the world." This truth, in its broadest application, gives whatever of effect and force there may be to the idea of the unity of all religious faith. We may safely recognize and give credit for all truth, doctrinal or ethical, which may appear in subordinate religions, without in any way doing injustice to the larger truth that in the Scriptures of the Old and New Testament, and most of all in Christ, we find the high land of all religious thought, and come nearest to the full revealing of God, of his love, and of truth, which the world has yet known. The superiority of the religion of Christ is demonstrated by full comparison with other forms of religion, while the spirit of Christianity requires that whatever of truth appears in other forms of religious faith should find recognition and acknowledgment. There is a large sense in which God's children are one, however widely they may differ in the extent of their knowledge of Him.

MANY times within the last two thousand years the Bible has been thoroughly demolished, and shown to be antiquated and valueless, in the opinion of some of its enemies and critics. One of the latest instances is reported from London. Canon Henson, a prominent clergyman of the Church of England, who is officially connected with Westminster, and a preacher at both Cambridge and Oxford, has spoken through an article in the *Contemporary Review*. He is reported as questioning or denying the inspiration of the Old Testament, and language is attributed to him by the newspapers, which it does not seem possible he could have used. For example, "that the narratives of the Old Testament are incredible, purile and demoralizing, a pack of lies too gross for toleration." Whether Mr. Henson has had the bad taste and the folly to use language like that, he probably has raised such criticisms as are reported. Nevertheless it is said that he believes "the Bible will continue for all time to be the best manual of fundamental morality, the best corrective of ecclesiastical corruption, and the most effective check on the materialistic tendencies of modern life." He is also reported as saying that "the spread of anarchy—the ulcer that is eating the vitals of society—results from the disappearance over large areas of civilized life of the religious bases of morality." What Mr. Henson thus admits is sufficient answer to all the criticisms he can raise against the Old Testament, or the Bible as a whole. Two or three times within the memory of the writer, similar attacks upon the Word of God have appeared, and prophecies have been made that the Book had finished its work and was about to disappear from history. In spite of all these attacks the Bible remains, quietly pursuing its mission of up-lifting, instructing and comforting the world. Criticisms and attacks come and go, according to the peculiarities or follies of men. The Word of God remains. Our actual knowledge concerning it increases, interpretations which men have

made are enlarged, clarified, and strengthened, through study and experience, and thus the Eternal Word holds its place and goes on its way. Such attacks upon the Word remind us of a certain rock on the New England coast which we have seen from time to time, for the last thirty years. Standing at a distance from the shore and comparatively alone, it seems to be an easy prey to the incoming tides and boisterous waves. For many centuries the storms of winter and the seas of summer have beaten against it, and overwhelmed it with threatenings. It has quietly met them, shattered them into a thousand fragments, broken the force of all their attacks and sent the waters back, moaning and complaining in the vanquished undertow. The sea has criticised the rock, but the rock has broken the sea. Thus the Bible stands through the ages, unmoved by the criticisms and the fault-finding of men, and sending the floods of complaint back into the sea of forgetfulness.

THE question of Sunday baseball, in and about New York City, to which we referred last week, has been decided by the local courts with great promptness. Justice Gaynor, in the Supreme Court of Brooklyn, discharged the men who were arrested the week before, and gave a definite opinion that such playing was legal under circumstances which did not "interrupt the repose and religious liberty of the community." In support of this view he cites a decision of the Supreme Court made ten years ago, to the same effect. In connection with the report, Justice Gaynor condemns the police department for going outside its province in arresting those who were brought before him. He declared "that it is practically the unanimous sentiment of the religious and God-fearing people of the community that it is far better for grown boys and young men who have to work indoors all the week for a living to go into the fields on Sunday afternoon after attending church and participate in or witness good, elevating, healthy physical exercise, than to be driven instead to go to dance gardens, drinking places, pool rooms and worse places, and there is no one trying to stir up any obscure or obsolete statute against that opinion except those who rule the police. Fathers and mothers would much rather know that their grown sons are at a ball or golf game on Sunday afternoon than not know where they are. Many of our boys and young men scarcely see the sun at all during the short days of the year, except on Sundays, and have no other day for outdoor exercise from one end of the year to the other. This is something which our ministers of the Gospel well know, and the significance of which they fully appreciate." Probably this settles the question of baseball playing for the season. No student of the situation can doubt that a majority of people in the city favor such games. More than that, the universal tendency in all courts, lower and higher, at the present time, is to declare that Sunday legislation has nothing to do with the day from a religious standpoint. Such decisions are forcing the question of Sunday legislation into the realm of political economy. This is an entire removal from its historic basis, and since the old nomenclature is continued in most of the state laws, it is contradictory. That such a result must come has been foreshadowed by the trend of public thought and of judicial decisions for the last thirty years. Under civil law Sunday has never been anything but a holiday, and it can never be more.

THE Exposition at St. Louis was opened on the last day of April, with extended and impressive ceremonies. The people of the United States have become familiar with such expositions since the first, in Philadelphia, in 1876, but with each new generation of men and women there is, perhaps, an increasing interest in them. The one at St. Louis is much greater, as to extent, than any one that has been held in the United States before. It is also claimed that the variety and value of the exhibitions will be in accord with the extended grounds. So far as can be judged by the lists already published, the exhibits from foreign countries will bring the ends of the earth together in a satisfactory way. Each visitor, on such an occasion, finds special interest in some particular department, nevertheless, there is decided value in even a hasty glance at the miniature world thus presented. From a commercial side, the value of such expositions is in the presentation of those objects and interests which affect the commercial world. To young people the larger value lies in the education which they may secure, the lines of thought and fields of information which are suggested and opened, by what may be seen. While the American people are already noted as travelers in the Old World, such expositions as this at St. Louis enable thousands of people to secure many of the benefits which come from foreign travel without the expense and labor incident to going abroad. It is too early to judge as to full and final results of the St. Louis Exposition, but the opening promises well.

THE Evils of Easy Divorce. THAT hasty marriage, which lacks all the higher conceptions of the marriage relation, and consequent easy divorce, are among the grave evils of this time, no one can doubt. The movement lately inaugurated in New York, in which ten Protestant denominations and the Roman Catholic Church were represented, that sought unity of action concerning the re-marriage of divorced persons, was a step in the right direction. This, however, is but a trifle compared with the larger and more important issue of securing such national legislation as will give uniform laws touching divorce, and prevent the farce and folly, now so common, because the various state laws differ so widely in the matter of divorce. Still deeper than this is the source of the trouble suggested in a former sentence. The divorce problem comes through hasty and ill-advised marriages, in which there is no adequate conception of what the marriage relation is, or ought to be. Hitherto it has been impossible to secure unity of opinion as to the grounds upon which divorce may properly be granted, and probably that diversity of opinion will continue. Meanwhile, all religious teachers, all friends of social reform, and all who labor for the best interests of society should unite to teach and insist that deeper conceptions of what marriage means shall be taught, and that young people, from an early age, shall be instructed concerning these questions. It is to be hoped that the present agitation concerning Mormonism and its relations to the welfare of the nation will intensify interest in the divorce question, as well as in the cognate question of social purity. Mormonism is, without question, a threatening evil. Social impurity is among the gravest of evils. Hasty and ill-advised marriages, in too many cases, are but a legalized form of social impurity. The whole question demands re-consideration, re-statement, and wise legisla-

tion; but most of all, the enforcement of the truth that marriage belongs to the realm of religious life, and that the outward legal form should never be present, except when the demands of religion have already found expression in the hearts and lives of those seeking marriage.

Publisher's Corner.

THE spring days are upon us at last. Spring fever, too. You know what that means. Want to be out of doors with the birds and the spring air, and almost see the grass grow.

But we can't do it. We're too busy in the Publishing House—making the changes required by the change from hand-set to machine-set type. Our composing room looks rather lonely—once we employed seven hands in it. Now we have three and the Linotype, and expect to do even more work than before. Surely, machinery is the means that has helped to make our country what it is.

We have been pleased at the response to our statements to RECORDER subscribers. But we have had a few surprises. Persons who have received the paper for years, have received statements in the past, write that they never ordered the paper, never wanted it, and will not pay for it. Evidently they have not read it, either, for if they had they would have been taught a type of christianity that would have led them to write a very different kind of letter. Still we are glad to learn the nature of some subscribers, even if it takes years to do it.

It has often been suggested, why not stop the RECORDER when the subscription expires. If this were a secular publication we would do it. But the Tract Society looks upon its subscribers in the same light as a church does its members. Is a church member cut off the roll for inability to meet his share of the church expenses? Surely not. So it has always been the plan not to push to the extreme the collection of overdue subscriptions, on the supposition that subscribers are members of one large family, the Denomination, and that no member desires willingly to deprive the family of what rightfully belongs to it. Occasionally we find persons who seem to have lost their perception of fairness to others, but more often the thanks that come for sending the paper after the term for which it has been paid has passed show the wisdom of the plan. To many a lone Sabbath-keeper, old in years, broken in health and purse, the RECORDER is the tie that binds them to the pleasant things of this life. Such being the case, a paper sent each week in such a cause does more good than hundreds of tracts sent to an unsympathetic public.

But, dear subscribers, don't be unjust to the interests that should be close to your heart, even to the point of self-denial.

TIRED OF MASQUERADING.

"Didn't you have a pleasant time at Cousin Maria's?" the grandmother was asked, when she returned several days earlier than was expected from a long-talked-of visit.

"Yes, oh, yes," but she breathed a little sigh of relief as she looked about her at the home belongings. "Everything was nice at Maria's and she and the girls as kind and hearty as could be, but it was all a front-door sort of life—just studyin' how things would look from the front door—and seemed like I wanted to get home again. I didn't mind sleepin' on a bed that had looked like a piano all day, nor keepin' my clothes in a box that was rigged up for a sofy,

nor eatin' my meals on a table that slid out from what looked like a fireplace—you see, they live in a flat, and Maria says all them things is conveniences; I s'pose they are. But both the girls work downtown, and when Anna packed her patterns and dressmakin' tools into something that looked like a music roll, and Lidy put up her dinner in a box that looked for all the world like a camera, seemed 'sif I'd got into a place where I didn't belong. I wanted to get back where things are real, where good, honest work ain't a thing to be ashamed of, and the food it earns is a blessin' to be thankful for."—*Forward.*

TRACT SOCIETY.

Treasurer's Receipts for April, 1904.

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Sue Saunders, Los Angeles, Cal.	3 00
Mrs. C. Champlin, Medford, Okla.	5 00
Mrs. E. E. Stillman, Webster, Mass.	5 00
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Plainfield, N. J.	20 54
Junior C. E. Society.	2 00
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North Loup, Neb.	2 65
Sabbath-school.	5 47
Hornellsville, N. Y.	5 80
Rotterdam, Holland.	4 00
Woman's Board, Gen. Fund.	71 00
RECORDER subscriptions.	10 00
Total contributions.	\$ 489 21
Income:	
George Greenman Bequest.	\$ 25 00
S. D. B. Memorial Fund, Tract Society Fund.	24 55
S. D. B. Memorial Fund, Geo. H. Babcock Bequest.	456 60— 506 14
Publishing House Receipts.	615 91
	724 03— 1,339 94
E. & O. E.	\$2,335 29
F. J. HUBBARD, Treasurer.	
PLAINFIELD, N. J., May 1, 1904.	

WYOMING WOLVES AND OTHER ANIMALS MORE NUMEROUS.

Mr. Carney's remarks as to bear coloration remind me that I never could make up my mind whether our bear here in the Rockies (other than the grizzly) were a black or a brown bear. They run all colors from a light yellow to black, and it is a rare thing to see a litter of cubs all the same color, or of the same color as the mother. I have seen but one such case, and that was a black she bear with two black cubs. Grizzlies also vary greatly in color, and I have seen some that were almost brown, but the long straight front claws of the grizzly are a distinctive mark. The black or brown bear has short, curved claws on the front feet. Grizzlies also have the inner fur darker than the long outside hair, while with black or brown bears it is the other way. I have seen bears that looked perfectly black, but on parting the hair have found the under fur brown. A silver-tip is nothing but a grizzly with dark under fur, the long hairs being tipped with gray. Nearly all grizzlies from a timbered country are silver-tips, while those from the open country have poor, ragged fur, and are much lighter in color—a grizzly gray.

We are now beginning to see the effect of the enlargement of the Yellowstone reserve on the game. One effect is that wolves, big and little, are increasing very fast. I have been chasing a big wolf which got away with a No. 4 trap and a twenty pound clog, for the last three days,

He cut the clog off all but about six inches, and being caught by but one toe, as I afterwards found, could travel very well. He had two days' start, and three other wolves were with him all the time. They never left a tract a couple of miles square, and I learned a lot about wolf nature that I never knew before.

When I came up with the trapped wolf it was in thick jack pines, and I had left my horse. Finding that I could not outrun the wolf on foot, I started the dog after him and went back for my horse. When I got back the wolf had jerked his toe off and Brig had him stopped in an open park. But in riding up my horse stepped in a hole and we ploughed a foot and a half of snow for twenty feet or so. By the time I found out where I was at, the wolf had got to the timber, and, the other three coming to his help, whipped Brig out, and he came back. By the way, Brig is the father of Turk, the fighting dog that Mr. Roosevelt tells about in the story of his lion hunt with John Goff. In his younger days Brig could whip any three-legged wolf, but he is old and stiff and most of his teeth are gone, so he didn't have a fair show.

There is no doubt but that the reserve will become a breeding ground for wolves, coyotes and cougars, and thus lead to greater friction between the reserve officers and the stockmen, and this friction is bad enough already, and has resulted in a demand by the Governor of the State for a change in the management.

