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

NOT IN VAIN.

HARTLEY COLERIDGE.

Let me not deem that I was made in vain,

finds expression in the praying of men, finds father's pity," and we may add, it is a mother's equally full expression in God's answers. The pity also. To realize what this means, think of world cannot refrain from praying, if it would. some quick misfortune, an accident, which has The world cannot cease from thanksgiving, if overtaken a child around whom strangers have it would. No more can God refrain from answer- gathered and to whom there comes to aid, only ing. A mother cannot refrain from listening a policeman representing law. While the crowd when her babe calls, nor from coming when its of strangers, with a certain sort of pity, look cry goes forth in prayer. Infinitely more must on, little moved, the parents come. All words God answer, not because we put him under obli- that have been spoken before, all expressions of gation, but because His own love and mercy sorrow, are as nothing compared with the words and anxiety to help us put Him under everlastwhich the parents speak. There has been no ing obligation to hear and answer the petitions moaning before; now all the air is burdened of His children. with the father's moaning, and the mother's prayers. Finish the scene as best you may, with IF you love the Bible at all your richest imagination and your best thought, you must have special love for and when you have done all, the pity of the the one hundred and third Father in Heaven for us will far exceed every-In many respects the Psalm. thing which your thought and imagination can picture. Having done this, sit alone with God, and pray that the pity which He hath toward those whom He loves, may find rich fulfillment in your own life.

find a great network of prayer sweetest part of that Psalm is the thirthe space between earth and teenth verse. We love to read, "Like as a We say the space between earth father pitieth his children, so the Lord pitieth and Heaven, not because there is a dis- them that fear Him." The consciousness that between men and God, but that we your Father in Heaven, knowing how weak you may the better understand our true relation to are, pities that weakness and waits to help it, is a WE sometimes sing a hymn which Him. It is a comforting thought, and helpful source of boundless strength and comfort. We begins: to believe, that the prayers of God's people, not should be glad to define pity, but cannot do it, The Extent of • "There's a wideness in God's mercy, only those spoken in places of worship, but the Benevolence is in it, and benevolence should be That Pity Like the wideness of the sea." thousand forms in which souls cry out to Him, analyzed into benne volens-that is a wishing The pity of God covers all the world, and all are constantly coming into His presence. The that the best may come to you. There is sym- the families of His children, through all time late developments in wireless telegraphy carry pathy in pity, and sympathy should be analyzed It is not like some dainty drops, poured now and some beautiful spiritual lessons. During all the into its Greek original which means "suffering then to soothe sorrow. It is as abundant as the centuries, before we knew of wireless communi- together with." There is compassion in it, and air, as far-reaching as the golden sun-light, and cation, the forces which make it possible, have compassion should be analyzed until we realize as enduring as eternity. This pity falls upon been at work. In the same way, during all that it is at once desire and effort to aid and men in the hour of trial, and in the darkness time the prayers of God's people have filled the relieve that concerning which we are compas- of deepest sorrow. It reaches the farthest coruniverse. We love to think of the universe as sionate. We must be content to say here that ner of earth, and is not less rich toward the being full of petitions going, and of answers the pity of God, as revealed in the one hundred most ignorant, the weakest of His great family, coming, a living network of thought and emo- and third Psalm and elsewhere in His Word, than it is toward the most cultured and the tion, throbbing with love, burdened with anxiety, is the outworking of the whole divine nature, strongest. Yesterday, in a basement room, we filled with pleading and equally filled with in goodness, mercy and helpfulness toward men, saw a single disk of light. It was brighter than answers. There is one error in our conceptions in their incomplete sin-burdened struggle for ordinary sunlight, because one spot in a winof prayer, in that we limit it, and are likely to existence, and for something better. Human dow, the panes of which were nearly covered think that men never pray, that the world never life is like the germs from which flowers spring, with cob-webs and dust, was clear, and formed prays, except in some special form, or time, or tender, easily broken at first, unfit to bear the a sort of lens which flung the single spot of place. The prayers which go up from the altars rough winds or the fierce storms. God's pity light with double glory, on the wood-work nearof worship, at stated times, are merest trifles, takes all this into account. "He knoweth our by. So divine pity, focused by divine love, in the great world of prayer. Could we but see | frame, He remembereth that we are dust." He | finds its way into the darkest corners of earth, how from individual hearts under every circum- must punish wrong-doing but He realizes more into the basements of over-burdened lives and stance in life, far from altars dedicated to wor- than we can, that among men ignorance, mis- makes at least one spot bright and glorious. ship, in hours of joy and sorrow, in times of take, and weakness unite to bring evil. God Sometimes, in the midst of earth's trials and success and hours of failure, in days of strength knows that the world wanders like a half-grown in the rush of the world's work, it seems as and nights of weakness, prayers and pleadings orphan child calling for aid in the darkness when though God cared for no one. For the moment, go up to God, we should get a better conception no one answers, and weeping because un- the wicked appear to triumph while the rightof what it means to be answered in prayer. The answered, still wanders on, stumbling, falling eous are vanquished. For the time, the world fullness of prayer is the thought toward which asleep at last to the sad music of its own sobbing. seems full of misrule and confusion, and the we are here urging. The universalness of prayer Although God's character is set forth in the holiest of earth stagger under loads that crush is the truth we are trying to set forth. The Bible as infinite in justice, and terrible in power, them, and the wisest find entanglement out of efficiency of prayer is the certainty we long to it is equally infinite in love, and tender in mercy. which their feet cannot escape. But we must teach; and this same universal certainty that God's pity is described by the Psalmist as "a not believe that the divine pity is then far away,

offic Or that my being was an accident Which Fate, in working its sublime intent, Not wished to be, to hinder would not deign. Each drop uncounted in a storm of rain Hath its own mission, and is duly sent To its own leaf or blade, not idly spent 'Mid myriad dimples on the shipless main. The very shadow of an insect's wing, For which the violet cared not while it stayed Yet felt the lighter for its vanishing, Proved that the sun was shining by its shade.

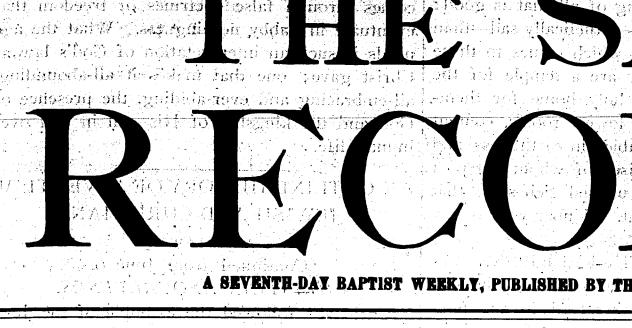
Then can a drop of the eternal spring, Shadow of living lights, in vain be made?

*** IT is not too much to believe Divine that if we could see the actual Pity. A Network world of thought, we should of Prayer.

filling all Heaven. tance

Var. L. Voren

Volume 60. 10No. 24.



JUNE 13, 1904.

WHOLE No. 3094.

nor thinking that God in His seeming silence, is is calling you to open up every room within we condemn that destruction of law which ever seems that God is silent, we must know that He pities, still. From whatever side this theme may be looked upon, the outcome should be comfort, peace, joy, rest. For through every change, in the midst of every disappointment, under the deepest shadows it still remains true that "like as a father pitieth his children, so the Lord pitieth them that fear Him."

THE Bible is abundant in comparisons and illustrations which repre-Thou Art This Temple. sent the human soul as the temple

of God. No smile could be more beautiful, and none more instructive than this. The lessons which these similes teach are numberless. The most common one drawn from these comparisons, is the sacredness of the human soul as God's dwelling place, and therefore the duty of each man to keep himself pure that he may be worthy of the divine indwelling. This lesson is pertinent, and may be considered the highest of all the lessons taught. There is a beautiful passage in the Book of Revelation where Christ is represented as knocking at the door of the human heart, waiting for the privilege of entering and abiding. One of the most touching and pathetic hymns of the last few years. grew from the inspiration which that figure carries. We desire here to apply the simile yet more closely to the life of the reader, and ask each one to think of himself as a mansion in which God seeks to dwell, and each faculty of heart and mind as a room in that mansion. Leave out, for the moment, the larger idea of the temple, and ask yourself how well furnished are the various rooms of your soul, and in what rooms do you dwell most. Social customs in many places confine family life to one or two of the commonest rooms in the house Parlors and guest chambers-the old idea of "keeping rooms,"-the best furnished and pleasantest rooms of the house are closed, except on * rare occasions. As civilization increases that tify and adorn the walls of the room of hope; to-day." that sometime you will grow familiar with the room of conscience, with its many demands, its cal appeal for the truths which THE RECORDER and the taking of Jerusalem. uplifting, and its guidance? Meanwhile, are stands for, than he has in the plea for positiveyou living on, half hoping, shutting away the ness and genuineness in religion. Most of that was first known to the world in the year 1835, voice of conscience, and dwelling in the dark- flabby sentiment, that absence of vigor and through a French translation which was conness of doubt? Now that Springtime is here, vitality, of which he speaks, comes from the nected with the religious communities founded when the sunshine, the birds and the flowers poison of no-lawism which abounds. Men de- by St. Pachomius. The book tells of the forcall you to open up your dwelling that the mand something positive, and God has filled the giveness obtained by Adam, and declares that breath of Spring may fill it, and the music of world with law-in material and spiritual realms when Christ descended from Mt. Olivet He Spring may go through it, and the beauties of alike-which is the most positive and regnant prayed before the Father in behalf of His Spring may be seen from every window, will fact of which men can know. We do not plead Apostles, as a consequence of which they were

either cold or indifferent. Our own deepest yourself, for the in-coming of all that is good? comes through false doctrines of freedom that experience in the matter of sympathy and pity Few things are more sad—pathetically sad—than eventuate in flabby nothingness. What the age often find expression only in silence, and if it that slow self-destruction which comes to those who, forgetting that they are a temple for the divine indwelling and a holy home for themselves, dwell only in the lowest rooms, content God and the kingship of His will in and over to sit in the darkness, to abide in earthliness, and bye and bye, like the miser of whom the poet tells, die surrounded by unused riches, of that sorest of evils, "utter want." Unbar your doors,

needs is such an interpretation of God's law as Christ gave; one that makes it all-abounding, all-embracing and ever-abiding, the presence of human life. AN OUTLINE HISTORY OF ADVENTISM.

GENUINENESS IN RELIGION.

The Outlook of April 30 continues the discussion of the problem involved in the nonchurchgoing attendance of men. One of its correspondents, Rev. James E. Freeman, avers that young men seek a more genuine everyday application of religion to life and its problems, than is usually set forth in the public services on Sunday. Among other things Mr. Freeman

"The absence of men from our churches today is not due-to any superficial causes. This is by no means an irreligious age; indeed, there are more evidences of the power of the religious spirit now than ever before, and there is deeper inquiry being made into the credentials of religion than in any period of recent history; but the inquirers at our gates are asking Greek production closely allied to the "Fourth questions that demand an answer. The world is as anxious to see Jesus to-day as ever, but it must be guaranteed against imposture and it must see him and not a mere religious machine. It is a very significant fact that the churches that are the most conspicuous for their strength are those that present no other message than his. Jesus Christ won the love of the people by his denunciation of shams. He did not stand for a religion that found its only exercise in public worship; he demanded a week-day practice. Religion, like politics, must make performance square with promise. The teachers of religion cannot afford to

"Compound for sins they are inclined to By damning those they have no mind to." * * * * *

"Tracing this indifference to its cause or habit decreases, and men learn that the home causes, we find that the average man estimates probably by the close of the fourth century. for a family should all be open for occupation the worth of religion, not by its standards or and enjoyment. Do you dwell in the lowest creeds, but by its exemplars. To condemn a of this work is the future state, the general room of yourself, in the back rooms of your system because of any of its advocates may be, resurrection and judgment, the punishment of soul? Are the highest rooms, hope, trust, peace and is, an inconsistent method or criterion of the wicked, and the bliss of the righteous. It and conscience usually closed? Are the win- judgment, but it is the general practice just the teaches the bodily reappearance of anti-Christ, dows covered with dust in those rooms where, same. Many a strong man has come to feel which is a purely Jewish notion. Its date must if you dwelt, the best things would come to that without the church he lives quite as well be comparatively late for it speaks of "The venyou and the largest growth in spiritual things as do those who have it. Indifference to church erable and holy images, the glorious and precwould be assured? These questions are not habits on the part of our youth is largely due ious crosses and sacred things of the Church." meaningless nor unimportant. The destiny of to what one might call paganized Christianity, From these references it cannot be earlier than each one's life is in his own hands, in a larger a sort of weak, flabby, devitalized form of re- the fifth century. degree than we are likely to realize. Are you ligion that satisfies itself with the æsthetics and 4. The Apocalypse of Peter. This also is a deceiving yourself with promises that some day not the realities of faith. Dean Hodge's splendid late production. It contains a narrative of the you will fling open the best rooms of your soul, appeal for 'religion between Sundays' is the events from creation to the second advent of and dwell in them; that some day you will beau- most important appeal the church may make Christ, and claims to have been written by

CHRISTIAN APOCALYPSES. Christians followed the example of the Jews in employing to guite an extent Heathen documents adding to and modifying them in a moderate degree only. This is so marked a feature of the later Christian Apocalypses that in many instances definite Christian ideas appear but dimly. They were usually connected with the past by reference to Christ and His work, and with the future by prophesying the destruction of the Nations and the consumma-I. Apocalypse. of Esdras. This was a in the infernal regions minutely. At last the

tion of all things, at the second coming of Christ. The more important Apocalypses which may be called Christian, and which appeared after the Book of Revelation, are the following: Book of Esdras." The writer is perplexed by the mysteries of life, especially by the punishment of the wicked. He describes their tortures Prophet consents to give up his spirit to God and to receive from Him a crown of immortality. As a whole this Apocalypses is a feeble imitation of the ancient Jewish one of the same name. Its date is uncertain, probably the second or third century of our era.

2. The Apocalypse of Paul. This is a description of things which Paul saw in Heaven and Hell. It consists of fifty-one pictures, but there are indications that the book is not complete. It deals with minute particulars, and has little or no force. It is a weak imitation of Revelation. The author is unknown. Date

3. The Apocalypse of John. The main theme Clement, the apostle of Peter. Its date is indi-Mr. Freeman could not have made a more logi- cated by the fact that it speaks of the Crusades

5. The Revelations of Bartholomew. This you not learn that in a much larger way, God for law that is perverted by narrowness, but consecrated for their work, and that Peter was

JEWISH AND CHRISTIAN.

A. H. LEWIS. (Continued from June 6,- made Archbishop of the Universe,

6. The Apocalypse of Mary. This has been published only in part, and, so far as we know, the book contains little except a description of the descent of Mary into Hades.

7. The Apocalypse of Daniel. Of this little is known and only a part of it has been published. It represents a Monarch as going to Jerusalem to deliver up his kingdom to God, and as being succeeded by his four sons

8. The Ascension and Vision of Isaiah. The first portion of this is found in the Ethiopic text. It tells of the death of Isaiah by being "drawn asunder" under an order of Manassah. claims that Isaiah, by vision, saw the crucifixion and ascension of Christ, the general apostacy in the early churches, the descent of the Lord from Heaven to destroy the wicked and cast all the ungodly into the fire. It represents that Isaiah was put to death because of this vision. The second part of the book is almost identical with the vision in Isaiah 3:14-4:22. The two parts of this work are distinct, the first being the Jewish legend of Isaiah's martyrdom, and the whole book is Jewish except certain Christian interpolations. Probably the date should be assigned to the second century. The Greek original of the book is lost, and the Latin version published at Venice in 1522 is of later origin.

