

THE SABBATH RECORDER.

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

VOLUME 60. No. 22.

MAY 30, 1904.

WHOLE No. 3092.

TABLE OF CONTENTS.

EDITORIALS.—Memorial Day; Old Abe; Death of Sir Henry Stanley; Regardless of Others; Personalized Truth; The Western Union and Pool Room Gambling; Religious Education Association; Can Baptists and Congregationalists Unite. 321-322

An Outline History of Adventism, Jewish and Christian 323

An Answer to Inquiries 323

Beneath this Starry Arch, Poetry 324

Ordination Services 324

Jimmy's Way 324

Popular Science 325

Golden Wedding 325

The Hull Family 325

Catholics in Congress 325

MISCELLANEOUS.—From Dr. Rosa Palmberg; From Rev. George Seely; What Not to Pray For. 326

WOMAN'S WORK.—Just a Boy; Poetry; Editorial; New Market Society; Poetry; A Visit to Ramball's Colony. 327

Your Life 328

YOUNG PEOPLE'S WORK.—Young People's Missionary Meeting 328

"Little Drops of Water." 328

Why Nations Decay 328

He Found His Sermon 328

Cent at Association 329

Western Association 329

Intelligence in War 329

CHILDREN'S PAGE.—"Sage" Poetry; Polly's Adventure 330

The Gospel in Westburyport 331

The Day of the Dead. Poetry 332

A War Veteran Talks 332

The Right Must Win, Poetry 333

Restful Nonsense Corner.—Miscellaneous. 333

DEATHS 333

SABBATH-SCHOOL LESSON. 334

Open up Poem at St. Louis Fair 334

Funerary Poem 335

Translating the Bible 335

A Boston Lullaby, Poetry 335

The Name and the Thing 335

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

Proposed Centennial Fund . . . \$100,000 00
Amount needed, June 1, 1903 . . . \$95,564 00

Ralph Young, Hornellsville, N. Y.
C. B. Stillman, Alfred, N. Y.
Mrs. C. B. Stillman, Alfred, N. Y.
Amount needed to complete fund \$95,917 50

Spring Term Milton College.

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

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

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

In the School of Music the following courses are taught: Pianoforte, Violin, Viola, Violoncello, Elementary and Chorus Singing, Voice Culture, and Musical Theory.

Thorough work is done in Bible Study in English, in Elocution, and in Physical Culture.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address the **REV. W. C. DALAND, D. D., President,** or **Prof. A. E. WHITFORD, A. M., Registrar**

Milton, Rock County, Wis.

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 \$ 50
Ten copies or upwards, per copy 50

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

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons, Conducted by the Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and deceased.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. O. U. Whitford, Westbury, N. Y.; or to Rev. O. D. Sherman, Alfred, N. Y.

DE BOODSCHAPPER.

A 30 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
Subscription price 75 cents per year
PUBLISHED BY
G. VANHOUTER, 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.

Seventh-day Baptist Bureau of Employment and Correspondence.

President—C. B. HULL, 271 6th St., Chicago, Ill.
Vice-President—W. H. GREENMAN, Milton Junction, Wis.
Secretaries—W. M. DAVIS, 511 West 63d Street, Chicago, Ill.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill.

ASSOCIATIONAL SECRETARIES.

Wardner Davis, Salem, W. Va.
Corliss F. Randolph, 185 North 9th St., Newark, N. J.
Dr. S. C. MAXSON, 22 Grant St., Utica, N. Y.
Prof. E. E. SAUNDERS, Alfred, N. Y.
W. K. Davis, Milton, Wis.
F. R. Saunders, Hammond, La.

Under control of General Conference, Denominational in scope and purpose.
Inclose Stamp for Reply.
Communications should be addressed to W. M. Davis, Secretary, 511 W. 63d St. Chicago, Ill.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.
J. F. HUBBARD, Pres., F. J. HUBBARD, Treas., J. M. TRISWORTHY, Sec., RAY A. E. MAIN, Cor. Sec., Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J. the second First-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J.
J. M. TRISWORTHY, Vice-President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.
D. E. TRISWORTHY, Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN,

COUNSELLOR AT LAW,
Supreme Court Commissioner, etc.

Gentry, Ark.

DANIEL C. MAIN, M. D.,

PHYSICIAN AND SURGEON.

New York City.

SABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J.
Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.
Corliss F. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J.
John B. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y.

Vice-Presidents: E. E. Whitford, 471 Tompkins Ave., Brooklyn, N. Y.; Rev. I. L. Cottrell, Leonardville, N. Y.; Rev. A. E. Main, Alfred, N. Y.; M. H. Van Horn, Salem, W. Va.; Rev. H. D. Clark, Dodge Center, Minn.; Rev. G. E. F. Randolph, Fouke, Ark.

Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE,

COUNSELLOR AT LAW,
St. Paul Building, 220 Broadway.

C. C. CHIPMAN,

ARCHITECT,
St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.,

"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,

155 West 46th Street. Hours: 8-10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent.

MUTUAL BENEFIT LIFE INS. CO. of Newark, N. J., 137 Broadway.

Utica, N. Y.

D. B. C. MAXSON,

Office 225 Genesee Str.

West Falmeston, N. Y.

D. B. A. C. DAVIS, JR.

General Practice. Specialty: Eye and Ear.

Alfred, N. Y.

ALFRED UNIVERSITY.

Second Semester, 68th Year, Begins Feb. 9, 1904.
For catalogue and information, address Booths Owlwell Davis, P. O., D. D., Pres. ALFRED ACADEMY, PREPARATORY COLLEGE, TEACHERS' TRAINING CLASS, Earl F. Saunders, A. M., 47th.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
W. L. BURDICK, Corresponding Secretary, Independence, N. Y.
V. A. BAGGS, Recording Secretary, Alfred, N. Y.
A. B. KENTON, Treasurer, Alfred, N. Y.
Regular quarterly meetings in February, May, August, and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.

REV. ARTHUR E. MAIN, Dean.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, WESTERLY, R. I.
A. B. BABCOCK, Recording Secretary, Rock-
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

ISA B. CHANDLER, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 303 W. 54th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. B. Potter, South-Western, Hammond, La.
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 it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Nortonville, Kans.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next Session to be held at Nortonville, Kans., August 24-29, 1904.

Dr. George W. Post, President, 1987 Washington Boulevard, Chicago, Ill.
Prof. E. F. Saunders, Alfred, N. Y., Rec. Sec.
Rev. L. A. Platts, D. D., Milton, Wis., Cor. Sec.
Prof. W. C. Whitford, Alfred, N. Y., Treasurer.
These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society; Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Milton Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis.
Vice-Pres., Mrs. L. A. PLATTS, Milton, Wis.
Cor. Sec., Mrs. W. C. DALAND, Milton, Wis.
Secretary, Mrs. NETTIE WEST, Milton Junction, Wis.

Rec. Sec., Mrs. J. H. BABCOCK, Milton, Wis.
Treasurer, Mrs. L. A. PLATTS, Milton, Wis.
Editor of Woman's Page, Mrs. HENRY M. MAXSON, 661 W. 7th St., Plainfield, N. J.

Secretary, Eastern Association, Mrs. ANNA BARDOLEZ, Plainfield, N. J.
South-Eastern Association, Mrs. G. H. TRAYNER, Salem, W. Va.
Central Association, Mrs. T. J. VAN HORN, Brookfield, N. Y.
Western Association, Mrs. AGNES L. ROGERS, Belmont, N. Y.
South-Western Association, Mrs. G. H. F. RANDOLPH, Fouke, Ark.
North-Western Association, Mrs. A. E. WHITFORD, Milton, Wis.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELLOR AT LAW,
Suits 510 and 512 Tacoma Bldg.,
181 LaSalle St. Tel. Main 3141. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. Kelly, President, Milton, Wis.
Mrs. Mispal Shearson, Secretary, 301 Oakley Boulevard, Chicago, Ill.
L. C. Randolph, Editor of Young People's Page, Alfred, N. Y.
Mrs. H. M. Maxson, General Junior Superintendent, Plainfield, N. J.

J. Dwight Clark, Treasurer, Milton, Wis.
Associational Secretaries: C. A. Bond, Aberdeen, W. Va.; L. Gertrude Stillman, Ashaway, R. I.; Ethel A. Haven, Leonardville, N. Y.; Starr A. Burdick, Alfred, N. Y.; G. U. Parker, Chicago, Ill.; G. C. Van Horn, Gentry, Ark.

AT COCKCROW.

The stars are gone out spark by spark;
A cock crows; up the cloudy lane,
A cart toils creaking through the dark:
Lord, in Thy sight all roads are plain,
Or run they up or down,
Sheep-tracks, highways to town,
Or even that little one,
Beneath the hedge, where seldom falls the sun,
If it were light, I would go west;
I would go east across the land;
But 'tis in dark; I needs must rest
Till morn' breaks forth on every hand:
Lord, choose for me,
The road that runs to Thee.

—The Congregationalist.

Death of Rev. A. B. Prentice.

At 10 a. m., May 25, THE RECORDER received the startling and sad news of the sudden death of Rev. A. B. Prentice, pastor at North Loup, Neb. We have no particulars. To the Editor of THE RECORDER the loss is as of a brother. We were "boys together."—A. B. Prentice; Oscar Babcock and A. H. Lewis were licensed to preach almost simultaneously, and have been in close touch with each other in public life, for almost a half century. Our readers know that Mr. Prentice has been one of the most devoted, able and highly esteemed pastors in the denomination. He was logical, forceful and eloquent. Manly, consecrated, and faithful in an eminent degree; Heaven is richer to-day, but earth, and the Seventh-day Baptists have lost more than can be told in words, but the influence of a noble life, and the treasures of a blessed memory remain. Blessed indeed are those who die thus "in the Lord."

The All-Powerful Tongue.

WHILE the Book of James remains, the world will never lack for sharp suggestions concerning the value of speech and the power of the tongue. Greatest of all that men have said concerning the tongue and speech are the things which that brief epistle of James contains. He declares that the man who can govern his tongue is master of himself in everything else. The tongue is the exponent of the soul, and he who governs his tongue must first govern his thoughts, control his emotions and thus be master of himself. James represents the extent of the tongue's influence as equal to life itself. So it is. While men forget the exact words of yesterday, their influence remains, for good and evil. It has been said, "A man might frame and set loose a star to roll in its orbit, and yet not have done so memorable a thing before God as he who lets go a golden-orbed speech to roll

through the generations of time." Strong and beautiful as that comparison is, it does not tell all the worth that is in words, nor set forth all the power of the tongue. One of the prominent facts of history is that it grows from "Folk-lore," which is only the memory of things that have been said. This memory often reproduces the very words, for generations. Out of these separate bits of what has been spoken, the world at last evolves written history, and the permanent record of events. History is only words preserved.

Possible Extremes.

THE reader will remember that James speaks of the contradictoriness of the tongue, by saying, "Therewith bless we God, and therewith curse we men." Words may be sweeter than honey and bitter than gall; they may soothe like balm and irritate like poison; they may be soft as an infant's touch and sharper than a serpent's tooth. As from the musical instruments of war there is sounded forth, at one hour, the inspiring call to battle, and the next, the same instrument sobs the wail of the dead march, so the extremes of joy and sorrow find expression in words. Lessons crowd in upon us, when these facts are arrayed; lessons which teach how sacred speech is, and how carefully words should be chosen; lessons which tell how thought and word are one, and therefore teach the necessity of keeping the heart with diligence, because life issues out from it. Happy is he who dwells so constantly in the divine presence, that both thoughts and words are alike pure. To change the simile, happy is he whose words, like the keys of some vast organ, are always touched by the fingers of truth and righteousness, until his voice goes forth in anthems of praise, songs of joy, words of wise counsel, and speech so true, that all the world is blessed thereby.

The Young Man Problem.

A FEW years since the writer had occasion, for three successive years, to make extended investigations concerning the criminals of the country. He was surprised to learn that, beginning with the police courts and ending with the states' prisons, a very large percentage of criminals were under twenty or twenty-two years of age. Similar investigations showed that women who belong to the criminal class are likely to enter upon criminality at an early age, and that the great majority of those who are social outcasts enter that field before they are sixteen years old. It was a pitiful showing. Since young life determines the harvest of later years, the

future results which such a situation makes certain, are still more sad and filled with the promise of evil.

The Problem Outside of Criminals.

INVESTIGATIONS which cover the general field, and are in no way connected with criminality, or the lower grades of social life, reveal a similar situation, so far as young men and the church are concerned. Some significant facts concerning this, appear in *The Outlook* for April 16. Mr. Edward Bok there states that an article written by himself and published in a leading magazine nine years ago, concerning the attendance of young men at church, evoked much discussion and brought no end of condemnation. A prominent cause for this condemnation lay in the fact that Mr. Bok attributed the non-attendance of young men at church, to the preaching which prevails. In the present article Mr. Bok declares that after nine years the situation had changed for the worse, and that the number of young men now attending church, is eight per cent. less than it was then. So far as statistics can decide, only twenty-two out of every hundred young men in the cities of the United States attend church on Sunday. Every thoughtful man must ask the question, Why seventy-eight per cent. of young men do not attend church? Many reasons are given. A few years ago it was said that the bicycle had become the rival of the church, and that young men and women went bicycling on Sunday. More careful observation has shown that the bicycle was an occasion, rather than a cause. Within the last few years it has been declared that golf is the prominent rival of the church, but investigation made by Mr. Bok covered many fields where golf is never played, and where there are no special inducements, by way of games, to draw young men from church services. It is clear, then, that the difficulty lies either in the men themselves, or in the churches, or both. At this point the problem becomes not only interesting, but serious. If the trouble be with the young men, mainly, it goes back of them and begins in the home. The character of young men, and their choices, are determined largely by inheritance and by early training. If, as many clergymen claim, the trouble is with the young men, they should add, "and with their parents." This would bring to light another phase of the question, namely, that such young men, becoming husbands and fathers, will be likely to increase the number of homes wherein non-church-going tendencies and habits will abound. So the problem becomes yet more involved and more serious.

INVESTIGATION reveals the fact that the young men, and often their parents, place the responsibility upon the church, mainly upon the preacher. They declare that the average sermon does not appeal to the young man, and that he will not go where he is neither interested nor instructed. These also say that the average sermon deals with theories and things of the past, and does not discuss themes nor present facts which are pertinent to the lives of young men. We are of the opinion that no wholesale statement of that kind is correct, but the problem is serious enough to demand careful consideration by all preachers. If the pulpit shall only denounce young men, declaring that they are indifferent to the church because they are indifferent to religion and God, the situation will be made worse rather than better. It must be granted that the primary business of the church is to present truth, and the claims of righteousness, that men who have little interest in such themes, or who may be opposed to them, at first, will become interested and be drawn toward better things. At this point the burden of responsibility rests with the preacher. In both city and country there are a few preachers who draw and hold men, as the majority of preachers do not. A part of the problem is to learn how and why they draw them. Ten days ago the writer had a conversation with a prominent Methodist minister, concerning the Sunday evening service. The facts are, that the Sunday evening service throughout the country, has seriously declined. It is also a fact that in a few cases where a large attendance is secured, questionable means are used to promote attendance, and that the service becomes more an entertainment than one for religious instruction and spiritual uplift. We may not take space here to discuss the matter at length, but we desire to fix the attention of our readers upon the greatness of the problem. While the readers of THE RECORDER may not be so directly in touch with the various phases of the problem as others are, the extent of the problem, and the importance of securing the attention of young men for religion and righteousness, is great enough to justify the most careful study.

It is useless to deny that many causes contribute to this problem, and that the home, the pulpit, young men as a class, and the church as an institution, must each take a part of the responsibility. A quotation from Mr. Bok's article sets forth one phase of the question. Here it is: "Do you know what is the legitimate problem of the Church with regard to that man?" asked this big man of God, as he looked me straight in the eye. "Tell me," I said. "It is for the Church to strive for such social conditions that such a man need not work like a slave so that he reaches Sunday all tired out. No, it isn't Utopian; it is possible. The curse of the modern man is not Sunday golf or anything of that nature. It is money-madness; the inability to see, amid the hot pace of to-day, that there is something higher, bigger, better to live and strive for in the world than money-getting; to show him that he is happier with little than with much; to show him the thing that is worth while; to strip the externals from the kernal; to raise his manhood. That is religion—the real religion; that is the religion that the Church should stand for; not whether a man is

right or wrong if he plays golf or whether he goes to church. "Most of these men," he continued, "are right, and I say it as a clergyman who has heard many others. The message that is delivered Sunday after Sunday from the average pulpit is vapid and meaningless to the man of affairs of to-day. Your man of the present requires a different preaching than did his father. He wants you to say something, and to say it without flourishes and in as short a time as possible. He has no time or patience with theories. He wants to know what is what—a living message full of the breath of vital life."