As regards other game, the reserve is a benefit. Elk and deer are increasing, the elk being up to the limit of the winter range. It is hard to say about the mountain sheep. Last season (1902) I thought that there had been a great decrease, but this year I found out that the sheep had left the higher ranges and were down in the timber right among the deer. In our hunt we found many deer and elk above the sheep, and never saw a sheep above timber line but once, when seven ewes went above the trees for half a day. And in the same country that we hunted in 1902 without success we found a reasonable amount of sheep, and got a good head, and could have killed more had the law allowed. The best sheep heads are away back in the Wind River Range. But no one should tackle them unless he has plenty of time, because the country is very rough and other game scarce.—*Correspondence in Forest and Stream.*

A MONSTER GOOSE.

Harry Pinkham, a Nevada (Iowa) horseman, owns a Toulouse goose which is a monstrosity, and which has attracted a great deal of attention on account of its great size, says the *Sioux City Journal*. The goose weighs 144 pounds, stands over two feet high and lays an egg as large around as an ordinary carafe. The fowl has been exhibited by Mr. Pinkham at several of the live-stock shows, and has always attracted attention. It is the intention of Mr. Pinkham to take the goose to the St. Louis Exposition and have it exhibited with the great poultry exhibit to be arranged during the summer.

The weight of this goose was so great that the web feet became crippled, and in order that the fowl might easily walk over the frozen ground this winter Mr. Pinkham had made for it a pair of rubber shoes which had been made to fit exactly upon the two web feet, and with this artificial aid the goose gets about on the ice and the hard ground quite well. With one of the eggs which the goose recently laid a Nevada boarding house keeper made fourteen custard pies.—*Public Ledger.*

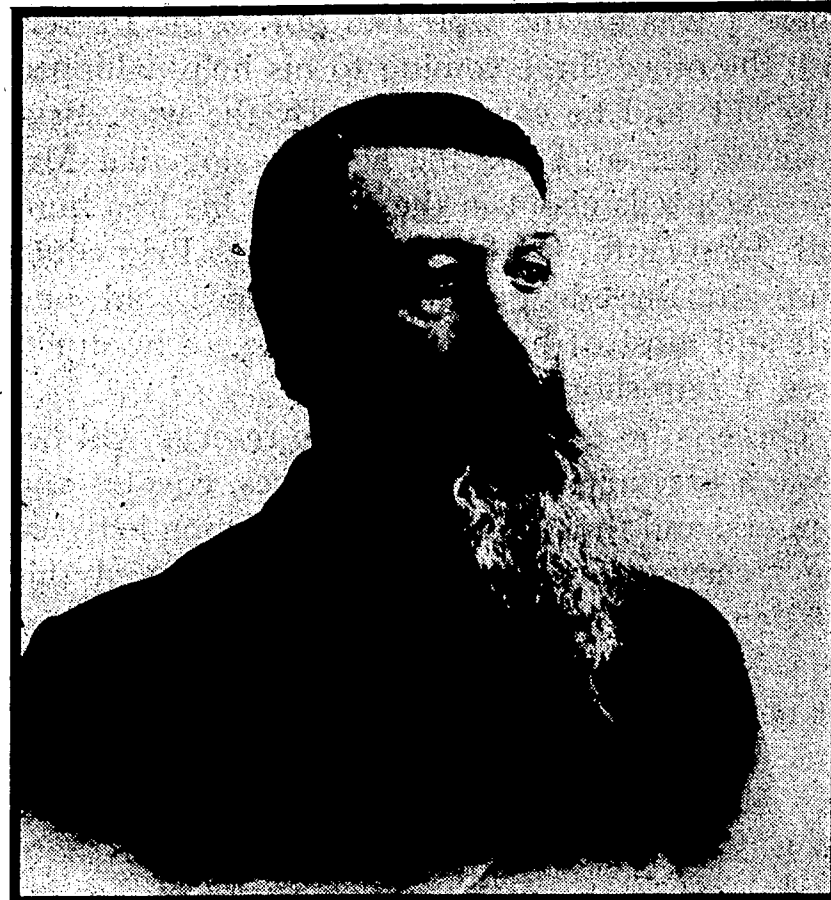
THE FIRST GENESEE CHURCH.

First Sermon by New Pastor, with Biographical Sketch and History of the Society.

On Sunday, May 1, Rev. Simeon H. Babcock began his pastorate of the First Seventh-day Baptist Church of Little Genesee, N. Y., a synopsis of his first sermon on Sabbath, May 7, being as follows:

Text—1 Cor. 3: 9.

The earliest record we have concerning God is found in Gen. 1: 1, wherein he is spoken of as Creator of the "heavens and the earth," and sub-



sequently as the Maker of all things, man included, and as fitting up the earth for man's abode. His activity is further mentioned as providing for the sustenance and comfort of both man and beast. Jesus emphasized this point and sought to inspire confidence in the hearts of his disciples when he said, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father;" "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your Father feedeth them; are ye not much better than they?" Paul said to the Athenians, "In him we live and move and have our being." The writer to the Hebrews speaks of God as upholding all things by the word of his power." By the mouth of the Psalmist God himself declares, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."

He also watches over, keeps and preserves; is a rock of refuge; a defense against enemies; a wall of fire round about them that fear him. In many ways and often do the Scriptures emphasize the unceasing activity of God in the affairs of the universe. But the especial work, in which this world is concerned, so far as God's activity is manifest, is the work of redemption.

1. God seeks to save men from sin. Jesus declared that his mission to this world was to do the "will of the Father," which was "to seek and to save that which was lost;" that men might have life and have it in abundance. And when inquired of by certain ones concerning the work of God, he replied, "This is the work of God, that ye believe on him whom he hath sent."

2. God is seeking to develop and perfect in each believer a character like unto the Son of God, and fitted for companionship with the sanctified in glory. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the

edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of God, unto a perfect man, unto the measure of the stature, of the fullness of Christ." "And you that were sometimes alienated and enemies in your minds by wicked works yet now hath he reconciled in the body of his flesh through death to present you holy and unreprouvable in his sight;" to "present every man perfect in Christ Jesus." This, in brief, is the work God is doing in behalf of humanity. According to the whole testimony of His Word since "the fall," every effort that Divine wisdom could put forth has been exerted to restore man to himself and to all the possibilities of eternal life; to provide for his present peace and joy and his future blessedness.

To this end God employs agencies to co-operate with him, prominent among which are the souls saved by his grace. Everyone who is born into Christ's kingdom becomes, as our text declares, a co-worker with God in proclaiming the Message of Salvation, and in instructing, both by precept and example, in things pertaining to "life and godliness," that the lost may believe and be saved, and that "the man of God may be perfect and entire, wanting nothing." "Ye are my witnesses, saith the Lord." "Ye are the light of the world." "Let your light so shine that others seeing your good works may glorify your Father in heaven." "Ye shall be witnesses unto me in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

Thus does God declare that the chief end to be sought is to save men from sin and fit them for a life with himself. This is God's work; our work as laborers together with him, whether as individuals, churches, pastor or people. God and his redeemed ones are co-operating to rescue those made in His image from sin and eternal ruin and fit them for life with God. This fitness to dwell with God includes all possible development on earth, in spiritual growth and attainments in holiness.

In order to be laborers together with God there are certain principles that must be inculcated and observed.

1. To love like God. John said, "Herein is love, not that we loved God but that he loved us and gave his Son to be the propitiation for our sins." "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." "Beloved if God so loved us we ought also to love one another." "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our life for the brethren." This principle is fundamental. It is the essence of God's

character, and explains why he has been patient all these centuries with rebellious and sinful men; and why, instead of permitting them to perish in their sins he sacrificed the dearest of his possessions, his only begotten Son, in order that the lost ones might be drawn to him and live. Thus is God our example teaching us to love to the extent of giving the best we have, all if need be, that the perishing, even our bitter enemies, may be saved from eternal death. "Let this mind be in you which was also in Christ Jesus who * * * made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men, and being formed in fashion as a man he humbled himself and became obedient unto death, even the death of the cross."

2. A thorough acquaintance with God's will, coupled with a loyal obedience to His precepts. "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." "To the law and to the testimony, if they speak not according to this word it is because they have no light in them." "Seek ye out of the book of the Lord and read." "If any will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." "If ye continue in my word ye shall know the truth and the truth shall make you free." If one is to teach he must know the truth that is to be taught. If he is to make known the will of another, he must know what that will is.

3. A spirit of self sacrifice. Here is our danger point. To set aside or rise above the demand of self, is an acquirement that can be gained only as Christ, by the Holy Spirit, shall come into the heart and become the controlling power in the life. One thing which Christ enjoins is, "If any man will come after me, let him deny himself and take up his cross and follow me."

If in the calling of me to be your pastor, or in my accepting such a call, the object has not been to co-operate with God, as laborers together with him, for the ends he is seeking to bring to pass, we have made a mistake. But it is assumed that the relation sought and now be-

ginning, is the outcome of no other desire than that the mutual relations hereafter to exist shall be to the glory of God in the furtherance of his kingdom through the salvation and sanctification of men. That this may be the result, we shall need to be honest, frank and faithful with each other. You have long since learned, no doubt, that pastors, as well as other men, are human, and not immune from the danger of making mistakes. I am sure there is no exception in my case. We may not see alike in every instance. The probabilities are we shall not, but if each shall be actuated by that "fervent charity which shall cover the multitude of sins," and shall have Christ, the perfect example, constantly in view, earnestly seeking to become like him, whatever difference there may be must vanish. As we approach in nearness to Christ, the "Light of the world," error must yield to truth, until each, becoming like Christ in spirit and in life, we shall see eye to eye, and, in answer to his prayer, we shall all be one even as he and his Father are one. Perhaps there is no greater hindrance to the progress of the work, God is seeking to do, than the want of harmonious co-operation upon the part of those claiming to be his representatives; whose spirit and lives are "known and read of all men," as touching the kingdom of heaven, more than in anything else.

God grant us such a consciousness of our high calling as laborers together with him, that our efforts as pastor and people may be to the glory of his name through Christ Jesus our Lord. AMEN.

REV. S. H. BABCOCK.

Simeon Hoffman Babcock, son of Eld. Simeon and Elizabeth (Hoffman-Stout) Babcock, was born near Northampton, Clark county, Ohio, Jan. 21, 1841. When he was ten years old his father removed to Shelby county, about four miles south of Jackson Centre, in April, 1851, where Simeon H. grew to manhood and lived until his thirty-second year. He attended the district school during each winter, and worked on his father's farm the rest of the year until he was eighteen years old, when attendance at school was discontinued and his entire time was devoted to the farm. During a revival meeting, conducted by Eld. Thos. E. Babcock at Jackson Centre, in the autumn of 1853, he embraced religion and united with the Jackson Centre Seventh-day Baptist church. Possessing some little musical talent, he was called to serve the church as chorister, while yet in his "teens." He also led the services for singing, which the young people frequently held on Sabbath afternoons, and was often invited, by the First-day churches, in his home neighborhood, to lead the singing at their meetings, conducting singing schools in different localities. In early manhood he was called by the church to the office of deacon, to which he was subsequently ordained. At a business meeting of the church in August, 1869, he being then in his twenty-ninth year, he and two other young men were called, by vote of the church, to "improve their gifts by way of public speaking." The other young men both declined. While the subject of this sketch seriously doubted his being called to preach, he didn't feel quite at liberty to give a negative answer without further consideration, so he asked for a period of three months to consider the matter, believing that he could definitely settle the question negatively by the end of that time. His father, being a minister, and having made it the rule that, whenever possible, his entire family must attend religious service, Simeon H. was favored with many opportunities to hear preaching, by other ministers

as well as by his father, and his father's home was often visited by these godly men. Naturally and necessarily the ministerial habit was impressed, more or less upon his mind, and often, when "playing meeting" with other children, he would be the preacher, without the remotest idea that what was being acted in play would ever become a reality. Previous to the action of the church, two or three different ministers had suggested to him a possible duty in that direction, but he dismissed the thought of such a course as an impossibility. He was ignorant, having had no opportunity to secure an education other than that already mentioned, and even that had not been properly appreciated and improved, and with an aged father and mother, and a wife and children to care for, he could see no prospect of attending school, or of securing that preparation as a minister of the gospel, a teacher of divine things, which the times were demanding in an ever-increasing ratio. He had been taught, with scrupulous care, by conscientious and devoted parents, that duty to God and absolute obedience to His will, at whatever cost, must be the first consideration and determining factor in every decision as to a course of action. As the time of the three months of grace asked for went by, the ground was fought over inch by inch. The impression, as expressed by the vote of the church, that duty pointed in the direction of the ministry, on the one hand, and on the other hand his doubts concerning it, and the danger of deciding adversely to the will of the Lord made the struggle no easy one. At the end of the three months he dared not decline. For the following two and a half years he continued his work on the farm reading and studying as he could find opportunity, and by the courtesy of his pastor (Eld. Hamilton Hull) he occasionally had an opportunity to preach. In the meantime, the way having opened, he went to Albion, Wis., in September, 1872, and entered Albion Academy. Here he remained until the close of the school year in 1874, when he graduated, with the degree of B. P. Returning to Jackson Centre, he became pastor of the church there, and for a time, in connection with his pastoral duties, taught a select school in the village. In November, 1877, he returned to Albion, as a teacher in the Academy, and to engage in further study. At the beginning of the year 1879, he received a call to the pastorate of the Albion Church. This he declined, but subsequently consented to alternate, as supply, with Bro. J. T. Davis, who was then a student in the Academy. Jan. 1, 1880, he was again called to the pastorate, in which position he continued until Jan. 1, 1887. Having received a call from the Walworth, Wis., Church, he began his labors there at the beginning of the year 1887.

Here he remained as pastor until 1896. From here moved his family to Milton, Wis., and labored for about a year and a half under the direction of the Evangelistic Committee of the Missionary Board. Returning again to Albion as pastor of the church, March 1, 1898, and continuing as such for six years to March 1, 1904, closing his labors there on that date, to accept a similar position at Little Genesee, N. Y. While serving as pastor, he responded, at different times, to calls from other churches to assist in special meetings, and to labor under the direction of the Missionary Board for brief periods in Missionary and Evangelistic work on some of the needy fields in different parts of the United States. His work as pastor at Little Genesee began May 1, 1904.