Many Apocalyptic writers, Jewish and Christian, are noticed in ancient literature of which nothing more is known. The catalog already given here and on preceding pages is sufficient to present an accurate view of all that is essential concerning Apocalyptic literature. In many cases the lines between Apocryphal literature, and Apocalyptic, is slightly marked. All the works we have noticed are essentially Apocalyptic idea, that is Adventism in its larger sense, passed into the general life and belief of the church and found expression both in doctrines and in morals. The millenarian features of literature faded away.

(To be continued.)

THE CENTRAL ASSOCIATION.

The sixty-ninth Annual Session of the Seventh-day Baptist Central Association, was held with the Church at Brookfield, N. Y., June Adams Centre, N. Y., as Moderator, Mrs. L. Adelaide Brown, of Brookfield as Recording Sec-Rev. Perie R. Burdick, of Verona, from John doubt. 21:8. "They were not far from land." Theme. "Religious Coasters." The Bible abounds in ence followed the sermon. imagery drawn from the sea. The text carries some valuable lessons. Too many Christians are like coasting vessels, which keep near the Hour, conducted by President B. C. Davis, of great truth, and whose history He has guided shore, and never obey the call of God to push Alfred University. A. G. Crofoot spoke of for the sake of the treasures of truth committed out into larger fields of service. They have all Milton College, and educational interests in the to them. The importance of their mission as needful opportunities and power for doing more Northwest. President Davis spoke of the Theo- custodians of Sabbath truth increases their danand better service, but wrong themselves and logical Seminary, and the work of the Univer- gers and intensifies their responsibilities. He God's cause by clinging to the shore. In so doing they encounter many dangers, and are subjected to disaster and loss because they fear lation to our future history; of two new departand fail to trust the Great Captain and follow ments in the University, Philosophy and Pedahave no right to be "Coasters" in God's service. bringing valuable results. Rather, they should be like Columbus, ready to

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seeking fullest service for truth and righteousness.

Prov. 20: 29: "The glory of young men is their strength." The text has a wide application. Young people, and all others, should seek phys-AFTERNOON OF FIFTH DAY. The first hour of the afternoon was spent in | ical strength, through proper food, the avoiding hearing and welcoming the delegates from sister of all narcotics, unnatural stimulants, and the Associations. A. G. Crofoot, from the North- like. Intellectual strength should be sought Western, W. L. Burdick, from the Western, O. | through study, meditation, reading, strength of U. Whitford, from the South-Western, and N. purpose and will should be sought for sake of M. Mills from the Eastern. Roy F. Randolph, stability through wise choices. Above all, we from the South-Eastern, being detained on the should seek strong faith, as shown in Abraham route, reported later. S. S. Powell, delegate to that we may attain increasing spiritual power Western and North-Western, in 1903, and W. for all duties, temptations and trials of life. H. Ernst, delegate to South-Eastern and East-SIXTH-DAY-AFTERNOON. The opening hour was devoted to business, in-

ern, in 1904, reported. Sermon cluding the presentation of Roy F. Randolph, of The next item was a sermon by W. L. Bur- Salem, W. Va., as delegate from the Southdick. Text, Eph. 2: 21. "In whom all the build- | Eastern Association, and an excellent letter from ing fitly framed together groweth unto an holy Rev. L. M. Cottrell, of DeRuyter, now in his temple unto the Lord." Theme, "The temple of eighty-fourth year. This was followed by a Christian Character." The human soul ought Question Box, conducted by Rev. I. L. Cottrell, to be the most beautiful of temples for God's in- Ten questions were answered by as many dwelling service and worship. It is built of speakers to whom they had been assigned. They thoughts, purposes, emotions, and faith, and related to vital points of interest in the work of beautified by all spiritual graces. Christ is the the Church, such as Business and Religion, Raismodel after which we should build. All great ing Money for Church Work, Dancing and Cardreligious and social reforms should have a promi- | Playing, The Supply of Ministers, Increasing nent place in the temple of every Christian's life. Missionary and Denominational Spirit, Keeping Every man must subordinate his lower self, his Young People in the Sabbath School, etc. The earth-born tendencies, and keep them in sub- answers were interesting and valuable. jection to truth and righteousness, in building Roy F. Randolph read a paper on "The this temple of character. Each must build. How Home." It was a clear presentation of the natare you building? ure and value of the home as the divinely or-

An Essay. dained source of power and influence. It holds Miss Ethel Haven read an essay on "The Re- | the balance of power, touching all the interests sponsibility of our Business Men Toward our of Society and the Church. An important point Young People." It was clear cut, incisive and made, was that the home should be established suggestive. It appears on another page, and where the moral and religious surroundings will we urge all our readers to give it careful consid- minister to the highest intellectual and spiritual eration. The economic problems of these days good of children. A high tribute was paid to tic, in their main characteristics. The Apocalyp- play a large part in the work of the Church of the place and power of Christian mothers as Christ, and that part will increase rather than the central source of good in the home. diminish. SIXTH-DAY---EVENING.

The Conference meeting on sixth-day evening FIFTH-DAY-EVENING. S. S. Powell, Adams Centre, N. Y., preached was preceded by a sermon from Dr. A. C. Davis, Adventism, and the ever-present eschatological in the evening, from John 4: 35. "Say not ye, of West Edmeston. Text, Jer. 31. 3: "I have ideas generally took the place of the more dis- there are four months, and then cometh harvest," loved thee with an everlasting love," etc. God's tinctly Apocalyptic conceptions, and hence the etc. Theme, "The Christian's Work." This is love is "unchangeable," unfailing," "patient," a busy, working world. Life is crowded with "tender," "protecting," "strong," and "redeemduties and with doing. Obstacles arise, but ing." Under these heads the fullness and rich-God's work must go on. His children must ness of Divine Love was pictured and unfolded, work to lead men into ways of righteousness. so that the listeners were ready to crowd the God's spirit supplements and complements the Conference services with earnest testimonies conefforts of his children. No work is vain. Spirit- cerning personal experiences and blessings beual energy is never lost. Character determines cause of God's enfolding and redeeming love. 2-5, 1904, with Grant W. Davis, a lawyer from our power to work and the results of our labors, A very large number testified. finished work, requires time, patience, consecra-SABBATH-MORNING. tion, and carefulness. Work on and trust in The Sabbath services began with a Prayer retary. The opening sermon was preached by God for results. It is ours to do and not to and Praise Service, conducted by Herbert L.

SIXTH-DAY-MORNING. sity; of the importance of the seminary and its | plead for a higher estimate by Seventh-day Bapinfluence at the present time, and of its vital re- tists, of themselves, and their work.

Sabbath-school services were conducted by " his call to larger service. Seventh-day Baptists gogy, and Agriculture. These departments are Leslie P. Curtis, Superintendent of the Brookfield School. The lesson, Mark 15: 1-15, was The sermon of the forenoon was by A. G. | taught without class exercises, as follows: 1. launch out, trustful of God's love and guidance, Crofoot, of the North-Western Association, from "The Jews deliver Jesus to Pilate," Rev. Leon D.

Cottrell. The sermon was by A. H. Lewis, An interesting and helpful season of Confer- from Esther 4: 13, 14. Theme, "The Sacredness of an Especial God-given Trust." The speaker set forth the place and mission of Seventh-day After routine business came the Education Baptists as those to whom God has entrusted a

SABBATH-AFTERNOON.

Davis; 3. "Pilate Schemes to Release Jesus," Christ. Pres. B. C. Davis.

After this consideration of the lesson, general features of Sabbath-school work were considered: 1. "Methods in primary work," Agnes Babcock; 2. "How to hold boys and girls in the Sabbath-school," Prof. W. S. Maxson; 3. "Home Department Work," Rev. I. L. Cottrell.

Sermon

L. R. Swinney preached from Lev. 23: 4: "These are the feasts of the Lord, holy convocations which ye shall proclaim in their seasons." The Old Testament is a mine of treasures, in which we are to search for practical truths and spiritual uplifting. The feasts of the Jews find their counterpart in our religious gatherings, the Sabbath being the first and most blessed feast of joy and holy communion. The ancient feasts were appropriate to the seasons of the year and the conditions of the people. Our larger gatherings, Associations, Conferences, Vacation Schools, etc., bear a similar relation to life, to our experiences and environments. We should aim to make them seasons of revival, of spiritual growth, and of increasing attainments in the service of Christ. They ought to be "Holy Convocations." C. E. Meeting.

Herbert L. Cottrell gave an appropriate ad

dress at the Christian Endeavor meeting, immediately following the sermon, on "Unchristian Silence." He plead for "speaking out," for truth, righteousness, and the Cause of Christ, plainly, bravely and kindly. Words and actions are the best proof of faith, love and obedience. Silence when one ought to speak is moral cow ardice. These times need men with moral backbone, and corresponding voice.

EVENING AFTER SABBATH.

That evening was given to the "Young Peoples' Hour." It was conducted by Miss Ethel Haven of Leonardsville. A full report of it, from her pen, will be printed in a later issue of THE RECORDER.

FIRST DAY-MORNING.

After the business of the morning had been disposed of, Dr. O. U. Whitford, Missionary Secretary, conducted the Missionary Hour. He reports it on the proper page.

The sermon of the morning was by President Boothe C. Davis, who was assisted in the service by Rev. Mr. Colegrove, pastor of the Baptist Church, at Brookfield. Texts, Phil. 2: and Matt. 5: 13. Theme, "The life of Christ loving husband and father, brother and friend. and his disciples the only saving power among men." All things in Nature are obedient to the be done." law of God. Man has power to obey, or disobey. Choosing evil, he plunges into unregenerateness and sin, from which he can be redeemed only by coming into accord with the mind of Christ. We learn the mind of Christ by noting "His standard of Morality," and "His Loyalty to God and to Men." He had no compromise with sin, he field, on an appropriate theme, "The fullness of was eager to do the work and will of his Father, and to serve and redeem men. We are the salt of the earth, in proportion as we possess the mind A conference followed the sermon, and the Assoand spirit of Christ. The serious problems ciation adjourned, with spiritual interest and which are at hand now, the problem of the home, fellowship at full tide. The reports from the of social purity, and divorce, of political corrup- churches did not present facts or figures which tion, of intemperance and the liquor traffic, and showed desirable growth, but rather undesirable of caring for the poor and unfortunate, are great, 10ss. tangled and urgent. Their solution is found in the people of God, imbued and guided by the mind of Christ, the spirit of self-sacrifice and life significant, but the amount of good we put love. of holiness and obedience. The sermon was in it. Life is not length and breadth, but height A. E. Main, expenses, Alfred to New York a forceful picture of the abounding, and impera- and depth.

Burdick; 2. "Pilate examines Jesus," Dr. A. C. tive duty to be filled with the mind that was in

FIRST DAY-AFTERNOON.

The Woman's Hour was conducted by Mrs. Camenga. A report of it will appear on the Woman's Page.

The sermon of the afternoon was by Rev. N. M. Mills, delegate from the Eastern Association; text, Gen. 17: 1, 2: "Walk before me and be thou perfect." Theme: "Our duty as a people." The three great questions for every man are centered in our origin, our destiny, and our present duty. To know what duty is, is the supreme question of life. In the light of the text, and of God's word, it is to know God, and be at peace with Him. To be in accord with the divine will. This is the only true success. Our walk with God must be constant, and our spiritual fellowship unbroken. Such obedient life is developed through a knowledge of God's Word, a faithful obedience to His will. Godliness brings its full reward.

CLOSING SESSION.

Unfinished business was taken up at the opening of the evening session. The next session of the Association will be held with the church at 1904: Adams Centre. Through an imperfection in the editor's notes of that evening we are unable to announce the names of the executive officers for next year. Any one desiring to know who they are will do well to address Grant Davis, Adams Centre. The following report of a special committee was adopted by a "rising vote" in connection with which prayer was offered for the blessing of God upon the denomination in the loss of Bro. Prentice, and that others might be raised to take the important places made vacant:

Your committee esteem it a privilege to render some humble tribute to the memory of so Friend, at Niantic, R. I., good and great a man as was the Rev. A. B. Prentice. He was great in his simplicity, good Farina, Ill., and faithful in his private and public life. Pure G. H. Lyon and Surveyors' Class, in heart, gentle in his home; faithful as a pas- Nile, N. Y., tor; gifted and eloquent as a preacher; emi- Portville, N. Y., nently wise and sage as a counsellor in all denominational councils and work. We unite in Roanoke, W. Va., loving sympathy with his beloved family. And Second Hopkinton, R. I., while we mourn our great loss and bereavement. Second Alfred, N. Y., we cannot murmur at God's hand-dealing; but Dell Rapids, South Dakota, in view of his more than forty years of ministerial service among us, of his loving devoted First Westerly, R. I., life as a Christian minister, a noble citizen, a we thank God for such a life and say, "Thy will

> Respectfully submitted, L. R. SWINNEY, I. L. COTTRELL, PERIE R. BURDICK. COMMITTEE.

The closing sermon was by Dr. O. U. Whit-Christ's life in our behalf." An outline of his sermon will be found on the page edited by him.

It is not the length of time we live that makes

The Sabbath-School Board of the Seventhday Baptist General Conference met in regular session at 220 Broadway, New York City, June 5, 1904 at 10 o'clock A. M., with the president, Rev. George B. Shaw, in the chair.

Members present: Rev. George B. Shaw, Frank L. Greene, Edward E. Whitford, and Corliss F. Randolph. Visitors: Ira J. Ordway, and Rev. Eli F. Loofboro.

Prayer was offered by Rev. Eli F. Loofboro. The minutes of the last meeting were read. The Recording Secretary reported that he had sent the usual notice of the meeting to all the place in the SABBATH RECORDER. Edward E. Whitford was appointed auditor. The Treasurer presented his annual report which was adopted as follows: Annual report of Frank L. Greene, Treasurer of the

members of the Board. He also reported that he had had the dates of the four regular quarterly meetings of the Board inserted in their proper Sabbath School Board, for the year ending May 31,

RECEIPTS \$2 58 Balance on hand, June I, 1903, Andover, N. Y., 1.55 2 80 Milton Junction. Wis., Pawcatuck (Westerly), R. I., 25 00 1 00 Richburg, N. Y., Independence, N. Y., I 23 Shiloh, N. J., 2.53 Conference Collection at Salem, 32 00 10 00 Milton, Wis., Berlin. Wis., I 55 i 88 Berlin, N. Y., Plainfield. N. J., 8 25 Loan (G. B. Shaw), 20 00 5 00 Greenbrier. W. Va., 1 50 Walworth. Wis.. 5 00 5 00 2 90 5.00 3 00 West Edmeston, N. Y. Scio, N. Y., 700 1 00 5 00 6 00 Hydrick. Ark., I **OO** Humboldt, Neb., 2 00 2 50 Rockville, R. I., 2 00 Boulder, Colorado, 1, 25 Jackson Centre, Ohio, I 25 Second Brookfield, N. Y., 3 61 Dodge Centre, Minn., 3 35 Church, Cumberland, North Carolina, 2 50 Coudersport, Pa. (Hebron), I 25 Chicago, Ill., 3 75 Riverside. California. 3 00 Richburg, N. Y., I 00 1 67 New Market, N. J., Hartsville. N. Y., I 70 First Brookfield, N. Y., 5 00 Rock River, Wis., 2:00 New York City, 5 50 Total Receipts, \$239 03 EXPENDITURES. Ernestine C. Smith. editorial work, 12 months,\$120.00 John B. Cottrell, expenses as Corresponding

City and return, 17 50

MEETING OF THE SABBATH SCHOOL BOARD.