In view of the whole problem of Denunciation is the relation of young men and Not-Cure. It must be remembered that denunciation is in no sense a cure for the evils involved. It signifies little that the indifferent young man and his friends condemn the church, or that the pulpit replies by condemning young men. Whatever condemnation or criticism either may offer, has value, however, in teaching both. But we insist that the family, and the church as an organization, is so closely involved that both these must take a prominent part in solving the problem, and must bear a large share of the responsibility. Everyone who has sought to lift the world to higher and better living has learned how indifferent the average man is likely to be, and how appeal must follow appeal, and instruction must be added to instruction, before permanent good is gained. Everyone who has studied young life knows that there is a certain age at which young men and women are overflowing with impulses and ambitions, while experience, and the wisdom which comes from actual knowledge are at low tide. That period of life is one of the more dangerous, if not the most dangerous, of all periods. If restraint is removed, the outgushing passions, ambition, and the frantic desire to do as other people do, without regard to what is right, be given free rein, ruin hastens. If repression be attempted with too great rigor, and especially with unkindness, almost equally disastrous results come. It is during that period of adolescence that most boys and girls break away from the better habits which have been formed during childhood, and begin a course of recklessness and indifference which grows with the passing years, and too often results in an entire disregard of religious things. On the part of the home and the church, this period is the time for patience, care, prayer and pleading. But when all has been said concerning individual cases, or specific phases of the question, the seriousness of the situation cannot be over-estimated. It is a sad fact that so many men, young and old, are but lightly held to the church of God. When all due allowance is made to that absorption in business, and that eagerness for worldly success which now fill all the air, there remains the fact that men, as men, are not drawn by the church nor interested in its work as they ought to be; and that since they are the dominating influence in life, the church suffers for want of their help, and they suffer still more for want of the influence which it ought to bring to them.

Intemperance is a hydra with a hundred heads. She never stalks abroad unaccompanied with impurity, anger and the most infamous profligacies.

AN OUTLINE HISTORY OF ADVENTISM, JEWISH AND CHRISTIAN.

A. H. LEWIS.

(Continued from May 23.)

General Characteristics of Apocalyptic Writings.

There are certain well-defined characteristics of Apocalypses which separate them from other literature, and which justify the claim that they must be judged and interpreted with these fundamental characteristics in view. In the light of history and of literary criticism, it is well established that the traditional lines of interpretation which treat Daniel and Revelation as Prophetic literature, only are illogical and misleading. The general characteristics of Apocalyptic literature are these:

1. The claim that mysteries are being revealed which are beyond the range of human wisdom and knowledge, which revelation God makes for the instruction of His people. The prominent themes that enter into Jewish and Christian Apocalypses are: the purposes of God; the mysteries of Heaven and Hell; the nature and doings of angels and malevolent spirits; the history of creation and explanations of natural phenomena; impending events connected with the immediate or more remote fortunes of the Jews; and, most of all, the opening of the Messianic Age, its conflicts with the Roman Empire, the triumph of the Jews over their foes, the general judgment, the resurrection of the dead, Jews and non-Jews, and the end of the world. In the Book of Enoch, which is the most comprehensive of the Jewish Apocalypses, nearly all of these themes appear with more or less distinctness, while Daniel deals mainly with the relations of the Messianic Kingdom to the Roman Empire.

2. These revelations are usually made through dreams, trances and visions. Mysterious circumstances and special experiences often precede the vision. See Daniel 10: 2 ff.; Revelation 1: 9 ff.; etc.

3. In the early Hebrew Prophecies, God spoke to the seer directly. In the Apocalypses Angels are the agents through whom the revelations are given.

4. Mysteries and mysterious symbols are universal in Apocalypses. The political nature of these books, as they set forth the relations of Jews and Christians to the oppressive and persecuting powers of Greece and Rome, made this necessary. The writers could not express themselves in plain language without incurring further persecution or immediate death. For this reason, as well as others, the interpretation of these mysterious symbols must be made in the light of the immediate times and surroundings. For example, there is no political or prophetic element in the Book of Revelation or of Daniel which does not find its full meaning and application to the Greek and Roman World Empires. One of the principal errors in the interpretations of Revelation, is the effort to connect the scenes of that Book with political and national events this side of the destruction of the Roman Empire. Fantastic imagery abounds in the typical Apocalypse; beasts which combine the characteristics of men, animals, birds, etc. What meaning the authors attached to such imagery no one can now determine. In some respects all Apocalypses are sealed books to the centuries which follow the time when they were written, and the circumstances which gave them birth. Gematria form a favorite class of symbols. The mysterious and arbitrary properties of numbers is thus brought into increased mystery, escape

detection, and provoke attention, as to a mathematical puzzle. For example: The "Number of the Beast," Rev. 13: 18, conceals references to the Emperor Nero which, if made openly, would have cost the writer his head, without delay. The use of Gematria was a favorite feature of the Gnostic system, in the earlier centuries, as it appears in the writings of the Church Fathers. In general, it should be added, that the central element in all Apocalypses is Eschatology, a seeking to unfold Last Things. References to current events and surroundings are made because of their supposed or real relation to Last Things. The Jews associated the overthrow of their oppressors and the establishment of Judaism as the ruling nation of the world, with the end of the Age, i. e., of the then existing order of things.

CHAPTER III.

Origin of Apocalypses.

How far Pagan influences entered into those types of thought which contributed to the rise of Jewish Apocalypses, it is not easy to say. Probably Persia, Egypt, and Greece contributed to the sources of such literature, as they certainly did to the theological and eschatological notions of the Jews. The conflict between Matter and Spirit, evil and good, which was so prominent a feature of Oriental religions, especially of Zoroastrianism, finds many echoes, if not parallels in Hebrew conceptions, although literary traces of direct borrowing are not frequent. On the other hand, the Hebrew Prophets, especially the later ones, furnished definite material for the development of Jewish Apocalypses. The Prophets had foretold a glorious future for the Chosen People of God. Their hopes concerning Israel were boldly set forth as in Isaiah 40 to 66. As time went on and the Jews found themselves more down-trodden than ascendant, they were compelled to lose faith in Isaiah and other Prophets, or find new theories concerning the future. A modern Jewish scholar; Professor Bottenwieser, Ph. D., of the Hebrew Union College, Cincinnati, Ohio, speaking on this point, says:

"The hope for Israel cherished by the later Prophets finds its completest and most exalted expression in Isaiah xl-lxvi, where the future of the nation is painted in vivid colors and on a magnificent scale: Israel is the chosen people of the one God, who has plainly declared His purpose ever since the beginning. Though it is now a despised race, trodden under foot, its glorious future is certain. As the horizon of the Jews gradually widened, and they saw more plainly their relative position among the nations of the earth, and the impossibility of gaining any lasting political supremacy, the belief in an age to come, in which righteousness and the true religion should hold undisputed possession, came more and more prominently into the foreground. In the Maccabean age, especially under the stress of severe persecution, this belief, and the various doctrines connected with it, received a mighty impulse. Thus out of the hope nourished by "Deutero-Isaiah" and his fellows (who are only less eloquent than he in giving voice to it) there grew of necessity the doctrine of the world to come (*ha-olam-ha-ba*); the ever-present contrast between which and this world (*ha-olam-ha-heseh*) is one of the fundamentals of apocalyptic literature throughout its whole history, though these particular forms of expression are late in appearing (see, however, Enoch lxix: 15). Thus, the purpose of the whole elab-

orate symbolism of Daniel vii, is to be found in the final antithesis between the successive empires of this world and the everlasting kingdom of the saints of the Most High." (verses 18, 27). Compare also especially II Esq. vii: 50; viii: 1. (The Jewish Encyclopædia. Vol. I, page 671.

"The Day of the Lord."

Adventism, Hebrew and Christian, finds its central idea in "The Day of the Lord." The beginning of the Messianic Kingdom, the political triumph of Judaism, and the end of the age, were held to be essentially synchronous and identical. As the chances against the hoped-for supremacy of the Jews grew less, or disappeared, the feeling grew stronger and found more prominent expression, that the Day of the Lord was just at hand, bringing universal judgment and the subjugation or destruction to all nations except the Jews. The coming of this Great and Notable Day was to be preceded and accompanied by portentous signs and wonders, and a series of terrible wars, through which, with the aid of the Coming Messiah in the Clouds of Heaven, lasting victory would be given to the Jews. This interpretation goes back to such ancient scriptures as Isaiah 24, Zeph. 1, Zech. 14, Joel 3, and Daniel 2. It appears in Matthew 24, and context. This destruction of the enemies of Israel was to be accompanied by the triumph of God and righteousness over all evil and evil spirits, Satan included. These eschatological views, demanding the end of all things, necessarily included the resurrection of righteous Israelites, suggested by the then current interpretations of Isa. 26: 19, and Dan. 12: 2. Through such growth and combinations of interpretations, expectations and longings for national freedom from oppression, the core of Apocalyptic theories came to be the Day of Judgment, the end of the world, and the exaltation of the Hebrew nation. Edersheim—(Life and Times of the Messiah)—summarizes the Jewish conceptions as follows:

"We have now reached the period of the 'coming age' (the *Athid labho*, or *saeculum futurum*). All the resistance to God would be concentrated in the great war of Gog and Magog, and with it the prevalence of all wickedness be conjoined. And terrible would be the straits of Israel. Three times would the enemy seek to storm the Holy City. But each time would the assault be repelled—at the last with complete destruction of the enemy. The sacred City would now be wholly rebuilt and inhabited. But oh, how different from of old! Its Sabbath-boundaries would be strewn with pearls and precious gems. The City itself would be lifted to a height of some nine miles,—nay, with realistic application of Isaiah xlix: 20, it would reach up to the throne of God, while it would extend from Joppa as far as the gates of Damascus! For, Jerusalem was to be the dwelling place of Israel, and the resort of all nations. But most glorious in Jerusalem would be the temple which the Messiah was to rear, and to which those five things were to be restored which had been wanting in the former Sanctuary: the Golden Candlestick, the Ark, the Heaven-lit fire on the Altar, the Holy Ghost, and the Cherubim. And the land of Israel would then be as wide as it had been sketched in the promise which God had given to Abraham, and which had never before been fulfilled—since the largest extent of Israel's rule had only been over seven nations, whereas the Divine promise extended it over ten, if not over the whole earth.

"It only remains briefly to describe the beatitude of Israel, both physical and moral, in those days, the state of the nations, and, lastly, the end of that age and its merging into the world to come (*Olam habba*). Morally, this would be a period of holiness, of forgiveness, and of peace. Without, there would be no longer enemies nor oppressors. And within the City and Land a more than Paradisiacal state would prevail, which is depicted in even more than the usual realistic Eastern language. For that vast new Jerusalem (not in Heaven, but in literal Palestine) Angels were to cut gems 45 feet long and broad (30 cubits), and place them in its gates; the windows and gates were to be of precious stones, the walls of silver, gold, and gems, while all kinds of jewels would be strewn about, of which every Israelite was at liberty to take. Jerusalem would be as large as, at present, all Palestine; as all the world. Corresponding to this miraculous extension would be a miraculous elevation of Jerusalem into the air.

"But by the side of this we find much coarse realism: The land would spontaneously produce the best dresses, the finest cakes, the wheat would grow as high as palm-trees; nay, as the mountains, while the wind would miraculously convey the grain into flour, and cast it into the valleys. Every tree would become fruit-bearing; nay, they were to break forth, and to bear fruit every day; daily was every woman to bear child, so that ultimately every Israelitish family would number as many as all Israel at the time of the Exodus. All sickness and disease, and all that could hurt would pass away. As regarded death, the promise of its final abolition was, with characteristic ingenuity, applied to Israel, while the statement that the child should die an hundred years old was understood as referring to the Gentiles, and as teaching that, although, they would die, yet their age would be greatly prolonged, so that a centenarian would be regarded as only a child. Lastly, such physical and outward loss as Rabbinism regarded as the consequence of the Fall, would be again restored to man."

It would be easy to multiply quotations even more realistic than these, if such could serve any good purpose. The same literalism prevails in regard to the reign of King Messiah over the nations of the world. Not only is the figurative language of the prophets applied in the most external manner, but illustrative details of the same character are added. Jerusalem would, as the residence of the Messiah, become the capital of the world, and Israel take the place of the (fourth) world-monarchy, the Roman Empire. After the Roman Empire none other was to rise, for it was to be immediately followed by the reign of the Messiah.

It is important to note here that the Book of Daniel and the Book of Enoch, the two older Jewish Apocalypses, furnish the prevailing ideas and much of the imagery which appear in all subsequent apocalyptic books, Jewish or Christian. The permanence with which the traditional lines thus established have been maintained, both in the general form of the literature, and in its interpretation, is such that Jewish Adventism of the Second Century B. C. and Christian Adventism down to 1844, A. D., and later, have much in common, as to symbolism.

(To be Continued.)

Discretion in speech is more than eloquence. When in doubt, abstain.

THE SOUTHEASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association was held with the Ritchie Seventh-day Baptist Church, at Berea, W. Va., May 19-22, 1904. This church is more nearly isolated than any other Seventh-day Baptist church in that State. It is sixteen or eighteen miles southeast from Pennsboro station, on the Baltimore and Ohio railroad, about fifty miles from Lost Creek, and about thirty-five miles from Salem. The earliest settlement of Seventh-day Baptists was made there at least seventy-five years ago.

The business of the Association was well and promptly conducted, with F. J. Ehret as moderator, Erlo Sutton, secretary, and Miss Meleta H. Davis, assistant secretary. The introductory sermon was preached by Amos Brissey, a student of Salem College, from Exodus 4: 2. Theme, "What is that in thine hand?" "Whatever powers we possess should be used for God. Under his blessing all these will be increased many fold. Everyone has something which can be used for the advancement of Christ's kingdom. Service for God ought to be the highest aim of life. God asks of us, as of Moses, what we possess, through which we may serve Him."

The letters from the churches showed a good degree of spiritual life, but great destitution of pastors. The Salem Church, only, has an ordained pastor, and he is now absent in Europe. The resident membership in the Association was reported as 580. The non-resident membership would probably increase the total a hundred or more.

In the afternoon of Fifth Day, May 19, delegates from sister Associations were welcomed: George B. Shaw from the Eastern, W. H. Ernst from the Central, W. L. Burdick from the Western, A. G. Crofoot from the North-Western, and O. U. Whitford from the South-Western. Dr. Whitford also represented the Missionary Society, and A. H. Lewis represented the Tract Society.

The first prominent feature of the afternoon session was the Sabbath School Hour, conducted by Lucien D. Lowther of Salem, W. Va. Mr. Lowther's introductory address on "Sabbath School Work" was forceful and valuable. He emphasized the supreme importance of loyal service in the Sabbath School, the service to God and men through the study of the Bible, through obedience to its precepts and through its influence on the life of children and young people. He magnified such service as one of the high privileges of life, and as a prized opportunity rather than an irksome duty. Other speakers supplemented the thought of Mr. Lowther according to the following schedule:

"What can be done to increase the efficiency of teachers already in our Sabbath-schools?" O. U. Whitford; "What is the value of the Home Department? How conducted?" W. L. Burdick; "The value of a well disciplined home and its effect in our Sabbath-schools." A. H. Lewis; "The duty of the local schools to the Sabbath-school Board," George B. Shaw.

The sermon for the afternoon was by W. H. Ernst, delegate from the Central Association. Text, Matthew 9: 29; theme, "The possibilities of Faith." "Faith is indispensable in all human experiences. Business interests and social life, as well as the interests of religion, rest upon faith. It is the foundation of all things. Men's attainments in religious life are in proportion to their faith. We ought to seek higher life than we do and larger attainments, through faith,

unto complete sanctification. The church needs not only life, but 'higher life.'"

A. G. Crofoot, delegate from the North-Western Association, preached in the evening from II Sam. 2: 26; theme, "Growing in Grace." The central idea of the sermon was that God requires in us growth in grace and holiness. Such growth comes only through proper spiritual food and obedient living. This obedience must find expression in earnest and loyal service. Such service can be rendered under the most unfavorable circumstances, and is often most valuable when the circumstances are forbidding.

SIXTH-DAY, MAY 20.

The leading feature of the Sixth-day forenoon service was the Young People's Hour, conducted by Floyd Randolph. It was opened by a season of special prayer for Young People's work. Erlo Sutton read a paper upon "Temptation," the central thought of which was that temptations, if rightly met, bring great blessing. We must stand, in the divine strength, against temptations lest that which is least in the beginning, becomes great and over-powering. We need to cultivate a hatred for sin which will guard us against yielding to temptation. Self-knowledge and self-control are essential to success when we are tempted.

Rev. George B. Shaw, delegate from the Eastern Association, speaking from the standpoint of the pastor, discussed "What my Endeavorers are to me." He showed clearly that the Young People's Christian Endeavor Society is a department of church work, through the young people. Speaking from his experience as pastor he portrayed many points in which the Society is a strong support in the work of the Church.

A paper written by Nancy Davis, in her absence, was read by President Gardiner, upon "Reverence for Sacred Things." It was most timely and appropriate, in its plea for reverence for the Bible, for the Church of God, for houses of worship, and many other things in which this irreverent age is likely to err.

The afternoon of Sixth-day was occupied first by the Education Hour conducted by President Gardiner. W. L. Burdick spoke of the interests of the Theological Seminary and of Alfred University. He brought out some important bits of history concerning the organization of the Education Society in 1835, and the incorporation of the University in 1855, the central point aimed at in these steps being the education of young men for the ministry. From these historic facts Mr. Burdick drew pertinent lessons concerning the value of the Theological Seminary and the duty of the people to support it.

A. G. Crofoot spoke of the educational interests of the Northwest, centering in Milton College, while President Gardiner set forth the interests, purposes and plans of Salem College, especially the need of a new college building, and the steps already inaugurated for securing it.

Woman's Hour.

The program of this Hour was conducted by Mrs. Meathrell. In only two churches of the Association are Woman's Societies organized, although more or less work is done by the women in the other churches. The Societies at Lost Creek and Salem reported an aggregate of less than a hundred members, but with generous contributions, considering their number. Mrs. Meathrell opened the services of the Hour by an excellent Bible reading, based upon the story of Esther and her work. Mrs. F. J. Ehret gave a paper full of historic interest on "The Be-

ginning of Christian Missions." Meleta H. Davis read a paper on "The Value of the Sabbath Recorder as a Family Paper." Her paper was timely, vigorous and suggestive. A paper on "The Value of Junior Work," written by Mrs. A. E. Witter of Salem, was read by Miss Pearl Ehret. It set forth the necessity and value of the Junior work from the standpoint of the Christian family and the importance of right training in the earliest years. The Woman's Hour, the Young People's Hour, and the Education Hour were strong features in the Association program.