HISTORY OF CHURCH.
The First Seventh-day Baptist Church of

Genesee was organized July 9, 1827. The constituent members came from Rhode Island in 1825 and 1826. They had purchased one thousand acres of land of the Holland Land Company through their agent, Abram S. Crandall, of Friendship, for which they paid the sum of one thousand dollars. The land was divided up "by lot." The first meeting, at which time the church was organized, was held at the home of Joseph Maxson. Elders Wm. B. Maxson and John Green were present, as visiting brethren. Articles of Faith and Covenant were adopted and signed by fourteen brethren and sisters. Its first officers were Henry P. Green, leader; Joel Maxson, clerk; Amos Green, treasurer. Henry P. Green, on behalf of the church, received the hand of fellowship at a subsequent meeting of the General Conference of the Seventh-day Baptist Denomination.

Immediately following the settlement of this part of the town, others came and took up farms on Dodge's Creek, and on the Osway, many of whom became members of the Genesee church, and in Oct., 1834, there was organized, on the Osway, the second Genesee church, afterward reorganized in 1862 as the Portville church. In 1835 the Third Genesee church was organized on Dodge's Creek, and, in 1843, reorganized as the West Genesee church. The constituent members of both of these churches were dismissed from the Genesee church. Henry P. Green, whom the Friendship church had licensed to preach, was also licensed by this church in 1831, and in January, 1835, was ordained. He preached for the church for about twenty years, part of the time being the only preacher, and part of the time together with others. In 1848 he was dismissed to labor with another church, but returned in 1858, and died April 28, 1868.

The church licensed others to preach as follows: Peleg Babcock, Dennis Saunders, Thomas Lew, Edwin Stillman, and Almeron P. Stillman, only one of whom, Edwin Stillman, was ordained. He was ordained in June, 1840, but was rejected in 1842 for leaving the Sabbath. In the early history of the church there were others who occasionally preached for the church, viz., Wm. B. Maxson, John Green, W. B. Gillette, Stillman Coon, Davis Clawson, Ray Green and Thomas E. Babcock. Elder Alexander Campbell was called to preach a part of the time, in 1842 and 1843. Elder S. S. Griswold preached for the church one year and three months, in 1844 and 1845. He was succeeded by Elder J. L. Scott, who remained two years. James Bailey commenced his pastorate in 1848, and resigned in the fall of 1853. In May, 1854, Thomas B. Brown assumed the pastorate, discharging its duties for twenty-three years, when he resigned on account of ill health, and died two years later. In 1877 M. S. Wardner was called. He was ordained June 9, 1878, and was pastor until June 1881. Geo. W. Burdick was pastor from 1882 to Nov. 1, 1893. S. S. Powell from December, 1893 to 1898, and D. Burdette Coon from February, 1899, to Jan. 1, 1904. Rev. S. H. Babcock began his pastorate May 1, 1904.

The deacons of the church have been as follows: Geo. Potter, from January, 1828, to December, 1854; Dennis Saunders, from January, 1836, to 1845; Peleg Babcock, from January, 1836 to 1852; Jairus Crandall, from 1834 to 1883; Joel Crandall, from January 7, 1855, to March 28, 1875; E. S. Crandall, from January 7, 1855, to this date; Joel B. Crandall, January 28, 1876, to May 29, 1896; Eden P. Burdick, from

(Continued on Page 297.)

Missions.

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

FROM THE MISSION FIELDS.

FOUKE, ARK.

There has been more sickness in the settlement than usual. There have been three deaths. Bro. G. H. F. Randolph's health has not been good the past winter. His throat has troubled him, and he has had a bad cough. On account of this he spent the past quarter with the Fouke church and the surrounding neighborhood. The work there is very encouraging, good attendance and interest. One of the neighbors has accepted the Sabbath and united with the church and is very much in earnest and faithful. Two Sabbath-keeping families have moved here, taken up land for themselves. Another family will settle here the coming summer. Fouke is becoming quite a Seventh-day Baptist village. The school under Miss Carrie Nelson is doing a good work.

BOAZ, MO.

Services have been held the past quarter as usual, excepting once when there was a hard rain storm. The congregations have been small through the winter, but they will be better now since warm weather has come. There is a good prospect the coming season for apples, peaches and small fruits. Peach trees are in full bloom. People are harrowing their corn ground, getting ready for planting. Pastures are looking fine. There has been a good deal of sickness during the winter and early spring, mostly pneumonia, and there have been several deaths. Bro. L. F. Skaggs, the pastor, has suffered a good deal from rheumatism the past winter, but has kept up his appointments excepting in bad weather. The winter was mild; scarcely any snow. Prejudice against our people on this field, simply because of the Sabbath question, seems to be as great as ever, but our people are striving to be faithful in keeping the commandments of God and the faith of Jesus.

CUMBERLAND, N. C.

Bro. D. N. Newton is now the missionary pastor of our little church here. Sabbath services have been held during the quarter and the prayer meetings and the Sabbath-school have been maintained when not hindered by inclement weather. People are very busy getting in their crops. When the rush is over, there will be more frequent meetings. There is a good degree of health in the community, and among our people.

AUBURN, WIS.

Bro. A. G. Crofoot is the missionary pastor of the Cartwright church here. The interest in the Sabbath meetings has been fairly good the past quarter. Sickness has kept some away during the winter. The pastor is not only faithful in his work with our people, but assists every week in the Union C. E. meetings, and also teaches a Bible Class in the United Brethren Sunday school by invitation, as there is a lack of teachers in it. He is thereby doing good work and extending his influence for the cause of Christ and the truth as it is in him. Bro. Crofoot goes as the delegate from the Northwestern Association to the sister Associations.

ATTALLA, ALA.

Bro. R. S. Wilson, writes that his oldest daughter is just recovering from a long and severe illness of pneumonia, and it has been a very trying

time for him and his family. The weather and the roads have been so bad the people have not been able to attend church much the past winter. Bro. Wilson spent the most of the quarter in Attalla and in the neighboring appointments. His health has not been good, but is now improving. Although not been able to preach as much as usual, he has been busy in mailing tracts, and papers, writing letters and in visiting the sick, and in sitting up and waiting on the sick when he could. There has been more sickness in Attalla and about it from the grip and pneumonia, than was ever known there before. He expects to soon meet his appointments as usual on his wide field in Cullman and other counties. He is much interested now in the colonization of our people in Alabama, and is holding quite a correspondence in regard to it. He is quite anxious to get our scattered families in Alabama together in some good locality. He has two places in view, one in Cullman county, where some of our people are, and the other is Attalla. He would be pleased if he could get them to settle in and about Attalla. Bro. D. W. Leath, who is living now in Tusculumbia, Ala., in the northwestern part of the state, is interested in such a movement. Bro. Wilson and his brother, Dea. T. C. Wilson, will go together soon into Cullman county to talk up colonization. May the Lord give them wisdom in such a movement. He writes that yesterday (April 10), was the coldest day for April they have had in nine years. Everybody wore overcoats and wraps, and the next day it was so warm everybody were about in their shirt sleeves. He saw last week, he reports, an article of George H. Utter, of Westerly, R. I., in the Attalla Mirror, quoted from some paper.

HAMMOND, LA.

Bro. A. P. Ashurst writes that early in the winter he became the victim of the grip, which has been a serious enemy to them all up to the time present. He has been able, however, to fill his engagements and has consciously felt the guiding Spirit in all his preaching services. He is having some of the happiest experiences of his life in his new pastorate. There has been a goodly number of visitors all the winter in regular attendance at their services, and they have also contributed to the various financial objects of the church. Bro. Ashurst is planning to attend the Conference at Nortonville, next August. But for sickness in several of the families, they would have an overflowing congregation each Sabbath. This is all encouraging. To God be all the praise.

WELTON, IOWA.

Bro. Geo. W. Burdick writes that in addition to the regular services the last quarter he held the Week of Prayer services each evening of the first full week in January, consisting of prayer, preaching and song. The meetings were well attended and were full of interest. He visited Garwin during the quarter and assisted in the ordination of two deacons of that church, preaching twice while there, one of the sermons being the ordination sermon, and also made a number of calls. During the last two months of the quarter there was much sickness, mostly the prevailing influenza, which kept the congregation rather small, cutting down the average attendance. The religious interest is as good as it has been, and the devotional services are well maintained considering the sickness. We are sad at the prospect of losing one of our most devoted families, consisting of husband, wife and son.

The wife is threatened with consumption, and they are going to California for her benefit. For our next Sabbath service, we are preparing a "Denominational Day Service," which we hope may increase a greater interest in our denominational work. The people are co-operating cordially in such a service.

ROCK RIVER, WIS.

Pastor O. S. Mills writes that a severe winter and much grip have made our congregations very small part of the time. Services have been held every Sabbath, and usually in the evening after the Sabbath have given a short sermon before the Christian Endeavor meeting. The interest has been fairly good. The congregation on the Sabbath are chiefly young people and children. We hope to have more of the older people in attendance when the roads and the weather are better. In our sermons and visits we have urged the people to greater activity and to take more interest in denominational matters. Collections are taken for our different denominational lines of work; that on the first Sabbath of each month being set apart for the Missionary Society.

TREASURER'S REPORT.

For the month of April, 1904.

Table with columns for Debit (DR.) and Credit (CR.) entries for the Seventh-day Baptist Missionary Society, listing various funds, salaries, and church expenses for April 1904.

Woman's Work.

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

SACRIFICE.

CHARLES W. STEVENSON.

She lived for love. Her joys were all in seeing The smiles that others wear when pleasure's near; Some fresh delight oft was her mind decreeing For those whom others held to be most dear.

She worked alone. No thought of fame or fashion E'er moved her hand in aid of one in need; Naught but her own low-bending sweet compassion Prompted the tender and uplifting deed.

She had no doubts. She trusted each to-morrow Would bring round her the same eternal care; And o'er conditions spent she little sorrow, Conscious the Wise One was not unaware.

Her friends were few. Those who with subtle phrases Draw others to them as with hooks of steel Gave her simplicity no hearty praises, Nor sought to gain for her a better weal.

Unknown was she. Yet glad her simple living, No fears assailed her, never sin made sad, She loved the friendless, was to all forgiving, And morning always found her still more glad.

And when she died, like strains of music ceasing, Her absence caused a void in many hearts; For when a soul's pain needs a soft releasing, Such natures are more than a world's fine arts.

THE Woman's Union Missionary Society, at its forty-third anniversary, listened to reports of the work in China and India. One woman, Miss Mary Ervine, who had been twelve years a missionary in Shanghai, described the Chinese as a religious people. "I am often asked," she said, "Are the Chinese brought really out of heathendom into Christianity? I reply that I never believed in missions to the Chinese more heartily than I do now. I believe China to be the greatest mission field in the world." Another woman, a missionary in India, spoke in an interesting manner of her work in that country. "The woman missionary," she said, "has to be a needlewoman, a builder of houses, a teacher, a doctor, a preacher. There is nothing she does not need to know, and especially she cannot dispense with some knowledge of medicine. The first time I distributed medicines in India, I drove up the bazaar to the crossroads, where, under a big banyan tree, the men used to gather evenings. With me was a man carrying the precious box of medicines. After he had hitched the buggy to a tree, he announced that we had medicine to give away, and presently a few women of the poorest class came up, and then a man asked me if I would go to his house, as there was some one sick there. Later, when the work was known, women would come from eighty and ninety miles' distance to be treated. There were hospitals nearer them, but they felt they would be insulted if they were treated by men physicians. Soon I had over one hundred women and children in the dispensary. During the famine we were able to reach many who had been inaccessible before, as many as seven hundred women and children coming every other day to receive two days' rations."

THE TRAINING OF A CHILD.

I want to write a few practical words on the training of children. No one, I think, will consider the subject unimportant or will esteem it at any time irrelevant.

Every gardener knows that skillful training will almost supersede pruning. Those who train least always prune most, and that of necessity. Much of the knife-work in after days is simply the outgrowth of our early neglect. What

is true in the garden and the field is equally true in human life and character. Painful eradications are often necessitated by want of careful training in one's youth. The knife of a sharp discipline has to cut away what ought never to have been allowed to grow. It is, therefore, of the very first importance that we should become expert trainers if we are to save our children from inevitable pain and deformity in their after days.

Now, the purpose of all training is the symmetrical growth and proper inclinations of every part of the tree. The trainer studies to distribute an almost equal amount of light and heat and moisture to every part of the tree. The strong branches must not be left to themselves, or they will overpower the weak. Much care must be given to see that the more hidden parts of the tree receive sufficient nutriment. This also finds its analogy in the sphere of character and life. The object of the trainer of the child is to develop his character symmetrically and proportionally, leaving no vital member dwarfed or deformed. Our one predominant aim is to train "trees of righteousness, the planting of the Lord, that He might be glorified."

THE CULTURE OF REVERENCE.

What, then, shall be the nature of the training? Train your children to revere the august and the venerable. The culture of reverence is the foundation of all character. When God purposed the making of a great reformer in the person of Moses, His first step in his creation was to make him feel the divinity of the commonplace. He brought him to a common bush, and in this most commonplace object He unveiled to him the mystical element which dwells in all things. This is the fundamental capacity which lies at the roots of all great character. Nothing must appear common. We must feel the sublimity of the trifle and stand in reverence before all things.

THE FEAR OF GOD.

The disposition of reverence is born in the fear of God. No one rightly apprehends God in whose disposition there is nothing of sensitive awe. Our modern conception of God is apt to be too soft and too amiable. It would find its symbol in the loveliness of the Lake District, but has nothing about it of the significance of the awfulness of the Alps. A worthy conception would include both.

If we turn to the great devotional book of the Bible, the book of the Psalms, we shall find that these two elements of loveliness and awfulness are always combined. "The Lord is my Shepherd," the conception would find its approximate emblem in the pastoral beauty and simplicity of the Lake District. "The Lord is in His holy temple," there we are among the sublimities of the Alps. "Like as a father pitieth his children," here, again, we are in that softer country among the pastures and meadows. "Thou art great and doest wondrous things; Thou art God alone," there, again, we are among the stupendous heights of the Alps.