June 13, 1904,]

Wm. C. Whitford, expenses as editor, Help- ing Hand,	
George B. Shaw, expenses, 3 21	·包括1889-12943
George B. Shaw, to repay loan,	Africa
count editorial work on Helping Hand, 25 00	It is ge
Expenses of Treasurer, 1 67	have tak
Expenses of Recording Secretary, 50	greater a

Total Expenditures, \$195 13 Balance on hand, \$43 90 FRANK L. GREENE, Treasurer. NEW YORK CITY, June 5, 1904.

Examined, compared with vouchers, and found con

EDWARD E. WHITFORD, Auditor. JUNE 5, 1904. The Committee on the Sabbath Visitor and

Helping Hand reported progress. The Committee on Tracts reported progress.

The following preamble and resolution wer presented and adopted:

WHEREAS, It is usually impracticable for majority of the members of the Sabbath School Board to attend its regular meetings, therefore, Resolved, That we recommend to the General Conference that in addition to the membership Ujiji in 1871; parted with Stanley at Unyanof the Board as at present constituted, there be four additional members appointed, who shall be so situated that they may be within easy access of the place of meeting of the Board.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, Recording Secretary.

THE YELLOW-HAMMER'S NEST. JOHN W. CHADWICK.

The yellow-hammer came to build his nest High in the elm-tree's ever-nodding crest All the day long, upon his task intent, Backward and forward busily he went;

Gathering from far and near the tiny shreds That birdies weave for little birdies' beds,-Now bits of grass, now bits of vagrant string, And now some queerer, dearer sort of thing.

Far on the lawn, where he was wont to come In search of stuff to build his pretty home. We dropped one day a lock of golden hair, Which our wee darling easily could spare.

And close beside it tenderly we placed A lock that had the stooping shoulders graced Of her old grandsire; it was white as snow, Of cherry-trees when they are all ablow.

Then throve the vellow-hammer's work apace; Hundreds of times he sought the lucky place Where, sure, he thought, in his bird fashion dim. Wondrous provision had been made for him.

Both locks, the white and golden, disappeared; The nest was finished and the brood was reared; And then there came a pleasant summer day When the last yellow-hammer flew away.

Ere long, in triumph, from its leafy height We bore the nest so wonderfully dight, And saw how pretty the white and gold Made warp and woof of many a gleaming fold.

But when again the yellow-hammers came, Cleaving the orchard with their pallid flame, Grandsire's white locks and baby's golden head Were lying low, both in one mossy bed.

And so more dear than ever is the nest Taken from the elm-tree's ever-nodding crest. Little the yellow-hammer thought how rare A thing he wrought of white and golden hair.

feel at night that you have given some of your Lord.

THE SABBATH RECORDER.

Popular Science. The eGrman government has a colony in Eastern Africa, nearly opposite the island of BY H. H. BAKER Madagascar, the boundaries of which extend about 250 miles inland from the Indian Ocean. 1, the Dark Continent Becoming Light. On the north, and just within the boundary is generally conceded that what has, or may Mount Kilimanjare, one of the most lofty mounken place, can or may take place with tains in Africa. This mountain is 19,680 feet accessions at another time. above the sea level, lacking only 480 feet of being Previous to days of Daniel Livingstone (who three miles of perpendicular height, and it is was born at Blantyre, near Glasgow, Scotland, only 180 miles south of the Equator. The upper March 10, 1813) who became a celebrated mediportion is covered with perpetual snow and all cal missionary and African explorer, from 1840

within the torrid zone. to 1849 in South Africa, very little geographical The German government has made the Usamknowledge of Central Africa was understood bara railroad from the port of Tanga 60 miles Here Mr. Livingstone discovered Lake Ngami. inland, through the cotton plantations, and are He explored the Zambesi and Knanza basins to now pushing it on as rapidly as possible to the Loanda in 1851-54. He discovered Victoria great mountain 170 miles away. Along this Falls in 1856. Also led an expedition up the whole route the Governments expects to see cot-Zambesi and Shire Rivers to Lake Nyassa and ton plantations extended to the foot of the great Lake Shirwa in 1858-59; explored the Rovuma mountain. On their possessions they hope to Valley in 1866, the Chambezi in 1867, and Lakes raise sufficient cotton to supply their home mills. Tanganyika, Moero, and Bangeveolo in 1868. Here will be a fine opportunity for mountain He was at Ujiji in 1869, and was driven back climbers to test the exhilirating exercise of by the Manyema; was relieved by Stanley at floundering in snow banks while the thermometer stands at 114 degrees above in the shade down yembe in 1872. He then returned to Lake Bangtown not three miles away. Only one explorer wolo and died there of dysentery in 1873. He (Hans Meyer) has ever reached the top. was taken to England and buried in Westminister A little further north and west, over this sec-Abby, April 18, 1874.

tion of country lays the territory named in the Since the time Mr. Livingstone was prosecut Bible Ethiopia. May not the day be drawing ing his work in the interior of the dark continent, nigh when the Lord will speak to Africa the a great wave of light and intelligence has spread words of the prophet, "Arise, shine; for they all over that benighted country. From here had light has come, and the glory of the Lord is been brought the slaves to labor on the cotton risen upon thee." We firmly believe that "Ethifields in the South. opia shall soon stretch out her hands unto God."

This light much resembled in movements the Aurora Borealis from the North, and the Aurora THE ESTIMATION OF SUCCESS. Australis from the South, and have met and Nothing tests a man so surely as his definition mingled over the Free Congo States and other of success. He loves best that in which he is section. We now begin to see that there may most anxious to succeed; and it is a pathetic soon appear such a bright light shining forth testimony to the externalism of our standards from the torch of liberty, as shall completely that the men most commonly called successful remove that "black spot" now seen (the Boer are those whose wealth or worldly position has war) and that Africa may yet give as pure a dazzled the eyes of the multitude. But is it not light as any among the galaxy of nations. plain, upon reflection, that the only successful The outer edge of the continent bordering on man is the man who has most triumphantly done the oceans and seas, has been more or less inthe real business of his life? And here we are habited in past ages by maritime nations and in face to face with the question which is ultimate some places, like Alexandria, men of great genius for all of us: What is the real business of life? and learning have left evidences that in former Is it not just to make the most and best of ourages they were advanced in civilization and selves, and the most through the best? In a learning, their scientific pursuits, their monuletter to a friend. Carlyle happily defined success ments, their obelisks, and their hieroglyphics as "growing to your full spiritual stature under speak for themselves. God's sky."

Within the last half century the leading men Yet life is to-day so departmental and its acin many sections have gone rapidly forward, tivities are so subdivided that hardly any one producing many marvelous, powerful, and use-dreams of aspiring to this spiritual stature or ful results. In the north is to be found on the of endeavoring to develop his nature on all its River Nile one of the longest and most scientifi- sides; and those who dream do little more than cally made dams to be found in the world. dream. The necessity of providing for ourselves Above this dam is formed the longest and most and for those whom we love develops our nature copious reservoir as also the most useful water- along certain restricted lines; and with this we way for transportation, to be found, while the soon learn to content ourselves; while all the stored up water when liberated is to irrigate the time other and often nobler powers within us Nile valley to the sea, making it the largest gar- are slumbering or dying. And though we walk about the world with bright and happy faces and den in the world. In South Africa are to be found many fields all seems well with us, it may be very far from

vielding the most precious gems to be found in well. The spirit within may be shrunken and all the earth. From Cape Town-there is pro- withered-a piteous and ghastly sight for those jected and now being built a railroad to meet who have the eyes to see. one from the north so that within a few years. Under modern condition, success, as commonfrom the Mediterranean Sea to the Cape of ly understood, lies in doing one thing well; and Do something every day that will allow you to Good Hope there will be a daily line through the it is sadly true that most men continue to do one center of the continent. The southern section thing well by neglecting things of at least as time and strength to the definite service of the is now completed through to the Congo Free much importance as those which they consider.-Congregationalist and Christian World. States.

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

THE Central Association was held with the "Second Brookfield Church, Brookfield, N. Y The presentation of our missionary interests History and Biography. came on Sunday forenoon. There was a good attendance. The Secretary outlined the mission fields, both home and foreign; the work being done and needed to be done on them, spoke of the workers. He emphasized the vital relation of the missionary spirit and mission work to the spiritual life and growth of a church or a denomination. Questions were asked and answered pains to give full and clear information in regard to the work and workers on the various fields. He also spoke in reference to the condition of the treasury and made an earnest appeal for a liberal giving systematically for our mission.

THE Secretary closed his address by the dis cussion of the question, "How can the Association increase and strengthen the missionary spirit, and the interest among our people in our missions?"

I. By the pastors in the Association presenting quite frequently to their congregations our mission work, giving information, taking up different fields at different times. This can be done also by the Christian Endeavor Societies. Also it is deemed a good way in this line, for the pastor to preach not less than once a quarter a warm and earnest missionary sermon.

2. Whatever method the church may use in raising funds for itself and for denominational work, an offering once a month for missions is one good way to keep up and increase the interest in our missions.

Whatever method our denomination shall There must be in every church some suitable per- majority voted in favor of the Sabbath. This lect them under the system adopted. Let us emphasize again the fact that no method never terested attention to it and faithful looking after | a jury, which acquitted him. it every year.

at least once a month to missions.

I. The nature and greatness of that life. need of it, and how to have it.

ant entrance into the Heavenly Home and Life. The sermon was followed by a warm and soullifting conference meeting led by Dr. A. C. Davis of the West Edmeston Church,

CONCERNING SEVENTH DAY BAPTISTS IN OHIO.

a letter from H. M. Stout of Edgerton, Wisconsin, relating to the Historical Sketch of the Jackson Centre Church, which appeared in these columns in our issue of May 2. Because of the in regard to our missions and the Secretary took writer's personal knowledge of the early history of our people in Ohio, we quote the letter, nearly in full below:

Knowing that I am the only living man who can go back to the first settlement of Seventhday Baptists made in Ohio, I will give you a short history of that movement. The first settlement made was in Warren County, near Lebanon, and consisted of Deacons Thomas Babcock, James Hill, and Samuel Lippincott, besides Samuel Davis, Simeon Babcock, Cornelius Sutton, Jacob Livingston, and others. These brethren entered into a covenant together, and appointed Thomas Babcock leader, and Simeon Babcock assistant leader.

Shortly after the settlement was established, others came and joined the company. Near by was located a group of Methodists, whose local preacher challenged the Sabbatarians to discuss the Sabbath question with him. Thomas Babcock accepted the challenge on behalf of the Seventh-day Baptists. The discussion was held in public, and was attended by such a gathering as had never before been known in all that country, the people coming from many miles away. At the close of the discussion, Thomas Corwin, the celebrated orator and statesman, adopt and inaugurate and put in operation for then a mere youth, proposed an expression of the support and extension of the various lines the people assembled, as to the merits of the of denominational work, it will not run itself. question under consideration, when a large son appointed who will put and keep that method discussion so incensed the Methodists that they in operation. There is in almost every church began persecuting Thomas Babcock for worka brother or sister who has good qualifications ing on Sunday. They had him arrested and for such work. That person can solicit with the fined. He refused to pay the fine, and the pledge cards and envelopes funds and also col- church paid it for him. The next week, he was of sin. He who would give us peace must deal again arrested and fined. When he was arrested with us first. And our Saviour is equal to the the third time, Thomas Corwin volunteered to task, coming fresh from Calvary, "a Lamb as so good will run itself, some one must give in- defend him, and demanded a trial of the case by it had been slain;" revealing the warrant and

4. Stated prayer meetings for missions. We their power to persecute the Sabbatarians. Some peace with God;" and may lay down to sleep should pray for our mission work and workers went back to Western Virginia (they all, except with the angels of peace and forgiveness watchin our family devotion, and in our closets, but | Hill, came from in and near New Salem; the rest, | ing us through the hours of unconsciousness.let the prayer meeting of the church be devoted with the exception of Hill, who lived near Leb- Rev. F. B. Meyer. anon, where he died about 1847 or 1848, moved Love will rebuke evil, but will not rejoice in to Green County, Ohio, on the Mad River, and it. Love will be impatient of sin, but patient THE Missionary Secretary preached Sunday there formed a church called the Mad River with the sinner. To contract the habit of connight the closing sermon of the Association. Church. There Thomas Babcock died; the stantly finding fault is very damaging to spirit-Theme, "Christ's Great Mission." Text, John church then called Simeon Babcock to the min- ual life; it is about the lowest and meanest posi-10:10, last clause, "I am come that they may have istry, and licensed him to preach. After the tion a man can take. I never saw a man that life, and that they may have it more abundantly." death of Thomas Babcock, some of the church was aiming to do the best work, but what there joined the Shakers, and others joined other Sun- might be some improvement. I never address-2. How Christ came to give it; the great day-keeping churches. The three sons of ed an audience but what I afterward felt I Thomas Babcock, Simeon, John, and Jacob; could have done better; and I have often up-3. Its abundance, and what it will do for the Deacon Samuel Lippincott, with some six sons braided myself that I had not done better. But individual, the church and the world. What it and several sons-in-law; together with others, to sit down and find fault with other people when will do for the physical and material world, for moved to a place near North Hampton, and we are doing nothing ourselves, not lifting our the intellectual world, for the social world, for there formed the church of that name. About hands to save a single person, is all wrong, and the home, the community, and the state, for all that time, the mother churches, New Salem and is the opposite of holy, patient, divine love .-industrial and commercial life, and for the abund- Lost Creek, in Western Virginia, sent Lewis A. Moody.

Davis to Ohio as a misisonary, he bearing the larger part of the expenses himself. Near Columbus, Ohio, were two Sabbathkeeping families by the names of Patterson and Wells, respectively. Elder Lewis A. Davis stopped with the Wells family. After supper, the young people invited him to go with them to a dance, not knowing that he was a minister. He accepted the invitation, and after their arrival at the place where the dance was to be (The Editor of THE RECORDER has received held, he requested the privilege of speaking to the assembled company before they commenced their dancing. His request being granted, he read a chapter from the Bible, prayed, and then preached a sermon. This was the first of a series of revival meetings which resulted in the conversion, not only of nearly all those who had assembled for the dance the evening of the first meeting, but of others as well. When I visited them in 1844, several years afterward, they were still talking about the dance being turned into a revival. 化合物性 网络白豆沙鸡 计

The hard times of 1837 to 1842 caught a large number of Seventh-day Baptists living around and near North Hampton, unable to pay for their homes. These found ready purchasers among the large numbers of English at that time coming into that vicinity." James 'Davis' with his sons Calvin, Luther, Reuben, James M.; and his sons-in-law Sayres, Knight, and Babcock; together with Simeon Maxson, J. D. Maxson, Davis Loofboro, and others, in the years above named (1837-1842,, moved to Jackson Centre. The most, in fact all, of the settlers were from Harrison County (instead of Warren County) Virginia, either directly or indirectly through

their forefathers.

I came to Ohio in May, 1837. The Clark County church had been organized years before. There are a number of inaccuracies in the statements of the article of May 2, but they are not material. I do not recall that Elder Bailey organized the Jackson Centre Church. My stepfather, Elder Simeon Maxson, and Elder Lewis A. Davis were the ministers of the church. The split in the church did not occur until 1854; open communion was not the real cause by any means H. M. Stout.

ground of justification; so that we may say with The Methodists now used every means within the apostle, "Being justified by faith, we have

Vor LX. No. 24.