SABBATH-DAY.

The weather was very unfavorable during the first two days of the Association, and the roads in the Virginia mountains are doubly unfavorable when the skies are abundant in their weeping. Sabbath morning was bright and beautiful and the attendance during that day was much greater than at any time before. The sermon for the morning was by Rev. George B. Shaw, delegate from the Eastern Association. It was based upon the experience of Paul as related in the 26th chapter of Acts, from the theme, "What shall I do, Lord?" The audience was well prepared for the strong sermon because Mr. Shaw began by repeating the whole chapter, with marked rhetorical effect, instead of reading it after the ordinary fashion, from the Book. He said the greatest event in every man's life comes when he asks God sincerely, and with the purpose of obeying, "What shall I do, Lord." Through such questions the individual life is brought into union with the divine, not only by outward obedience, but by the indwelling and presence of the divine power which brings new life, regeneration, and consecration to the service of Christ. The sermon was personal, incisive without harshness, and strong to move men toward obedience and righteousness.

Sabbath School.

Sabbath School followed the sermon, conducted by Albert Brissey, superintendent of the Berea school; the lesson, Mark 10: 35-45. Prayer was offered by A. G. Crofoot. O. U. Whitford presented that feature of the lesson contained in "The request of James and John;" W. L. Burdick spoke about "Christ's reply," A. H. Lewis upon "The truly great." A large audience remained for the Sabbath School service.

The afternoon of Sabbath Day was occupied by the presentation of the interests of the Missionary Society by Secretary O. U. Whitford, and the interests of the Tract Society by Secretary A. H. Lewis. The central thought in the address of Secretary Lewis was the necessity and duty of granting to the American Sabbath Tract Society a higher place in the estimation of the people, because the work of the Society is more closely related to all our denominational interests, and to the interests of each individual church, than any other of our societies. The Tract Society stands for the central feature of our denominational faith; denominational life is strong or weak in proportion as the interests of the Tract Society are well sustained or are neglected.

On the evening after Sabbath, W. L. Burdick, delegate from the Western Association, preached from II Chron. 16: 19, "The Folly of making mistakes." In the development of the first, the mistake of not caring for the health and soundness of our physical bodies as the temple in which the Holy Spirit ought to dwell, guiding

our thoughts and lives. Second, the great mistake of neglecting to cultivate our intellectual powers, to the end that we may be wise and strong to accomplish the will of God, in the uplifting and saving of men. Third, the mistake of not accepting Christ as a personal Saviour, and of seeking in all ways to conform our lives unto Him, and to devote them to His service, through the Church. God has so much for each one to do for Truth and in His name, that no one can afford to fall into such mistakes and waste their lives in the service of self and of this world.

FIRST DAY.

The Association adjourned at noon on First Day. At the opening of the session the consideration of the following resolutions was resumed, the first resolution having been enthusiastically discussed and adopted on the afternoon of Sixth day:

WHEREAS, The use of intoxicating drinks and of narcotics is a source of great damage to our nation, producing a very large proportion of crime, and being a very great foe to the church; therefore,

Resolved, That we as Christians should separate ourselves from their traffic to the extent of voting as we pray.

Resolved, That we commend the work of the American Sabbath Tract Society as being closely and vitally related to all our churches, and we urge the people of this Association to support the publications of that Society, especially the SABBATH RECORDER, which ought to be in every Seventh-day Baptist family.

Resolved, That we believe our Theological Seminary at Alfred, N. Y., to be a necessity in our denominational work and we hereby urge all our churches to give it their financial and moral support.

Resolved, That as an Association we heartily approve the movement for a new building so much needed by Salem College, and as individuals we promise to do whatsoever we can to secure such a building for the College at the earliest possible date.

Resolved, That the missionary spirit and effort of our people should be as deep and broad as the spirit and purpose of the gospel of the Lord Jesus Christ, and in that spirit and purpose we would pledge to the cause of missions, both home and foreign, our spiritual and material support.

WHEREAS, The family is the unity of Society and government, therefore we do urge all our people to teach religion in their homes, by the regular observance of family worship and the faithful discharge of all duties, so that our families shall be centers of spiritual influence and power;

Resolved, That we who are delegates and representatives in attendance to the South-Eastern Association, would give our unqualified thanks to the brothers and sisters of the Ritchie church for the assiduous care and unbounded hospitality.

After the completion of business A. H. Lewis preached from Exodus 20: 15, theme, "The blessings of being honest." The attendance on First day was larger than on any previous occasion; there being more people unable to gain seats in the house than the house, even when crowded, could contain. A generous collection in the interests of the Missionary and Tract Societies was taken at the close of the sermon. The people of Berea seemed much strengthened by the services of the Association, and all the interests of our cause in West Virginia will be advanced by it. Unfavorable weather, and sickness at various points in the Association, made the attendance somewhat less than it would otherwise have been. Arrangements pertaining to the Association and the care of the delegates was fully up to the generous standard which always characterizes the people of West Virginia.

The officers for the next year are as follows: (Those interested in the Association of next year will do well to preserve this item for future reference.) Moderator, O. Austin Bond, Aberdeen, W. Va.; Corresponding Secretary, M. H. Van Horn, Salem, W. Va.; Delegate to Eastern Association in 1905, Lucien D. Lowther, Salem, W. Va. The Association of 1905 will be held with the church at Lost Creek, commencing on Fifth Day before the next to the last Sabbath in May.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

The Executive Board of the Seventh-day Baptist Education Society met in regular session at Alfred, N. Y., May 22, 1904, at 1.30 p. m. Present—Prof. E. M. Tomlinson, Prof. A. B. Kenyon, Prof. E. P. Saunders, Rev. J. B. Clarke, E. E. Hamilton.

President Prof. E. M. Tomlinson in the chair.

The Treasurer, Prof. A. B. Kenyon, presented report for Third Quarter, forty-ninth year, Feb. 1 to May 1, 1904, as follows:

I. REVENUE AND EXPENDITURE.	
Dr.	
Balance on hand Feb. 1, 1904.	\$1,089 79
Interest on Bonds and Mortgages:	
Alfred University.	\$225 00
B. F. Armstrong.	50 00
Farmers Loan and Trust Company.	12 50
I. M. Langworthy.	90 00
Wellsville Improvement Company.	84 00
461 50	
Interest on Theological Endowment Notes:	
M. A. Crandall.	\$5 00
C. H. Threlkeld.	5 00
10 00	
Profit on Stock of Alfred Mutual Loan Association.	662 07
Contributions for Maintenance of Theological Seminary:	
(a) From Churches:	
Adams Centre, N. Y.	\$ 5 10
Hartsville, N. Y.	80
Independence, N. Y.	3 15
Milton Junction, Wis., for	
Dollie B. Maxson.	50 00
New Market, N. J.	25 00
Nile, N. Y.	2 00
Pawcatuck, (Westerly, R. I.)	10 34
Plainfield, N. J.	80 70
Rotterdam, Holland.	4 00
Salem, W. Va.	6 25
187 34	
(b) From Individuals:	
Martha H. Wardner.	25 00
212 34	
Contributions for Salem College:	
First Alfred Church.	35 00
Total.	\$2,470 61

Cr.	
Alfred University:	
General Fund.	\$800 00
Theological Seminary.	800 00
\$1,600 00	
Salem College.	35 00
American Sabbath Tract Society:	
Conference Minutes.	120 91
University Bank:	
Rent of Safety Deposit Boxes.	4 00
Milo M. Acker, for Legal Services.	10 00
E. E. Hamilton, for Recording Assignment of Mortgage.	52
Salary of Treasurer.	25 00
Balance on hand May 1, 1904.	675 18
Total.	\$2,470 61

II. PRINCIPAL.

Dr.	
Balance on hand Feb. 1, 1904.	\$3,268 38
Payment on Bonds and Mortgages:	
Wellsville Improvement Company.	4,200 00
Payments on Theological Endowment Notes:	
Kate M. Clarke.	\$25 00
C. H. Threlkeld.	10 00
35 00	
Payments on Life Memberships:	
John C. Crandall.	25 00
Samuel P. Crandall.	25 00
William H. Crandall (balance).	15 00
Sands C. Maxson.	25 00
90 00	
Total.	\$7,593 38

Cr.

Invested in Bond and Mortgage:	
Laura C. Saunders.	\$2,300 00
Invested in Stock of Alfred Mutual Loan Association.	965 75
Balance on hand May 1, 1904.	4,327 68
Total.	\$7,593 38

III. LIFE MEMBERS ADDED.

Grace Clarke Coon, Milton Junction, Wis.	
John P. Crandall, Friendship, N. Y.	
Samuel P. Crandall, Friendship, N. Y.	
William H. Crandall, Alfred, N. Y.	
Evelyn I. Hill, Ashaway, R. I.	
Mary Hulda Hill, Ashaway, R. I.	
Dollie B. Maxson, Milton Junction, Wis.	
Sands C. Maxson, Utica, N. Y.	

Respectfully submitted,
A. B. KENYON, Treasurer.

ALFRED, N. Y., May 1, 1904.
Examined, compared with vouchers, and found correct.
I. BENNETT CLARKE, Auditor.
E. E. HAMILTON, Auditor.

The Treasurer stated that about \$65 of interest had been paid in since making up his re-

port, making about \$740 available for distribution.

On motion of E. E. Hamilton, it was voted to pay over to the Treasurer of Alfred University, \$500 for use of General Fund, and \$225 for the Theological Seminary.

Minutes read and approved.
Adjourned.

PROF. E. M. TOMLINSON, Pres.
E. E. HAMILTON, Sec. Protem.

COLLEGE COURSES FOR BUSINESS.

It is not so very long ago that anything like utilitarianism in education was at a discount. The idea was, education for itself alone. The business college did not rank as an educational institution with educators, but was considered a sort of unacknowledged annex to trade. The hard necessity of earning a living in the increasingly difficult conditions of modern life have effected a revolution; and this has been aided by a larger conception of the purely intellectual demands of successful business at the present time. The despised business college multiplied and enlarged its range, and became respectable even in educational circles. One by one colleges and universities suffered scientific, professional and technical studies to encroach on the sacred "classical course." Now a goodly array of institutions have incorporated purely commercial courses in their regular curricula, and the man who takes his electives in business, takes his degree along with the man who chooses Greek. In the large and closely organized business methods of to-day the advantage of college training is conceded. It is said that some large corporations send representatives to colleges every spring to find out the brightest and most promising students in the senior classes and induce them to enter their employ. Quality is what is looked for. The day has gone by when a young man was allowed to enter business if he was not smart enough to make a minister, and the idea is obsolete that a college education unfits a man for practical affairs. Educated men are demanded in business, and the most alert colleges, while still providing academic studies, are arranging their courses to give the best education for business.—*The Watchman.*

The Bible; learn in it, teach from it, help with it, conquer it.

Faith is never opposed to reason in the New Testament; it is opposed to sight.

"It does not take a great man to be a Christian, but it takes all there is of him."

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it.

Publisher's Corner.

THE Manager desires to make an apology to those subscribers who have sent us money on their subscriptions within the past few weeks, and have then noticed that the expiration dates have not been changed on the labels on their papers. Our mailing type is in bad condition, and we plan to set the names on the labels on our Linotype. But the machine has been so very busy that we have been unable to get at the work. If our subscribers will bear with us a little longer, we will be able to inaugurate the new system. As in the past, we will continue to send a postal card receipt for all subscription money sent us.

Woman's Work.

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

OPEN THE DOOR.

"Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide it may come this way.
Open the door!"

"Open the door, let in the sun;
He hath a smile for every one;
He that made of the raindrops gold and gems,
He may change our tears to diadems.
Open the door!"

"Open the door of the soul, let in
Strong pure thoughts which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door!"

ORIGIN OF DECORATION DAY.

THE origin of Decoration Day, as a memorial to our dead soldiers, is said to be due to Mrs. Henry S. Kimball, of West Philadelphia, Pa., who suggested the matter to General Logan, in 1868. From the suggestion of Mrs. Kimball, the universal practice has been adopted of setting apart one day in the year, May 30, on which we do honor to those who lost their lives in fighting for their country, by decorating their graves with flowers and flags. A very pretty custom obtains in some sea-board towns, that of casting flowers on the waves in memory of those who lost their lives while fighting on the sea.

KINDERGARTEN CENTENARY.

BOSTON has just been celebrating the centenary of the founder of public kindergartens in America, Miss Elizabeth Peabody. She became interested in the subject of kindergartens and went abroad to make a study of the system. On her return, Miss Peabody, in 1870, opened the first public kindergarten of America in Boston. At the death of Miss Peabody, in 1894, a kindergarten settlement was established in Boston, as the most fitting tribute to her memory.

METHODIST MISSIONS.

THE Woman's Foreign Missionary Society of the Methodist denomination has just completed twenty-five years as an organization, and may well feel much satisfaction in what has been accomplished.

The Society was organized in Pittsburg, for the purpose of promoting and extending the work of missions, sending out missionaries, Bible readers and teachers in foreign lands, and employing native helpers and teachers. That they have lived up to their purpose is shown by what they had done.

During their twenty-five years of service, they have sent out fifteen women as missionaries, thirteen to Japan and two to China. They have a flourishing girls' school at Yokohama. At Nagoya, they have a Home, in connection with which is a prosperous kindergarten. The value of their property in Japan is \$15,000, and free from all indebtedness. \$2,000 has been sent to China to establish a Home, as soon as a suitable location can be found.

The last year has been the most prosperous of any in the history of the Society. They have raised more money, organized more auxiliaries, and enrolled more new members than during any other year of their existence.

For nineteen years, the Society has maintained a monthly magazine, *Woman's Missionary Record*, which is marked by a high degree of ex-

cellence. From the first these women have had to labor against a strong opposition to Foreign Missions, so that what they have accomplished is all the more note-worthy.

They have had, also, a struggle to maintain their position. The General Board of Missions has been loathe to recognize the Woman's Board as a separate and responsible body. They were willing for the women to raise all the money they could for missionary purposes, but the dispensing of the funds must be done by the General Board, composed entirely of men. Even now, when the women have shown the ability to manage the affairs of their own society and have a representation on the General Conference Board, there are many who still doubt the wisdom of leaving the disbursing of funds and making of plans in the hands of the Woman's Board.

PAWCATUCK WOMAN'S AID SOCIETY.

WESTERLY, R. I., May 9, 1904.

Editor Woman's Page of SABBATH RECORDER:

Dear Madam:—The annual meeting of the Woman's Aid Society, of the Pawcatuck Seventh-day Baptist Church was held in the church parlors, April 12, 1904. Taking into account the severity of the weather and a good deal of sickness, we feel that we have been fairly successful. We meet bi-weekly at 2.30 p. m., and work on comfortable and aprons. Supper is served at 7 o'clock. No entertainments have been held this winter. Two new members have been added and three have requested their names taken from the list.

We have sent away six barrels and one box of literature and three large barrels of clothing. We have sent to Woman's Board, \$5; Tract Society, \$35; Missionary Society, \$35; RECORDER Fund, \$10. We have also contributed to our home needy ones. One of our aged members, Mrs. Thomas Barber, living in Plainfield, N. J., presented us with a quilt pieced by her, containing 7744 pieces.

The Treasurer's report shows: Balance on hand, April 1, 1903, \$187.97; total receipts for the year, \$283.32; total, \$471.29; total expenditures, \$304.87; balance on hand, \$166.42.

The gentlemen served one supper, which was a great success.

The following officers were elected for 1904-1905:

President—Mrs. Orson C. Rogers.
First Vice-President—Mrs. C. Clarence Maxson.
Second Vice-President—Mrs. James C. Hemphill.
Third Vice-President—Mrs. Howard M. Barber.
Fourth Vice-President—Mrs. W. H. Browning.
Directresses—Mrs. Isaac N. Burdick, Mrs. Lizzie Randolph, Mrs. James M. Aldrich, Mrs. A. N. Crandall, Mrs. W. B. Livingstone, Mrs. Abert Whitford.
Secretary—Mrs. Edith Burk.
Treasurer—Mrs. Charles H. Stanton.
Collector—Mrs. Louis S. Coon.
Auditors—Mrs. J. Irving Maxson, Mrs. John H. Tanner, Jr.

We have been greatly encouraged this year by our younger members becoming more interested and attending the business meetings.

Mrs. EDITH BURK, Secretary.

TWO DOMESTIC VIEWS.

Last summer a newspaper man called on the president at Oyster Bay. While sitting on the veranda Archie Roosevelt came along and his father introduced him.

"Well," said the caller, taking hold of the youngster's arm after the approved fashion of sampling a small boy, "you seem to be all right."

"That's what papa says," answered Archie gravely. "But the other day when I tried to jump over a mud puddle, just after I'd put on my new clothes, and fell in, mama didn't seem to have any such views."—*New York Tribune.*

STUDY YOUR FACE.

"Beauty is only skin deep." This ancient falsehood has been repeated so often that many people have come to believe it a truth. But it is not. Nothing can be false. Beauty is heart deep, soul deep. I have seen faces perfect in outline and coloring, yet so dull and cold, or hard, or expressionless, that they stirred no feeling of admiration; nay, in many instances they aroused a feeling of antagonism or repulsion.