I say the two things must go together; and in teaching our children to think of God we must not ignore the elements in His character that are conducive to a disposition of reverence and awe. We must teach them to pronounce the very name of God as though they were offering a prayer. Charles Kingsley, even in private conversation, used to make a slight pause before he used the sacred word. We must never allow any haste or flippancy in the child's communion with God. The mother or father must never

hurry over their children's devotions. However urgent may be the work which the parent is doing, it ought to be quietly put down, and both parent and child should turn to the exercises of prayer with the seriousness of those who go before a monarch. "The fear of the Lord is the beginning of wisdom."

But our children must be taught not only to revere the august in God, but the divinity in man. Garfield used to say that he never passed a child without feeling inclined to doff his hat. He felt the wonderful potentiality that dwells in everybody. Everybody is a fragment of divinity. Let us teach our children to look upon their fellows as the embodiments of the divine. Let us train them to look with reverence upon human love, upon human aspiration and valor and virtue. Let us train them to find evidences of man's greatness in his shame, in his very sense of sin, and in his deep unrest.

Along with reverence for God and for man we must also teach our children to discern the sublimity in nature, and to stand in its presence with sacred awe. Emelia Gurney, in one of her recently published letters, tells us how, when she was surveying some glorious scene in the Western States, "the glory of the Lord came upon me with astonishment!" Cannot we teach our children something of this inner significance of the natural world?

One who now occupies a conspicuous position in the country told me that once, in his boyhood, he went with his father and brother to the top of Ben Nevis. The day was gloriously fine and clear; and, when they reached the summit, the land lay before them in overpowering loveliness. The father said to the boys, "My boys, take your hats off," and he there and then offered prayer and praise to God. The boy was awed by the sense of the Divine Presence, and right on from that time to his manhood nature has been to him the very vesture of God.

TEACH YOUR CHILDREN TO APPRECIATE—NOT TO DISPARAGE.

Train your children to admire the admirable. This counsel is surely not unneeded nowadays. We have more cynics than critics. Perhaps the difference between the cynic and the critic is not as clearly perceived as it might be, and they are sometimes confounded. A critic is a fair-minded judge, vigilant, holding the balance in fine discernment, ever in quest of the truth. A cynic is equally keen, but with the keenness of the dog. It is a quest with a snarl; he is not on the lookout for the beautiful, but for the ugly; not for wholesome bread, but for garbage. The art of true living is not in disparagement, but in appreciation. Arnold, of Rugby, addressing a gathering of school-masters, gave them this advice: "Teach your boys to admire."

And where shall we find the admirable? Let us train our children to find it in humdrum fields. Let us make them experts in finding heroism in obscure life. Not all courage is of the blood-red type; there is a gray heroism which is found in humble spheres, in the common discharge of duty, in the doing of unpleasant work.

Let us seek to exercise their eyes in the detection of the beauty that lurks in the commonplace. Cannot we point out to them the exquisite delicacy of a blade of grass, or a bit of blossom, or a hawthorn leaf, or a daisy? or cannot we draw their eyes to the veins of a common shell, or to the dazzling jewels that hide in the sand of the seashore? Men who have trained their eyes can find the lovely everywhere; and happy is he who by early discipline and culture finds himself

in a world where everything is suggestive of the lovely, and whose days are a ceaseless delight and feast.

TRAIN THEM TO CHAMPION THE CAUSE OF THE WEAK.

Train your children to champion chivalrously the cause of the weak. Check their destructiveness. Do not let them pull flowers merely for the sake of pulling them. How often a child will tear up the beauties of the meadow and fling them aside! Train them to deal gently with every living thing. Make them feel the horrorableness of maiming any fragile life.

Charles Kingsley was once seen to pause in the middle of the aisle on the way to his pulpit. He picked up something and took it away to the open window. It was a wounded butterfly, Abraham Lincoln, when he was a boy, used to go through the woods that he might pick up the young birds that had fallen from their nests, and restore them to their refuge.

Boys and girls who are taught to champion the weak in their early days will likely prove to be the champions of oppressed people when they come to matured life. "A man shall be as an hiding-place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—*Christian Endeavor World*.

WAITING FER SPRING.

Sorter been awaitin' fer you,
Mistress spring;
Sorter hankerin' just ter hear yer
Robbins sing.
Kinder waitin' fer yer commin'
With yer dusty bees a hummin'
On swift wing.

Sorter been a longin' fer th'
Buds t' come,
Fer th' music o' th' tinary
Insects hum
Mongst th' woodland's lights an' shadders—
Fer the crowslips in th' medders
Hankerin' some.

Kinder waitin' fer the buddin'
O' th' trees,
Fer th' sound o' cattle lowin'
Cross th' leas,
Fer the sight o' birds a matin'
Do not keep me longer waitin'
If you please. —C. E. World.

GIRLS ALWAYS GOOD.

Anna and Dorothy are six and five, respectively, and take a lively interest in the short "texts" selected each Sunday for them to commit to memory. That their application of these is practical in the extreme is evidenced by the following: At luncheon Anna wanted to know "why the Bible says 'Brethren should dwell together in unity.' Why doesn't it say 'sistern,' too?" Before any grown up could come to the rescue Dorothy solved the problem in a truly original way. "Why, don't you know," she said, "it's because girls always are good, anyway, and don't have to be told to 'live in unity.'"

FROM ELDER JARED KENYON.

Yesterday was my eighty-fifth birthday, and I thought I would write a few words concerning my life. I became a member of the Seventh-day Baptist Church of Petersburg, N. Y., before I was twelve years of age, having been baptized by Elder John Green. In the winter before I was twenty years old, while attending district school, I was urged to improve my gift in public speaking. This I attempted to do, and the school house was crowded full to hear Jared

preach. I continued to speak in school houses for about two years, when the church gave me a license to preach and invited me to occupy the pulpit on the Sabbath. During one winter I held meetings in what was called East Valley. These meetings were well attended, the house being crowded every night. I enjoyed the presence and power of the Holy Spirit in that work, and gave God the glory. I continued to preach in the church at Petersburg until my health failed, I was then advised to seek better education at Alfred Academy. I had been married to a former school teacher, Clarissa Brown, by whom I was aided to seek a better preparation for my work as a minister.

I was pastor of the church at Independence, N. Y., for twenty-five years. I asked little from the church for myself, and strove to keep the church out of debt, except when they might be owing me. During my work as a minister I have attended between thirteen and fourteen hundred funerals, and have solemnized a proportionate number of marriages. I have never joined any organization except the church. My work is now done and I am waiting for the summons which will call me home. I can see to read the RECORDER very well without glasses.

The Association will be held here this year, but I presume I shall not be able to attend. I hope to be in Heaven before the time for the Association comes. Our old people are nearly all gone. I should be glad if I were able to be around as I used to be. I send my love to all the brethren.

JARED KENYON.
Independence, N. Y., March 31, 1904.

THE CHURCH LOUNGER.

One-tenth of the people do about nine-tenths of the church work. Of a church of 500 members, fifty do the larger part of the work, and the rest do little or nothing. Here is a large family where the husband and father is a lazy, worthless lounge. The wife does all the work for the family, and takes in washing and sewing to furnish food and clothing for the husband and children. She not only is denied the arts of life, but she does not have the real necessities and comforts. The thriftless, good-for-nothing husband, in place of being a help, is a decided hindrance. He eats up the food earned by honest hands, without doing anything for it. He growls because the good wife cooks something he doesn't like. He scolds because things are not seasoned right, and because the meals are not served at the hour to suit his laziness. Friends, if you had a husband like that, what would you do with him?

The Church of Christ to-day has many just such worthless loungers. They do not help support the church, they growl because things are not seasoned right, because the minister serves up dishes that do not suit their taste, because they are not called upon when sick, and because the board doesn't honor them with an office. The music doesn't suit their ears. The young people are too active. In fact, all plans that haven't been first presented to them are wrong and will ruin the church. Yet these very people give but five cents per week for the current expenses, and nothing for world-wide missions, and, as to work, they pull back more than push forward.

In the first century ten people were healed by Christ who were stricken with the awful disease of leprosy. Each one received the same blessing. They all went away, but only one returned to thank his benefactor. To him Christ

said, "Were there not ten healed? Where are the nine?" In the twentieth century ten persons are blessed by the gospel of Christ. All receive the forgiveness of sins, and the promise of the blessing of a Christian life. But one of the ten returns to thank his Saviour. All hear the great commission; only one goes forth to do its bidding. If Christ were here, would he not ask, "Were there not ten blessed? Where are the nine?" Friend, do you belong to the nine? Are you selfish and inactive? If you are, you are no better than the lazy, worthless father. Wake up, and do the Master's bidding, else give your place to some one who will. Do not take a place in the world of service unless you mean to serve. Will you come with an offering of thanksgiving, or will you be one of the thankless nine? Will you be a helper or a lounge?—*Christian Standard*.

Our Reading Room.

NORTONVILLE, KAN.—Judging from the account of the annual commencement of the Nortonville High School, published in the *Nortonville News* for April, 29, the village is justly proud of its very efficient school system. However commonplace the ordinary work of a village school may seem to be, it is one of the important factors in the life of any community. The educational interests of a community are also closely allied to its moral and religious interests. Judging from the names which appear, and from the fact that the public services of commencement were held in the Seventh-day Baptist Church, the friends of the RECORDER are prominent among the supporters of the school, and among its graduates. It is more than a pleasure to commend such educational interests in any community. Education ought to strengthen Christianity and Christianity has a definite mission in sanctifying and up-lifting education.

A FEW years ago, a scientific person in Massachusetts imported some caterpillars that interested him, and kept them in a bottle. But one day the bottle tipped over and some of the caterpillars escaped into the scientist's garden, and presently stocked it with gypsy moths. To catch them and their descendants the Bay State has since spent about a million dollars of public money. They have cost it many millions of dollars besides in damages. The old method of fighting them was to find and destroy the cocoons. The state finally gave that up, much to the regret of many of its citizens. The bugs have since increased very much and carried destruction into the woods. It is now proposed to fight these pests in the latest fashion by breeding parasites which will attack them. That method is recommended by Mr. Koebele, of Alameda, California, who tried it successfully in that state for white scale. The Massachusetts Forestry Association favors the experiment, which will not cost much, and Mr. Koebele will doubtless be invited to bring his parasites to Massachusetts and sick them on. The whole country is concerned in this experiment because a Massachusetts Congressman has invited Congress to declare the gypsy moth a national enemy and to appropriate \$250,000 to fight him. The parasite cure is a modern wonder and has been effective in cases of great moment. Mr. Koebele says it will not wipe out the gypsy moths, but will keep them down. The boll-woormay presently be restrained by the same methods.—*Harper's Weekly*.

THE FIRST GENESEE CHURCH.

(Continued from Page 293.)

January 28, 1887; to date; Sebeus B. Coon, from January 28, 1887, to date.

The church held its meetings in private houses and school houses until 1838, when a meeting house was built, at a cost of about \$2,400, and was dedicated in September, 1838, with a sermon by Walter B. Gillette. In 1879 the house was enlarged and repaired, at a cost of about \$1,500. The largest additions to the church have been made at times of revival seasons. In 1838, 26 were added; in 1857, 38; in 1866, 21; in 1871, 57; in 1878, 56; in 1893, 26; in 1902, 22. The total membership since organization has been 690; dismissed, 200; deceased, 185; rejected, 117; present membership, 188. The church has always shown an interest in every movement for the advancement of the Denomination, subscribing liberally to all benevolent objects.

LITTLE GENESEE.

This pleasant little village is located on the southern border of Allegany county, close to the Pennsylvania line. It is distinctively a farming community, with no manufacturing interests. Up to a few years ago, it was difficult of access from the outside world, the only communication being by a "narrow-gauge" railroad that ran two trains a day from Olean to Bolivar. Recently, however, the Pittsburg, Shawmut & Northern railroad made this a standard gauge, and continued the line from Bolivar to Angelica. Now passengers on the Erie railroad can transfer to the Shawmut at either Olean or Friendship. In addition, an excellent electric railway from Olean to Bolivar runs through the main street of the village.

Little Genesee had exciting times during the oil boom in the early eighties. Richburg, some seven or eight miles to the east, was the center of the boom, the population in a few months growing from 400 to 8,000 and dropping back to the smaller figure almost as quickly. Two narrow gauge railroads crossed at Little Genesee, and the place prospered while the boom was on.

At the present time, while farming is the chief industry, there is some lumbering, and some of the people are interested in oil and gas production. A main street makes up the village proper. On it are the three general stores, church and substantial new school house. Along this street runs the trolley line. There are some twenty or twenty-five subscribers to the Bolivar telephone exchange, and Buffalo newspapers are received on the evening of publication. For fuel natural gas is almost universally used, the charge per thousand feet being exceedingly low. Taken collectively, the advantages enjoyed by Little Genesee make it a most desirable place of residence for those who wish to escape from the noises and rush of the city.

WHO ARE RESPONSIBLE?

The most discouraging symptom of our time is not its needs and evils, oppressive as they are but its indifferent power and its irresponsible ability. It is the citizens who do not exercise the rights of citizenship more than those who abuse them, it is the men of leisure who keep apart from critical struggles rather than the schemers who bring the crises, it is the men who take their culture, their wealth, and their sufficiency, and retire from the stress of conflict, who, more than any others, are responsible for the slowness of reform and the monstrosities of evil. They are not the "leaders of society" who retire from the work of the world, shirking their

part and enjoying the cream of civilization, while the few brave spirits wage unequal conflict against the forces of wrong. The contentedness of the selected portions of the world with itself is the chief burden of the other half.—*The Christian Register*.

THE FORTY-SECOND PSALM.

A translation and an interpretation by Professor Hermann Gunkel, University of Berlin, Germany.