The great enemy of peace is the consciousness

June 13, 1904.] -



Nay, walk in the town. I said, there are no flowers there. He said,

I. said, but the fogs are thick, And clouds are veiling the sun. He answered, but hearts are sick, And souls in the dark undone.

No flowers, but a crown.

said, but the skies are black, There is nothing but noise and din. And he wept as He led me back, There is more, he said, there is sin.

I said, I shall miss the light, And friends will miss me, they say, He answered. Choose ye to-night, If I must miss you, or they.

I pleaded for time to be given. He said, Is it hard to decide? It will not seem hard in heaven "To follow the steps of your guide."

WOMAN'S HOUR AT THE EASTERN ASSOCIATION.

On account of the absence of the Secretary, Mrs. Anna Randolph, Mrs. E. B. Saunders presided at the Woman's Hour.

Devotional exercises consisted of scripture reading by Mrs. N. M. Mills of Marlboro and prayer by Mrs. Luther Davis of Shiloh.

A letter from Mrs. Townsend telling about her work among women of other denominations was read by Miss Susie Harris.

Mrs. D. H. Davis, through a letter written since her arrival in the home land, gave a brief history of the work in China in the last twentyfive years. This letter was read by Mrs. Luther Davis. Hymn by the choir.

Mrs. Geo. H. Babcock had prepared a practical paper on "The Relation of Our Women to the Tract Society," which was read by Mrs. George Ellis. Mrs. Charles Davis read the address of the Secretary on the subject, "The Relation of Our Women to the Woman's Board."

not be present, her address was filled with the ences of her parents were a never-ending source same earnestness that characterizes that noble of delight. woman.

An offering for the Woman's Board was was done. taken. The choir sang a hymn and the benediction was pronounced by Rev. W. L. Burdick. L. GERTRUDE STILLMAN.

(We hope to have the papers mentioned in to-morrow, mother dear?" this report, to present to our readers very soon.)

LEARNING TO ENIOY WORK. BY ROSEMARY. **No. I.**

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Daisy's Dusting.

"Oh, dear! I do so hate to dust!" The familiar complaint fell upon Mrs. Hart- enough?" well's ears, as her daughter of ten started in upon her daily round of duties, and brought to came each morning.

She knew just how Daisy felt, for she had would take root and grow. always "hated" to dust.

meeting the day before :---

"Art is the expression of man's joy in his

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us have proved ourselves artists? Do we find don't hate to dust now,-and"-shyly-"I try iov in each daily task, so that our lives form a not to hate anything any more." So Mrs. Hartwell knew her efforts had not part of the great harmony of the universe? or do we rather strike a discordant note with our been in vain, and both of them had begun to wearisome complaints? climb the road that leads to an artistic expres-

sion of life. "We make our own lives by our thoughts, our No. II. feelings, our mental attitude. One woman's lot Bessie's Dusting. is always hard, why?-Because she makes it so. Bessie Farnham came up the front walk with She probably began in childhood by saying, ' a glowing face. "O mamma," she said, "you hate to wash dishes!' and she has hated every know Daisy hates to dust just the way I do. task that fell to her lot since then. You can and her mamma doesn't like to have her hate her read the story of her hates in her wrinkled, carework, so she told her all about everything that worn face. What a pity that in those early years she could not have been taught to be an artist | Daisy has to dust, and now she doesn't hate to in the greatest of all arts, the art of life!" any more, because she can tell those stories over She remembered the thrill that went through to herself every time she dusts. I wish you could her at those words, and how her whole heart tell me about our things so I'd 'enjoy my work.'" Tired Mrs. Farnham looked up from her patchwent out in a longing to teach her little girl to be such an artist that she might become just ing. The last three words were spoken with a such a radiant being as the woman before her. self-consciousness which showed they were quoted, and Mrs. Farnham wondered who'd Was not this a good place to begin? What been "putting notions," as she called it, into her could she do? A lecture on being happy would child's head not do any good.

"What difference does it make whether you Still pondering over the problem, Mrs. Hartenjoy your work?" she said, almost impatiently, well took her sewing into the front room, where "it has to be done, but I don't see why you have she found Daisy doing her work conscientiously, to enjoy it. I'm sure there's lots of mine I don't but with a very unhappy and weary expression enjoy.' of face.

"Why do you hate to dust, Daisy?" she asked. "Oh, I don't know. It's such a puttering "What is it that Daisy says her mamma says?" work. I have to pick up this vase and dust it asked a cheerful voice, and Mrs. Hartwell, sewand the spot where it sat, and then put down ing in hand, appeared around the corner of the the vase and take up something else. I hate to house. putter. Then I don't seem to do anything. It "I just thought I'd run over for a few minlooks 'most as well before I begin as it does utes' enjoyment of your porch," she said to her after I get through, so what's the use of doing hostess. "No, don't get up! I'll sit right here. Now, what is it all about, if I may ask," looking "Do you know where mother got that vase?" smilingly at the eager face of the girl, who had sunk down on the steps below.

asked Mrs. Hartwell, with sudden inspiration. "Why, no," was Daisy's astonished reply.

"Would you like to hear?" "Oh, yes."

"Well, once upon a time," began the mother, and then followed a simple tale of the doings of the newly married couple in their Western home, not at all exciting, but interesting to the While we regretted that Mrs. Randolph could little daughter to whom the youthful experi-

By the time the story was ended the dusting the new ideas suggested.

Mrs. Hartwell was right. Disliking work did "Why, my work's all done, and I didn't know make it harder. Her own life showed that to was working!" exclaimed Daisy, as she put her. It made one grow old faster, too. She could. How could she do it? Mrs. Hartwell "Yes, daughter dear, I'll be glad to. I want had suggested making dusting into a game for The problem was before her all the evening, ex-Daisy looked at her mother for a moment cept when her boy was reading aloud from the Youth's Companion a graphic description of "Why do you want me to be happy in my cadet life at West Point. She carried it to bed awakening. But as is so often the case, with Here was an opportunity to pass on the new that first thought came the solution.

away the dust cloth. "Will you tell me another would like to make life easier for Bessie if she you to learn to be happy in your work; and if Bessie, with the help of Bessie's vivid imagina-I can do anything to help you enjoy your duties, tion, but what kind of a game could she suggest? it will give me pleasure as well." work? If I do what you tell me to, isn't that with her, and it was the first thought upon

When breakfast was over, she called Bessie conception she had gained of life as an art. ing. Would you like that?" The child's eager Morning after morning found daughter and face gave answer, and the mother went on, for 'inspection'? Brother read about it last "And now I can tell them over to myself night, you know."

her lips the usual smile of amused sympathy that | Daisy listened, and made no comment, but Mrs. | to her, and said, "Mrs. Hartwell suggested that Hartwell knew that at least some of the thoughts | maybe you could make a game out of your dust-Suddenly she recalled the words of the in- mother similarly occupied, until one day Mrs. "Couldn't you play you were 'officer of the day," spiring woman who had spoken at their club | Hartwell said, "Well, daughter, I seem to have | and the things to be dusted your regiment ready told you about everything in the room." work. Life is the greatest art; how many of when I dust," said Daisy, smiling brightly; "I "O mama!" exclaimed Bessie, clapping her

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"Why, mamma, Daisy says that her mamma

A few words explained the matter to Mrs. Hartwell, and made glad her heart that in this way the very opportunity she craved of bringing into her friend's life an uplift, a happier frame of mind, had opened up before her.

With an account of her afternoon at the club, the speaker's remarks, and her own thoughts, the afternoon slipped away, and Mrs. Hartwell's departure left a very thoughtful woman, who, as she prepared the evening meal, meditated upon

hands, "that will be just lovely. How nice of and turn him over on the side of right and real one or more workmen, and not intrequently the better in every way than hating it.

maintained.

a few more days.

in their new home.

dressed for the day. Their interest in their large family was maintained for many weeks, but when even that waned, new pleasure was installed into their work by Mrs. Hartwell's suggestion that for a week they exchange duties. What joy it was for Bessie to handle the dainty ornaments of Mrs. Hartwell's home! Equal pleasure was found by Daisy in the novelties of Mrs. Farnham's rooms.

ing joy in their work, or if no joy was to be found there, of making it interesting by the use of the obedient fairy known to them as Imagination. Even busy Mrs. Farnham caught the spirit of their play, and recalling a habit of her girlhood, told to herself many an interesting story as her hands performed the drudgery of the house. It was no longer drudgery to her, for while her hands were busy, her mind was soaring into the limitless realms of fancy. And thus, she, too, learned to "enjoy her work."-The American Mother.

THE COUNTRY SCHOOL. J. F. WILLIAMS.

You are a farmer, living in the country in a school district; you have the best of all crops, a crop of boys and girls. Is there a good school in your district? If not, why not? Are you helping to improve it? How can you help? Let me suggest a few ways.

You can talk school. Many farmers have very little to say about school unless there is some unusual happenings. Don't wait for these; make them; but see that they are not scandals or any unpleasant occurrences. When calling on your neighbors, ask how the children are doing in school; familiarize yourself with your child's may differ in nature and extent from others. that need doing. I am not sure but it is as work, and when your neighbor begins to growl about new fangled ways and things, you will man is to be defined as any one who is so situated him along and tolerate second rate work from

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you to think of it!" and away she scampered for progress. It is true, the new ways are not employer is a woman. The business may be an the dust cloth. Then Mrs. Farnham heard the always best, but let your motto be "old fashioned office, shop, farm, store, factory or dressmaking words, "Attention, company! Fall in for in- or new fashioned, so it's a good fashion, and establishment. The general principles are the spection!" followed by a soft murmur of indis- honestly try to learn what is best. This may lead same. tinguishable soft sounds. Stepping to the door you to make a few calls at school and get aca little later, she heard her daughter, as she quainted with the teacher, but you will find, if make a living; to earn fame or honor; to carry went carefully over a chair with her dust cloth, you have a good teacher, that your time has out some pet scheme; to help advance the mighty saying, "You must learn, sir, how to keep your- been spent in about the best possible way-cer- undertakings of this busy world; all these and self in perfect order. I shall not reprimand you tainly better than loafing in town, at sales, more might be given as reasons, and worthy this time, but on the next offense you will hear shows, etc., or struggling to add to an already ones, too, as far as they go. from me." As she noted the child's happy face, large estate of more of the perishable things of her heart told her that to enjoy one's work was time. Talk school to your children. Find out William Carey was asked the nature of his busiwhat they are studying from day to day. You ness, he answered, "My business is serving God. For days Bessie was happy in her new play, may get many important fragments of knowledge I cobble shoes to pay expenses." If more of the often coming to her mother with stories of the and an occasional moral uplift in this way. business men were William Careys this question misbehavings of her cadets, how this one fell Encourage the formation of libraries. One good would not need discussion to-day. The temptadown at inspection, and that one would not stand book may change the whole current of one's life, tion is very great to say, in actions, if not in in line. Then came a day when she said she didn't | especially among children. It was the essays on | words, "My business is making money. I serve want to play "inspection" any more, and her "tobacco," "drunkenness," etc., in that familiar God as an after-thought." mother realized that something new must be old book. "Grum's Family Physician." which suggested in order that the interest might be helped the writer, when a boy, over many a dan- business as his opportunity of serving God, there gerous point. You concede the importance of are certain limitations to his obligations toward The recent coronation of the king, and his re- teaching a child how to read, but think a our young people. He can scarcely be expected view of the army and navy furnished interest for moment, many moments, on the importance of to furnish a young man with moral stamina. He directing his reading. Are you religious? Is may foster and encourage to something like Meantime, Daisy had heard of Bessie's fun, it not a religious duty to see that your child strength a principle otherwise weak; but he can and the two together invented new plays. When forms a taste for that which is pure and true, so hardly, with the best intentions in the world, sucthey heard the recently married bride telling of that he may come finally to the purest and best ceed in creating it. He cannot be expected, the difficulties of getting things arranged to suit book, and be able to read and understand it for either, to employ inferior help for responsible her, they played they were brides getting settled himself, for "We are all kings and priests unto positions simply because the applicant is a Sab-God." Think about these things as your child bath-keeper. It seems unfair to him to expect Then they turned the chairs and pictures and passes up through the grades, and remember that him to supply brains, common sense and manvases into children, who must be washed and opportunity and ability make responsibility.-- liness, and he does not always have at his dis-Practical Farmer.

> THE RESPONSIBILITY OF BUSINESS MEN TOWARD OUR YOUNG PEOPLE. ETHEL HAVEN.

> Read at the Central Association, Brookfield, N. Y., June 2, 1904.

On the broad basis enunciated by St. Paul in Thus the days passed, and all unconsciously his letter to the Romans,-"For none of us livtwo little girls were forming the habit of find- eth to himself and no man dieth to himself," the Blank. I am a Seventh-day Baptist. My father responsibility of business men toward our young people is undeniable.

> As significant as was God's question to his erring children, "Where art thou?" even more so was his searching question to Cain, "Where is thy brother?" No one can evade this question of accountability. Spurn it as we may, rebel against it as we often do, the stubborn fact remains that we are our brother's keeper. In our hands lie much of the weal or woe of a certain number of individuals. Whether the num ber be great or small is of less consequence than that we acknowledge the reality of our responsibility and try to estimate honestly the consequences. The things we do, or, often, the things we leave undone, are instruments to bless or ban, to heal or maim other human souls.

- "These trifles! Can it be they make or mar A human life?
- Are souls as lightly swayed as rushes are By love or strife?
- Yea! yea! A look the fainting heart may break Or make it whole;
- And just one word, if said for love's sweet sake, May save a soul."

ness man is not exempt, but his responsibility must fit themselves to do skillfully the things

Why are men and women in business? To

When that pioneer of modern missions,

Assuming, however, that the man regards his posal a position that will fit an applicant thus lacking. The following interview, though purely fictitious, may be both typical and suggestive:

Mr. A. is a shoe manufacturer on a large scale. He has advertised for three workmen; one a cutter, one a sewer, and the third an allaround man. Some half dozen men apply, with one of whom the following conversation occurs: Applicant speaks: Mr. A., I have called to answer your advertisement. My name is John used to know you. My mother was brought up in your town. Can you give me a position?' Mr. A.: Glad to know you, Mr. Blank. Which position did you think you could fill?

Applicant: Well, I don't just know. Mr. A.: Can you cut shoes?

Mr. A.: Have you had any experience sewing shoes?

Applicant: Never tried that either. Mr. A.: Well, either of those positions demands an expert. But there is another position. It does not pay so well, but then it does not require skilled labor, and there is a chance of advancement. Do you want that? Applicant: No, thank you, I think I will look

farther. Good morning! And the probability is that John Blank went out from that interview and told that he tried in vain to get a position in Mr. A.'s shoe factory and was driven to keeping Sunday in order to find work. Shall his defection be laid at Mr. A.'s door?