Every human countenance registers with the accuracy of a phonograph the dominant sentiments of the soul. Study your face carefully, then, and see what it says to the world. Has charity softened its outlines, and has magnanimity left a trace there? Has the spirit of love and helpfulness illuminated it with a divine light? Have unselfishness and the love of truth made it aglow with a beauty that no mere flesh-tinting can give? Is it refined and spiritualized by high thinking and noble doing? Or is it growing hard and coarse and brutal by familiarity with base passions and motives?

All real and enduring beauty must come from within. Notice how angry passions, evil emotions, worry, fear, hatred, envy, jealousy, malice, even though they be but momentary feelings, will distort and destroy for the time being the most perfectly fashioned face. If evil thoughts or deeds be persisted in, the transient effects will become lasting.

The story of the two paintings by Leonardo da Vinci is one that may be paralleled every day in actual life. The great artist had painted the face of a lovely child, and was so fascinated by the picture that he kept it constantly before his gaze in his studio. The sight of the beautiful child face tranquilized his soul in sorrow or in anger. He resolved to paint a picture which should be its opposite. Long and patiently, he searched for a model, but could find no face bad enough to parallel in hideousness, the angelic beauty of the young face in his studio. Many years afterwards, when he had given up the search, he looked upon the almost inhuman countenance of a criminal, lying in despair on the floor of a prison cell. At length he had found the model for whom he had been looking. He painted the terrible face, and then learned to his amazement that the crime-hardened man and the angel child were one, and the same. Brutal passions had transformed the seraph into a demon. The body had been refashioned by the mind.

Many a so-called successful business man would be shocked if he should compare his hard, greedy visage of to-day with the photograph of the sunny, responsive, generous, optimistic boy he was at the time he was graduated from school or college. He never dreamt as he stood on the threshold of active life that his face would one day harden into lines of selfish avarice and anxious striving for place and power.

Many a woman richly dowered by nature at the outset can hardly recognize in the crabbed, sour, seamy face that looks back at her from her mirror to-day, a trace of the winsome-faced girl of twenty years ago, who was followed by admiring eyes wherever she went. The years of fretting and fault-finding, of envy, jealousy, and

uncharitableness have scored their ineffaceable marks so deeply that all the world may read their story.

Subtle and sure beyond all other forces is the power of thought to make or mar the beauty of the face. The thoughts which dominate you, the motives which are strongest in your life, will reappear in your face, will speak aloud in your manner. Your very gait will tell the story of your life.—*Success.*

Missions.

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

WE left New York Tuesday, May 17, on the 6 p. m. train, Baltimore & Ohio Railroad, for the South-Eastern Association, to be held with the Ritchie Church at Berea, W. Va. Dr. Lewis and Pastor Geo. B. Shaw, delegate from the Eastern Association, came aboard the train at Plainfield, N. J. We expected Bro. W. H. Ernst, delegate from the Central Association, to join us in Philadelphia, but he did not put in an appearance. We found afterwards that he went on to Washington and boarded our train there and we met at Grafton. When we awoke Wednesday morning it was raining hard, and we learned that it rained all night; the streams showed it. Pennsboro is the station where we were to get off to go out to Berea, some sixteen miles. It is not a station where express trains stop, but the officials of the Baltimore and Ohio Railroad we found are very kind and accommodating. They gave orders for the train to stop for us and also Sunday night on our return.

It continued to rain Wednesday forenoon, until about noon, when we arrived at Pennsboro. Three teams from Berea met us there. After dinner we started on our journey. We found at Pennsboro, Bro. W. L. Burdick, delegate from the Western Association, and Bro. A. G. Crofoot, delegate from the North-Western Association. Several had joined us at Salem. There were fourteen of us to take the ride to Berea, a long and hard ride. It did not rain, was cloudy and cool, which made the ride more desirable. The roads were muddy and rough with many a deep hole. It took us about five hours to get to the journey's end. We had been well shaken up and were pretty weary when we arrived at the hospitable home of Preston Randolph, a brother of Mrs. Perie R. Burdick. The ride over to Berea was made very enjoyable by pleasant conversation and the discussion of denominational matters. There were on every side of us the foothills of the Alleghany range of mountains, and on the woody slopes were many new varieties of wild flowers, as well as many well known, in blossom. Pastor Shaw, who is a great lover of flowers, was the flower gatherer on the way.

THE Association opened Thursday morning at 10 o'clock. The moderator could not attend the Association, and it was called to order by Bro. F. J. Ehret, and he was made moderator of the Association. He presided with ability and put through the business with promptness and dispatch. The first and second days of the Association were rainy and cold, the roads bad, the walking very muddy and unpleasant, and consequently the attendance rather small. The sessions however were interesting, and the sermons and all the devotional services, were inspiring and uplifting. Sabbath day and Sunday were very pleasant days, and the attend-

ance was large. On Sunday the attendance was so large that a house of four times the capacity of the meeting house would not have held the crowd. Dinner was served on the grounds and in the house each day picnic style. West Virginia hospitality and power to entertain are unbounded. Dinner was partaken in family groups. Sabbath afternoon was assigned this year to our Missionary and Tract interests. The Missionary Secretary put before the people, by questions, answers, statements, and descriptions, our mission fields at home and abroad. It was done in a manner so the people could see as a picture all our missions, the work being done, the workers doing it, the needs of the fields. He made earnest appeals for a greater interest in our missions, for a broader and deeper missionary spirit, and for a larger giving of money for the support of our missions. There has been a falling off in the contributions from the churches and the people for the support of our missions, which should not be for any reason, so far as can be seen.

From every Association, not the appointed delegate to sister Associations was present, but either the alternate or some substitute appointed by the Executive Committee came in his place. There was, however, no misfit. Though the South-Eastern Association had unfavorable weather and bad roads to contend with and a small attendance on the whole, it was in spirit and soul uplift one of the best we ever attended.

History and Biography.

NOTES CONCERNING SEVENTH-DAY BAPTIST CHURCHES IN OHIO.

HUFFMAN SIMPSON.

A hundred and sixteen years ago, before many white people had settled within the present bounds of the State of Ohio, and while it was still infested with Indians, there came and settled on the Ohio River at Marietta, April 7, 1788, a little group of people who were probably the first Seventh-day Baptists to locate beyond the Ohio River.

These were some families by the name of Wells and Maxson, from Hopkinton, Rhode Island, that came with Rufus Putnam, the leader of the Ohio Company, which was organized at Boston, for the purpose of settling lands north of the Ohio River.

About 1796, some families by the name of Stephens and Humphrey, from Chester County, Pennsylvania, came via Virginia and Kentucky and settled on the "Pickaway Plains," in the Western part of the State. As early as 1804, immigrants from New Salem, Virginia (now West Virginia), came and located in Warren County. A little later, in 1805, Deacon James Hill, who had been a Revolutionary soldier, emigrated from New Jersey, his native State, to New Salem, where he induced four or five other Sabbath-keeping families to join him, and then went to a point near the mouth of Todd's Fork in Ohio, and settled.

Others soon followed, and in 1806, the Todd's Fork Seventh-day Baptist Church (the first in the State) was organized, probably by Elder John Patterson, who was one of this people, and who had been a former pastor of the New Salem Church.

The Todd's Fork Church was composed of two settlements, one at the mouth of Todd's Fork, six miles from the present town of Morrow, Warren County; and the other about five

miles below Lebanon, the present county seat of Warren County. The latter settlement was composed for the most part, of families by the name of Clayton.

This church received her last baptized candidate in 1822, when Elder Amos R. Wells came on a missionary tour from the East.

The last remnant of the Todd's Fork Church probably joined the North Hampton Church before the year 1830.

In 1806, the family of William West, and a few others from Shiloh, New Jersey, settled in what is now Mahoning County, in the North-Eastern part of the State. About twenty others joined William West's colony, but it is probable that the most of these had left the Sabbath before the year 1819. The members of this colony scattered as far west as Indiana.

In 1808, Thomas Babcock, Jesse Maxson, and a few others removed from Todd's Fork to a point near the boundary line between Clark and Green counties, on the banks of Mad River and Spring Creek. These people at once began to hold Sabbath services and church meetings, though they were not organized into a church until Elder John Patterson came along among them in 1810. In that year, Elder Patterson held a series of revival meetings there, and baptized several persons and organized a church which was known as the "Mad River" or "Little Bethel" Sabbatarian Baptist Church. Thomas Babcock was ordained deacon. The officers were as follows: John Patterson, pastor; Samuel Lippincott, Sr., and Thomas Babcock, deacons; and Jesse Maxson, clerk.

In 1819, the Mad River Church was visited by Elder Amos R. Wells, the first Seventh-day Baptist missionary to visit this country. He reported that "Here was a small settlement of Seventh-day Baptists that was once in a flourishing condition (as I was informed), but from some cause or other, the scene has greatly changed, and perhaps for the want of an under-shepherd, they appear to have fallen much to decay * * * * My going among them diffused a general joy, and I was treated with a kindness and hospitality by all classes of people. I preached among them several times and left the event with the Lord." Little Bethel kept up an organization until 1836, and then disbanded.

At one time there seems to have been a settlement of Sabbath-keepers in Muskingum County near Linville, or in what is now known as Licking County. This settlement must have started before the year 1812, for in that year, Elder John Patterson left the Mad River Church and came to this settlement. The most of the people here joined the church at Todd's Fork.

On October 4, 1824, Elder Lewis A. Davis, who was then laboring under the direction of the Missionary Board, organized in the "Beech Woods," on the Mad River, in Clark County, a Seventh-day Baptist church of seven members, which was known, subsequently, as the "Pike Township Church." A report to the Missionary Board in 1826, said that the "Beech Woods Church" had increased from seven members to twenty. This church joined the General Conference in 1829, and at that time, the following statistical report was rendered: Samuel F. Randolph, Simeon Babcock, elders; Samuel Lippincott, Sr., deacon; John Davis, clerk; membership, thirty-three. This church grew to a membership of one hundred and two, in 1832, and to one hundred and fifty in 1837.

In 1837, the Pike (Beech Woods) Church

split on the temperance question, and the temperance party led by Lewis A. Davis, withdrew, and organized the Seventh-day Baptist Temperance Reform Church. The latter church was afterwards known as the North Hampton Church, and will be described under that name.

The Pike Church withdrew from the General Conference in 1842, because the former could not fellowship the "fanatical temperance opinions of the latter." It is likely that this church became extinct not later than the year 1853.

The North Hampton Church in Clark County, was organized September 16, 1837, from the temperance wing of the Pike Church. The records of this church state that "Finding that matters still grew worse at each succeeding meeting, it was thought best for the interest of the cause of peace that the parties should separate, whereupon at a regular meeting of the church it was voted by a majority of the members present, that the temperance party should be set off, leaving the party dissatisfied in possession of the church records and the meeting house." In all there were about eighty-five names on the roll of the North Hampton Church. The officers of this new organization were as follows: Simeon Babcock, and Lewis A. Davis, elders, Simeon Maxson, Caleb Ayars, and John Forsythe, deacons; and John Babcock, clerk.

In 1840, North Hampton reported eighty-five members, but in 1842 there were only thirty. This decrease in membership was due to the fact that in 1840, thirty-nine members were dismissed to organize a church at Jackson Centre, in Shelby County; and fourteen more to organize another church at Port Jefferson, in Logan County. The last church meeting of the North Hampton Church was held in 1850, when there were but nineteen members. In 1853, it was entirely extinct.

The Port Jefferson Seventh-day Baptist Church was organized March 28, 1840, with seventeen members. This church sprang into existence as the result of a highly successful series of revival meetings held at Port Jefferson, by Elder Lewis A. Davis in 1839, in which the First-day churches participated, as well as Seventh-day Baptists. In the year 1846, there were fifty-five members, and the officers were as follows: Lewis A. Davis, pastor; John Babcock, deacon; Job Kennedy, clerk. In 1848, emigration set in towards Farmington, Illinois, and in 1850, there were only twenty members left of the Port Jefferson Church, and in 1853, it had become entirely extinct.

On March 22, 1840, the Jackson Centre Seventh-day Baptist Church was organized by Elder James Bailey with thirty-nine members, all of whom were from North Hampton. The history of this church forms a separate article, which has already appeared in the SABBATH RECORDER.

The Sciota Seventh-day Baptist Church was organized March 28, 1842, near South Bloomfield, Pickaway County, by Elder James L. Scott. The new church started with nine members, from Clark County, for the most part, but immediately received ten additional ones, who were baptized by Elder Scott. This church never had a regular pastor, but Charles Clarke was chosen deacon, and Alonzo Graham, clerk. The church joined the Western Association in 1842, with nineteen members. The last church meeting was held October 8, 1848. The most of the members removed to Berlin, Wisconsin, and by 1853, the church was entirely extinct.

In 1842, Elder Joshua Hill held a series of revival meetings in Stokes Township, Logan County, about nine miles from Jackson Centre. Many professed conversion, and some embraced the Sabbath. As a result of these meetings, the Stokes Seventh-day Baptist Church was organized. In 1842, this church joined the South-Western Association, when its statistics were as follows: Job Van Horn, deacon; James Simpson, clerk. In 1843, the membership numbered twenty-five. The church reached its greatest numerical strength in 1846, when its members numbered thirty-six. The Stokes Church never had a pastor of its own. The pastor of the Jackson Centre Church has usually served as pastor of the Stokes Church also. For this reason, as well as because of the position taken by some of the members in reference to the Civil War, the Stokes Church did not prosper for many years. While Rev. Lely D. Seager was pastor of the Jackson Centre Church, he maintained a preaching appointment at Stokes, and as a result, such an interest was awakened, that the Stokes Church was re-organized in 1891. This interest waned, however, until the summer of 1901, when there were but seven members. At that time, an evangelist accompanied by a quartette of singers, visited the church, and awakened such an interest that the membership doubled at once. The church was received into the General Conference in 1901, when its officers were as follows: A. G. Crofoot, pastor; William Kennedy, deacon; and Mrs. L. Van Horn, clerk. In 1902, the church purchased a discarded school house and altered it into a serviceable house of worship. The membership at the present time numbers about seventeen.

The last Seventh-day Baptist Church constituted in the State of Ohio, was the Holgate Church, organized October 6, 1898, at Holgate, in Henry County, with seven members. Since its organization, its membership has been increased from time to time.

"NOTHING FOR ME."

Let us be perfectly fair to the man who, as we have lately been informed on high authority, gives this as his reason for not going to church. He is a man of education, in good standing both in business and in society, is valued as a citizen, highly esteemed as a neighbor, and beloved as a friend. When he tells us that the church service "has nothing in it for him" he speaks with a frank regret, and with the implication that the fault is not wholly his. What then shall we say of him?

First, that he is honest, and that in confessing his inability to enjoy the service his judgment of the preaching is frankly expressed.

Second, that whatever his lack may be, it is indescribably silly to insist that such a man must be converted before he can know what a good sermon is. He knows now. And it is simply because the preaching that he hears is not for him, that he finds nothing in it.

Third, instead of pitying this man as an unfortunate fellow creature, it is for ministers to ask how many there are like him, and question themselves as to their duty toward this great and growing class—if such it is, as we are assured. We are told that but for the idealizing faculty of church-going folk, by which a poor sermon is filled out and compensated for in the thinking and feeling of the many, the frank judgment of this man would be the verdict of the whole body, and the sermon voted out of

church altogether. "What is the use of listening to the talk of a man, when we go to church?" he asks. The position seems not unreasonable that unless the preacher has something to say worth the time and worthy of the occasion, he would better refrain from speech.

Assuredly, some things may be said on both sides of this question, and some may well be left unsaid—among them, the old platitudes, the excuses for dull and perfunctory sermons—and services as well, the first as bare as the second are plain and poor. To dodge the issue is futile. Our religion is for men, and all men are religious. Not one of the protesting crowd is really irreligious, however much we may give him that bad name. All men are in need of religious services, and in fact, all men demand them. The very excuse for non-attendance, "nothing for me," proves that they do. For ministers to go about their church work as if it were no concern of theirs, to conduct their religious services as if they were for the elect only is preposterous folly.

Yet it behooves the minister to be careful what he puts into his services, and to know why he should conduct them on the high levels of a holy and exalting exercise. The cheap methods have been pretty fairly tested and found wanting. An appeal to the religious sentiment that is in every man is indispensable, and to make that appeal effective is a work of the highest art. To hold on to the hard and fast lines of a puritan service is as mistaken as to cling to the extreme of puritan preaching. The demand that the pulpit should be a fountain of religious inspiration, and the service of the church a fuller and nobler expression of worship, far from being a sign of spiritual degeneracy, is an unequivocal mandate of a true spiritual need.

Spiritual, not intellectual; there is the crux of the whole matter. The man who says "nothing for me" may suppose himself to be criticizing the intellectual content of the sermon and the æsthetic emptiness of the service, but what in fact he is saying, "not knowing what he says," is that there is in him a gnawing sense of spiritual need which he neither understands nor knows how to satisfy, and which service and sermon fail even to recognize. "The hungry sheep look up and are not fed," not because the service is crude and the sermon platitudinous, but because by neither are the heavens opened and the ineffable vision unveiled. Whether they know it or not, men go to church to see God, to feel his touch upon their souls. They do not go to be taught how they should decide moral issues, or what they should think about world events, or the problems of civic and social life; they go to be lifted out of their present viewpoint, and set upon a new foundation from whence perceiving things as they truly are, they may decide these issues for themselves. The sermon, however simple, which is penetrated with the consciousness of God, the service, whatever its character, which expresses true worship of God, have in them "something for" every person in the church.—*The Christian Work and Evangelist.*

Morning prayer strikes the keynote for the day's harmonies.