As the deer thihst
For the cooling stream,
So thirst my soul,
O Yahweh, after thee.

My soul longs for Yahweh,
For him who gives me life.
When shall I go
And see Yahweh's face?

Tears have become my food
Day and night,
While they cease not to say unto me:
Wheren ow is thy God?

My soul is filled with emotion
When I remember
How I used to make the pilgrimage
To the house of Yahweh,
With shouts of joy and praise,
To celebrate the feast.

Why are you cast down, O my soul,
Why are you troubled?
Trust in Yahweh; for I shall yet thank him
Who is my Helper and my God.

When my soul is restless,
My thoughts turn to thee,
From the land of Jordan and of Hermon,
From the hill of Mis'ar.

Flood calls unto flood,
In the roar of abysmal waters;
All thy surging waves
Have covered me.

In the daytime I sigh:
May Yahweh show his loving kindness!
What in the night I sing to him,
Is a prayer unto the living God.

To God, My Rock, I will say,
Why dost thou forget me?
Why must I walk in sadness,
And my enemy oppress me??

Like burning lye to my bones,
Is the derision of my oppressors.
They say unto me all the day:
Wheren now is thy God?

Why are you cast down, O my soul,
Why are you troubled?
Trust in Yahweh; for I shall yet thank him
Who is my helper and my God.

The author of this beautiful poem cries to God in deep distress of body and soul. A severe illness has befallen him, and he sees that death is near at hand. His vivid imagination causes him to hear the surging waters of the under-world which he is approaching. As in a choral hymn voice follows voice.—(Isa. 6: 3), so he hears the roaring of the abysmal waters responding to each other. He has come even to the doors of Hades, the surging waves have gone over him. This simile is often used in other Hebrew songs of lamentation, cf. Pss. 69: 1, 2; 124: 4-5; 130: 1; 144: 7.

But physical distress is not the greatest trouble which the Psalmist experiences; he is in anguish of soul, because he thinks that God has forsaken him. The Israelites, like the other people of antiquity, thought prosperity was the evidence of God's love and blessing, while adversity was the token of his disfavor. So one's misfortunes were made more bitter by the belief that God had

cast him off. To the pious man such a thought would bring the keenest sorrow. He has all his life trusted in God; in him has been his life; he has clung to him as his only support—and now he has turned away from him! Is God not faithful? Does he not keep his promises? Such questions fill his soul with anguish, and call forth the agonizing cry: Why hast thou cast me off? Why?

And to this suffering of soul, which in itself is overwhelming, is added the scorn of his enemies. These are the wicked, the heathen, the children of the world, who expect nothing from God, but find their satisfaction in temporal things. The pious poet had often argued with them; then he had maintained that there is a God who rewards and punishes, who gives prosperity to the pious man, but brings the wicked man to a sudden and dreadful end (cf. Ps. 1). He had himself made claim to piety, for he had trusted in Yahweh and had expected to receive all the divine blessings. But now he is sick, and death seems near. Have his enemies triumphed over him? He is obliged to hear incessantly their scornful words: "Where is now thy God? Let the God in whom you trusted help you! Let him come and prove that what you said about him was true. Let him give some evidence that you are indeed a pious man, whom he loves and for whom he will care." This torment is an acute torment to him; he cannot disprove the charge that God has forsaken him, since his present condition witnesses against his former claim. But will this scorn be justified? Will God abandon his trusting child so that he will perish? No, God must help and thus show that he is faithful. * * *—*Biblical World*.

MISUSES OF THE BIBLE.

For centuries this book has been misunderstood by its friends and misused by its enemies. Men have gone to this tree of life, not for food and for leaves that heal heart-hurts, but to hack and hew. The Bible is an orchard; its flowers have been fed to war-horses, and its boughs split into spear-shafts. The Bible is a mine; its silver has been run into bullets, and its gold wrought into sword-handles. The Bible is a spring of waters; its guardians have fought over it, roiling the waters so that the people could not drink. Philosophers have taken texts full of sweetness and comfort, and hurled them as men hurl stones. Dogmatists have turned this storehouse of mercies into an arsenal of war, as the Turks hoisted their cannon into the Acropolis. Strange that sinfulness and ignorance should try to teach the dove eaglehood, or train the lamb to strike like a lion! Into what wars and strifes have men carried this Book! How have men used its materials for building up barricades between themselves and their fellows! All these misuses have their reason.

Great forces are liable to great perversions. Commerce is through tides and trade winds, but what wafts the wise captain into the harbor will hurl the foolish one upon the rocks. The energies of this Book, therefore, invite misuse and enmity. For this reason the Bible has never had a fair chance in the world. No generation knows what its principles will do for our race, for no generation has ever tried it. But it is not a Book to be fought over. It is a Book of conduct and disposition and character.—*The Baptist Commonwealth*.

Young People's Work.

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

LUCK AND LAZINESS.

Luck tapped upon a cottage door,
A gentle, quiet tap.
And laziness, who lounged within,
The cat upon his lap,
Stretched out his slippers to the fire
And gave a sleepy yawn;
"Oh, bother! let him knock again!"
He said! but Luck was gone.

Luck tapped again, more faintry still,
Upon another door,
Where Industry was hard at work
Mending his cottage floor.
The door was opened wide at once;
"Come in!" the worker cried,
And Luck was taken by the hand
And fairly pulled inside.

He is still there—a wondrous guest
From out whose magic hand
Fortune flows fast—but Laziness
Can never understand
How Industry found such a friend.
"Luck never came my way,"
He sighs, and quite forgets the knock
Upon his door that day.

—St. Louis Republic.

THE editor of the *Ladies Home Journal* devotes a whole page of the May number to the evils of patent medicines. He gives the percentage of alcohol contained in 36 popular medicines and says "In connection with this list, think of beer which contains only from 2 to 5 per cent. of alcohol while some of these 'bitters' contain ten times as much, making them stronger than whiskey. Thousands of drunkards are being created by the use of patent medicines liberally filled with alcohol. The physician's fee of a dollar or two which the mother seeks to save may be the costliest form of economy she has ever practiced. The fact that these medicines will sometimes give a supposed sense of relief or tone up a sluggish system makes them all the more dangerous. The mixtures containing these drugs—alcohol, opium, cocaine—are freely taken by people who would be outraged at the thought of going into a saloon and ordering a glass of whiskey; who would be still more shocked if told that a drink of whiskey three times a day would make them feel better and would cure any disease. I do not deny that they might feel better temporarily. But if it were a question of the saloon and the order across the counter would it be taken?"

SHAKESPEARE.

In his "Introduction to Shakespeare," Prof. Hiram Corson says, "We really know more of Shakespeare than we know of any other author of the time who was not connected with state affairs. Already in 1598, when he was but 34 years of age, Meres, a man of great scholastic learning, ranked him with the greatest poets and dramatists of Greece and Rome. Without limited knowledge of the external life of Shakespeare we must rest content, especially as an infinitely better knowledge is within our reach. We can drop the question as to what he did as a boy and a young man and inquire how his soul must have been attuned. The Plays are the most autobiographical compositions, in the very highest sense of the word, that have ever been produced. No one who has communed with them for years can doubt that the *beign aura* exhaled from all the plays was infused into them from the glorious nature of their author—a nature more fully in harmony with the soul of things than has ever

been exhibited by any other of the sons of men of whom we have record. Could we possibly have known more of the real man Shakespeare than we know from his Plays, even if he had written for us his own biography as Goethe wrote his? Would not a full record of the man's outer life, with all the short-comings, distortions, obliquities and imperfections of judgment and prejudices in one direction and another, which as a human production, would necessarily have marked it, even if written by an intimate friend, have tended rather to obscure the real man, as he is breathed forth from the plays and the sonnets, than to reveal him more distinctly?"

He was the best educated man that ever lived; and by "best educated" should be understood that his faculties, intellectual and spiritual, especially the latter, and all that enter into a personality had the fullest, the freest and most harmonious play. No man in history attained complete command of his faculties than did Shakespeare. Out of this complete nature proceeded that ethical system, that sense of moral proportion which all the Plays exhibit more or less distinctly. The study of his works, in its highest form means the growing *towards* the manifold, complex, all comprehensive soul-movement of the artist, a movement which carries with it thought, emotion, imagination, fancy, humor, wit, pathos—a movement in which the entire personality is brought into play."

THE SUNNIER SLOPE.

We mourn for our departed friends, even though they have died in the Lord, and never lived truly until they had gone. They have crossed the summit of earthly existence whilst our poor sight stops with the long line of intervening hills. In that beyond they are advancing in capacity to know, to love, and to enjoy, and ever will, as the endless cycles roll on. Many have believed that an intermediate place separates death from the general resurrection; a vestibule of heaven, which does not slope downward into hidden glades and deep shadows, but is a sunny plain, continually ascending, as does the beautiful Sharon which enters the King's city by the Joppa gate; a Paradise, where severed ties of love are reknit and burnished, and joys are too pure to die. Meanwhile, we who are toiling over this lower ground, are ministered to by angels who bring us benedictions from God, and, returning, report our progress along the road. And may it not be that in great emergencies of our lives loved ones come to us, as Moses and Elias came to Jesus on the lonely mount, girdling our weakness with their strength, and unveiling, a little, the glory which awaits us further on? Thus celestial ladders are ever dropping low down, then climbing above the stars, aiding our ascent to the inheritance which is broad as the universe of God and endless as his eternity. Wherefore, beloved, let us be comforted, carrying in our hearts the spirit of the morning and listening for the song of the angels waiting at the gates.—*Christian Work and Evangelist.*

Speak simply; but it is better far, especially when you are talking to the common people.

"Mike," said the Superintendent of Streets, "there is a dead dog reported in the alley between Illinois and Meridian streets. I want you to look after its disposition."

An hour later the intelligent officer telephoned: "I have inquired about the dog, and find that he had a very savage disposition."

Children's Page.

BIG AND LITTLE THINGS.

ALFRED H. MILES.

I cannot do the big things
That I should like to do,
To make the earth for ever fair,
The sky for ever blue.
But I can do the small things
That help to make it sweet;
Tho' clouds arise and fill the skies,
And tempest beat.

I cannot stay the rain-drops
That tumble from the skies;
But I can wipe the tears away
From baby's pretty eyes.

I cannot make the sun shine,
Or warm the winter bleak;
But I can make the summer come
On sister's rosy cheek.

I cannot stay the storm clouds,
Or drive them from their place;
But I can clear the clouds away
From brother's troubled face.

I cannot make the corn grow,
Or work upon the land;
But I can put new strength and will
In father's busy hand.

I cannot stay the east wind,
Or thaw its icy smart;
But I can keep a corner warm
In mother's loving heart.

I cannot do the big things
That I should like to do,
To make the earth for ever fair,
The sky for ever blue.
But I can do the small things
That help to make it sweet;
Tho' clouds arise and fill the skies
And tempest beat.

THE SUNBEAM MATCH.

JEAN HALIFAX.

It all came about because of Auntie May's visit. And mama says she wishes that papa had forty-seven sisters instead of only one just like Auntie May, and that the house would be a real Paradise if they only lived there all the time!

There were six little folks in the Dale family, and I'm sorry to say that they didn't always agree—in fact, they were often quite cross.

But when Auntie May taught them this new game, a wonderful change took place so quickly that mama declares that she is sure Auntie May is a fairy, and that, if she watched her all night, she would see pretty gauze wings appear on her shoulders about midnight (the witching hour when a fairy would appear in her real form), and a golden wand in her hand.

At any rate, if the wings are not there, the magic wand surely must be; for only its touch could so have transformed the restless little Dales.

And this is the game; and this is the way Auntie May started it: It was too cold and stormy for the children to go outdoors to play, and unfortunately there was no delightful attic in that house in which to spend a rainy day pleasantly. So the children kept getting into trouble every minute. Teddy pulled the cat's tail, and made its little mistress, Marjorie, cry herself almost sick, for she loved Pussy-meow very tenderly; Tommy spilt a bottle of ink over the library carpet; Ray banged the doors till mama's head ached; and Nan and Nora, the ten-year-old twins, kept the house "all in a muss," as Irish Katy, in the kitchen, disgustingly declared.

Then Auntie May came downstairs and waved her magic wand by suggesting the new game.

"The name of it is 'A Sunbeam Match,' and the winner shall have a box of candy (that's waiting in my trunk upstairs) for the prize," said auntie. "It's too dismal for Mr. Sun to shine outdoors to-day," auntie went on, "so we must make him shine indoors. If each of you half dozen make six little sunbeams apiece, he'll begin to shine right away. And ten little beams apiece would light us up wonderfully. Now let's begin to shine real fast and hard! Every little sunny, pleasant, helpful word or deed counts as one beam. I'll keep tally for you, or you can yourselves, and then report to me every hour."

The happy little half-dozen, instead of the "sorry six" of a moment before, started off on a "sunbeam" hunt.

Teddy fairly raced to the kitchen, in his haste to get there before Tommy had thought of it, to wipe up the muddy track he had made a little while before.

Tommy hastened to clean up the ink spots, as mama had given him directions how to do it. And for the next five hours the little Dales worked with all their might.

These are their lists for the first day: Teddy's ran this way:

1. Cleaned up my tracks.
2. Got Katy's kindlings.
3. Closed doors softly.
4. Oiled the sitting-room door hinge.
5. Pleasant to Tommy.
6. Gave up my engine to Marjorie, when she wanted to play with it.
7. Made four pleasant remarks, and haven't been cross once.

Tommy's was:

1. Washed out ink-spots.
2. Told mama I was sorry, and won't do it again.
3. Got papa's paper and slippers ready.
4. Washed my rubbers.
5. Minded mama.
6. Wasn't cross with Ted, and have said some pleasant words.

Marjorie had several little "beams" to offer, though she was hardly more than a baby; for she had picked up her blocks, had not fretted, and had been as sunny and obedient a little body as one could ask for.

Nan had a long list. But Nora won the prize, for her list was longest of all. Auntie May and mama were keeping count of the beams, and added the last three on Nora's list.