If young men and young women want posi-Since this is true of all, it follows that the busi- tions in Seventh-day Baptist enterprises, they For the purposes of this paper the business great a crime against the young man to bolster probably be able to explain a few things to him as to have in his employ for any length of time him simply because he is a Seventh-day Baptist

Applicant: Never tried, but guess I can

tend to his Sabbath keeping as well.

observation would show him was not demanded in any Sabbath-keeping concern. For example, it would show very poor judgment for John victory for the college they love. Blank to fit himself for the position of an exployment.

all these, and so can I, but we cannot discuss neighbor's weakness with his own strength? them in detail here. It is enough to establish against the employers.

still a shoe manufacturer and he has in his em- while they go to church and utter lofty soundwho is a loyal Seventh-day Baptist, and who, young man or young woman be much of an with a growing family, feels the need of better expert to discern the false ring in the coin of wages. When he goes to ask for more pay Mr. such sentiments. Bye and bye these young peo-A. answers him in something like the following ple will be saying, "Well, if these men and words: "I cannot give you any more pay. This women cared only enough for the Sabbath to is the only shoe manufactory under the control talk about it I guess I need not trouble myself of Sabbath-keepers, and the only thing you know to keep it," and away they go into Sunday obserhow to do is to cut shoes; so you will either have to work for what I please to pay you or go hands lifted in pious horror, not dreaming that into some other concern and keep Sunday."

the deserters? Who is most to blame? And suppose he does not desert, but, true to his Sab- hear what you say." bath, economizes a little more rigidly and stays ought to get much comfort out of his trip to stantly because they are so handicapped by it. St. Louis and Nortonville, next August, when One would think to hear some people talk that he knows that it is made possible by his refusal they had traveled a rough and thorny path, and

tion to sacrifice my own interests and pleasures quite as prosperous and enjoyable as their neighto give a man employment. If he does not like bors, who were not so handicapped. If the Sabwhat I can pay him he can leave. I can find bath is worth keeping at all it is worth keeping plenty of men to take his place." Legally that cheerfully. But these grumblers talk incessantly is quite within the limits. But how about de- of how much it costs and what a sacrifice it is nominational loyalty? That we are a compara- of money and pleasure and opportunity, and then tively small people, under a peculiar though glori- look on in astonishment when the young people ous banner, and that we need even more than do not find encouragement in such talk to go other peoples, to cultivate a spirit of co-opera- cheerfully on. Can you imagine the twelve distive helpfulness, has been said and emphasized ciples going about saying, "This Master demands in your hearing too often to need discussion here. a great deal of us; we must work; we must But the fact has its bearing. The subject of walk instead of ride; we have scanty food, and this paper, being interpreted, is,-How loyal are often have no pillow but a mound of earth; you our business men to the Sabbath as an institu- better think long and earnestly before you dethat truth in its keeping?

see how much faster he can row than the others, Master and His commands.

as it would be to refuse him the position outright. can he be a victor, he is alert to do his duty, the hearts, of the hearers, were thrilled and Given a young man of principle and ordinary watchful to keep his movements in harmony with touched with pride and sympathy as they gained ability and a refusal to accept anything short of the rest of the crew, that he put not the slightest glimpses of the heroism and suffering of those the best will spur him to make something of him- hindrance in the way of his neighbor's exerting days. All hearts paid homage to the brave men self, whereas tolerating poor work will confirm his full powers. And the onlookers see the beauwho had done so valiantly. At last one ascended him in a habit of slackness that will soon ex- tiful sight of the oars, rising and flashing in the the platform who had since the close of the war sunlight and falling in quickening circles timed become a famous botanist. After relating some There is another instance in which the em- to cut the water with such precision that they incidents of his own army life, he smiled frankly ployer can be exonerated. Sometimes a young seem impelled by but one hand, while the slender down into the uplifted faces and added: "Yes, man fits himself for a line of work which a little craft cleaves the waves before it at the bidding [1, too, suffered somewhat of hardship and exof those minds that have subordinated every per- posure in my army life, but I never suffered so sonal ambition to the one supremet purpose of a much in the service of my country as I have while hunting wild flowers in the Rocky Moun-Some such picture ought this denomination to tains." And could not a good many Sabbathpert in a silk mill, knowing well that no silk mill present, if the supernatural power was given us keepers, business men and others, if they were is under the control of Sabbath-keepers. But, of seeing the minds and hearts of its members. but as honest as he was, say truly:---"I have having done so, he would not be justified in com- We ought to be a picked crew whose business | really borne more hardships following the deplaining of want of opportunity and in feeling it is to strive for the honor and majesty of signs and devices of my own heart than I ever hard because some one does not create a Sab- God's law. And is it not a logical conclusion have in keeping the Sabbath. I have created for bath-keeping silk industry that he may find em- that the business man should not only avoid in- myself more obstacles than God has ever put

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tentionally hindering his young neighbor, but in my way." You can think of a great many exceptions to should even be at some pains to supplement that To recapitulate:-Business men are not the only ones responsible, nor are they responsible Whether or not the business man is responsible for everything; but along three lines there is the fact that not all the failures to agree between for the employment, or non-employment of certainly reason for them to ponder: employers and employed are to be charged individuals, he is responsible for the atmosphere I. They are responsible in a practical way in of loyalty or disloyalty which surrounds his busithe matter of giving employment to young peo-There is, however, another scene that has been ness. Too many are content to let their busiple, under certain conditions impossible to deenacted, and doubtless will again. Mr. A. is ness be run by some one else on the Sabbath, fine rigidly, but which Christian manhood and consecrated common sense will recognize and ploy a skilled workman—a cutter we will say— ing sentiments; and it does not require that a deal with wisely. II. They are responsible for the influence which their business exerts in their conduct of it and their regulation of its working days. And how tremendous an influence that is they may be surprised to learn when the Master calls for a reckoning and an account of the talents entrusted to them. vance, while the older generation looks on with III. They are responsible for the influence of their speech concerning the Sabbath as related they are in anyway responsible; not realizing to their business. We talk so much that we for-What if that man goes over to the ranks of that to them might be applied Emerson's words, get how a chance phrase may fasten itself in the "What you are thunders so loud that I cannot mind of another, there to bear fruit of which we are ignorant. So on this as on other sub-And then there are those who may keep the jects it is incumbent upon us to speak nobly.

where he is! Do you think that that employer Sabbath well enough, but who grumble con- hopefully and with perfect truth. Employers and employees may be called upon to sacrifice something for the truth as we hold it. Every great truth has demanded sacrifice; to pay his workman what he was honestly worth? that they had endured a world of misfortune, indeed, that is one indication of the greatness of But some one says: "I am under no obliga- when the chances are that their lives have been the truth: but he who makes the sacrifice lovingly and cheerfully will find it increasingly satisfactory as the years go on and he grows to feel more and more that it is what we are and not what we have that counts. "Then to side with Truth is noble when we share her wretched crust. Ere her cause bring fame and profit and 'tis prosperous to be just. Then it is the brave man chooses while the coward stands aside. Doubting in his abject spirit till his Lord is crucified." There is no life so rent and broken but Christ can unite the severed parts in his own tender tion, and to the denomination which is holding cide to follow Him. You may regret it and you compassion. In spite of all that is unexplainable, there is certainly will have hardship to endure and you enough in the Scriptures that is clear and cer-In the intercollegiate boat races, where each will have to sacrifice much that you encrew is striving mightily for the honor of its joy. It is really dreadful that we have so much tain to guide our steps. As a man who hesitates own college, is it likely that each oarsman is to endure!" Am I irreverent? Then so are you to climb a mountain peak, because the valley is striving for individual glory? Does he try to if you maintain such an attitude toward this enveloped in mist, and he can see only the path at his feet, discovers when he reaches the summit how much water he can splash in his neighbor's Some years ago in a Wisconsin village oc- that the peak itself is in the glorious sunlight, so eyes? Nay iso far from intending such disas- curred a reunion of a regiment that had fought we may be sure that through the mysteries of trous things, he does not even allow himself to in the Civil War. At the public meeting veteran the Bible is a clear, straight path to the sunlight

be indifferent. Mindful that only as all succeed after veteran told incidents of his army life and above.-Rev. J. M. Buckley, D. D.

THE GRASS. EMILY DICKENSON The grass so little has to do-A sphere of simple green, With only butterflies to brood, And bees to entertain.

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And stir all day to pretty tunes The breezes fetch along, And hold the sunshine in its lap And bow to everything;

And thread the dews all night, like pearls, And make itself so fine-A duchess were too common For such a noticing.

And even when it dies, to pass In odors so divine, As lowly spices gone to sleep, Or amulets of pine.

And then to dwell in sovereign barns, And dream the days away-The grass so little has to do, I wish I were the hay!

THE HEAVENLY SHAWL.

"Now, children, you're sure you won't be a mite afraid, ain't you? There ain't a thing a goin' to hurt you, if you mind what I say, and be careful about the fire and the lamp," and tied her bonnet strings.

"No, ma'am; not one bit; are we. Bess?" answered Rob, her fourteen-year-old son, as he younger.

"That's right, children," said their father, who had been giving his hair a final brush before the glass, "there's no wild varmints around here to disturb you, and then there's a kind Father's watchful eve upon you all the time, remember. Come mother," turning to his wife, "we shall be late at the donation party if we don't start pretty soon."

And here's the ham and the chickens. Mercy on corn. us! I like to forgot the bed-quilt I made a purpose for the minister's wife!" she exclaimed, as it's easy enough," she answered, her eyes rested on a bundle which Bessie was holding toward her.

"Ma, where's the cake?" asked Rob.

"Well, well, I'm in such a hurry I don't know but I'll go off and leave somethin' yet-my overshoes, like's not. Now then, pa, there's your overcoat; I'm ready. Well, good-by, children !"

"Good-by, don't worry about us; we're all right."

At last they drove away, and Rob and Bessie prepared to spend a pleasant evening.

"What shall we do to keep from being lonesome," asked Bess, "as we haven't anything new to read?"

"Pop some corn, I guess," answered Rob.

"Sure enough we can; but how about touch- glancing at the clock. ing the fire?" she asked, doubtfully. "Maybe ma wouldn't want us to pop corn."

"O pshaw! she didn't mean that, I'm sure. Bess. Just so we're real careful. I hope I'm big enough and old enough to take care of a fire, anyway, and you needn't touch it."

"All right, then; let's shell the corn."

They were soon busily engaged, and the as they fell into the bright tin pan. Presently, a moment. Bess asked:

"Do you know where ma and I went to-day?" "No: I forgot to ask you." which had been w "We went to old Auntie Baker's, and I've been thinking about her ever since; she's so light, anyway. It may be some of the neighbors comical."

"Why, Bessie, I wouldn't make fun of a poor | can see better." old woman.'

she's ever so nice, and I like her; but she's so is what they saw (though they did not remain different from ma and the other women we there long enough to make a very thorough know—she mixes her talk up so."

"Why, of course; she's old, and a little odd, too.'

"Yes, I know. I'm sorry for her, too, because she hasn't any folks, and just barely enough pension money to feed her, you might say. Ma says, "Auntie, you haven't been to meeting lately; you don't know how we miss you; what's the reason?' And she says, 'No, Elizabeth Jane, I haven't; and sence you inquired of the matter, I'll speak the truth, which should be spoken at all times, in divers and sundry places. I hain't got a thing to wrap my poor old self in You see my bombazine dress and corded hood air jest as good as they was twenty years ago,and my wadded coat is too. for that matter.but sence winter has turned on his haunches and the vice of the turkle is heard in the land. it is masterly oncomfortable; it's so warm and let it frighten us to death. That would be hard hefty. Still I can't go without somethin', and Mrs. Day looked confidingly at them as she the shawl I've had for forty years is all wore hoping the last sentence would calm Bess. She out at last, and shall return no more,-put not and Rob sat closely huddled together in a large your new cloth into old garments-and so I can't 'tend the means of grace. I've got a nice and with one consent they sent an earnest prayer glanced at his sister, who was a year and a half 'pair of woolen sheets, and I've been minded to for protection to the Heavenly Father they had dye one of them, but I need it jes' es much on been taught to call upon. "Why, no," she replied, "why should we be?" | my bed; so I consider the lilies of the field; they toil not, neither do they spin, and the Lord clothes them in abundance-and ve air of more value than many sparrows. So I leave the shawl matter right in his hands, and b'lieve he'll send it to me if it's for my best interest; and I hope it is, for going to meeting's 'bout all the comfort I have," and Bessie paused, breathless.

"How in the world c'n you 'member "Have you loaded the potatoes in the wagon? | much?" mumbled Rob, with his mouth full of

"O I don't know. I like to hear her talk, and

"What did ma say about it?" queried Rob.

"She told Aunt Baker she thought she took the right view of it; and then on the way home she said to me she wished she could get the shawl for her, but she had promised just so much for the minister, you know, and of course she had to give it, and she hadn't another cent she could spare now."

"It is too bad," said Rob, "how quick I would give it to her, if I could."

"I, too; but it's no use talking," answered Bess, with a sigh.

"Who'd have thought? After nine o'clock this moment, Elizabeth Day!" exclaimed Rob,

out first and see if they are coming!" answered

"Not likely," said Rob, as Bess followed him to the window.

"There's a lantern coming this way," he exclaimed. raising the curtain.

shiny little kernels of corn made homely music anybody to carry a lantern," Bess added, after locked, and I'll jump up and open it when pa "Yes, that's so; maybe some one is carrying

a torch on a stick," he hastened to say, as he saw that Bessie looked rather frightened. "Don't be scared, Bess; it's nothing but a coming here. Let's peek out of the door-we

Though reluctant, Bessie followed her brother "I ain't," she responded warmly, "I think to the door, and as he partially opened it, this observation): A form of something—they knew not what-nearly two yards in breadth, and 'as tall as a person, clothed in white; and which made a rustling noise they could hear distinctly as the object sped along high in the air, with a bright flame of fire burning somewhere about its feet; whether it served the purpose of lighting its path or was a part of the body of the monster, the children could not tell. Bessie screamed, as she drew back, pulling her brother, who was scarcely less frightened, with her. They quickly closed the door and locked it.

"Rob," whispered Bess, while her teeth chattered with fright, "it is coming right toward the house. Oh, what can it be?"

"I'm sure I can't imagine. It is a frightful thing, I know, little sister, but I don't believe it can get into the house. So let's try not to for pa and ma when they come home, you see," armchair as far from the window as possible,

At last Rob said—and tried to speak lightly, "Well, it hasn't tried to get in here after us, at any rate. I expect it flew away long ago-to some other country, perhaps. I've a good mind to peek out of the window. "Oh, I'm afraid to have you," remonstrated

Bess. "I don't think there's any danger. I won't show myself, anyway," and he cautiously peeped through a very small portion of one of the front windows. Then, growing bolder, he took a better look.

"Come here. Bess." he said, "there's no sign of the monster now. I wonder if it could have been a dream!' "You know better," asserted Bess, creeping slowly to her brother's side. She could discover no trace of it, either, and they were both feeling much relieved, when Rob said:

"To make sure, when I'm about it, I'll look out the back window, too." Bessie. who was watching him intently, saw him start back as soon as he had drawn the curtain. Returning to her side, he said: "If you'll believe it. Bess. there is that identical thing, fire and all, out there in one of our pear trees."

Bessie covered her eyes and shuddered. "Wait, Bess," continued Rob, "now let's

"Well, we'd better go to bed, then. Let's look reason about it. I know it is a fearful looking thing, but there has been plenty of time since we first saw it. for it to do us mischief if it intended to. But you see it has not paid us any attention-not even its respects."

"Don't joke, Rob," interrupted Bessie. "And I don't believe it's going to. So come "Sure enough; but Rob, that too's high for on; we must go to bed. We will leave the door and ma come."

L----

"I don't know. No, I guess not to-night. anyway," he answered, leading the way to their sleeping rooms it is a boly out in bar The clock was about to strike twelve when he heard his parents step to the door; and when going to open it, he glanced out of his window toward the pear tree which had borne the un- a cheerful giver?" of it. Pausing at Bessie's door on his way past, he called softly,

"Are you asleep, Bessie?"

"No, I wish I was," she answered.