Alcohol is like that demon of the Gospel, who, having taken possession of a man's heart, sends a message to hell for seven other demons, that they too, may abide with him and render his conquest the more secure and lasting.

ROMAN CATHOLICS AND SUNDAY.

The *Utica (N. Y.) Press*, of May 18, publishes the following from a Roman Catholic priest: "The communication has value because it suggests permanent facts touching the relation of the Sunday Question to the Catholic Church, which Protestants and others will be compelled to consider, as they have not yet done before the issues are settled:

I honor the correspondent of the *Utica Daily Press* of this morning's issue. William Irving Walter, for subscribing his name to his reply to me. He should not call me a casuist, nor should he take up a question on which he pleads incompetency and which calls for the best ministerial talent of *Utica* to refute. That he may know, as also every reader of the *Press*, that my historic position is not my standpoint, but history, I shall quote from two letters in reply to one of mine in the *New York Sun* of April 20. My contention therein was a challenge to the protest ministers of the metropolis and they have not displayed the temerity of William Irving Walter, except in the cases herein quoted, and that of approbation, though anonymously. My communication to the *Sun* was the following:

"The Lord's day or Sunday, is not the Sabbath of the Bible, nor has it been made by the principle of private judgment, nor by the Bible; for it is the holy mass, the supreme act of worship, with the general law of the Catholic church for ages binding on the Lord's Day, that has made the holy observance of the day in Christendom. The consequences, Sunday desecration, which those reverend gentlemen of New York strive to remedy were initiated by the ancestral founders of the denominations to which they belong. Neither they nor the Bible can ever repair the floodgates thus opened to the unsacred massless observance of the Lord's day, the day of nearly twenty centuries."

The following statements appeared in a communication entitled, "A Protestant Clergyman on the Position of a Catholic Priest," and it was signed, "D. D. LL. D., New York, April 20." "The contention of Father Tierman is historically correct. Sunday was always a day of worship, rather than massless rest. The eucharistic sacrifice was ever present." His letter would be too long to publish here, because of his long list of authorities and historians and dates. I would like to know who he is. The private letter to me of the same date from another Protestant minister says: "Your letter in the *Sun* of April 20, relating to the Lord's day, tells the whole truth relating to the matter." The writer is a retired United States navy chaplain and his letter, with his permission, was published in the *New York Sun* May 2, his name, however, being suppressed. Both of these gentlemen are very learned Protestant ministers, one a D. D. LL. D., the other having studied "ecclesiastical questions all his life." In a more recent letter to me he says: "Protestantism is disintegrating. What can hold it together? If it hold together, then we must reverse the motto that holds good elsewhere in disunion there is strength." The original severers (the breakers away from Rome, he means) were wicked men. We Protestants have inherited the principal results of their self-will and conceit. May not William Irving Walter have inherited the term "casuist" which he flings at me?

Can not William Irving Walter see and understand that, since every Protestant minister who has yielded to this inheritance and "the various

views" which he himself concedes about "worship," and the "substituted Bible reading and preaching" instead of the worship of the historic mass, which has made the day, is a breaker and desecrator of the Lord's day of the centuries? If his freedom of view is allowed to protestants to thus desecrate Sunday, how can he deny it to those who view the Sunday for a game of ball. The Seventh-day Adventists up my way observe the Bible Sabbath, as more consistent and they are sure to be plowing, cutting wood or haying it on Sunday when I drive by. An "infallible Bible," as is the contention of Protestants to thus desecrate Sunday, how can he Sunday, when the seventh day is the day it commands! The old Catholic church of Rome, Mr. Walter, is the basic rock for all that is Christian and which has remained unchanged by "wicked men." There must be a return to her for consistency of position and the divine worship which has made the Sunday of the Christian world. Let ministers go to mass, everybody as of old, then all hands can enjoy a game of ball on Sunday, divinely lawful and harmless and in truth. FATHER TIEMAN.

CAMDEN, N. Y., May 13, 1904.

Popular Science.

BY H. H. BAKER

SOUND IN THE ARCTIC REGION.

We are told that when the thermometer is below zero, in the Arctic regions, that men converse readily when a mile apart. Dr. Jamison assures us that he heard every word of a sermon that was delivered when at a distance of two miles. We think that preacher must have had instruction from some of our preachers here about sixty or seventy years ago.

A PREHISTORIC CAVE.

Up in south-western Missouri, about four miles north of the Arkansas line and twelve miles east of the Indian Territory, is a small cave, which promises to be of much archaeological value. This cave was dug or rather excavated from a solid rock and is seventy feet in length and in width and height of fair proportions for a fair dwelling for which it evidently was made and occupied some thousands of years ago, for out of the debris on the floor have been dug four human skeletons, the arms of which are of great length but the legs were very short. To show the great age of what this cave contained, there were stalactites formed by the dripping of water impregnated with lime, which it would require many ages to form. Also were found ashes that showed that the inhabitants were acquainted with fire, the elements of light and heat may have been discovered to them by lightning.

The bottom of this cave is now found to be about three feet below its present surface. From the mixture of clay and ashes has been gathered the bones of several species of animals which were evidently used for food and perhaps their skins for blankets.

Nothing has been found so far as we can learn in what age of the world these strange people lived and roamed over this country. They must have had a spoken language and some idea of protection of life to have excavated this cave, but it may have been but a very little above some of the beasts of the field or the fowls of the air. Oh, that we could in this age of the world really

appreciate the blessed privilege of living when and as we do.

TO STOP OR TURN VESSELS QUICKLY.

A new device has been tested in Montreal, Canada, for suddenly checking the speed or turning the course of a vessel when in danger of running onto rocks, or on coming into collision with other vessels. The tests were made on the government steamer Eureka, which was one hundred feet long, twenty-two feet wide, and of two hundred tons capacity. The checking was done by means of wings, or fins, swung out from the sides of the vessel and these were ten feet long, three and a half feet wide, and made of three-eighth inch boiler plate. To hold firmly these fins at right angles with the vessel were water cushions worked by rods or plungers into cylinders and were four in number, thirteen inches long allowing five inches of water to receive the jar from the force of the vessel when going at the rate of eleven or twelve miles per hour. At this speed there was no perceptible jar when the fins were swung out, and with a speed of eight miles an hour, the vessel came to a full stop in going her length, and with reversed engines in one half her length. By using one fin only, the vessel could be swung around to any angle upon her own axis completely.

At a speed proportionately, a war ship could deliver a charge from her bow guns, swing around, deliver a broadside charge, then the stern guns, then release the opposite fin and release the other, and as the vessel slowed deliver the other and retreat out of broad side range at once if desirable.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls, for fitting in the virtues to one's life, for turning out honest, modest, whole-natured men. * * * * * For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there education, discipline, unselfishness, and growth in grace.—*Henry Drummond.*

The novel "Robinson Crusoe" was founded on the experiences of a certain Alexander Selkirk, who resided four years on the Island of Juan Fernandez in the Pacific Ocean. Captain Rogers, commander of the vessel which rescued Selkirk, related the story, and Defoe afterward worked it up into the narrative now so familiar to all. It was for this reason that Defoe was accused of pilfering the manuscript, and even of having stolen many letters belonging to Selkirk. Defoe is said to have made a snug fortune from the sale of "Robinson Crusoe," and out of the proceeds of the book to have built a fine house for himself in a suburb of London. So it must have won instant popularity.—*St. Nicholas.*

All work that is done for the betterment of the world is sure of success. The workers who keep the cheerful front are ever in demand.

Children's Page.

FOUR TO ONE.

"I'm sorry," said Mary, "it's rainy to-day;
When I want it pleasant it's always the way;
It rains, rains, rains!"

"To-day I can finish my book," said Dean;
"It's the jolliest one I ever have seen;
For it rains, rains, rains!"

"It will fill up the swimming hole, p'rhaps," said Ted.
"I can dive like a frog if it's over my head;
Glad it rains, rains, rains!"

"To-day," said Herr Steuber, "my plants I'll set out;
I feared they would die because of the drought.
Ha! it rains, rains, rains!"

"The weather'll be cooler, and Aunt Polly Haynes
May get over her fever," said Lou, "if it rains—
If it rains, rains, rains!"

"I am so glad since such good can be done,"
Said Mary, her face bright as yesterday's sun,
That it rains, rains, rains!"

—Adelbert F. Caldwell, in *The Barefoot Time*.

THE STORMY PETRELS' HOME.

Gough Island rises almost sheer from the sublime depths of the South Atlantic, a lonely summit of the stupendous mountain which stretches away down into the everlasting stillness and gloom of ocean's profoundest secrecies. Its sides are sullen precipices, hardly tenable by the cliff-loving sea-birds; yet between those frowning walls, where cosmic forces have riven them, may be seen tiny beaches, miniature havens into which the enormous billows never penetrate, and which are too small for even a seal to use. And peering with keen-eyes into these crannies, one may discern, tunneling into the face of the friable rock, little galleries, easily marked by the white at their black openings. In front of one of these stood on a day two little birds of an elegance and delicacy out of all keeping with their surroundings. Hardly as large as a thrush, but sturdier in body, their plumage was dark, glossy brown, with heads like balls of black velvet, a splash of white on the rump, square tails and slender legs like stiffened strands of black silk. The delicate webs of their feet were scarcely larger in area than a shilling, and marked with a little splash of yellow in the centre. They were the fairies of the deep sea, beloved of all mariners, and called indifferently Mother Carey's chickens or Stormy Petrels. That mysterious impulse governing the movements of most birds had drawn them from their world-wide restless wandering to this strange, lonely spot, on family cares intent, for it was February, the Southern autumn, and the petrel's nesting-time.

So they stood side by side before their long disused dwelling, while the furious Western gale thundered past the island, and all other sounds were blended in one majestic elemental chorus. The air was full of salt spray, but wind there was none where they stood, for the tempest, hurling itself against that narrow cleft, made a buffer of air through which no stress of storm could pass. But as if entirely indifferent to the celestial war, as indeed they were, the pretty little birds finished their toilet, and, crouching, entered their tiny tunnel, cosiest of nooks, after their long wandering. There was no nest-building to do; all was ready; and presently the male bird shot out from the gallery, and, like a gleam, passed through the rift in the cliffs to the heart of the storm. O wonderful Nature!

here that wee creature was at home. Amid the thunderous rage of tormented seas he flitted, so easeful, so secure. His bright eyes never blinked as they ranged everywhere in quest of food, and continually he stretched one slender leg and then another to touch the fretted surface over which he sped. Never yet was observer keen enough to notice the feeding of the tiny petrel in a gale; but suddenly rising a little, he made one curious movement with his tail and was gone, through the portals of the mountain, to his waiting mate. So for three days he toiled to supply her needs and his own by day, and by night, close nestling by her side in the cosy dark, exchanged twitterings of truest fellowship.

Then came the anxious time of incubation, in which he took his full share, sitting closely upon the whitish egg, while his mate took her mazy way among the billows and around that rugged peak. Never was partnership more perfect, equality of toil, of hope, of love, more equitably established. And then, amid excitement so intense that the two tiny creatures seemed temporarily frantic, a brown puff-ball with beady eyes and wide-gaping beak made its appearance. Pretty it was to see the assiduity with which each parent, forgetting distinction of sex, took turn about in family care or how swift was the transition from the darksome quiet of the little home, where the crash of the warring elements without was mellowed to a deep hum that vibrated through the bowels of the earth, to the crashing, shrieking, roaring conflict of storm and deep three yards away.

The fledgling grew apace, and its sturdy wings developed rapidly. Father and mother coaxed and performed assiduously in the narrow space at their disposal, never wearying, ever noticing how each lesson brought the learner a step forward. Till one bright day, with a low cry of delight, the father-bird, closely followed by his pupil, shot out between the cliffs into the wide-ness beyond, and in a very ecstasy of rejoicing powers flashed from one breaker to another, followed closely as his shadow by his son. Suddenly, as a climax to his joy, the male bird saw his glossy mate shoot seaward also, the fruition of their long vigil attained. They were perfectly happy. Back and forth they flitted, that happy trio, feasting royally, for the waters were swarming with tiny medusae, squid, and all the minor sea-folk upon whom such countless myriads subsist, but who are rarely visible to man, except to one whose restless desire for knowledge of the sea-people makes him wait and watch as closely as he who digs for gold. And just as the great disc of the sun was slowly settling behind the Western sea-rim the little family with one accord wheeled swiftly shoreward, and as unerringly as if fired from a gun by a good marksman, shot between the riven rocks into their quiet burrow.

Swiftly flew the days as the youngling grew and waxed strong, longer and longer were the hours during which it sped untrudging over the billows, no longer in imitation but in emulation of its parents, until one stormy day the father-petrel swooped for a tasty squid only to have it snapped up under his very beak by his son. Further proof of the self-sustaining powers of the new-comer was unnecessary, and five minutes later the faithful pair, their temporary attachment to the shore over, were speeding northward with many a mazy whirl and loving dalliance with the spray, as if in sheer exuberance of physical powers marvellous to behold in such tiny

birds. The next day saw them where they fain would be, in closest companionship with a grand sailing vessel speeding homeward with all her mighty wings spread abroad to the bustling breeze. Like attendant fays they hovered about her, now in her wake, now with easy grace and no apparent effort gliding right ahead as she rushed along, and now poised as a butterfly over a flower, in the very turmoil and seethe of the spray around her rudder.

At night, when only the murmur of the parted waves broke the blissful silence of the South-East Trades, a quick ear might hear the gentle little call of bird to bird, a keen eye might see in the darkness alongside the fluttering passage of these weariless companions. Then a thoughtless young officer without occupation one Sunday afternoon fastened a piece of fat to a fishing-line and made a thread of newly tarred twine fast to that. He trailed it astern, and one of the confiding birds immediately descended, only to find its little legs entangled and itself drawn on deck. Fortunately, just then the Master came and saw. Taking the young man by the arm as he held the fluttering captive for examination, the Master drew him to the side where the bereaved mate in an agony of loss was making frantic dashes at the steel side of the ship. "Let that bird go, Sir," said the Master sternly, "and never let me see you molest a petrel again." Released, the pretty creature fled, closely followed by its rejoicing partner; and none of the crew saw either of their little friends any more. —*The Spectator*.

DICKENS IN CAMP.

BRET HARTE.

Above the pines the moon was slowly drifting
The river sang below;
The dim Sierras, far beyond, uplifting
Their minarets of snow.

The roaring camp fire, with rude humor, painted
The ruddy tints of health
On haggard face and form that drooped and fainted
In the fierce race of wealth;

Till one arose, and from his pack's scant treasure
A hoarded volume drew,
And cards were dropped from hands of listless leisure,
To hear the tale anew;

And then, while round them shadows gathered faster,
And as the firelight fell,
He read aloud the book wherein the master
Had writ of "Little Nell."

Perhaps 'twas boyish fancy—for the reader
Was the youngest of them all—
But as he read, from clustering pine and cedar
A silence seemed to fall;

The fir trees, gathering closer in the shadows,
Listened in every spray,
While the whole camp, with "Nell," on English Mead-
ows
Wandered and lost their way.

And so in mountain solitudes—o'er-taken
As by some spell divine—
Their cares dropped from them like the needles shaken
From out the gusty pine.

Lost is that camp, wasted all its fire;
And he who wrought that spell—
Ah, towering pine and stately Kentish spire,
Ye have one tale to tell;

Lost is that camp, but let its fragrant story
Blend with the breath that thrills
With hop vines' incense all the pensive glory
That fills the Kentish hills.

And on that grave where English oak and holly
And laurel leaves entwine,
Deem it not all a too presumptuous folly
This spray of western pine.

Young People's Work.

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

A GLIMPSE OF UNDERGROUND ROME.

My dear Young People:

If my long-suffering friend, the compositor, will bear with me, I will utilize these moments while the train is forging its way from Rome to Florence. How in the world is one to write letters unless they do snatch such times as these? What would you do, for instance, if you had four and a half days to spend in Rome, one of these the Sabbath? Now Rome is a great world of treasures for the tourist, these treasures embracing ancient, mediæval and modern times. When one is not on the wing, therefore, he is poring over his guide book, discussing things with fellow tourists, planning future routes of travel or lying on his back for the luxury of rest.

The guard has locked me up now, however. I can not climb the dome of St. Peters or delve into the underground mysteries of the Forum; so, while the hillsides of this beautiful, beautiful Italy fly by, we will enter upon the visit for which I have been really hankering. O, there are so many things I want to tell you about. But, this time, I must confine myself to just one, my visit to the catacombs.

I suppose that one reason why I enjoyed it so much was because I went on a bicycle. Just imagine an American coat tail standing out straight in an Italian breeze behind an English-made wheel, and you have the first slide in the panorama. It was the first time my feet had touched the pedals for months, and I felt like an exulted swallow as I swept up hill and down. You who are wheelmen know how it is.

Catacombs! Why, this is where they used to bury people, isn't it? Do you propose to write an article on a graveyard? Thought you believed in having a "live subject?"

Well, so I do, and I can prove it to you that seventeen hundred years ago these underground resorts were the liveliest places in the Roman Empire. You know the Christians were persecuted. They were forbidden to hold services of worship; their lives were in danger, and even the bodies of their dead were not safe from indignities. Away down under the fields of waving grain outside the walls of the city they found the soft tufa rock, in which some caves gave them the suggestion for this purpose. Unmolested and unsuspected, for long years they held their meetings and buried their dead in the chapel and tombs, which they dug out for these purposes. One comes away with a very vivid impression of what our faith has cost and what it is worth. At one moment you are looking on the Italian farms dressed in rich green under a rich azure sky, then you are thirty feet underground in an atmosphere suggestive of the heroes and martyrs of early Christianity.