NORA'S LIST.

1. Amused Marjorie.
2. Got her ready for dinner.
3. Read a hymn to grandma.
4. Cleaned her glasses and found her cap.
5. Set and cleared off the table for Katy.
6. Mended the kitchen table-cloth to let mama have time to read a magazine.
7. Let Tommy have *Youth's Companion* to read first.
8. Made a doll's dress for Marjorie.
9. Tidied up my room myself.
10. Cut up Marjorie's chicken at table, and watched to help the boys.
11. Learned my lessons pleasantly.
12. Kept myself neat without mama's having to remind me about my hair being brushed well, etc.
13. Got Marjorie to let me give her bread and milk for supper, so mama could visit with auntie.
14. Said only pleasant words all day long.
15. Was thoughtful, gentle, obedient and sunny.

16. Did unselfish little deeds hourly, e. g., let Tommy use her scissors, let Marjorie have her paper dolls, etc., (though she dreads to lend her belongings when there is danger of the users spoiling them, as she is a neat little maid, we're glad to say).

Such a pretty two-pound box of candy as Nora won for the prize! And of course, being a Sunbeam Match winner, she divided it generously with the whole family, even to Katy and the milk-man's boy.

This was not the only time the little Dales played the sunbeam game. They often have a match, and every rainy, dismal day, when the sun won't shine in his proper place in the sky, they hunt him up and set him to shining indoors. Ask mama if she hasn't something she'll give you for a little prize, if you can win it by a great, big, nice, long list.—*Christian Work and Evangelist.*

TO YOUNG MEN.

Whether the times be good or bad, this is your time.

You cannot live a hundred years ago, or a hundred years hence.

And there never was a time when industry and economy did not count, and never will be.

If you think a young man must have a pull, why pull.

Don't wait for something to turn up; it might be a long while about it.

The world may owe you a living, but to collect it usually costs one hundred per cent of the debt.

A young man who will not listen to good advice needs to be put into the hands of a receiver.

When you stop at the fruit store to buy an apple you want a sound one.

When men go into the labor market for a young man they want a sound one.

Nobody is paying for bad habits, if he knows it.

Don't sneer at faith; it is faith that holds human society together.

And binds earth to heaven.

And makes man immortal.—*The Advance.*

RELIGIOUS PREFERENCES IN BOSTON.

A religious census of Boston recently taken showed 109,400 Roman Catholics, 20,625 Baptists, 20,319 Congregationalists, 17,968 Episcopalians, 14,043 Methodists, 11,399 Jews, 9,157 Unitarians, 4,118 Universalists, 4,108 Presbyterians, 931 Christian Scientists, Mental Scientists, Friends, Quakers, Moravians, Swedenborgians were represented by very small numbers. The Catholics led all other denominations in all wards except two. There was, of course, the Bostonian complement of queer people. Only one advocate of Advanced thought was found in Boston, and one Seventh-day Baptist. Of Twelfth-day Baptists—whoever they are—there were 60. There was one exponent of the Brahmo-Somaj faith, and two Buddhists. There were twenty-three Brethren and eight Plymouth Brethren. Dowie was represented by five persons. There were fifteen believers in the Higher Life, and there were two Higher Souls, eleven Holy Ghost and Us, twenty-one Infidels, thirty-eight Atheists and thirteen Agnostics. There were nine members of the Millennial Dawn, two Plan of the Ages, thirty-nine Christadelphians, twenty-six Socialists and one member of the Somer church.—*The Advance.*

Education.

RECENT CONTRIBUTIONS TO ETHICS.

I.

Palmer's *The Field of Ethics.*

PROFESSOR E. H. LEWIS.

It is always a hard thing to summarize and estimate the contributions of our own time to the various philosophical sciences. To do so well is a task that only a philosopher of erudition can even dare approach, and even such a philosopher can never be free from underestimating or overestimating. Only time can assign its proper value to a philosophical treatise. The present writer is not even a philosopher, much less an erudite one; and he has no intention of trying to appraise current philosophy. But it occurs to him that an abstract of two or three recent books on ethics may have an interest for the readers of the RECORDER. For it is the feeling of such writers as Professor Palmer, the Alford professor of moral philosophy at Harvard, that the number of persons interested in ethics is daily increasing; and moreover that writers on ethics gain by addressing plain people; they gain by keeping near to the experience of us all, and trying to bring ethics out of the rarer atmosphere of metaphysics. Professor Palmer has felt this truth more strongly than any other contemporary author. His two books, *The Field of Ethics* and *The Nature of Goodness*, are sufficiently untechnical to be enjoyed by any intelligent and earnest person, and are well worth any man's buying. I should like to indicate the nature of these books to those readers of the RECORDER who do not know them, and perhaps in a later paper to make some reference to the work of other contemporary writers.

Professor Palmer's books are written in an admirable style. They are simple, clear, restrained, sober, reminding one of the best Greek prose. There is now and then a play of grave humor, a Yankee flexibility which is altogether delightful. The style never degenerates, is never without dignity, never lapses into mere wit; but there is plenty of point to it.

"The Field of Ethics" is an attempt to fix the place of ethics, the science of conduct, in a rational scheme of knowledge; to separate it from other views of a universe which is essentially one, but which no man can behold all at once. The book is not an effort to define conscience, nor the relation of the will to knowledge.

Ethics is first, one of the sciences that deal with consciousness. It differs here from physics, from every science which deals with facts as governed by blind law. Again, ethics deals with something "steerable." It differs from other branches of philosophy, such as psychology, logic, and metaphysics, because these do not primarily consider conduct and character. By his plan Professor Palmer has to ignore some of the most important investigations now going on; I mean those that deal with the interrelations of these branches rather than with the separation of their fields. He is concerned with clearing the ground. And in the matter of psychology he clears it summarily: Ethics is a normative science; it deals with what *ought* to be in consciousness. Psychology is a descriptive science; it deals with what *is* in consciousness. Whatever service psychology may render ethics, the two sciences are not to be confused. A man is not a thing; he never wholly is; he is always becoming, always *ought* to be something. Nothing is more fatal than to think of ourselves as things. If I say, "I always get

vexed when I am hurried," I may be stating a psychological fact. But my stating it, if that is all I do, is bad for me, morally. It tends to enslave me to my lower self and my surroundings. "I am lazy," "I am learned"—these are things less good for us to say than to say "I ought to be diligent," "I ought to be learned." There is nothing more immoral than moral psychology. It is clear that ethics in Professor Palmer's sense is always to have a forward look. He is not going to deal with the history of man's slow emergence from the lowest beginnings of morality, as Darwin did; he is interested in questions of validity; in the full flower of man's freedom and possibilities.

Out of the facts of the human will there spring other sciences more or less normative—sciences of law, beauty, and religion. The rest of the book is occupied with showing the affinities and the divergencies between ethics and law, ethics and aesthetics, ethics and religion.

The science of conduct is like that of the law in several respects. Indeed certain writers, like Hobbes and Bentham, have practically identified the two fields. Both are concerned with standards and ideals of conduct. What the law deals with is dealt with by ethics. It is not correct to say that law is negative, while ethics is positive. The law has its positive precepts, as that side-walks must be kept clear. On the other hand, both law and morality are likely to express themselves negatively. We feel ourselves moral when we refuse to yield to temptation rather than when we follow our glad impulses to do right. Again, we cannot say that law and ethics differ in that law looks on consequences and the outward appearances only, while ethics looks on the heart. Law often looks on the heart. Murder is not murder unless the evil motive is shown. And in turn, in our moral judgments we do not disregard consequences. Only in the consequences of any act is its full meaning revealed.

How then do law and ethics differ? In four ways. (1). The law works through fixed penalties. Every crime now as of old has its legal price. But the penalties of the moral code are not fixed. A little sin may have a penalty indefinitely great. (2). The law punishes the beginner in crime but little; "it is his first offense." Yet in morals it is the first step which costs. Those who suffer most acutely for their sin are those of the finest moral organization. The sinner can easily get rid of the consciousness of sin; all he has to do is to sin some more. Let us be glad of moral suffering. A painless hell would be the most pathetic of hells. (3). The law treats only cases which are easily measurable. It can define petty gambling; it does define it and punish it. It cannot define the largest kinds of gambling, like that of betting on stocks. It cannot, because business foresight, a useful thing to the community, is so involved in stock gambling that the line between good and evil cannot be marked. No large virtue, and no large vice, can be inclosed in a definition. Morality deals with infinite persons and makes infinite claims. (4). The law defends an established order. Lawyers are necessarily conserving members of the body politic. We might almost call "damage" the sacred word of the law, and yet law follows the higher moral impulses to some extent, an ever increasing extent. It is not all fear of damage to the established order that develops all of our American public school system. Some of the things taught in high schools and state universities are taught, not to keep the voter from being an anarchist,

but to make him a well-developed human being. Law looks slowly toward higher standards of welfare for society, but it is not blind.

Ethics has many points of contact with aesthetics, the science of beauty. The good and the beautiful are often regarded as names for the same thing. This was Plato's view. We speak of what is good as beautiful, lovely, fair, fit, clean, square—aesthetic terms all. The testimony of all languages is the same.* And while it is difficult to define the shy thing that we call beauty, we can easily see certain elements of beauty that are also elements of morality. A beautiful thing, as a good picture, is full of harmony, organic wholeness. So also is the good man. Holiness means wholeness. In the good character nothing is discordant, out of place; no lower interest crowds out the higher. But in order to be beautiful an object must be self-sufficient, complete. Its charm lies in its unity, its harmony of parts; and this unity involves isolation, just as a picture requires to be framed off. Such is the charm of Milton's Satan or Shakespeare's Iago. The moral evil of these characters is for the moment forgotten in their perfection of consistency, their artistic unity. Evidently then what is good may differ from what is beautiful, because first what is good cannot be isolated; the very life of goodness is involved in the person's relations to what is outside him. Secondly what is good is good through and through; it is not a mere harmony, not a mere consistency among parts perhaps evil in themselves. Thirdly, what is good is not fixed and finished, like a beautiful thing, but is forever growing; a character is always developing.

But ethics owes one great debt to aesthetics. It not merely borrows many terms from aesthetics, but it learns how to reconcile conduct with law. Beautiful things are beautiful through their submission to law; a beautiful room, for example, must be orderly. And if we come to have a delight in orderliness, a sense of the beauty of law, we shall do our duties more easily. People who have a sense of duty, but no sense of beauty, go through life as slaves. So although we found that the law treated persons too objectively (as persons not to be "damaged") and although we now find aesthetics treating persons too subjectively (without reference to other persons), yet ethics overlaps both law and aesthetics to some extent.

The field of religion, however, approaches that of ethics more nearly than that of law or that of aesthetics can. Religion and morality have developed with equal step. Is then religion the same thing as morality? Does the love of God include the love of our neighbor? Is duty apprehensible only through recognition of our relation to an infinite being? The common answer would be yes. Early times know no duties which are not religious. The greatest moral leaders of later times are religious. Augustine said "Love God, and do as you please," the thought being that inclinations transformed by love of God will always point to righteousness.

* Footnote. Tolstói ("What is Art?") says that in his boyhood no Russian ever spoke of "beautiful deeds," and that Russian peasants do not to this day. Tolstói thinks infinite harm has been done by identifying the beautiful with the good. But what person who studied philosophy with Jonathan Allen of Alfred can fail to remember how noble he made the doctrine of "the beauty of holiness and the holiness of beauty"? Neither Ruskin, nor Allen, nor Palmer is teaching the doctrine of "art for art's sake" in insisting on the importance to morality of the sense of beauty.

Jesus pointed out that there are not ten duties, but only one, the duty of love to God and man. Some of the very latest authorities on ethics, men like Sidgwick and (Sir James) Stephen maintain that there can be no morality without religion. But the institutions of the race give a more important testimony than experts can; and the favorable attitude of governments toward religion shows how nearly the race considers religion and ethics to be the same thing at heart.

Fear, said Lucretius, was that which first produced Gods. He was right. Our sense of God is strongest when we are in trouble or griefs make us tame. Whenever we become small, God becomes large. And fear is at the heart of most of our morality; we are afraid to break the law. But fear is only the beginning of religion and of moral wisdom. There are two kinds of fear. I find myself ill at ease at an evening party; the social gifts of men of the world terrify me. Yet suppose I say, I too may become a gentleman if I imitate so and so. Then my fear will gradually cease to be fear; it will become admiration and love, for as I imitate the man he draws me unto his own likeness. Spenser calls his lady "My dear dread," an exquisitely truthful contradiction. Knowing how pure and exalted she is, and how ignoble he, he finds her awe-inspiring. Love is not love which has not holy fear at the bottom of it. Goethe said, there is no protection against excellence except love. The Germans distinguish *Furcht* and *Ehrfurcht*, cowardly fear and honorable fear. Both these kinds of fear appear in religion. Pagan religions have the lower fear; ethical religions have the higher. Morality has the same two fears. It is necessary for us, in order to be good, to appreciate something of our smallness, our personal unimportance. But our higher morality involves love for righteousness, a holy fear of a shining ideal.

But though religion and ethics have such strong affinities, they have also divergencies. It is not when God fills our thought that we do our duties best. The surgeon cannot think even of his patient when his mind is on his knife. However religious the artist's dream, the execution of the picture must be technical, in lines and colors. A carpenter ought sometimes to ask himself what is his place in God's kingdom; but not when his task is to drive a nail straight.

There are extremely religious persons whom we do not quite like to trust. In the first place, immoral men sometimes put on a religious cloak. But thorough-going hypocrites are rare; hypocrisy requires too much intellect. A good many persons are sincerely religious when not quite responsive to the demands of the moral code. In fact, when my religious impulses are strongest, I am obliged to be especially careful if I would not be blind to the plain duties of the day.

Religion looks upon sin as an offense against God, the perfect person. "Against Thee only have I sinned." Religion thinks of the injustice done to God. Morality reverses the emphasis, and thinks of the imperfect man. "Oh, let my weakness have an end. Give unto me, made lowly wise, the spirit of self sacrifice." Both morality and religion deal with the relations of finite imperfection to finite perfection. But in morality our thought is how to remedy the details of our imperfection.