"It is gone! There's no fire nor anything

else in the tree now." "O I'm so glad," and Bess began to be very

sleepy indeed

The next morning as soon as Rob was fairly awake, his thoughts returned to the previous night's fright, and he glanced out of the window. To his surprise he saw that the strange object was still resting upon the limbs of the pear tree. But there was no fire about it now and although he could not discern what it was, it did not frighten him, for he saw that it was made of paper. Manage with depay

"I declare !" he exclaimed, fairly jumping in to his clothes. "I'll go out and capture that phantom, if I can. The idea of being scared half to death at paper !" Bess was in the kitchen helping her mother about breakfast when she heard Rob's voice outside the door calling her. She stepped out when he whispered, mysteriously,

"Can you come around the house a few mir utes? I want to show you something strange.' Bessie's eyes grew very large as she asked,

"It's nothing that belonged to that dreadful thing, is it?"

Bob nodded; then said, "But you needn't be alarmed, for it's nothing but paper."

This reassured her, and she did not hesitate to run along hand in hand with her brother to the foot of the tree where Rob had laid it.

"It's real pretty by daylight, Rob; how did you get it, and what in the world is it?"

"It is a regular paper balloon, Bess; don't you see? You've seen pictures of them, I'm sure, and I've seen a real one, so I know. It was lodged up in the tree, and I had an awful time getting it loose and climbing down with it, and it tore some. See, this little cup and sponge must have held some kind of gas or benzine which burned and made the light we saw-but too that we could do far better now in all forms oh, Bessie, the very best thing ever was! Just of public service than we could then. And yet of the car. It says a merchant in Philadelphia did get places then, were we in the market now, got this balloon up for an advertisement, and places would be secured with exceeding difficulty, whoever finds it and gets this card, may have two dollars' worth of his goods if they return penders, neckties, dress goods, lace and ribbons! We can each get something real nice."

ribbon so much to trim it with; I'll have a lovely that recently two of our most eminent ministers blue, and some lace for the neck."

shoulder. Suddenly something at the bottom hand over it. Then turning to her brother, she asked soberly, "Did you see that?" "See what?"

value.' "

For an instant their eyes met, as each mutely period of middle life, finding himself confronted framed the thought,-Auntie Baker's shawl. It with the need of changing his field of labor has was but natural that the countenances should found himself also met with the objection that fall for a moment. Rob was the first to rally. he is too far advanced in years. The Methodist "Say, Bess," he said, "won't she be tickled?" Conference, recently in session in our city of Philadelphia, has been compelled to face the sitadding, "and what is it about the Lord loves uation as thus it presents itself. The younger canny fruit, but to his relief he saw nothing v "That's so, Rob," answered Bess, heartily, ministers are increasing in numbers, so it is said. They can be provided for only by setting aside "I'm ashamed of myself. Let's hurry and send some who are older but by no means superannuated. This situation could easily be met if the When they related the terrible experience of churches were not clamoring for the younger men. But they are so clamoring and attention must be paid to the demand.

for it; it will be just splendid for the_old lady." the previous evening to their parents, Mrs. Day's eyes grew misty; nor did their condition improve when she was informed of the decision the children had made in regard to the present they should claim.

In our conception of it and from purely an impersonal view-point this is utterly and most "Blessed lambs," she murmured, wiping her emphatically wrong. Nay, it is most inhuman in its treatment of men who have given the early eyes on her apron, 'I couldn't 'a' be'n better pleasyears of their life to the ministry and are really ed; and I think I can fix up my spring bonnet fitted by these years to do their best work in it. for her too; the hood ain't comfortable now." The church is really dishonest when it assumes After what seemed a very long time to the such an attitude. When a young man enters the children, a bundle addressed to Rob was received ministry, the church to a certain extent makes at the post office; and after hurriedly examining a contract with him that in case he is found their treasure, they, accompanied by their worthy he shall find life-long employment mother, went at once to Auntie Baker's humble When it pushes him aside for no other cause than nome and made the presentation—their mother it prefers the younger man it breaks this conexplaining how they obtained it. tract. Under present conditions a man in the They were much delighted with the thanks ministry has only twenty or twenty-five years the old lady returned in the following language: during which his services seem to be desired. "Verily, 'I was naked, and ye clothed me." When his family most needs that which his min-Whoso offendeth one of these little ones should istry earns he is oftentimes set aside and finds be cast to the bottom of the sea, for are they himself adrift. No matter what plausible exnot the dear Lord's own messengers? I asked cuse may be presented for this, it is wrong and him for a shawl, and he has sent it; good measpalpably and criminally wrong.

ure, pressed down and running over, for a cover

We believe that the church at the present time for my hoary head comes with it. Yea, from the is suffering because of this. In part, if not in very air of heaven has it come by the hands of large part the diminution in the number of our these blessed children. Wherefore I shall ever best young men who are entering the ministry call it my heavenly shawl: and who shall dare is due to just this thing. Moreover, the decline say the old woman nay?—The Interior. in pulpit power may in no small measure, we believe, be traced to the same source. Maturity A PALPABLE EVIL. is the time in which to secure the thoroughly We were talking, three or four of us, the other wrought-out thought. You gather fruit in the day, about the early period of our ministry. autumn and not in the spring. Veal is good We were each of us so far beyond that we could for a change, but after all the staple is beef. do so with complacency. We were wondering There is beauty in blossoms but you cannot eat how in the world it was that people put up with them. There is promise in it all and the fruit us in those immature, undeveloped days. We will come in due time, but why should fruitage were sure that there must have been much need be set aside when the blossom presents itself? of indulgence on the part of those to whom we Somehow in this matter the churches should attempted to minister. We were just as sure come to themselves. Age should not be a barrier at either extreme. If a man can do the work age should not be counted in as a factor. look at this card that was sticking in the bottom we were quite as sure that while we could and There needs to be a careful and conscientious and absolutely thorough canvass of this whole matter. For its own sake, for the sake of men if they could be obtained for some of us at all. who have served her faithfully, and for the sake This is the palpable evil in connection with the of the future ministry, in so far as the church

the card to him. Here's a list of things we can ministry of all our churches to-day of which we has been recreant in this matter she should reget; such a lot of nice things! Knives, and sus- want to speak as plain a word as possible. This trace her steps.-The Baptist Commonwealth. evil of preferring youth to age exists to too great a degree, without the slightest doubt. Faith is the hand wherewith we take everlast-"O goody, goody!" cried Bess, clapping her Possibly there is some small reaction, but it is ing life. hands. "I've got a nice dress, but I have wanted so small as scarcely to merit notice. The fact Faith is a smaller word than genius, but it is a better guide. both well advanced in years, secured prominent A citadel that one should never vacate is the "Let's see what else is on the card," taking it pastorates really proves nothing. The general stronghold of a good conscience. for closer inspection, while Bob looked over her tendency among the bulk of our churches to-day Blessings are like clock-ticks. Usually we do is as for some time it has been, to set aside the caught her eye, and she involuntarily laid her tried man in favor of the untried. One of our not notice them; and we begin to realize them most prominent ministers, now only in his prime only when they stop. and capable of doing his best work, was recom-Patience strengthens the spirit, sweetens the mended to one of our foremost churches just re- temper, stifles the anger, extinguishes envy, sub-"'Or a light weight black shawl; grand cently, and the reply was that he was too old. dues pride, she bridles the tongue, refrains the One of our pastors who has not gone beyond the hand, and tramples upon temptations.

THE SABBATH RECORDER.

Young People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

LETTER TO A YOUNG HUSBAND. My DEAR FELLOW:

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I learned accidentally that your wife is not quite happy sometimes, and what do you suppose the reason is? It is just because you are so impatient about teaching her and because you laugh at her mistakes. You know she wants to learn to sing with you and she could too if you would help her in the right way, "All minds require, while being taught, the utmost compliance and consideration: hence to impart instruction with success, a teacher must possess deeper intelligence than is implied by the profoundest skill in any one science or art."

Naturally your wife cares more for your opinion than for any other person's, and unless you exercise great patience, she will cry and give up trying. Because you understand a subject thoroughly, you must not think that everyone who doesn't grasp it readily is stupid. The fault is yours for not presenting the subject in the best light. "There are diversities of gifts" the Bible tells us, and some people think that your wife has more than you have. As to that, one that you need to cultivate for yourself.

Yours with best wishes,

UNCLE GEORGE.

FROM DR. PALMBORG.

is the continued pleasure I find in Ruskin. A lover of truth and hater of shams, a "seer" into the revelations God has made of himself to man. He-is a delightful friend and companion and I am so glad I have found him. It seems a little | sire about Lien-oo. queer, doesn't it, that I who am no artist at all, should enjoy Ruskin's lectures on art? But it reminds me of a time when I picked wild strawget down into the grass but when I found the their new house, just finished berries, I forgot everything but the pleasure of As for the Palestine cruise, I hope our friends here we met some twenty, found the same corfinding them. So what I felt half afraid would have not suffered any harm from the Egyptian dial handshake and brotherly love. We talked be uninteresting reading, is becoming interesting climate. They will know now what a "city gate" and they talked. Three of them could speak because of the lovely little bits here and there really is and will understand China better, for English, Eld. Velthuysen, his son, Gerard, the of true, beautiful thought; and although I there is a great resemblance. I believe, between founder of the wonderful midnight mission, and could never paint a picture I have a feeling that the customs of all Eastern peoples. I find many one other brother, who has been in America. by my acquaintance with Ruskin's thoughts on things in the Bible easier to understand since I At this meeting it was decided to hold communart. I am becoming better fit to judge of art and live in China. to get the value out of it that would have escaped me before. Of course I haven't time for much reading but I had borrowed a few of Ruskin's books to look through and I keep one where I My DEAR YOUNG PEOPLE: can lay my hand on it during my few spare moments.

"laurelled victory."

burned. But that and the aching of my bones looked in vain for "a Rock." Human beings in caused by the wheelbarrow will soon pass and millions and no knowledge of the real Christ or it has sometimes been worse. I had good of His Spirit, only the name and the cross midst of the rainy season too. There are many diers; eager to shed the blood of a brother man snapdragon, dandelion, a species of buttercup, field of grain through which we rode, were battlesorrel, a blossom from which oil is made, and fields made rich with much human blood. ""A even the butterflies were all yellow. The Impe- more than any physical sickness was homesickrial color is yellow; is it on account of the pre- ness, heart sickness. We looked and wandered ponderance of that color in flowers here?

stopped in Ise-so, a town eight miles this side ders of Switzerland and the real worth of Gerof Lien-oo, to eat dinner. While I sat on a many had brought us something of relief. We bench to wait for him, a crowd gathered and an began to recover respect for our race. We were old lady who had been to Lien-oo for medicine | thankful indeed when the train stopped and the came and sat beside me. On my return to-day station, "Rotterdam," Holland, was called out. I brought her some medicine, so I was invited We found our way to Elder Bakker's neat and into the house while the wheelbarrow man was comfortable little home. The first S. D. B. eating. I found them a very nice family, well shelter for eleven weeks. I said "Thank God." educated and pretty well enlightened as to things. The next day was Sabbath; at half past ten in general. They promised to read some Chris- they gathered as usual for worship, about thirty tian books if I take them some next time I go. in all. Though the morning was dark and rainy, On Sabbath at Lien-oo, we had four services, and I was shivering, when those loving people including the study of the Sabbath-school les- took our hands to shake them, looked in our son and the service with the little school children. faces and said kind words of greeting even in I think you both have enough; but patience is In between and all around I managed to see an unknown tongue, we understood the language; seven or eight patients and finish preparing two it was that of Pentecost and I said it has "fully sermons. On Sunday I was busy all day hear- come." We are living in the day of Pentecost; ing my pupils review and seeing patients, some I had known it, before, but never felt it as now. of whom had walked about ten miles, having We had found the "Rock in a weary land." seen me pass their homes on Friday. I am This meeting was one of the best in all my life. One of the things I want to talk to you about, quite pleased with my little school and with the Bro. Bakker conducted the services and acted as work done by teachers and pupils. I hope that interpreter for us, Bro. Witter and myself. Then I may be able to return there in the fall, although | in the afternoon their Sabbath-school was held I am enjoying the Girls' School in Shanghai and was another loving meeting of handshaking very much. But that does not influence my de- before and after the study of the Bible.

meets to hear a very interesting and rather fam- this time was at Haarlem he and Bro. Velthuysen ous missionary. We are so glad to hear that met us at the station, where we went on Tuesberries on the tall-grass prairies of Minnesota. Alfred Davis is getting better. You will like day. Again we had a Pentecostal season until At first I was afraid of snakes and dreaded to to hear that Mr. and Mrs. Crofoot are enjoying Thursday when we left for London. At Haar-

WEST GATE, SHANGHAI, May 2, 1904.

"A ROCK IN A WEARY LAND."

I address you more especially since our Editor | brother, a Sabbath-keeper of Amsterdam, author asked me to write up Holland for your depart- of the Midnight Mission, which has revolutioniz-Last evening after my day's work I lay down ment of THE RECORDER. Sickness while at Rome ed the city in that part of Holland. Also a Mr. a few moments and took up Ruskin's "Two and continual going since has prevented me from Bakker and wife of Amsterdam, who has been a Paths." He speaks thus of one Spanish painter, recovering my strength to write as I had fully Seventh-day Baptist captain of a ship, where no Velasquez: No mean jealousy ever influenced intended, often. When the Psalmist saw "The liquor was used on board, who later became a his conduct to his brother artists; he could af- | Rock" in the desert, long before he reached it, ford not only to acknowledge the merits but to thirsty and tired trudging over burning sands, the Sabbath. Rotterdam has the same kind of forgive the malice of his rivals. His character he knew it gave promise of a spring of water men in their church. Our meetings did not take was of that rare and happy kind, in which high and of shade from the burning sun. What theme on a gloomy aspect, we didn't gather our inspiraintellectual power is combined with indomitable | could be more appropriate for praise and thanks- | tion from the little mound of earth lovingly laid strength of will and a winning sweetness of giving at such a time. After two and a half on Peter's lifeless body in Africa, but gathered temper and which seldom fails to raise the pos- months of wandering from country to country, from his spirit, his life and his gift, the gift of sessor above his fellow-men, making his life a every one a desert, parched and burning up from that family of his in that little church, something the want of the "Water of Life"? The wither- of their spirit of bravery and fidelity. I think I came back to Shanghai from Lien-oo this ing blight of the Catholic church has shriveled we all from America, promised God we would afternoon, on the way most of the day on a every bright prospect. The home without vir- never again count our hardships, but our bless. wheelbarrow and the side of my face that was tue and the business life without honor. I never ling.

turned toward the Yang-tse is painfully sun- journeyed before across such a desert. We weather both going and coming and that in the flaunted everywhere, but guarded by armed solwild flowers along the way, mostly yellow; whose ideas differ from his or the Pope's. The the chamomilla blossom all golden vellow and weary land." This is what made me sick and on and on but we saw no "Rock," until we in our On the way to Lien-oo, the wheelbarrow man travels came to Holland. To be sure the won-

Three days were spent in this beautiful city To-morrow night our Missionary Association and loving church. Bro. L. C. Randolph during lam they had called a meeting for Tuesday night; ion service on the following night. And again we had a blessed service. I cannot tell you by any words I have of the power of these meetings. There was the father and the mother of Peter Velthuysen of blessed memory, here was the merchant, whose place of business is closed on SHUGT:

We are glad we came to Holland. Her fields fairly groan with food for man and beast. Her cattle and sheep and hogs and horses are large and fat. Her cities clean and built of brick and And John Burroughs laugh stone to stay." With streets wide, paved and To encounter such chaff. lighted. Her markets loaded full. Each day given to some certain kind of product. One to stock. One to flour. One to manufactured articles. They don't rush quite so fast as in America, but the red cheeks and ruddy faces tell of abiding health and nerves which I confess] coveted as I dragged my poor tired body over their parks and lawns. We decided this was a good place for the pilgrim fathers to start from. We saw the spot, we felt the spirit, we go from here better in body, stronger in spirit, determined to carry off all of the genuine goodness of Holland we can. If we had more Velthuysens and more Bakkers, we would have more Seventhday Baptist churches. God bless Holland, so say we all. E. B. SAUNDERS.