The tombs were one above another, sometimes seven or eight in depth (I am writing simply from memory.) The martyrs' tombs may be known by the arched opening. Often there is to be seen a family chapel, with over a hundred tombs opening off from it. Symbols of Christianity were frequent: The fish, the Greek letters of which form the initials of the names for Christ; the anchor of hope, combined with the cross; the dove and olive branch of peace; the palm of victory. The rooms where services were held were small and seemed gloomy in the light of our wax taper, but what grand meetings were held there so many centuries

ago! One of the most impressive sights to me was a figure of St. Cecilia, lying where her body had been found walled in when the enemies of the Christians discovered their hiding place and slaughtered many of them there. Her neck was marked with the bloody cuts from which her life had gradually ebbed away. Three of her fingers were extended, her last mute testimony to her faith in the Father, Son and Holy Spirit.

O, it was inspiring to ride home in the growing twilight, over the Appian way by which Paul entered, past the place where Peter met his master and said, "Domine, quo vadis?" Christ answering, "To Rome to be crucified again." You remember how Peter is then said to have turned back heroically to his martyrdom. I did not go inside the church where superstition preserved the very footprints of Christ and his apostle. For that trash I had no use, but I was glad to travel the same road, to look upon the walls, the fields, and the trailing vines which doubtless present much the same aspect that they did eighteen hundred years ago. I was glad to remember their faith was mine too, and I thanked God that I was a Christian.

L. C. RANDOLPH.

LETTER TO A PROSPECTIVE BRIDE.

My dear girl:—I wish that I might help you a little so that you would have less to learn by experience and so I will ask you to excuse a little advice.

I have noticed what a love you have for the beautiful and I am glad that you mean to have nothing in your new home that is out of harmony. But I am afraid you do not think enough about simplicity, and that you do not realize how hard it will be to keep all your beautiful things in neat and harmonious order. I wish that you would leave out all except the necessary things as much as you can. Plan to simplify the home life as much as you can, consistent with comfort and dignity and to have in the house only such things as are meant for daily use for instance, sofa pillows with strong covers, and furniture which your husband is not afraid to use.

I know you do not realize how much money it will take for the really necessary things. We learn to get along without what we cannot have, necessity being the mother of invention, and by allowing yourself few things at first, you will soon be surprised to find how few you really need. And so you will be able to avoid a debt which is a great curse to a household and you can save a little for a rainy day. This matter of finances means a great deal to the happiness of a family. Keep in mind Mr. Micawber's maxim, "Annual income, twenty pounds; annual expenditure nineteen pounds, nineteen shillings, sixpence; result, happiness. Annual income twenty pounds; annual expenditure, twenty pounds, naught and six; result, misery."

Study what foods have most nutritive value and are best suited to your needs, have them plain and well cooked, without too many expensive desserts and you will be on the road to health, wealth and happiness. By omitting all desserts except fruit in its season, you will be surprised to see how much you can save. Then when you have made a good start and have a neat little bank account or an insurance policy, get a few works of art that are truly great, such as will be a joy forever.

With heartfelt wishes for your continued happiness,

I am your interested and affectionate
AUNT MEHITABEL.

SHAKESPEARE.

In what consisted his greatness? Not in his intellectual power alone, but rather in his spiritual power, says Prof. Corson in his Introduction to Shakespeare. "His mind was sympathetic, taking in all that was presented to it in completeness and proper relationship, and intuitive by reason of its spiritual temperament. He always presents human passion in its relation to the constitution of things. The power of self-assertion declines as the passion develops; and you can put your finger on the place in any tragedy where a great passion passes into fate, after which its subject is swept helplessly along." Compare Henry Van Dyke's "The Ruling Passion."

"The moral proportion of the Plays was secured by the artist's own spiritual harmony with the constitution of things. His nature must have been intensely sympathetic; not cold and analytic like Lord Bacon's. In fact, intellectual power unless united with spiritual power, cannot be creative." One may study logic to develop his intellect, but without imagination, without the power to live in the spirit world, he cannot create. Shakespeare and Dante and Michael Angelo had such imaginative power, such sense of moral proportion, such spiritual insight as enabled them to create works of art which the world may never see surpassed.

"Fret not thyself:

If you worry, you do not trust;
If you trust, you do not worry."

The Greatest Man.

The world can get along without Shakespeare and Angelo, just as we could without flowers and beautiful sunsets. Many of us do. Many of us scarcely notice the beauty around us, yet when spring surrounds us with so much that is beautiful, we cannot help feeling it a little. But by neglecting these things we lose much of the enjoyment and spiritual uplift that our Heavenly Father has placed within reach. But how could the world get along without the greatest man that ever lived, Jesus, who was more than a man, and the Bible literature which is more than literature? The missionaries and travellers in far-away lands and the missionaries in the degraded parts of our own great cities and even our own experience can tell us. "While we are studying and enjoying our great human authors, let us not neglect our greatest literature and the words of our greatest teacher, for they are mutually helpful, and the better we understand the one, the better we can understand the other. "If ye continue in my word * * * ye shall know the truth and the truth shall make you free."

ORIGINALITY.

"Original power is usually accompanied with assimilating power and we value in Coleridge his excellent knowledge and quotations perhaps as much, possibly more, than his original suggestions.

"Next to the originator of a good sentence is the first quotor of it. Many will read a book before one thinks of quoting a passage. As soon as he has done this, that line will be quoted East and West." Emerson.

We are not all imaginative, we do not all have creative power except in limited ways, so let us do the next best thing and learn to ap-

preciate the good things that are already prepared for us. If we cannot be original, we may still be able to compile, to pick up, to select the original things that others say.

"Wordsworth as soon as he heard a good thing, caught it up, meditated upon it and very soon reproduced it in his conversation and writing. If De Quincey said 'That is what I told you,' he replied, 'No, that is mine—mine and not yours.' On the whole we like the valor of it. 'Tis on Marmontel's principle 'I pounce on what is mine wherever I find it,' and Bacon's broader rule, 'I take all knowledge to be my province.' It betrays the consciousness that truth is the property of no individual but is the treasure of all men. Whoever expresses to us a just thought makes ridiculous the pains of the critic who should tell him where such a word had been said before. 'It is no more according to Plato than according to me.' But the moment there is the purpose of display, the fraud is exposed. In fact, it is as difficult to appropriate the thoughts of others as it is to invent. Always some steep transition, some sudden alteration of temperature, of point of view, betrays the foreign interpolation." Emerson.

"BEAUVOIR."

Being recently in the vicinity of "Beauvoir," Mississippi, the home of Jefferson Davis, for a few days, together with three brothers, one of whom lives near by, it occurred to us that a visit to this noted domicile would not be without interest, because of its associations. A delightful ride over the shell beach road, on an early Sunday morning, brought us to the now famous grounds. We were met at the main entrance by the Superintendent, who greeted us very cordially, and on ascertaining that we desired to go over the place and through the buildings, kindly offered his services as guide. It is probably generally known that the State of Mississippi bought this property at a recent date, of the widow of Mr. Davis, who now lives in the North on one of the Thousand Islands, for a Home for its Aged and Infirm Confederate Soldiers. She was offered a large sum for the estate, which includes one hundred and ten acres of land, by a Northern gentleman, much larger than that paid by the State for its present use, but accepted the latter, making the sacrifice for the cause she yet loves, though it is lost.

In passing, it may be well to say that the name of Jefferson Davis is canonized in the hearts of all Southern people, and every year adds to the sacredness in which it is held. Northern people have small conception of the intensity of this sentiment, which seeks to perpetuate the memory of it, not however as a cause to be resuscitated. The rising generation listen to heartrending recitals of every phase of sanguinary conflicts, hardships untold, homes destroyed, friends slain, and the land laid waste, and it is small wonder that it is not easy for them to forget, especially when their next neighbor may represent the horde of Yankee vandals that overran and desolated the homes of forty years ago. Naturally this all appeals to their pride of ancestry, who were capable of such sacrifice, and as might be supposed, they take pride in it, and glorify the past with little thought as to the unwisdom that brought it all to pass.

The grounds are spacious, with fine old oaks and gum trees, tall, and symmetrical, with here and there a magnolia with its plentitude of incip-

ient blossoms, and its glossy dark green foliage. The grand old mansion stands in the midst of them, the ideal impersonation of peaceful, homelike rest, after the terrible stress and distraction of a long and devastating war had made a sorry wreck of its defeated captain. There are smaller buildings here and there, dormitories for the old soldiers, built by the Daughters of the Confederacy. The list of those pensioners had reached but thirty at the time of our visit. We were taken through the great building, the guide giving the uses to which all the different rooms were put when occupied by the family, including the bedrooms of Mr. Davis, Mrs. Davis, Miss Winnie; the large open dining room, the parlor with its massive furniture, the study-room of the owner with his large iron bookcase and tables, single bed for resting, with wooden bracket ahead of it and above, made by the house carpenter, on which he placed his lamp for reading, while resting. Much of the furniture and library are in St. Louis, where the Davis home is reproduced. Of much interest is the law office of Mr. Davis, a small square building with porch, a few rods to the east of the house. It has a small fire-place, a large wooden rack for his law library, a small room with couch in place, as when he occupied it as a resting place, off from the library room. In this larger room he wrote his history of the Confederacy, the floor being yet covered with ink spots where he flung the ink from his pen. In a small addition to this building, on the northeast, is a small room, which was used by Miss Winnie as a study room. Over a small fire place here are two beautiful landscape pictures painted on panels by her when ten years of age. Mr. Davis was his daughter's tutor for many years.

An introduction to some of the old Confederates here revealed the fact that like many old soldiers on the Union side, they were good talkers and one of them, who is yet filled in spots with Yankee lead, made good his statement of hair breadth escapes by showing us unmistakable evidence that he told the truth. The frontage of this delightful home is twenty rods from the beach of the gulf of Mexico. Within a few miles either way there are scores of other homes as beautiful and expensive perhaps, but none invested with so much interest to a Confederate nor with quite so much curiosity to a "Yank."

HAMMOND, LA., May 18, 1904.

FISH AND DOG STORY.

John T. Parish, of the Holland country, says he has a dog that can catch more fish and better fish than any man, says the Allen county, Ky., *Times*. He says that when he arises in the morning, if he feels like he would relish a fish for breakfast, he makes his wants known to his dog, and in a very short time a nice fish is in the frying pan.

Mr. Parish lives near the river, and he says he has erected a little platform on the edge of the water for his dog's use and benefit. He says the dog will perch himself on this platform and watch for his game. When a nice fish that he likes the looks of comes near enough he dives from his perch and never fails to make a catch. During shoaling time he frequently catches two fish at a time.

Abraham set up his altar along his line of march. Blessed are they whose way is known by marks of worship.

HOW MCKINLEY FOUND OUT.

"The small number of words actually necessary for ordinary purposes in our everyday life is surprising, and nothing illustrates this better than the limited vocabulary of a little child," Dr. M. Harris said to a reporter of the St. Louis Democrat. "I have a daughter six years old. She is able to make all her wants known, to talk freely and easily.

"If an adult knew just the number of words in a foreign tongue that she knows in her own he would be able to get along nicely in a conversational way with people who spoke nothing but that language. What the child's vocabulary comprises, how many words and of what classes, I recently made it my business to ascertain in a series of investigations extending over a considerable period of time. I found that the total number of words she knew and used was just 352, omitting proper names, and that 54 per cent. of these were nouns, 18 per cent. verbs and 11 per cent. adjectives, the remainder being made up of conjunctions, prepositions and pronouns."

SHOWING LOVE AT HOME.

Love shows itself in our willingness to do little or big things that will please our loved ones. A man may not care for violets, but he shows his love for his wife if he will for her sake go down on his knees in the grass, and gather a bunch just for her. He may not care to go to church, but if his wife and children want him to go, he could show his love for them by going with them. He may think that they ought to know he loves them dearly, because every day of his life he is working for them. But his love is not all that it might be until it leads him to do the things that are especially pleasing to his family. Numerous cares, deep thought, an absorbing life work, a crowded day, free no man from the duty of showing his love at home in ways which are wholly of his wife's or his children's choosing. The man who complains of the useless demands his family makes upon him had better right about face, and ask himself how much he is doing to make such loving claims seem no longer like demands.—*S. S. Times*.

NERVOUSNESS, OR NAUGHTINESS.

A difference in words does not always mean a real difference in the thing signified by the words used. Children are generally naughty when they are nervous, while grown folks can be nervous, and can show it, without being charged with naughtiness. The little boy, all tired out with his day's play, is naughty at bedtime, when he doesn't go sedately to his room without any traces of irritation. But the father who sends him to bed is only nervous when he vents his irritability upon the little fellow. What a difference it would make in family life if the father would think of his boy as nervous, and of himself as naughty, when the bedtime opportunity for fatherly care has thus been turned into an exhibit of irritability! Even in the twilight the father and mother ought to see things as they are.—*S. S. Times*.

There may be unconscious good, but was there ever any unconscious evil?

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.

HOW MCKINLEY FOUND OUT.

his charities to the poor. No one asking assistance was ever turned away empty-handed from the McKinley door, and many were those who applied. One day a rather old man, with every appearance of belonging to the species hobo, called and asked for aid. He was given a small sum of money, and, evidently thinking he had struck a soft spot, returned the following day; and from then on went back every few days, until finally, on what proved to be his last visit, the President came out while he was talking to a member of the household, and learning the man's errand, entered into conversation with him. The man stated, in reply to the President's question, that he was a naturalized American citizen, but was born in Switzerland. The President asked if he had ever been in Berne, and he said he had lived there. The President then asked if he had ever seen the bears. The question rather stumped the old man, and he stammered that he did not quite understand. The President merely smiled and passed on. Now, as every one who has any knowledge of Switzerland knows, the coat-of-arms of the city and State of Berne is a bear, and in a pit in the center of the city a number of live bears have been kept for years out of memory, and are likely to be so kept for years to come. Every one who has visited Berne knows this. The old man had heard nothing of these things and so was a self-convicted disciple of Ananias. Some one seems to have enlightened him, and he made no more visits to the McKinley door in search of donations toward his support.—*Christian Work and Evangelist*.

Four traveling men were seated in the smoking compartment of a Pullman, being whirled through a Western state. The condition of trade formed the subject of conversation, and three of them confessed, dubiously shaking their heads, that they had not sold a bill of goods for a week. "Well, I haven't made a sale for two months," said the fourth man, with a smile. "And your people keep you on?" asked one of his companions. The fourth man nodded. "What are you selling?" broke in another. "Lighthouses!" said the fourth man. The speaker was F. Hopkinson Smith, best known to the public as an artist, author and playwright. Painting and authorship, however, are diversions with Mr. Smith—the planning and building of lighthouses being his serious task. No business man in America works harder than he over dry details and calculations, and in the summing up of what he has accomplished in his life-work he says the most satisfactory achievement to him has been the construction of Race Rock lighthouse in New London Harbor. Its construction involved a six years' battle with the elements, a continuous fight between sea and man, and no one can wonder that Mr. Smith takes pardonable pride in its successful issue. "The mastery of Race Rock," he says, "helped and strengthened me, and showed me the wisdom of depending upon myself.—*Success*."

Moses forgot himself; hence God was able to clothe him with a crown of glory.

A saint is not a man without faults, but a man who has given himself without reserve to God.

They who know not how to act agreeably, though they have learnt many things, are still ignorant.

Restful Nonsense Corner

UNSATISFIED YEARNING.

R. K. MUNKITTRICK.
Down in the silent hallway
Scampers the dog about,
And whines, and barks, and scratches,
In order to get out.

Once in the glittering starlight,
He straightway doth begin
To set up a doleful howling
In order to get in.

THE BUTTER BETTY BOUGHT.

CAROLYN WELLS.
Betty Botta bought some butter;
"But," said she, "this butter's bitter;
If I put it in my batter
It will make my batter bitter;
But a bit o' better butter
Will but make my batter better."
Then she bought a bit o' butter
Better than the bitter butter,
Made her bitter batter better;
So 't was better Betty Botta
Bought a bit o' better butter.

THE DAY OF HIS YOUTH.

When Mr. Porson, the prosperous dry-goods merchant, went to see his New Hampshire relatives on his way to the White Mountains, many things which amused and pleased him were shown to him.

"Why, I haven't seen a wreath of pressed autumn leaves or a branch of wax flowers for thirty-five years," he said, genially. "I'd forgotten there were such things. And if here isn't the family album, with gilt clasps!"

"I guess there are some folks in that album you'll remember," said cousin Lavinia, opening the book and laying it on his knee while she bent over his shoulder to act as showman. "Recollect that first face?"

"That's Aunt Lucy," shouted the visitor, "and that's your next to her, with those corkscrew curls!"

"They were natural," said Miss Lavinia, sharply.

"And there's Cousin Abijah, as stiff as a ramrod," continued the city man, "and William! Now, I'll leave it to you, Lavinia, if you ever saw anything greener than William in that picture unless it's Sam here in his Sunday clothes?"

"There's one picture I've always considered about the greenest of the lot," said Miss Lavinia, as with unerring fingers she turned to the faded photograph of a thin, sharp-featured boy with bulging eyes, and a pair of enormous hands dangling at his sides.

The dry-goods merchant looked at the features of this discouraging youth, and a slight color grew and spread over his usually self-satisfied countenance.