Which is the better rule of life? Shall we say that we cannot be moral men until we have become religious, or that we cannot be religious until we have become moral? It seems to me that we move best from small moral matters

up to the larger religious ones; that it is not quite safe to say, "Love God, and do as you please." I do not mean that we can get along without the thought of God. But we need, on the whole, to be morally thoughtful for seven hours where we need to be worshipful for one hour.

Little duties seem small and dismal done for themselves. Religion gives us the needed outlook which shows their significance. Getting three meals a day is a tedious business without religion. And yet sweeping a room "as for God's laws" makes that and the action fine. We must not talk of "mere" morality. "We might almost as well talk of mere God," said Theodore Parker. Religion gives ethics not only horizon but stability. The customs of society change, and only the thought of God prevents the standards of morality from being thought of as mere conventions. Duty is not a mere matter of human enactment; it is a matter of divine law.

And now I must apologize to Professor Palmer for trying to patch up a summary of his book. It is so well written that it cannot easily be abridged or summarized. To be felt in its organic wholeness, in its charm, it should be read.

Restful Nonsense Corner

ONE PLACE WHERE HE WAS BORN.

Mrs. Robert J. Burdette, the humorist's wife, is a great traveller. She has in her California home a collection of bells from every quarter of the world, and she has in her memory a collection of odd incidents and sayings gathered in as many and diverse places as the bells were.

Mrs. Burdette says that, while touring in the Scottish Highlands one summer, she was taken to a cave in which Macbeth was said to have been born. She examined the cave attentively. She listened to the eloquent speech of her guide. At the end she said to the man, "Come, now, tell me truly, is this really the place where Macbeth was born?"

The little guide smiled awkwardly. He shifted about a little.

"Weel," he said, "it's one of the places."

THAT WAS BUSINESS.

James N. Rosenberg, counsel for the Merchants' Protective Association, was examining a bankrupt the other day, when he elicited the information that a few days before his failure he had paid a debt of \$5,000 with 9 per cent, interest for a month's loan.

The creditor, a woman, was immediately put on the stand and examined. She testified that she had known the bankrupt all her life and had lent him the \$5,000 "out of friendship."

"Was it out of friendship that you charged him 9 per cent. for the money?" Mr. Rosenberg asked.

"Oh, no; that was business," was the reply.—*Public Ledger.*

THE GENIUS.

Opie Read tells of an attorney in Kentucky who was driving along the road one day when his horse shied and broke one of the shafts of the buggy. He was wondering what he should do when an old darkey came along. The darkey saw the trouble, went to the side of the road, cut a hickory switch and peeled it. With the peeling he bound the broken shaft together so that it was strong enough for the journey to be resumed. The attorney gave the negro a coin and at the same time thanked him. "I would

never have thought of mending it that way," he said. "I 'spect not," replied the darkey. "Some men is jest naturally smarter than others."

MARRIAGES.

PROCTOR—BENNETT.—In New London, Conn., April 27, 1904, by Rev. Joseph P. Brown, Mr. Thomas B. Proctor of Canterbury, Conn., and Miss Mary Alice Bennett, of Westerly, R. I.

WHITFORD—SHERMAN.—At the home of the bride near Alfred Station, N. Y., April 27, 1904, by Rev. C. S. Sayre, Schuiler S. Whitford of Almond, N. Y., and Mae A. Sherman of Alfred Station, N. Y.

DEATHS.

BALL.—Ambros Ball was born in Almond, N. Y., Nov. 12, 1831, and died in Hebron, Pa., April 10, 1904.

He was married to Cordelia Emerson, Dec. 14, 1851, and lived in Hebron nearly forty-one years. Five sons and four daughters were born to them, of whom four sons and one daughter are now living. He made a profession of religion and joined the Seventh-day Baptist Church of Hebron Centre, in 1879. He was in the service of his country nine months during the Rebellion. One sister living with him to the last. Funeral, April 13. Text, Heb. 13: 14. G. P. K.

BOND.—In Salem, W. Va., April 17, 1904, Mrs. Rebecca Bond, wife of Booth Bond, of Hacker's Creek, aged 65 years.

Sister Bond had been a great sufferer from wasting scrofula for more than two years. When the disease had unfitted her for household cares, she was brought to the home of her daughter, Miss Elsie Bond, of Salem, in order to receive better medical attention than could be secured in her former home. She died in the triumphs of Christian faith. It is seldom that loved ones are comforted with such wonderful death-bed testimonies as she gave to those who are left behind. The glory of Heaven illumined the face of the dying saint, and filled all the room. She seemed to see within the veil, and to hear heavenly voices, until she exclaimed: "I have heard the call: Well done. It is Heaven itself! It is nothing new, it is just like going home." "He gives us rest." "Welcome home!" and after a little pause she exclaimed, "Oh, it is all right!" and she went Home. She was taken to Lost Creek for burial, on the forty-fifth anniversary of her marriage. The large concourse of people, and the floral offerings, showed something of the esteem in which she was held. She leaves a husband and nine children to mourn their loss. T. L. G.

BROWN.—At Almond, N. Y., April 17, 1904, Nellie Ethel, daughter of Mr. and Mrs. Jay Brown, aged sixteen months. W. L. B.

CARTWRIGHT.—In Milton, Wis., April 17, 1904, after an illness of only a few hours, infant son of John and Elizabeth Tarpley Cartwright, aged one year.

"Of such is the kingdom of heaven." L. A. P.

BISHOP.—At the home of her granddaughter, Mrs. E. S. Babcock, in Milton, Wis., April 18, 1904, Mrs. Mary C. Bishop, in the 92d year of her age.

Mrs. Bishop had been a member of the Methodist church for about 75 years and was a woman of remarkably sweet disposition, strong in her Christian faith, and beautifully patient under the infirmities which she suffered during the last years of her life. She came to the home of Mrs. Babcock two and one half years ago, where she received most tender and affectionate care, until called to the heavenly mansions. Funeral services were conducted by the writer from Lev. 19: 32. L. A. P.

CHASE.—Timothy R. Chase was born at Canisteo, N. Y., Dec. 25, 1825, and died at his home at Alfred Station, N. Y., Nov. 22, 1903. C. S. S.

CHASE.—In the town of Adams, Jefferson county, N. Y., April 29, 1904, Henry S. Chase, in the sixty-fifth year of his age.

Henry S. Chase, son of Roswell Chase, was born Sept. 12, 1839, in the town of Hounsfield, Jefferson county, where he was reared. In 1862 he enlisted in the First New York Mounted Rifles, and served his country most gallantly and patriotically, serving through three years and four months. He ever after cherished his connection with the Grand Army of the Republic.

For a season after enlisting he was home. Then it was, in the course of the war, that he was married to Ursula Maxson, daughter of Samuel P. and Roxey L. Maxson, of the town of Adams, in 1864. In the spring of 1868 he was converted and baptized by Rev. G. E.

Tomlinson, uniting with the Seventh-day Baptist church in Adams Centre. Disease contracted by exposure in the service of his country while in the army continued with him through subsequent life, developing finally into consumption, of which he died. He was a great sufferer but patient and unselfish in the midst of all sufferings. He was a genial friend and neighbor, a loving husband and father, and ardently loved by five devoted grandchildren. Another link is broken in our beloved church circle and transferred to the church triumphant. One brother, his loving wife, daughter, two sons, and five grandchildren survive him. The funeral was May 7, at his late residence, and was one of the most largely attended of any that has ever been in this section; forty members of the G. A. R. Post at Adams being present. The chaplain assisted at the house and the post taking entire charge at the grave. Words were spoken by his pastor from Rev. 21: 5, "Behold I make all things new." At the grave, when the last word had been spoken, very beautifully arose the notes of the bugle sounding "taps." S. S. P.

GARTHWAIT.—Hannah S. Jenkins, wife of Lucius Garthwait, was born in Scotch Plains, N. J., July 2, 1835, and died in Milton Junction, Wis., April 26, 1904, in the 69th year of her age.

She was converted at the age of sixteen years and united with the Seventh-day Baptist Church of New Market, N. J. In the year 1857, she united with the Rock River Seventh-day Baptist Church in Wisconsin, and several years later with the Milton Junction Seventh-day Baptist Church, where she was a member at the time of her death. Dec. 13, 1856, she was married to Lucius Garthwait. Seven children—three sons and four daughters—were born to them, of which one daughter died in infancy. The others with the father and twelve grandchildren remain to mourn their loss. G. J. C.

STEER.—In Carney, Neb., March 14, 1904, Thomas William Steer, aged 71 years and 21 days.

Mr. Steer was born in Plymouth, Cornwall, England, and, after the death of his father, came with his maternal grandfather to Canada when but a child. About 1870 he came to Milton with several small children, his wife having died in Canada. In Milton one child, Elizabeth, found a home in the family of the late President Whitford, and another, Margaret, now Mrs. E. D. Bliss, was taken into the family of Mr. M. Wells Crumb. Both of these are well known to the many readers of the SABBATH RECORDER. After some years in Milton, Mr. Steer moved to North Loup, Neb., and thence to Carney, where his death occurred, as already mentioned. One son, James Henry Steer, of Cozad, Neb., the two daughters and a second wife, mourn his departure. L. A. P.

STILLMAN.—At his home near Alfred Station, N. Y., April 23, 1904, Asher Stillman, of apoplexy.

He was born at Hartsville, N. Y., Dec. 19, 1844, had always been a resident of this locality, and will be much missed in his home and among his neighbors. He leaves a wife, three sons and an only sister. Brother Stillman joined the Second Alfred Church some forty years ago. C. S. S.

PARK.—At her home near Dell Rapids, South Dakota, March 3, 1904, Mrs. Sina Park, aged 32 years and 6 months.

In 1896 she was baptized by Rev. J. H. Hurley, and joined the Big Sioux Seventh-day Baptist Church, of which she was a faithful member until she was called home. She leaves a husband, six children, an aged father, two brothers and three sisters, besides a large circle of friends to mourn their loss. N. P. N.

PACKARD.—At Main, N. Y., April 17, 1904, Mrs. Virtue Crandall Packard, in the 80th year of her age.

Deceased was born in Truxton, N. Y., the daughter of Matthew M. and Prudence Maxson Crandall, of Rhode Island descent. At about the age of seven years she moved with her parents to Main, and ever since made her home in that vicinity. She was married Dec. 31, 1846, to Ashley G. Packard, who died in 1896. She was baptized early in life by Rev. Henry Green, and later joined the Portville Seventh-day Baptist church, in which connection she died. She left one son, Hon. B. A. Packard, of Naco, Ari., two sisters, Mrs. Wm. E. Hornblower, of Main, N. Y., and Mrs. J. P. Dye, of Richburg, N. Y., and one brother, Mr. Daniel Crandall of Alfred, N. Y. For many years she had been failing in health, but was kindly cared for until the end came very peacefully. Funeral services were held at the church, Thursday, April 21, conducted by her pastor. A. J. C. P.

Sabbath School.

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

INTERNATIONAL LESSONS, 1904.

Table with 2 columns: Date and Lesson Topic. Includes lessons for April 2, 9, 16, 23, May 7, 14, 21, 28, June 4, 11, 18, 25.

LESSON VIII—JESUS TEACHES HUMILITY.

LESSON TEXT.—MARK 10: 35-45.

For Sabbath-day, May 21, 1904.

Golden Text.—For even the Son of man came not to be ministered unto but to minister.—Mark 10: 45.

INTRODUCTION.

It is to be borne in mind that our Lord's Perea ministry is really a ministry by the way. He was upon a journey to Jerusalem, and with the completion of this journey was to come the practical completion of his earthly career.

Jesus knew what would be the culmination of his ministry, but his disciples certainly did not. Three times as recorded by all three of the Synoptists Jesus foretold to his disciples his death and resurrection. The first time was in connection with his Transfiguration, then again shortly afterwards.

While they were still in Galilee Jesus had severely reproved his disciples for seeking high places for themselves, and had taught them that true greatness comes only through service.

According to Matthew the request of the two ambitious disciples was presented by their mother, Salome. This is however only a matter of detail, and the discrepancy is of no consequence.

PLACE.—Somewhere on the way from Galilee to Jerusalem. Perhaps in Perea, perhaps in Judea.

PERSONS.—Jesus and James and John, and the others of the Twelve.

OUTLINE:

- 1. The Ambitious Request of James and John. v. 35-40.
2. Jesus Teaching in Regard to True Greatness. v. 41-45.

NOTES.

35. James and John, the sons of Zebedee. These two were among the earliest of his disciples, and so far as we may judge from the narratives they were with Peter the three that were nearest in sympathy with their Master, and came the nearest to understanding him.

on the mountain. The strange thing about their request is that they should have hoped to get ahead of Peter who was plainly a leader among the Twelve. Teacher. A title of respect, the correlative of disciple.

36. What would ye that I should do for you? Jesus refuses to grant their request in the dark. He is not like Herod ready to make rash promises.

37. That we may sit, one on thy right hand, and one on thy left hand. That is, they desire to have the two chief positions next in authority to Jesus himself. The disciples could not get the idea out of their heads that Jesus was to establish a kingdom of this world.

38. Ye know not what ye ask. Jesus deals very gently and skilfully with their inappropriate request. Their self-seeking in this matter was in the first place through a misapprehension. The places next him in his kingdom were far different from what they supposed.

39. And they said unto him, We are able. We are not to think that James and John were altogether selfish in their seeking for chief place, nor that they were altogether ignorant in regard to the nature of Jesus' kingdom.

40. But to sit on my right hand, etc. This was a favor beyond his power to grant. And the reason why he could not grant it is not because the Father had reserved to himself the privilege of appointing the chief assistants to the Son in the work of his kingdom.