Restful Nonsense Corner

THE OWL-CRITIC.

JAMES T. FIELDS. "Who stuffed that white owl? No one spoke in the

shop. The barber was busy, and he couldn't stop; The customers, waiting their turns, were all reading The Daily, the Herald, the Post. little heeding The young man who blurted out such a blunt question; Not one raised a head, or even made a suggestion; And the barber kept on shaving.

"Don't you see, Mr. Brown," Cried the youth, with a frown, "How wrong the whole thing is, How preposterous each wing is, How flattened the head is, how jammed down th neck is-In short, the whole owl, what an ignorant wreck 't is! I make no apology; I've learned owl-eology. I've passed days and nights in a hundred collections, And cannot be blinded to any deflections Arising from unskillful fingers that fail To stuff a bird right, from his beak to his tail. Mister Brown! Mister Brown! Do take that bird down, Or you'll soon be the laughing-stock all over town! And the barber kept on shaving.

"I've studied owls, And other night-fowls, And I tell you What I know to be true; An owl cannot roost With his limbs so unloosed: No owl in this world Ever had his claws curled, Ever had his legs slanted, Ever had his bill canted, Ever had his neck screwed Into that attitude. He can't do it, because 'T is against all bird-laws.

Anatomy teaches, Ornithology preaches, An owl has a toe That can't turn out so! I've made the white owl my study for years, And to see such a job almost moves me to tears! Mr. Brown, I'm amazed You should be so gone crazed As to put up a bird In that posture absurd! To look at that owl really brings on a dizziness; The man who stuffed him don't half know his busi-

ness !" And the barber kept on shaving.

"Examine those eyes. I'm filled with surprise

THE SABBATH RECORDER.

Taxidermists should pass Off on you such poor glass; So, unnatural they seem They'd make Audubon scream. Do take that bird down: Have him stuffed again, Brown!" And the barber kept on shaving.

"With some sawdust and bark could stuff in the dark An owl better than that. could make an old hat Look more like an owl Than that horrid fowl. Stuck up there so stiff like a side of coarse leather. In fact, about him there's not one natural feather.'

Just then, with a wink and a sly normal lurch, The owl, very gravely, got down from his perch, Walked round, and regarded his fault-finding critic (Who thought he was stuffed) with a glance analytic, And then fairly hooted, as if he should say: "Your learning's at fault this time, anyway; Don't waste it again on a live bird, I pray. 'm an owl; you're another. Sir Critic, good day!" And the barber kept on shaving.

Our Reading Room.

ALBION, WIS.—To have the pleasure of laboring as pastor in three large and attractive fields within the short period of six weeks, is a rare experience. Yet Brookfield, N. Y., Ashaway R. I., and Albion, Wis., have each yielded to me special joys in the Master's service, within that

Breaking away from the tender friendships the block above a policeman, with enough stripes on his sleeves to show that he was a veteran on and associations of Brookfield was, to be sure. the force, sauntered up to the scene. The New a painful process. It was sweetened, however, with so many words and deeds of delicate and | York Mail and Express gives his words of wiskindly consideration as will make it for years a dom to the combatants. precious memory. In grateful acknowledgement Both women tried to tell him about it at once. "I ought to lock you both up," he said, when of the many kindnesses, this line is written, which it would be difficult to acknowledge in any other he had listened a moment. "Here you are, causway, and which I can never repay. ing a crowd to collect and disturbing the peace."

The month of April was spent in a season of Each of the women accused the other of havagreeable work with the kindly and apprecia- ing started the trouble, and insisted that the trantive people of Ashaway. It was not a vacation quility of life in that particular tenement would in the ordinary sense of the term, yet I doubt not have been disturbed if the other had not that a period of absolute cessation from labor called her names. could have had a more salutary effect upon one "Then you don't want to fight, but want to needing a rest. I wish to commend this mode go along nice and quiet and peaceable, eh?" asked the policeman, solemnly. "You want to keep the of taking a vacation. New York and Alfred and Chicago each offer- peace, but each of you thinks the other's no lady.

ed delightful hospitality to the family in its long | Is that it?" journey from East to West. Small-pox in New "Yes, that's it," responded the women. York, a theological class in Alfred and scarlet promptly. fever in Chicago afforded zest to a series of de-"And you don't want to have anything to do lightful experiences. The generous welcome of with each other?" he went on. old friends in the last-named city was a balm "Never!" responded both, fiercely. "Well, then," said the old policeman, as he to the wounds caused by parting with the friends held up his club further to impress them, "I'll on former fields.

work opens auspiciously. Trees and vines and his suggestion. shrubs show the painstaking, loving care of skilled and faithful hands.

Church and Bible School, Y. P. S. C. E. and and you don't speak to each other, you ought to benevolent organizations show the planting and be satisfied on that point. If you don't speak watering by earnest and consecrated laborers in to each other you can't quarrel, that's certain; the days gone by. May the opening buds and and if you don't quarrel there will be no trouble." The crowd dispersed, the women went into the green fields and the bountiful fruitage promised be but an earnest of the ingathering of the the house, and the blue-coated Solomon strolled harvest in both the spiritual and the temporal away down the street. realms.

The glad days are tinged with deep sadness There are a thousand things in every sinner's from the news that Eld. A. B. Prentice and Dea. life that he tries to hide from himself.

Wm. B. West are called to their final reward. How we shall miss them in the coming councils of our denomination. "How are the mighty fallen, and the weapons of war perished." Most earnestly must we pray to the Lord of the harvest to send forth laborers into the harvest. Pray also for Albion.

June 7, 1904.

T. J. VAN HORN.

THE BAT.

GEORGE EDWARD WOODBERRY. One rich hollyhock warden, High in the midsummer garden. Motionless points its blossoming spear Up to the honey-pale, amber-clear Dome of the golden atmosphere, Shut aloft by the foliage-wall. Linden, rock-maple, elms over all, Embowering, umbrageous, massive, tall, That make of the garden a little dell. A place of slumber for blade and bell,— Of sleep and circumambient peace, From the crimson hollyhock's flowered spire To the one deep rose-plume drifting fire. Where, duskily seen as the shades increase Mid molten flakes of breaking fleece. And trellised with many a fading spark, Through her summer-lattice peers the dark.

A SOLOMON IN BLUE.

A policeman who evidently believes in the virtue of silence recently settled a disturbance in front of a Mott street tenement in New York. Two women were saying hard things at each other. A small crowd stood about them. From

Then came the beginning days of work on tell you how you can do it. Don't you speak to the Albion field.. Nothing was left undone to her; and you," indicating the second woman, make the introduction to service in this beauti- "don't you speak to her. Will you promise if I ful village a joy and an encouragement. The don't lock you up?" They both agreed to follow

> "Because it's this way," he added. "If each of you think the other isn't worth speaking to,

Sabbath School.
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Edited by
REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.
INTERNATIONAL LESSONS, 1904, BECOND QUARTER.
April 2. Jesus Visits Tyre and Sidon
April 16. Jesus Transfigured
April 28. The Mission of the SeventyLuke 10 : 1-16. April 30. Prayer and PromiseLuke 11 : 1-18
May 7. WatchfulnessLuke 12 ; 85-48
May 14. The Prodigal SonLuke 15: 11-25
May 21. Jesus Teaches HumilityMark 10 : 35-44 May 28. The PassoverMatt. 26 : 17-35
June 4. Christ's Trial Before PilateMatt. 26: 17-35
June 11. Christ Crucified Mark 15 : 22-89
June 18. Christ Risen
June 25. Bevlew

LESSON XIII.-REVIEW

For Sabbath-day, June 25, 1904.

Golden Text.-Wherefore God also hath highly exalted him and given him a name which is above every name.—Phil. 2: 9.

NOTES

All the lessons of this guarter belong to the last year of our Lord's ministry, four of them to the last week, and three of them to day of the crucifixion.

Lesson I. shows us at the same time how restricted our Lord's ministry must be while he was in the flesh. and that it reached to any one who had faith in him. Lesson II. shows that the efficiency of Jesus' disciples depends upon their comprehension of him, and their loyalty to him.

The Transfiguration (Lesson III.) was for the dis ciples an encouragement to trust in Jesus even if he did not fulfill all their expectations. The sending out of the Seventy (Lesson IV.) was in accord with our Saviour's repeated endeavors to give the people every possible chance to know about his work and to believe upon him

Lesson V. is a beautiful picture of the loving kindness of our God who is not far from us, and who de- for card-playing or anything else. lights to give even more than we ask. We have also a responsibility to render unto God his due, and this is plainly set forth in Lesson VI.

The Story of the Prodigal Son (Lesson VII.) in itself an epitome of the whole Gospel. The reply of our Saviour to the request of James and John (Lesson VIII.) teaches the foundation principle of true great-

that we might partake of him. Shall it be for any of us that his blood was shed in vain? Christ's Trial. before Pilate (Lesson X.) was really the trial of Pilate himself. The Roman official was found wanting and condemned an innocent man to death. Lesson XII. (Christ Risen) forms a fitting climax to this series of lessons. There is for us a Saviour who lived in Palestine many years ago, who went about doing good, and taught the people in a most wonderful manner, and who was at length killed upon the cross; but this Saviour is also alive and present with us now that he is able to help us at all times.

UNCLE ROBERT ON CARD-PLAYING.

when I received your letter to-day, asking me to and, I regret to say, from my experience doing such a fine business They were give you my advice in regard to card-playing. as well, I am convinced that it is not by doing a fine business, but Robbins was los-It seemed strange to me that you should ask my any means an insignificant thing. The ten- ing money in a "stiff" poker game, and the old opinion on a matter of conduct, when your pas- dency is toward downright dishonesty, and all colonel had to dig pretty deep in his pocket when tor is so saintly a man and one in whom I know too often the friendly card game serves to blunt the affairs of the partnership were settled up. you have confidence.

dered whether it were not this very thing, your | Christian gentleman. pastor's saintliness and my lack of it, so far as appearances go, at least, that led you to seek of thought, the distraction from the things of my advice instead of him. You expect very real importance, incident to the card-table and business, perhaps you remember that everybody little of the "sky-pilot" in the city editor of a its pleasures. These are phases of the question predicted for him unqualified success. And his daily paper in this rushing, whirling, twentieth that you can look at for yourself, and on which business seemed to boom until at the close of century.

side of the world, and let that same pastor of only under conditions of his own choosing, He used to play end in our old U. P. football is in itself, with many there is always the tenyou he is a man to tie to.

The attitude that I know you have taken on and the harm of playing. a number of the popular things of life, including the modern dance and the theatre, convinces me takes firm hold on a man before he is aware of that you are sincere and honest, Bobbie, when it. There seems to be no harm in offering a you tell me that you do not see any harm in play- Wedgewood vase or a cut-glass bonbon-dish to ing a simple little game of cards.

alone there is little or no harm.

bie? Card-playing is a fascinating pastime, but | But, being a card-player, he hates to decline there is more to it than this, I regret to tell when asked to put a little stake to add to the you, I know there is more to it than this. And interest. And, when that is done, the downhill I've had to quit it. I'm afraid to play, and I | path to professional gambling or losses that will do not care who knows it. Card-playing is dan- wreck a life is steep and easy. gerous to me.

seem to be harmed in the least by cards. They you do not know about some people in your are apt to be the people whom nothing seems to own town. There are a few failures there that harm. And as a rule they are the people who are I'd like to explain to you. not really good players. They could play all their lives and never be better than commonplace. agent for the C., G. & F. road there at a hand-They can play or not, and it matters little to them some salary, when only twenty-four years of whether they play or not. They do not care much | age, and who had the promise of advancement

resent more than this. I do not say that they time he was to have gone to his new position are better or worse that the first class, but they he was dismissed from the company's employ; are different. Card-playing has an almost ir- there were rumors of criminal prosecution, the restible fascination for them. They want to intervention of influential friends, and Thompplay, and they want to play constantly. And this son left the city for years, and, now that he is Lesson IX. as well as Lesson XI. shows our Lord playing has tendencies that involve them in dan- back, is keeping a set of books for a cheap brewsacrificed for us. Christ hung upon the cross in order ger. You will not take offense, Bobbie, if I talk ery at a mere pittance. Did you ever know the very plainly, will you?

tends to dishonesty. Not that a player of this the city. He got to playing for small stakes class is necessarily dishonest, but the tendency is with Judge Harmon's boys and young Garrett strong in that direction. There are people who and Verne Bronson. That was two years before use the innumerable opportunities that the card- he lost his position. When he left the employ table offers to take advantage of opponents in a of the railroad company, his uncle had to pay way that is not exactly open and aboveboard. back \$1,200 of railroad funds that he had ap-You know what I mean. You play too good a propriated, to keep him out of jail. I was al-Let us live ever according to his teaching, remembering game to be ignorant of the tricks that other play- ways glad that Mrs. Thompson never lived to ers resort to, even if you never do.

Now, a little deceit in a card game seems to most people a small thing and insignificant My dear Bobbie :--- I was not a little surprised | thing. But from my observation, Bobbie, the keen sense of honor that is the backbone of Money had been withdrawn from the business, But, when I thought the matter over, I won- the character of a true gentleman, especially a and a good share of it was in the hands of

I will not discuss the waste of time, the waste who stopped at the Imperial that summer. you need no suggestions.

who must brush up constantly against the rough | ed if only one really cares to do his card playing yours handle the spiritual side of the question for But I do want to emphasize one thing, Cardyou. And really, Bobbie, Mr. Thompson is a playing tends and tends strongly to gambling man worth listening to in matters of conduct. | always has and always will. Fascinating as it team when I was playing tackle, and I assure dency to add something to the pleasure of winning, and thus add immeasurably to the danger Gambling is so insidious an evil that often it the winner in a progressive-euchré party. It And I will agree with you, with a reservation. | adds so much to the interest to play for some see no harm in playing cards, in that, alone, little prize or stake! When you are playing on sometimes. I take it that in mixing flat pieces the railroad train, or to pass a long evening in of celluloid with pictures or spots on one side, the hotel that would otherwise be very dull, it and dividing them among the players, and laying seems to be so much more worth while if you them upon a table, and pulling them in, and mix- are playing for "ten cents a corner." Don't I ing them again, repeating ad lib.—in this process | know? Haven't I travelled the road to my sorrow?

But this is not all of card-playing, is it, Bob- No young man starts out, to be a gambler. Let me take you behind the curtains a bit.

I'll confess that there are people who never Bobbie, and tell you some things that perhaps

You remember Herman Thompson, who was to the general office within six months? Per-But there are others to whom the cards rep- haps you remember that within a month of the real trouble. He learned to play cards is his In the first place, playing, with these people, own home, one of the most wholesome homes in see her boy's disgrace. Dear little woman! It would have killed her.