"Lavinia," he said, closing the album with a snap that nearly caught his cousin's finger, "I think I'll go out and see the cows."—*The Youth's Companion*.

An Oregon newspaper man in Washington is telling a good story about Dr. Hale. He says he was once traveling in the back country of Oregon, and, going to a little inn for lodging, was surprised to see a large picture of Dr. Hale on the wall. The woman of the house explained it thus: "Well, you see, a good many strangers come here and want me to keep 'em, and I don't know anything about 'em, but if they know Edward Everett Hale's picture I know they are good for something, and I let 'em stay."

Literary Notes

THE RECORDER has received a copy of the *Dutch Review*, an illustrated magazine, for April, 1904. It contains an 11-page article, well illustrated, a "Character Sketch," of Rev. G. Velthuysen, and the Seventh-day Baptist Church of which he is pastor at Haarlem Holland. An excellent portrait of Mr. Velthuysen on heavy paper, but removable, accompanies the article. We hope to secure a translation of the article, in part or in whole, for THE RECORDER.

In the editorial department, which appears as a feature of the June *McClure's*, there is an appreciative review of Lincoln Steffens's book, "The Shame of the Cities," by William Allen White. Mr. Steffens's book includes articles which have appeared in *McClure's Magazine* on the actual government of certain typical American cities. Mr. White in his review demonstrates his own thorough knowledge of American government and politics as well as appreciation of what Mr. Steffens has tried to show. The editor comments on this fact. "That Mr. White sees this thing as we see it, gives to our interpretation of them the seal of authority." A significant editorial follows, which puts the question squarely, "Do We Care?" That a goodly number of us do care somewhat is then proven by excerpts from a number of letters endorsing the work of *McClure's* in its exposure of political, industrial and financial corruption, and giving evidence of moral support in efforts for better conditions, which is encouraging to all who are still hoping and trying. These letters come from all walks of life and are certainly indicative at least of a reassuring and healthy public interest in what makes for good in our land.

"My boy," said a Texas man to his son, who was starting out for an Eastern city, "let me tell you something which may be of help to you." "You get up there and you'll see a heap of people who have got more money than you have—a heap of people who have got more brains than you have and more success. Some of them may even be better-looking than you are. Don't you worry about that, and don't you be scared of anybody. Whenever you meet a man who allows he's your superior, you just look at him and say to yourself, 'After all, you're just folks.' You want to remember for yourself, too, that you're just folks. After you have lived as long as I have, and have knocked round the world, you'll learn that that's all any of us is—just folks."—*Forest and Stream*.

Be not too busy to pray, nor yet too prayerful to be busy.

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.

A man may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down the present fruit will not hinder it from bringing forth more.

MARRIAGES.

COTTRELL-PACKARD.—In Alfred, N. Y., at the new home of the bride and groom, April 27, 1904, by Pres. Boothe C. Davis, Max Boardman Cottrell and Gertrude L. Packard, both of Alfred.

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.

SECOND QUARTER.

April 2. Jesus Visits Tyre and Sidon.....	Mark 7: 24-37
April 9. Peter Confesses the Christ.....	Mark 8: 27-38
April 16. Jesus Transfigured.....	Mark 9: 2-13
April 23. The Mission of the Seventy.....	Luke 10: 1-16
April 30. Prayer and Promise.....	Luke 11: 1-13
May 7. Watchfulness.....	Luke 12: 35-48
May 14. The Prodigal Son.....	Luke 15: 11-25
May 21. Jesus Teaches Humility.....	Mark 10: 35-44
May 28. The Passover.....	Matt. 26: 17-35
June 4. Christ's Trial Before Pilate.....	Mark 15: 1-19
June 11. Christ Crucified.....	Mark 15: 20-39
June 18. Christ Risen.....	Matt. 28: 1-15
June 25. Review.....	

LESSON XI.—CHRIST CRUCIFIED.

LESSON TEXT.—MARK 15: 22-39.

For Sabbath-day, June 11, 1904.

Golden Text.—Christ died for our sins according to the Scriptures.—Cor. 15: 3.

INTRODUCTION.

After Jesus had at length been condemned by Pilate, and while arrangements were being made for his immediate execution, he was subjected to the cruel mockery of the soldiers. They had heard of the claim that he was a King, and so made for him a crown of thorns to take the place of a jeweled diadem and kneeled before him pretending to do him homage as a monarch. They clothed him in a red garment in imitation of the purple robe of royalty.

It was customary for a condemned criminal to bear his own cross—or at least the short piece to be attached to the upright portion—to the place of crucifixion. We are told however that the soldiers impressed one Simon of Cyrene to bear the cross of Jesus. It seems probable therefore that after the scourging Jesus was not physically able to bear it for himself. We do not know whether this Simon was a disciple of Jesus or not. Probably he was a Christian, and his sons were evidently well known in the Church at the time Mark wrote his Gospel.

True to his character even on the way to the cross Jesus was mindful of others rather than himself; certain women wept for him but he turned and said: "Daughters of Jerusalem, weep not for me but weep for yourselves and your children."

Each of the Evangelists add particulars in regard to the crucifixion which others do not mention. Of the seven sayings of Jesus during his crucifixion,—the so-called Words of the Cross—not more than three are mentioned by any one of the narrators.

TIME.—Same as in last week's lesson. For the hour of the day see note on v. 25.

PLACE.—Golgotha. Just outside the city walls of Jerusalem.

PERSONS.—Jesus and his executioners; the chief priests and other witnesses of his sufferings; two robbers.

OUTLINE.

1. Jesus is Crucified. v. 22-27.
2. The Enemies of Jesus Revile Him. v. 29-32.
3. Jesus Dies. v. 33-39.

NOTES.

22. *And they bring him unto—the place, Golgotha.* There is still uncertainty as to the precise location of this spot. The traditional site is evidently erroneous as it is manifestly within the walls of the city. It is probably to the northward of the city. The name Golgotha, the place of a skull, probably is derived from the skull shape of the hill. It is very unlikely that the skulls of executed criminals would be left unburied and so give name to the locality.

23. *Wine mingled with myrrh.* The ancients used to put myrrh into wine in order to improve the flavor of the mixture. But the drink offered to Jesus was very likely something intended to stupefy the nerves and so to diminish pain. Matthew speaks of it as "mingled with gall." *He received it not.* He must retain the full control of his faculties, and suffer whatever came to him.

24. *And they crucify him.* They nailed him to the cross, and then set the cross upright in the hole which had been dug for it. The body of our Saviour was evidently several feet above the ground, but not as far as is represented in some pictures. *And part his*

garments among them. According to the Roman custom the garments of a condemned man fell to his executioners. *Casting lots.* They must needs cast lots for his chiton or inner garment, as that would be spoiled if it were torn. Compare John 19: 23, 24. They doubtless cast lots for the rest through their love of gambling.

25. *And it was the third hour.* That is, about nine o'clock in the morning. We should bear in mind however that the ancients were not as particular to make minutely accurate statements of time as we are. John says that Pilate gave the sentence about the sixth hour, that is at noon.

26. *And the superscription of his accusation was written over.* Literally, the inscription of his accusation was inscribed. Matthew tells that this inscription was placed over his head: THE KING OF THE JEWS. It is interesting to notice that the four Evangelists differ verbally in their records of what this inscription was while they agree so closely in the general idea expressed. It seems that Pilate intended sending back a parting insult to those who had insisted that he execute Jesus, by making it appear that he was putting to death their king.

27. *And with him they crucify two robbers.* Robbers, rather than thieves. They took property by violence rather than by stealth. It has been conjectured that these two belonged to the same band with Barabbas, but that is very doubtful.

28. The best manuscripts omit this verse. The prophecy of Isa. 53: 12 was fulfilled in the death of Jesus on the cross even if he had not companions in that death.

29. *And they that passed by railled on him.* We may guess that great crowds witnessed the execution of Jesus. They taunted him because they understood that he claimed to have remarkable powers, and yet seemed unable to relieve himself from his present distress. They inferred that all his claims must have been false or else he could help himself in some way when now he was in such extreme need. *Wagging their heads.* A gesture of derision. *Thou that destroyest the temple,* etc. Compare the charge that the false witnesses had brought against him, chap. 14: 58. See John 2: 19.

31. *The chief priests.* These prominent members came also to exult over their victim. *He saved others; himself he can not save.* They spoke in derision but their words had a deeper meaning than they could comprehend; and were indeed true. It was just because Jesus was intent upon saving others that he could not save himself.

32. *Let the Christ, etc.* In derision they give him his true title, the Christ, that is, the Messiah. It is a mistake to omit the "the," as is done by King James' translators: for the term "Christ" is not used exactly as a proper name. The chief priests meant that it was impossible for this man to be the Christ, and at the same time to be hanging upon the cross. *That we may see and believe.* But they would not have believed even if he had done as they suggested. What they needed was not something to surprise them, but rather a change of heart. *And they that were crucified with him reproached him.* See the longer statement in Luke 23: 39-43. If one reproached him Mark might use the plural in speaking of the robbers in general; or possibly both of them reproached him at first, and then one saw that he was wrong.

33. *There was darkness over the whole land until the ninth hour.* A supernatural manifestation in view of the fearfulness of the event. Compare the earthquake, and the rending of the veil in the temple. The darkness could not have been caused by an eclipse, as it was the time of the full moon. Possibly it might have been caused by a sandstorm, but its coming at just this time would still be a miraculous coincidence.

34. *Eloi, Eloi, lama sabachthani?* A quotation in Aramaic from Psa. 22: 1. Our Saviour expresses in scripture words his deep feeling of desolation, and thus shows that there was a more profound meaning in this psalm than the psalmist himself realized. These words suggest the sublime mystery of the suffering of Jesus upon the cross. How could he who said to the Father, "even as we are one," be forsaken by that Father? Was God angry with the Son? We can scarcely think it. No, this cry is that of the human Christ overcome by a physical suffering which few can imagine, and by a spiritual anguish beyond our comprehension. God had not really forsaken him, for his prayer was answered by the lifting of the darkness, and the speedy end of his sufferings in a triumphant death.

35. *Behold, he calleth Elijah.* This was evidently a stupid misunderstanding on the part of some Jewish bystanders. The fact that the name of Elijah is connected in prophecy with the coming of the Messiah would help in this misunderstanding.

36. *Filling a sponge full of vinegar.* We are to infer that Jesus was so high above the ground that one could not with his hand reach as high as the Saviour's head. The word translated "vinegar" is the posca, or sour wine which was the ordinary drink of the Roman soldiers. This was evidently an act of mercy. *Let be, etc.* As much as to say, "We will revive him a little and see if Elijah will really come for his deliverance. According to Matthew the words spoken were in protest against giving the drink, on the ground that it would be better to see whether Elijah would come to the relief of the sufferer.

37. *And Jesus uttered a loud voice.* It was usual for those who were crucified to linger in suffering for many hours, and finally to die in the extremity of weakness. The loud voice shows that Jesus retained a certain bodily vigor till the last. *And gave up the ghost.* Literally, breathed out; that is, he died. Some have tried to make out that Jesus was not killed, but voluntarily gave up his life. But our Lord was not a suicide. He gave his life voluntarily to be sure; but his giving of his life was something like that of the pilot who sticks to the wheel when the vessel is burning, and so saves the lives of others at the expense of his own. Whether Jesus died from a rupture of the heart or not we may not know, but that he was killed is certain.

38. *The veil of the temple.* That separated the holy from the Most Holy place and through which none but the High Priest could enter and he but once in the year. The rending of this veil was the token of the freedom of access of every man to God,—a freedom which is found through the Crucified Redeemer. Some have thought that the reference to this rending is symbolical rather than literal.

39. *Truly this man was the Son of God.* Better, a Son of God. The centurion was deeply moved by what he had seen and heard of Jesus upon the cross as well as by the portents that were connected with his death; he concluded that this must be a Divine person.

"YES."

R. D. BLACKMORE.

They stood above the world,
In a world apart;
And she drooped her happy eyes,
And stilled the throbbing pulses
Of her happy heart.
And the moonlight fell above her,
Her secret to discover;
And the moonbeams kissed her hair,
As though no human lover
Had laid his kisses there.

"Look up, brown eyes," he said,
And answer mine;
Lift up those silken fringes
That hide a happy light
Almost divine."
The jealous moonlight drifted
To the finger half uplifted,
Where shone the opal ring—
Where the colors danced and shifted
On the pretty, changeful thing.

Just the old, old story
Of light and shade,
Love like the opal tender,
Like it may be to vary—
May be to fade.
Just the old, tender story,
Just a glimpse of morning glory
In an earthly Paradise,
With shadowy reflections
In a pair of sweet brown eyes.

Brown eyes a man might well
Be proud to win!
Open to hold his image,
Shut under silken lashes,
Only to shut him in.
O glad eyes, look together,
For life's dark, stormy weather
Grows to a fairer thing
When young eyes look upon it
Through a slender wedding ring.

IT IS A MATTER OF HEALTH



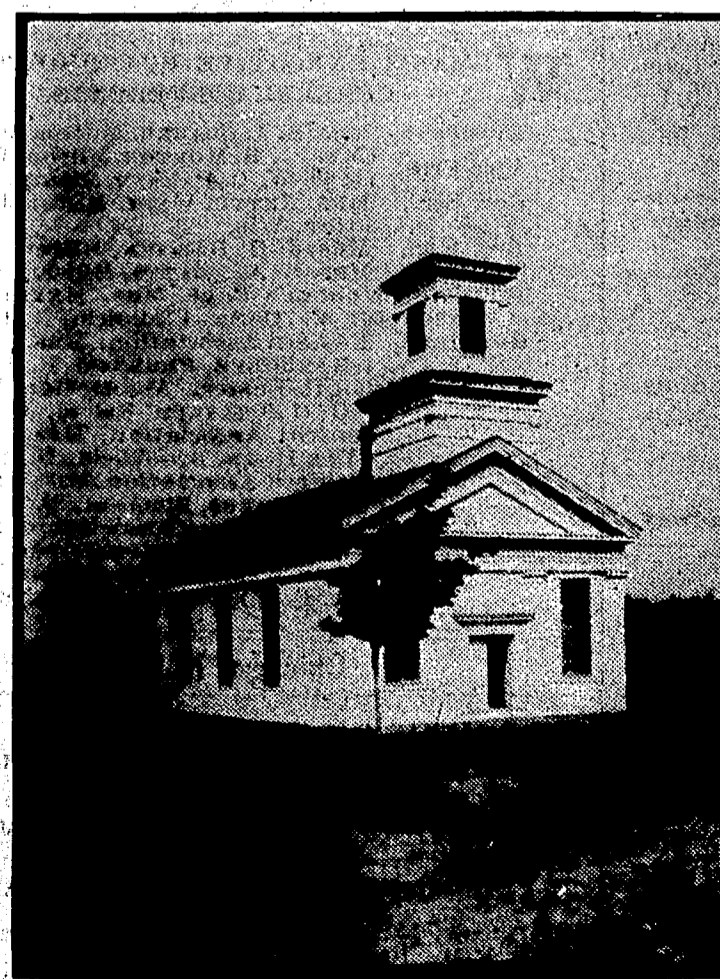
BELATED ILLUSTRATIONS.

In THE RECORDER of last week appeared an account of the ordination services of Henry N. Jordan at the Hartsville (N. Y.) church. It



HENRY N. JORDAN.

was planned to illustrate the article with photographs of Mr. Jordan and the church, but owing to circumstances not under our control, the



HARTSVILLE (N. Y.) CHURCH.

half-tone engravings did not arrive until after the paper had gone to press. Accordingly we give the illustrations in this issue.

LOWER LIGHTS.

For Christ and the Sabbath.

II. COR. 4: 6.

When God Hears and Answers our Prayers.

We desire our friends and neighbors to come nearer to God, and to accept his Sabbath. Perhaps more can be accomplished by praying and living, than by speaking to them; though when we are led of the Spirit we must not fail to stand up valiantly for the truth, and present it in love to those who have it not. Are any of us inclined to be discouraged because our prayers have not yet been answered? We have the promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." We must come to God in humility, like the publican, all thought of self-righteousness being cast out, if we would prevail. The Pharisee prayed "with himself," not with God. We must draw nigh to God if we desire him to draw nigh to us. R. A. Torrey has said: "In order that a prayer should be really unto God, there must be a definite and conscious approach to God when we pray; we must have a definite and vivid realization that God is bending over us and listening as we pray. In much of our prayer there is really but little thought of God. Our mind is taken up with what we need, and is not occupied with the thought of the mighty and loving Father of whom we are seeking it. Oftentimes it is the case that we are occupied neither with the need nor with the One to whom we are praying, but our mind is wandering here and there throughout the world. There is no power in that sort of prayer. But when we really come into God's presence, really meet him face to face in the place of prayer, really seek the things that we desire from Him, then there is power.

"If, then, we would pray aright, the first thing we should do is to see to it that we really get an audience with God, that we really get into his very presence. Before a word of petition is offered, we should have the definite and vivid consciousness that we are talking to God, and should believe that he is listening to our petition and is going to grant the thing we ask of him. This is only possible by the Holy Spirit's power, so we should look to the Holy Spirit to really lead us into the presence of God, and should not be hasty in words until he has actually brought us there."

We who are trying to keep all God's commandments and are seeking to please him daily in our life and work, can get hope from this: "Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight. It is surely displeasing to God for us to join hands in any way with the world. A young wife was sitting by the side of her unconverted husband in a revival meeting. Many of us were praying for him. He seemed to be under deep conviction, and several times we thought he was on the point of yielding to Christ. A short time after that the wife became offended at the minister because of his plain preaching; some remark came a little too close home to her. After that they stayed away, and she was soon going to the opera and other places of amusement. She said she could be just as good a Christian and do these things. Could she? Will she be likely to lead her husband to Christ? "Whatsoever we ask we receive, because we keep his commandments and do those things that are pleasing in his sight."