41. And when the ten heard it. That is, of this request of James and John for chief places. They began to be moved with indignation, etc. Certainly a very natural feeling. Perhaps they were angry chiefly on Peter's account who was manifestly the prominent man of the Twelve, and certainly equal with James and John so far as any choice of Jesus had been expressed.

42. Ye know that they who are accounted to rule over the Gentiles lord it over them. Jesus would have them understand first of all that the principles of his kingdom are different from those which are generally accepted in the affairs of men.

43. But it is not so among us. Among them as members of the kingdom of heaven there is an altogether different principle controlling their action; King James' Version following the Received Text, has this statement in the future, but the better reading has the present tense.

kingdom of God, but its standards are the reverse of those in use in the world. 44. And whosoever would be first among you, shall be servant of all. This verse is in some sense parallel to the preceding, but there is a climax in the thought. To be great one should serve, but to be greatest one should serve as a slave.

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45. For the Son of man also came not to be ministered unto, etc. Our Lord enforces his theory by a reference to his own example. He himself is subject to the principle he has propounded.

ALONG THE WAYSIDE.

Our Lord had an interest in wayside things, wayside people and places and sorrows, that was almost passionate. To one who has not noticed it before it comes with all the freshness and force of a new discovery to note how many great and wonderful things in his life happened along the way, as incidents in a journey, as interruptions to a larger work and purpose.

The blind men were healed as they "sat by the wayside begging." He stopped "by the way" to call Levi to the apostleship. It was while he was "passing over" that the storm on the lake was stilled. It was while he was "passing through Samaria" that the great conversation with the Samaritan woman took place.

They are not recorded as if they were by arrangement, but as happenings along the way, while bent in another direction, or preaching in this place or that. They burst upon his path as interruptions, and are struck off as incidents.

There were great places and mighty stations in that journey of his through life,—there were Bethlehem and Jerusalem and Bethany and Capernaum, and above all, there were Gethsemane and Calvary. But these were not all. Little towns and neglected sufferers and unnoticed children stretched their fringe of human want and wo from one end of it to the other, and all of it he saw and loved and served with an infinite patience and love that showed him to be the great prophet and healer of the wayside of life.

Men think that life has certain great duties and positions toward which they must move at once and without delay. The end is the important thing, not the wayside nor the interspace. Reach the terminus at any cost, the route itself is of little consequence.

It was not so with him. He always had time to stop. He delighted to turn aside, to be interrupted, to do things along the way.

While we rush for the train, and hasten to finish our letters and crowd our list with visits, let us not be blind to life's lovely wayside scenes. Let us not, for example, fail to notice that striking face on the other side of the car looking bravely out upon the world with a smile upon her face while the tragedy of a ruined home darkens her heart.

THE SERMON THAT IS AFTER A SOUL. The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when He looked on Peter, with the curses and denials scarce off that poor disciples' lips.

IT IS A MATTER OF HEALTH



We do not like interruptions. He courted them when they were sincere. You have your household work to do, your cleaning and tidying and rearranging and calling to attend to.

Men used to wonder why Phillips Brooks left a standing order with his servants never to tell any one that he was too busy to see them. It seemed such a waste of a great man's time to interrupt study and work for some casual caller, but we see it differently now.

Let us exalt the place of the incidental in life. It is very important that you be not late at your office in the morning, that you open your school in time, and visit the sick man who looks longingly for you.

While we rush for the train, and hasten to finish our letters and crowd our list with visits, let us not be blind to life's lovely wayside scenes. Let us not, for example, fail to notice that striking face on the other side of the car looking bravely out upon the world with a smile upon her face while the tragedy of a ruined home darkens her heart.

We make life hallowed in spots, here and there, we beautify certain places and things and days. When shall we learn to hallow all life, beautify every moment, and realize that God is intensely everywhere, and that, if the end has its halo and crown, the dusty footpath that guides us to it has its visions as well, and its healing and light?

Then, too, what are all these things, after all, of which we seem to be making so much,—these engagements and duties and visits and trains? Too often, when we examine them, we shall find that they are matters of self-interest and self-advancement.

through some little face, some mute pain or brave endurance, but speaks in vain.

Mr. Mabie has recently told us that Lincoln's valuation of the incidental, his consciousness of the great things that one can do while carrying out a greater purpose that lies far ahead, was one of the secrets of his greatness. Men have wondered how he got his education, pressed as he was by the poverty and drudgery of his early life and the strife and burden that came to him later.

It is the wayside that will truly reveal what we are. It represents our unconscious life, what we think and how we act when we are off our guard. We turn from reading Mr. Morley's account of Mr. Gladstone's public career in Parliament and as Prime Minister to the story of his private life at home, in the parish at Haverden, and among his intimate friends, with freshened interest because we wish to see how he measures up to the higher test and standard of the wayside point of view, how he deals with life's minor incidents and interruptions and casual questions.

Every hour in the long flight of the years of life is as crowded with God as is the hour of death; and he who stands at the end of the journey moves intensely over every point in its course, and touches with glory the common things along the way.—Sunday School Times.

by the rushing world about us. It is the Spirit of God immanent in all things, speaking to the divine nature of man and man's divine nature responding and welcoming Him in to dwell there.—The Treasury.

Special Notices.

THE Quarterly Meeting of the Hebron, Hebron Center, Shingle House, and Portville Church will be held with the First Hebron Church, beginning Sixth-day evening, May 13, and continuing over Sabbath and Sunday. Ministerial aid expected from abroad.

I. H. DINGMAN, Clerk, R. F. D., 2, Coudersport, Pa.

WANTED—The addresses of all Seventh-day Baptists on the Pacific coast. My list was destroyed in the fire that consumed my house. REV. J. T. DAVIS, 175 North Street, Riverside, Cal.

NOTICE.—All delegates coming to the South-Eastern Association, to be held with the Ritchie church, are requested to be at Pennboro, Fourth-day morning, May 18, where conveyance will be provided for them. Those who expect to come should notify

ARTHUR BRISSEY, Berea, W. Va.

THE Annual Church and Quarterly Meeting of the Seventh-day Baptist church at Jackson Centre, O., will occur on the third Sabbath in May. It is hoped that all non-resident members to whom this notice may come will report themselves at that meeting.

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. Address:

WILLIAM C. WHITFORD, Alfred, N. Y.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold 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 Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, 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 Chicago hold 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 cordially welcomed. W. D. WILCOX, Pastor, 516 W. Monroe St.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, 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 visitors.

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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISOX, Business Manager. TERMS OF SUBSCRIPTIONS. Per Year \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADDRESS: All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

Salem College.

Twentieth Anniversary Building Fund. In 1909 Salem College will have been in existence twenty years. During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of today call for another building on the college campus. The demand is urgent. It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purpose above specified. It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected. The names of contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college. Pres. T. L. Gardiner, Salem, W. Va. Mrs. T. B. Bond, " " Prof. S. B. Bond, " " Mrs. S. B. Bond, " " Prof. H. C. Young, " " Mrs. H. C. Young, " " Miss Elsie Bond, " " Mr. C. R. Clawson, " " Mrs. C. R. Clawson, " " Mr. W. H. Crandall, Alfred, N. Y. Mrs. W. H. Crandall, "

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Proposed Centennial Fund \$100,000 00 Amount needed, June 1, 1903 \$96,564 00 Hon. Daniel Beach, Watkins, N. Y. Mrs. Daniel Beach, " " Henry E. Turner, Lowville, N. Y. Mrs. Anna L. Ware, Andover, N. Y. Amount needed to complete fund \$95,939 50

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THE SABBATH VISITOR. Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY. TERMS: Single copies per year \$2 00 Ten copies or upwards, per copy 20 CENTS CORRESPONDENCE: Communications should be addressed to the Sabbath Visitor, Plainfield, N. J.

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DE BOODSCHAPPER. A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price—75 cents per year. PUBLISHED BY G. V. DE WITTE, 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 country, to call their attention to these important acts.

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Business Directory.

Plainfield, N. J.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give when asked. The first three persons named in the Board will be its working force, being located near each other.

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Nortonville, Kans.

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THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 60. No. 20. MAY 16, 1904. WHOLE No. 3090.

TO-DAY. HARRIET PRESCOTT SPOFFORD. Upon John Ruskin's writing desk A slab of chalconed lay, And on it, cut in careful script, The word "To-day."

Honored of all, a wondrous man, And held a prophet in his way, He let "To-morrow" bide its time, And used "To-day."

Upon the tablet of the will How good to write, the self-same way, Putting to-morrow's uses by, The word "To-day!"

THE Philadelphia Ledger, of May 12, announces that "Judge Martin's recent decision that a man who bought a cigar on Sunday to obtain evidence of violation of the Sunday laws was guilty of violating those laws himself was reversed yesterday by the Supreme Court sitting at Pittsburg." This decision will add new vigor to the agitation of the Sunday question in Pennsylvania.

THE clergymen, of Brooklyn, through a committee, on May 4, asked District Attorney Clark to appeal from the decision of Judge Gaynor of the Supreme Court to the Appellate Division, in order to secure a final settlement of the baseball issue.

The committee which waited upon District Attorney Clark urged that the case be not dropped, and declared that they represented a large body of church people who were eager to see baseball suppressed on Sunday. Among other things they said: "We believe that the result of Justice Gaynor's decision is important enough to the community, in so far as it concerns its peace and religious repose on the Sabbath, to warrant you in appealing to the Appellate Division." District Attorney Clark replied that his personal inclination was to "let the matter stand as Justice Gaynor had placed it," but that in deference to the wishes expressed by the clergymen he would proceed to make the appeal. He said he recognized that there was a divided sentiment in the community, and still more debatable ground concerning the Sunday law, and that he would make the appeal with the purpose of securing a final settlement of the legal issues involved. As the RECORDER has said, frequently, this step is a desirable one. Very few cases, under the Sunday laws of the various States, ever reach the highest courts, and since final decisions must rest there, although public opinion in its divided state may represent various extremes of thought it is desirable that representative cases should be settled in courts

of last appeal. Later. It is now said that Justice Gaynor's decision "was not a test case, that it is necessary to abandon that case, collect entirely new evidence and make a new case." It is therefore announced that when the next game is played on Sunday, "there will be legally efficient ministers on hand to gather evidence." It is proposed to make new arrests when such facts are gathered, and so present a case that it will become a representative one, and then carry it to the Court of Appeals. ***

An important decision from the Supreme Court of North Carolina, concerning contracts made on Sunday, is just at hand. It was handed down by Hon. Walter Clark, Chief Justice. The case was one in which a bargain, made for the sale of property on Sunday, was repudiated by the owner of a farm, under the claim that a Sunday contract was illegal.

Justice Clark's decision, after quoting precedents, cites the fact that the law of North Carolina "merely provides that on the Lord's Day, commonly called Sunday, no tradesman, artificer, planter, laborer or other person shall * * * do or exercise any labor, business or work of his ordinary calling * * * shall forfeit and pay one dollar." Justice Clark logically and wisely declares that Sunday legislation cannot be a part of the law of the land on religious grounds, and that no one can be compelled to observe Sunday for religious reasons, since such compulsion would be contrary to the constitution of the United States. In support of his decision he reviews the history of Sunday legislation from the year 321, A. D., quoting from Lewis' "History of Sunday Legislation," and other authorities. He traces Sunday legislation to the United States, including the Colonial legislation before the establishment of the national government, and declares that it would be against the laws of common honesty, and hypocritical, for any court to assume that the moral sense of the community is shocked by compelling a man to keep an honest contract because it was made on Sunday, such contract not being specifically forbidden by the statute. His report shows wide learning touching similar cases. The closing paragraph is as follows: "To sum up the whole matter, the validity, in the courts, of any act done on Sunday, depends not upon religious views, but upon the statute of each particular state, and our statute only forbidding 'labor, work, or business of one's ordinary calling' does not invalidate a contract, as here, which was not an act done as a part of the plaintiff's usual business or calling. Bishop Contracts, Section 538, and cases cited. As was said in State v. Ricketts, supra: 'What religion

and morality permit or forbid to be done on Sunday is not within our province to decide.'" While previous decisions have sustained the validity of contracts made on Sunday, in many States, the present opinion from Justice Clark is one of the most valuable we have seen, because of his careful examination of the whole case and the logical and learned way in which the opinion is put forth. In view of it, we call again the attention of the reader to the fact that such decisions are taking the question of Sunday legislation from the realm of religion, and making it a part of political economy. The thoughtful friends of Sunday observance must be grateful for such decisions from the highest judicial authority in the land, since they help to clarify the situation, and push public attention toward the fundamental issues which the Sunday problem now includes. ***

THE New York Times of May 3, publishes the following from a correspondent: "Last year, during a Sunday baseball controversy in one of the Western cities, the Mayor was waited upon by a committee of ministers, urging him, of course, to prohibit ball playing on the Sabbath. The Mayor listened to their arguments, and in replying said: 'I was waited upon yesterday, gentlemen, by another committee urging me to stop Sunday baseball—a committee of saloon keepers, who complained that Sunday baseball hurt their business.' While the saloon keepers are guarded in their expressions concerning the relation of Sunday observance to their business, it is well known that their business is strengthened, and that the liquor trade is fostered, by days of leisure. The complaint contained in the above citation from the Times indicates that they desire the whole day to themselves, and prefer to have the crowds of leisure people left in the city, rather than drawn to the outskirts, or to the country. The incident is more than a passing item of news. It shows how deeply the liquor traffic is entrenched in Sunday as a holiday. Since Sunday is the frequently recurring holiday of the masses, the liquor traffic is vitally interested in whatever affects leisure on that day. While there is nothing in common between the clergyman who wished the Mayor of a Western city to prohibit baseball on Sunday, and the saloons who wish the same thing, the fact that these extreme interests unite to oppose a given form of holidayism, is deeply significant. It arises from the illogical and unfortunate situation brought about by the present form of Sunday legislation, and the general lack of religious regard for the day. The agitation of the Sunday question is growing in Philadelphia with the opening of springtime, as well as in New York. What is called 'Sunday racing on the speedway