Did you ever know why Herbert & Robbins went to the wall when it seemed that they were Shultser, that agreeable man from New York,

When Harry Patton started in the hardware the first year the sheriff closed him out. Some So I will give you my honest opinion in the I will not discuss, either, the surroundings that of the fast young men of young Belton's set case, from the standpoint of the hard-headed man so often go with the cards. These may be avoid- could tell you what became of Patton's business.

when Henry Hathaway lost his position at the "here we rest." head of the Everhard-Butler branch in Linton. Those of us who were on the inside" were not surprised. His books would not balance. Some cash had got away in a "friendly game" that had just happened to run into big stakes.

You remember George Clinton, who used to he considered the finest tenor in Linton, and who for years led the choir in the Bellevue Avenue Church, and who disappeared between two days, leaving his young wife and babe without support. Well, he left some gambling-debts in the hands of a few people whom he did not dare to

Then there was Charlie Harder, who inherited a comfortable fortune from his father. Do von know why he is virtually living on the charity of his younger brother? John Hillis could tell you. He could be living on the income of that money, were it not for the fact that he in turn lost it.

Then there was Frank Hill; he travelled the same road. Tim Wheelan lost his position through "the friendly game." So did Hargraves, the old clerk at the Olympic. The cards sent young Jones of the Daily News to the bottom. The cards wrecked Holman's business. The cards were responsible for Nufer's trip West. The cards lost young Smith his position in the bank.

There are many other instances where cards figured in the ruin of men-you have known or heard of in Linton, but there were other influences that helped more or less in their downfall. In the cases I have mentioned, however, the ruin of the men could be traced almost entirely to gambling, begun in the "friendly game," often in the parlor of one of the best homes in Linton.

In view of the danger that lurks in the cards for some, and for some over whom you have a direct and powerful influence, don't you think Bobbie, that it would be safe for you to get your amusement in some other way? Think it over, and tell me what you decide, will you?-Christian Endeavor World.

WHAT THE NAMES OF OUR STATE MEAN.

Vermont, the first State admitted under the Constitution, on March 4, 1791, is so called from its principal range of mountains, from the French verd (green) and mont (mountain).

1792, signifies "dark and bloody ground." It permission for a short time, and are practically had its origin in the fierce conflicts between the prisoners. These men are merchants of wealth whites and the Indians.

is named from its principal river, the Tennessee, which means the "river with the great bend."

was called from the river of that name, signifying the "beautiful river."

30, 1812, and was named in honor of Louis | that China must have more satisfactory relations XIV, King of France.

its name from the word "Indian."

1817, is named from the Mississippi River, the growing trade with China. American merchants "Great Father of Waters."

was so called from its principal river, meaning wants to do business in China he must allow the "river of men."

You know what a surprise it was to every one has a name also of Indian origin, and signifies emigration of its laboring class to this country as any one here is to admitting them; but it has Missouri, admitted to the Union August 10, been plainly intimated that if America wants an 1821, is named from the river Missouri, which "open door" for trade in China, the privileges must be mutual. If we want a fair chance at the means "muddy water." Arkansas, made a State in June, 1836, took its best undeveloped market of the world we must name from a tribe of Indians now extinct. give the Chinese a fair chance in the United Michigan, admitted to the Union Jan. 26, States. This country has a vast interest in the 1837, is an Indian name meaning "great lake." future friendship of China.—The Watchman.

Florida, which became a State March 3, 1845, s a Spanish word which means "blooming." There is no better remedy for self-conceit than Iowa was admitted to the Union Dec. 28, 1846, to be well introduced to yourself.

and its name, of Indian origin, signifies "drowsy

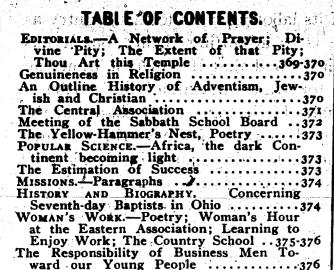
One of the commonest delusions is, if our religious life is at low ebb, that an improvement in Wisconsin became a State May 29, 1848, and our worldly circumstances would greatly help the name is derived from its principal river, us to higher attainments. With a little more meaning "the gathering of the waters." worldly wealth, people imagine they would be Minnesota, admitted to the Union May 11 freed from many of the annoyances and neces-1858, derives its name from the Minnesota River, sary engrossments which limited means occasion, which means "cloudy water." and, thus be able to give greater attention to Oregon was admitted to the Union Feb. 14, spiritual things. But who can look around in 1859, and is said to derive its name from the his circle of acquaintance and truthfully declare Spanish oregano (wild marjoram), abundant on that he knows assingle instance of a man whose ts coast piety has made progress because of his worldly Kansas, admitted to the Union Jan. 29, 1861 prosperity. The man who is really in earnest s also an Indian name, which means "smoky for spiritual advance must "Seek first the kingwater." dom of God." If he waits for the "things" of Nebraska became a State March 1, 1867, and the world before he seeks for the development ts name signifies "water valley." of God's reign in himself he will not be likely Colorado was admitted to the Union July 1, ever to rise to higher things.-Christian Inquirer.

876, and therefore is known as the "Centennial State."

FAIR PLAY FOR THE CHINESE.

THE Seventh-day Baptist Church of Hornellsville, Probably every decent-minded citizen of the N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching United States has at times been more or less at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting ashamed of the treatment the Chinese have rethe preceding evening. An invitation is extended to ceived from us as a people. Brought from their all and especially to Sabbath-keepers remaining in the native land in the first place to build the first city over the Sabbath, to come in and worship with us railway to the Pacific, they proved their value SEVENTH-DAY Baptists in Syracuse, N. Y., hold as workmen then and afterwards, and so in-Sabbath afternoon services at 2.30 o'clock, in the hall curred the hatred of those lazier and more thrifton the second floor of the Lynch building, No. 120 less. From the time of Dennis Kearney and the South Salina street. All are cordially invited. sand-lot agitation in San Francisco, the worst SABBATH-KEEPERS in Utica, N. Y., meet the third and more ignorant elements of the country have Sabbath in each month at 2 P. M., at the home of Dr. dictated the laws regarding the Chinese; an C. Maxson, 22 Grant St. Other Sabbaths, the Bible they have been maltreated and robbed without reclass alternates with the various Sabbath-keepers in dress in the courts. The government of China the city. All are cordially invited. was invited to participate in the St. Louis exposition and consented. But when the commission-SEVENTH-DAY BAPTIST SERVICES are held, regularers arrived they were subjected to the same treatly. in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe ment as common coolies. They could not go Avenue. All Sabbath-keepers, and others visiting the about the country sight-seeing, but must go city, are cordially invited to these services. straight to St. Louis, and give a bond of \$500 Kentucky, admitted to the Union June 1, not to leave the Exposition grounds except by THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash and standing in China. They represent business avenue, at 2 o'clock P. M. Strangers are most cor-Tennessee became a State June 1, 1796, and to the amount of millions a year. And yet they W. D. WILCOX, Pastor, dially welcomed. 516 W. Monroe St. are treated like suspected thieves, and after having been invited to come over here and exhibit THE Seventh-day Baptist Church of New York Ohio, admitted to Statehood Feb. 19, 1803, their goods! It is no wonder that the govern-City holds services at the Memorial Baptist church, ment at Pekin is indignant, and that the Minister Washington Square South and Thompson Street. The of China at Washington is said to have served a Sabbath-school meets at 10.45 A. M. Preaching ser-Louisiana was admitted to the Union April notice on the government of the United States vice at 11.30 A. M. A cordial welcome is extended to ELI FORSTHYE LOOFBORD, Pastor, all visitors. 260 West 54th Street. with this country or none. A few years ago he Indiana, made a State Dec. 11, 1816. derived would have been curtly told that if he did not FOR SALE. like the relations the way was open for his return Mississippi, admitted to the Union Dec. 10, home. But now the United States has a large and In Alfred, N.º Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel. Address, P. O. Box 137, Alfred, N. Y. (37). are exporting grain and machinery and cotton Illinois, admitted to the Union Dec. 3, "1818, cloth to China. But China says if the American Two Farms for Sale. Good locations for farmers desiring advantages of Chinaman to do business in the United States. good college or Clay School. Alabama, which became a State Dec. 14, 1819, The Chinese government is as much opposed to Address, P. O. Box 152, ALFRED, N. Y.

Special Notices.



The Sabbath Recorder.

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

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Salem College... Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years.

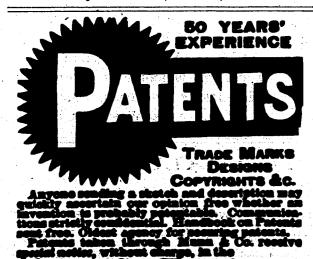
During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great 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 lege campus. The demand is urgent.

It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above speci-

It is earnestly hoped that every lover o true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.

The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "SAB-BATH RECORDER." as subscriptions are received by the secretary of the college.

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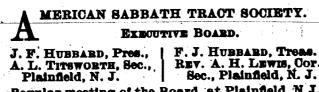
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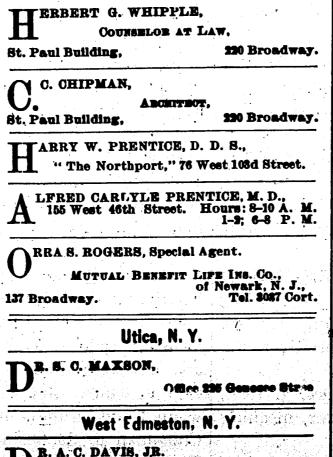
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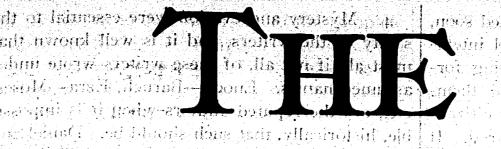
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THE SALESTIFREEDARDERS.

VOLUME 60. No. 25.

JUNE 20.

ON LIFE'S ROUGH SEA GEORGE CHAPMAN, 1559-1634.

Give me a spirit that on this life's rough sea Loves to have his sails filled with a lusty wind, Even till his sail-yards tremble, his masts crack, And his rapt ship runs on her side so low That she drinks water, and her keel plows air There is no danger to a man that knows What life and death is,-there's not any law Exceeds his knowledge; neither is it lawful That he should stoop to any other law.

ALL the greater words of our lan guage are but partially definable Peace, Sweet when we have done our best. They Peace. the shot becarry more of meaning than can be taken out, and told in lesser words. Peace i one of these words. Some of the finest expressions of peace are seen when great numbers of people, gathered together on some worthy occa sion, as by one all-pervading influence, are filled with peace; overshadowed by peace, hushed and restful in all-abounding peace. Not infre quently does this occur when themes connected with divine love, the blessedness of the future life and the comforts of the Christian's hope, are being considered in song and sermon. As cloudless skies flood the earth with sunshine, so the are blessed over whom, and upon whom, the sunshine of peace rests. What one experiences when peace floods his soul, or when he looks into the faces of a congregation filled with peace, comes higher living and new inspiration to seek after nearest to defining the word, of anything we know. There can be no peace which does not take into account those higher and better things that come through divine love, redeeming grace, and hope of Heaven. The influence of even brief experiences when we are thus overshadowed by peace, is among the most lasting of blessings as well as the most up-lifting. Sometimes you say of a given individual, "His presence is a benediction." · One may say much more than this of the divine presence that brings such peace as we are trying to describe. All that is said here will not complete a definition of peace, but it must help toward one. We pray the reader to seek within his heart an actual definition of peace, such as no words can frame, and toward which the best of words can only lead. It is a joy to remember that when the risen Christ looked upon the frightened apostles, hidden away for fear of the violence of their enemies, His presence brought a new meaning to the words He had spoken on that sorrow-stricken evening, a few days before, when He bade them

WE are watching, from day to excluded, the election must be held within thirty day, the development of leaves days, and a majority vote against the saloon pro-The Value upon a certain maple tree in hibits it for two years, and thereafter until of Light. close proximity to our library win- another election is called. The bill passed the dows, noting especially the development of color. | lower House by a two-thirds vote, and the Sen-In that development, sun-light is of vital import- ate, after it was slightly amended, with but six ance, as it is to everlasting thing. The normal votes against it. The saloon interests opposed color of leaves, that green which evinces vigor- the measure, but were decisively defeated. ous life, cannot be developed without abundant | Governor Herrick saved them from being comsun-light. All plant and tree life, no matter how pletely overwhelmed by insisting on certain favorable the circumstances around its roots, amendments. It is said the governor has lost awaits successful development until sun-light much support and sympathy among the better comes with its vivifying touch and its potential class of citizens because of his affiliation with the life-giving force. That plants struggle, like liquor interests, against the bill. In the light of souls fighting against Fate, to reach sun-light, history, local option seems the best line of deis well understood, and that fungi which destroy, fence against the saloons, so far as legislation is thrive where sun-light does not fall, is equally concerned. a contraction of the second of well understood. Herein is a lesson. The soul which struggles toward the divine light and finds A NEW and interesting form of itself surrounded by those spiritual influences Socialistic movement is developing which center in Him who is the Light of the Improved in Wisconsin. It is represented World, abound in life, strength and spiritual Socialism, by a vigorous organization which beauty. Those who do not thus struggle, who has gained a strong place in the politics of the state, and is waging a lively campaign for the election of representatives to the next state legislature. This movement appears to occupy a higher place than most socialistic movements have done. One marked and commendable featon the part of plant and tree life, when the sur ure appears in the fact that treating is strictly prohibited, and saloon-keepers are frowned upon although admitted to fellowship, on certain conditions. Religion plays no part in this Socialist program, except that since the Church of Rome has declared war on the Socialists, naturally, return blows are struck. Most of the adherents to this movement appear to be non-Romanists, but it is claimed that material gains have been made among Roman Catholic workingmen. Among the measures which are sought by these representatives of Socialism are the following: Regulation of street-car service; regulation of price of gas; appointment of gas inspector; abolition of contract system in all public work; employment of organized labor only by city; providing work for unemployed; public coal and wood yard and ice yard; employment of attorneys by city to conduct cases for poor; reorganization system of administering justice in police court; free medical service; regulation of cost of medicine; public crematory; public baths in A NEW Local Option law has been all wards; street closets; plumbing and sewerage enacted in Ohio, which promises to be done by city on installment plan; condemreal gain for temperance, so far nation of slum habitations; open-air gymnaas legislation is concerned. It is siums; care by city of all trees on streets; free

Temperance Advanced in

are content to sit idly by, in spiritual darkness. not only lack the coloring and the power which divine light gives, but are made weak and finally destroyed for lack of spiritual light. There is such evident rejoicing at this time of the year, shines, and such evident longing for it, that they must be blind who do not find in the example of trees, flowers and grasses, new incentive toward divine light, and communion with God. When the summer days come, with the fully developed life of woodland and forest, endless scenes of beauty will be in reach of every lover of Nature. Far greater than any love which men can have for beautiful things in Nature, is the love and anxiety of our Heavenly Father for beauty in the lives of His children. Since the development of that beauty is governed largely by their choices, and by their readiness to welcome the incoming of divine light, it remains with them to decide whether the Father of all Light shall find spiritual beauty in abundance, and spiritual strength at its best, when He comes to ask at the hands of His children, what they have done and become for Him. and in His name. a "Residence District" system. This law pro- school-books; erection of labor temple; free confarewell, and said, "Peace I leave with you. My vides that whenever forty per cent. of the voters certs; legal holiday on election day; raise in peace I give unto you. Not as the world giveth of a residence district petition for an election to teachers' salaries. Since Socialism is in the give I unto you; Let not your heart be troubled." determine the question whether saloons shall be air, and is a coming question, this movement will

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