THE COURT OF BERLIN.

King Frederick, of Prussia, grew nervous and ill. When pacing his chamber one day, Because of the sound of a crazy old mill That clattered so over the way.

"Ho, miller!" cried he, "what sum shall you take In lieu of that wretched old shell? It angers my brain and it keeps me awake." Said the miller, "I want not to sell."

"But you must," said the king, in a passion for once. "But I won't," said the man, in a heat. "Gods! this to my face? Ye are daft, or a dunce— We can raze your old mill with the street."

"Ay, true, my good sire, if such be your mood," Then answered the man with a grin; "But never you'll move it the tenth of a rood As long as a court's in Berlin."

"Good, good," said the king,—for the answer was grand, As opposing the Law to the Crown,— "We bow to the court, and the mill shall stand, Though even the palace come down."

Special Notices.

THE semi-annual meeting of the Berlin, Coloma, Marquette, and Rock House Prairie Church will be held with the Coloma Church, beginning sixth-day evening, June 10, closing on Sunday evening, June 12. Dr. L. A. Platts, of Milton, to be invited.

Mrs. E. B. HILL, Secretary.

BERLIN, WIS., May 17, 1904.

The Semi-Annual meeting of the Seventh-day Baptist Churches of Minnesota, will convene with the church at Dodge Center, on Friday, June 3, 1904. There will be essays, both from New Auburn and Dodge Center, and a delegate from the Iowa churches is expected to be present.

D. T. ROUNSEVILLE, Cor. Sec.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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 the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most 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. ELI FORSTHVE LOOPFORD, Pastor, 321 W. 28th Street.

FOR SALE.

In Alfred, N. Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel. Address, P. O. Box 137, Alfred, N. Y. (37)

TABLE OF CONTENTS.

EDITORIALS.—Death of Rev. A. B. Prentice, The All-Powerful Tongue; Possible Extremes; The Young Man Problem; The Problem Outside of Criminals; Is the Trouble in the Church? There are Many Causes; Denunciation is not Cure. 337-338
AN OUTLINE HISTORY OF ADVENTISM.—Jewish and Christian, continued. 338-339
The South-Eastern Association. 340
Seventh-day Baptist Education Society. 341
College Courses for Business. 341
PUBLISHER'S CORNER. 341
WOMAN'S WORK.—Open the Door, Poetry; Editorials; Pawcatuck Woman's Aid Society; Two Domestic Views; Study Your Face. 342
MISSIONS.—Editorials. 343
HISTORY AND BIOGRAPHY.—Notes concerning Seventh-day Baptist Churches in Ohio for me. 343
"Nothing for me." 344
Roman Catholics and Sunday. 345
POPULAR SCIENCE. 345
CHILDREN'S PAGE.—Four to One, Poetry; The Stormy Petrels' Home. 346
Dickens in Camp, Poetry. 346
YOUNG PEOPLE'S WORK.—A Glimpse of Underground Rome; Letter to a Prospective Bride; Shakespeare; Originality. 347
"Beauvoir." 348
Fish and Dog Story. 348
Our Vocabulary. 348
Showing Love at Home. 348
Nervousness, or Naughtiness. 348
How McKinley Found Out. 349
RESTFUL NONSENSE CORNER. 349
LITERARY NOTES. 349
MARRIAGES. 349
SABBATH-SCHOOL LESSON. 350
"Yes," Poetry. 350
Belated Illustrations. 351
Lower Lights. 351
The Court of Berlin, Poetry. 351

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1886, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education, and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.
Proposed Centennial Fund. \$100,000 00
Amount needed, June 1, 1903. \$96,564 00
Mrs. A. M. F. Isham, Milton, Wis.
Alfred Isham, Milwaukee, Wis.
Hon. Daniel Beach, Watkins, N. Y.
Mrs. Daniel Beach, Watkins, N. Y.
Amount needed to complete fund. \$95,850 50

Autumn Term Milton College.

This Term opens WEDNESDAY SEPTEMBER 14, 1904, and continues twelve weeks, closing Tuesday, December 6, 1904.

A college of liberal training for young men and women. Three principal courses: Ancient classical, modern classical, and scientific.
Many elective courses are offered. Special advantages for the study of Anglo-Saxon and Teutonic philology.

The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.
Excellent school of music, with courses in Pianoforte, Violin, Viola, Violincello, Elementary and Chorus Singing, Voice Culture, Harmony, etc.
Classes in Bible study, Elocution, and Physical Culture.
Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.
For further information address the

REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

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. \$3 00
Ten copies or upwards, per copy. 50
CORRESPONDENCE.
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and dead. It is designed especially for pastorless churches and isolated Sabbath-schools, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. O. U. Whitford, Westery N. Y.; sermons and editorial matter to Rev. O. D. Sherman, Alfred, N. Y.

DE BOONSHAPFER. A 20 PAGE PAMPHLET MOSTLY IN THE HOLLAND LANGUAGE. Subscription price—75 cents per year. PUBLISHED BY G. VILTHUUSEN, Haarlem, Holland. DE BOONSHAPFER (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.

Seventh-day Baptist Bureau

of Employment and Correspondence. President—C. B. HULL, 271 66th St., Chicago, Ill. Vice-President—W. H. GREENMAN, Milton Junction, Wis. Secretaries—W. M. DAVIS, 511 West 63d Street, Chicago, Ill.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill. ASSOCIATIONAL SECRETARIES. Wardner Davis, Salem, W. Va. Corliss F. Randolph, 185 North 9th St., Newark, N. J. Dr. S. G. MAXSON, 22 Grant St., Utica, N. Y. Prof. E. P. SAUNDERS, Alfred, N. Y. W. K. DAVIS, Milton, Wis. F. R. SAUNDERS, Hammond, La. Under control of General Conference, Denominational in scope and purpose. Inclose Stamp for Reply. Communications should be addressed to W. M. Davis, Secretary, 511 W. 63d St., Chicago, Ill.

Business Directory.

Plainfield, N. J. AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Pres., F. J. HUBBARD, Treas. A. L. TITWORTH, Sec., REV. A. H. LEWIS, Cor. Plainfield, N. J. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J. the second First-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J. J. M. TITWORTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN.

COUNSELOR AT LAW. Supreme Court Commissioner, etc. Gentry, Ark.

DANIEL C. MAIN, M. D.

PHYSICIAN AND SURGEON. New York City.

SABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J. Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y. Corliss F. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J. John B. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y. Vice-Presidents: E. E. Whitford, 471 Tompkins Ave., Brooklyn, N. Y.; Rev. I. L. Cottrell, Leonardville, N. Y.; Rev. A. E. Main, Alfred, N. Y. M. H. Van Horn, Salem, W. Va.; Rev. H. D. Clark, Dodge Center, Minn.; Rev. G. H. F. Randolph, Fouke, Ark.

HERRBERT G. WHIPPLE.

COUNSELOR AT LAW. St. Paul Building, 230 Broadway.

C. O. CHIPMAN.

ABSTRACTOR. St. Paul Building, 230 Broadway.

HARRY W. PRENTICE, D. D. S.

"The Northport," 76 West 108d Street.

ALFRED CARLYLE PRENTICE, M. D.

115 West 46th Street. Hours: 8-10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent.

MUTUAL BENEFIT LIFE INS. CO. of Newark, N. J., 137 Broadway, Tel. 3067 Cort. Utica, N. Y.

Alfred, N. Y.

ALFRED UNIVERSITY. A Second Semester, 98th Year, Begins For enrollment and registration, address Rev. O. U. Whitford, Secretary, Alfred, N. Y. ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Mrs. F. Saunders, 21 E. Main.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y. A. E. KENTON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.

REV. ANTHONY E. MAIN, Dean. Westery, N. Y.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. OLAKEN, President, Westery, N. Y. A. D. BARBOCK, Recording Secretary, Rockville, B. I. O. U. WHITFORD, Corresponding Secretary, Westery, B. I. GEORGE E. UPTON, Treasurer, Westery, B. I. The regular meetings of the Board of managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRVING B. ORLANDO, President, Westery, B. I. O. U. WHITFORD, Corresponding Secretary, Westery, B. I. FRANK HILL, Recording Secretary, Ashaway, B. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 365 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; E. J. Ebrat, South-Western, Salem, W. Va.; W. R. Potter, South-Eastern, Hammond, La. 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 it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Nortonville, Kans.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next Session to be held at Nortonville, Kans., August 24-29, 1904. Dr. George W. Post, President, 1987 Washington Boulevard, Chicago, Ill. Prof. E. P. Saunders, Alfred, N. Y., Rec. Sec. Rev. L. A. Flaxie, D. D., Milton, Wis., Cor. Sec. Prof. W. C. Whitford, Alfred, N. Y., Treasurer. These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society; Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society; and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Milton Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. OLAKEN, Milton, Wis. Vice-Pres., Mrs. J. B. MCGONNELL, Milton, Wis. Cor. Sec., Mrs. W. C. DALAND, Milton, Wis. Rec. Sec., Mrs. NETTIE WEST, Milton Junction, Wis. Sec., Mrs. J. H. BARBOCK, Milton, Wis. Treasurer, Mrs. L. A. PLATT, Milton, Wis. Editor of Woman's Page, Mrs. HENRY M. MAXSON, 651 W. 7th St., Plainfield, N. J. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. G. H. TRAYNER, Salem, Va. Central Association, Mrs. T. J. VAN HORN, Brookfield, N. Y. Western Association, Mrs. AGNES L. BOGGS, Belmont, N. Y. South-Western Association, Mrs. G. H. F. RANDOLPH, Fouke, Ark. North-Western Association, Mrs. A. E. WHITFORD, Milton, Wis.

BENJAMIN F. LANGWORTHY.

ATTORNEY AND COUNSELOR AT LAW. Suite 510 and 512 Tacoma Bldg., 131 LaSalle St., Tel. Main 3141, Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. Kelly, President, Milton, Wis. Mrs. Mispah Sherburne, Secretary, 301 Oakley Boulevard, Chicago, Ill. L. C. Randolph, Editor of Young People's Page, Alfred, N. Y. Mrs. Henry M. Maxson, General Junior Superintendent, Plainfield, N. J. Dwight Carter, Treasurer, Milton, Wis. Associational Secretaries: A. O. Bond, Aberdeen, W. Va.; J. L. Gertrude, Stillman, Ashaway, B. I.; Ethel A. Haven, Taconoma, B. I.; Henry A. Burdick, Alfred, N. Y.; O. U. Whitford, Chicago, Ill.; C. O. Van Horn, Gentry, Ark.

THE SABBATH RECORDER.

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

VOLUME 60. No. 23.

JUNE 6, 1904.

WHOLE No. 3093.

A SONG OF HOPE.

Lord, every little sparrow finds its crumbs to eat from thee, And chirps its little chirp of praise To thee, the Giver of its days, 'And bids to-morrow "go its ways;" And so will I.

Lord, every little daisy lifts its face up to the sun And drinks in of its warmth and light, And revels in its days "so bright; Without a fear of coming night; And so will I.

Lord, every little nightingale warbled its love song sweet, Choosing the night to sing to thee A tender, heaven-born melody Sung in the darkness hopefully; And so will I.

"Songs in the night he giveth," and listens to hear them sung— Songs of a tender Father's love, Songs of a fairer home above, Songs whispered by that Holy Dove Who broods o'er all. ***

The popular teaching that the Sabbath question is to be considered and settled outside of the Bible is both erroneous and destructive. The Sabbath-question is pre-eminently a Biblical question. Without the Bible there would be no Sabbath-question. Having the Bible, men find that what it requires concerning the Sabbath accords with their highest necessities and their best interests. But these necessities, among those who have not the Bible, have never developed the Sabbath. The history of those ancient nations which had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence. It is therefore clear that all consideration of the Sabbath, its origin, purpose, and manner of observance, must begin with the Bible. This is made more clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, begin by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the book, sometimes the Old Testament as a whole, and sometimes the fourth commandment only. At the present time the prevailing method is to ignore the Bible, and assume that the customs of any given time or place, the general good of Society, and the demand for periodic rest and recreation, are prime factors in determining the Sabbath question. Hence irreligious holidayism and growing Sabbathlessness abound.

The Sabbath does not stand alone in being primarily a Biblical question. It is a fact as indisputable as it is remarkable, that all ethics, Jewish or Christian, are based on the Ten Commandments. It is also true that these fundamental laws as to what is right and wrong, appeal to all classes of men and at all times. It is equally important to remember that what we call Christian Ethics are only Jewish Ethics, enlarged and exalted by the teachings of Christ, and the spirit of the Gospel. Whatever difference there may be between Christian and Jewish ethics arose from the new and enlarged conceptions which Christ gave to the Ten Commandments. For example: The seventh command says: "Thou shalt not commit adultery." Christ unfolded the deeper meaning of this law, and showed that the sin exists in the lustful heart. The sixth command forbids murder. Christ showed that the deeper meaning of that law extends to the hatred out of which murder springs. The fourth command forbids labor on the Sabbath. Christ showed that the purpose and character of the labor must be taken into account, in a just interpretation of that law. Thus, through all the list, Christ built Christian ethics on the basis of the Ten Commandments, interpreted according to the higher spiritual conceptions of his new kingdom. By such interpretations and by his example, he cast off the load of formalism and burdensome requirements with which all the Decalogue had become overlaid. In this way he created an ethical basis for his spiritual kingdom. What we ask for the Sabbath is that it be considered from Christ's standpoint. When this is done, Sunday disappears from the field, and the true Christian Sabbath, according to Christ our Master, finds welcome. ***

All Ethical Questions are Biblical. Jewish or Christian, are based on the Ten Commandments. It is also true that these fundamental laws as to what is right and wrong, appeal to all classes of men and at all times. It is equally important to remember that what we call Christian Ethics are only Jewish Ethics, enlarged and exalted by the teachings of Christ, and the spirit of the Gospel. Whatever difference there may be between Christian and Jewish ethics arose from the new and enlarged conceptions which Christ gave to the Ten Commandments. For example: The seventh command says: "Thou shalt not commit adultery." Christ unfolded the deeper meaning of this law, and showed that the sin exists in the lustful heart. The sixth command forbids murder. Christ showed that the deeper meaning of that law extends to the hatred out of which murder springs. The fourth command forbids labor on the Sabbath. Christ showed that the purpose and character of the labor must be taken into account, in a just interpretation of that law. Thus, through all the list, Christ built Christian ethics on the basis of the Ten Commandments, interpreted according to the higher spiritual conceptions of his new kingdom. By such interpretations and by his example, he cast off the load of formalism and burdensome requirements with which all the Decalogue had become overlaid. In this way he created an ethical basis for his spiritual kingdom. What we ask for the Sabbath is that it be considered from Christ's standpoint. When this is done, Sunday disappears from the field, and the true Christian Sabbath, according to Christ our Master, finds welcome. ***

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

AN article by Professor Patton, of Hartford Theological Seminary in the Biblical World, contains some interesting suggestions concerning the full meaning of the third commandment. The Professor states that the meaning of all the commandments is clear except "the one which forbids the lifting up of the name of Yahweh into naught." He claims that the interpretations of these words have been in dispute from the earliest time and that there is not sufficient ground for the common assumption that the expression "lift up the name" means to "utter the name." He cites general Old Testament usage to show that "lift up" is not equivalent to "speak," but rather to invoke,

that is to invoke in worship. Our readers know that the expression "to call upon the name of the Lord," as it appears in the Old Testament, means to invoke him in worship and sacrifice. Professor Patton therefore would translate as follows: "Thou shalt not cry aloud the name of Yahweh thy God when thou hast brought no sacrifice." This interpretation finds support in many passages in the Old Testament. God's ancient people were forbidden to come before him empty handed. Bringing something by way of sacrifice was, with them, an essential element of worship. We call the attention of our readers to these suggestions of Dr. Patton, believing that there is in them much of value, and that while the commandment may justly forbid profanity, we do not hesitate to think that it contains much deeper meaning. ***

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

When we consider man's power to actually create new results, and yet consider how helpless he is without assisting surroundings, the mystery of his being grows more profound. For example, the human voice, most potent of instruments of thought, is wholly dependent upon certain mechanical structures of the throat, which are yet powerless, except when in right relations with the atmosphere. The vital functions by which life is sustained, stand in the same relation to things outside oneself. Health, strength and life decline and cease, unless material food is at hand; of proper quality and in proper quantity. But the mystery we call life, within ourselves, working through those other mysteries we call vital processes, is creating out of food, every thing desirable, from the strong muscle of the laborer to the highest thought of the philosopher and poet. The eye, wondrous in its construction, is worthless until brought into proper relations with that other mystery called light. So out of everything in the material and physical world men are always creating new results, but are always dependent upon something outside themselves. The lesson we would draw, is that spiritual life is the counterpart of physical life. Through his choices and determinations concerning right and wrong, man is constantly creating new results and determining destiny. That this may be for the best, God has ordained that the whole spiritual realm should stand in such relations to man's spiritual being as the material world does to physical being. As the atmosphere is always waiting to become voiceful, through human speech, so the divine Presence is always waiting and pressing in upon the human soul, to secure thoughts that are pure and lives filled with righteousness. God

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION. 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 to-day call for another building on the college campus. The demand is urgent.

It is proposed to lay the corner stone of 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 purposes 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