

# The SabBath RECORDER. <br>  

| Volume 60. No. 24 | JUNE 13, 1904 | Whole No. 3094. |
| :---: | :---: | :---: |
| A Network that if we could see the believe of Prayer. world of thought, we should find a great network of prayer the space betwén earth and filling all the space betw eart and Heaven: We say the space between earth and Heaveni, not because there is a distance between men and God, but that we may the better understand our triue relation to Him. It is a comforting thought, and helpful to believe, that the prayers of God's people, not only those spoken in places ous worship, but tie thiousand forms in which souls cry out to Him, are "constantly coming into His presence. The late developments in wireless telegraphy carry centuries, before we knew of wireless communication, the forces which make it possible, have been at work. In the same way, during all time the prayers of God's people have filled the universe. We love to think of the universe as coming, a living network of thought and emo tion, throbbing with love, burdened with anxiety, filled with pleading and equally filled with of prayer, in that we limit it, and are likely to think that men never pray, that the world never prays, except in some special form, or time, or place. The prayers which go up from the altars of worship, at stated times, are merest triffes, in the great world of prayer. Could we but see how from individual hearts under every circumstance in life, far from altars dedicated to worsuccess and horrs of ailure in days of stres of and nights of weakness, prayers and pleadings go up to God, we should get a better conception of what it means to be answered in prayer. The fullness gf prayer is the thought toward which is the truth we are trying to set forth. The efficiency of prayer is the certainty we long to teach and this same universal certainty that |  | father's pity," and we may add, it is a mother's pity also. To realize what this means, think of some quick misfortune an accident, which overtaken a child around whom strangers have gathered and to whom there comes to aid, only a policeman representing law : While the crowd of strangers, with a certain sort of pity look on, little moved, the parents come. All words that have been spoken before, all expressions of sorrow, are as nothing compared with the words which the parents speak. There has been no 而 which the parents speak. There has been no moaning before; now all the air is burdened with the father's moaning, and the mother's prayers. Finish the scene as best you may, with your richest imagination and your best thought, and when you have done all, the pity of the Father in Heaven for us will far exceed everything 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. in your own life. $\qquad$ <br> We sometimes sing a hymn which <br> The Extent of begins: <br> That Pity. Like the wideness of the sea <br> The pity of God covers all the world, and all the families of His children, through all time. It is not like some dainty drops, poured now and then to soothe sorrow. It is as abundant as the air, as far-reaching as the golden sun-light, and as enduring as eternity. This pity falls upon men in the hour of trial, and in the darkness ner of earth and is reaches the farthest cormost ignorant, the weakest of His great family, than it is toward the most cultured and the strongest. Yesterday, in a basement room, we ordinary sunlight, because one spot in a window, the panes of which were nearly covered with cot-webs and dust, was clear, and formed a sort of lens which flung the single spot of light with double glory, on the wood-work nearby. So divine pity, focused by divine love, into the basements of over-burdened lives and makes at least one spot bright and glorious. Sometimes, in the midst of earth's trials and in the rush of the world's work, it seems as though God cared for no one. For the moment, the wicked appear to triumph while the righteous are vanquished. For the time, the world seems full of misrule and confusion, and the them of eark stagger under loads that crush which their feet cannot escape. But we must not believe that the divine pity is then far awar |


 often find expression only in sience, and ith it it
eveer seems that God is silent, we must know that He pites. stille. From whatever, side this
theme mavi be looked upon, the outcome stouild


Thou Art THE Bible is abundant in compariThoo Art sons and illustrations which repre-
This Temple. sent the human soul as the temple beaitiful, and none more instructive than this The lessons which these similes teach are num-
betressil ${ }^{\text {The }}$ The most common one drawn fro these comparisons, is the sacrene dress of the hu
man soul as God's dwelling place, and there man soul ass God's dweling place, and there
fore 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 considere This lesson is pertinent, and may be considered
the highest of all the lessons taught. There is the highest of all the dessons taught. There
a beautiful passage in the Book of Revelation
where Christ is represented as kon door of the human heart, waiting for the privi-
lege of entering and abiding. One of the most touching and pathetic hymns of the last fee
years, grew from the inspiration which that figure carries. We deisse here to athich that 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 o the temple, and ask yourself how well furnishe
are the various rooms of your solu and what rooms do you dwell most. Social custwo many places confine family life to on arlors and guest chambers-the old idea o keeping rooms,"-the best furnished and pleas
ntest tooms of the house are closed, except o rare occasions. As civilization increases that
habit decreases, and men learn that the hom for a family should all be open for occupation and enjoyment. Do you dwell in the lowest soul? Are the highest rooms, hope, trust, poace
and conscience usually closed? Are the winand conscience usuaty. closed? Are the win if you dwelt, the best things would come to
you and the largest growth in spiritual things would be assured? These questions are no each one's slife is in his own hands in a lat lat
deg degree than we are likely to realize. Are you
deceiving yourself with promises that some day you will fing open the best rooms of your soul tify and adorn the walls of the room of hope ; that sometime you will grow familiar with the uplifting, and its its guidance? Meanwhile, are you living on, half hoping, shutting away the ness, of doubt? Now that Spring in the darkwhen the sunshine, the birds and the flowers call you to open up your dwelling that the
breath of Spring may fill it, and the music of
Spring may go through it, Spring may go through it, and the beauties of
Spring may be seen from every window, will
you not learn that in a much larger way, God


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 Sodand the
A OUTLINE HISTORY OF ADVENTISM JEWISH AND ChRISTITAN: (Continued frem June 6.Christans Sollowed the example of the -Jews emploing to gaite an extent Heathen docu-


 orkt and with the futire by prophesing the
destruction of the Nations and the consummaLon of all things, at the second coming of



 in the infernal regions. minututy. AAt last the
 and to recieve from Hima a cown of immoralaity.
As a
and
 bird century of our era
2. The opocaysse of Paul. This is a de-
scripton of things which Paul saw in Heeven
and Hell. It




 tee wicked, and the eiss of the righteous. which is a purely Jewish notion: Its date must be comparatively. Iate for it speaks of "The ven-
erable eand tholy images, the glorious and prece-
 From these refere
the fith century.
4. The Atpocibisse of Peter.. This asso is a
ate production It evens from creation to the second advent of Christ, and claims to have been writen by
Clement, the apostle of Peter.
Its date is in indi Clement, the apostle of Peter. Its date is indi
cated by the fact that it speaks of the Crusades and the taking of Jerusale




 pubished only in part, iand, so far as we wow hed desent of Mary into. Hadee
7. The Apocalysese of Daniel, Of this. .itite
known and only a part of tit has been put

 nd as being succeeded by his four sons.
8. The Ascension and $V$ Vision of Isaiah.

 fxion and ascension of Christ, thei egeneral apios
tacy in the early chirches, the deecent of the Lay in the carly chirches, the tesecent of the th
ord from Hevenen to destroy the wicked and





 should be assigned to the second century. The
Greek original of the book is lost and the Latii Greek original of the book is osts, and the Lati
version published at atenice in 1522 is of late $\underset{\substack{\text { version } \\ \text { oribin } \\ \text { Many }}}{\substack{\text { M. }}}$
Many Apoolyptic writers. Jewish and Chris-
Han, are noticed in andeins titerature of which
 present an accurate view of oll that is essent. tial concerninit Apocalyptic literature. In man cases. .he e e ines between Apocryphal literature
and Apocalyppic, is sig sighty marked. All the works we have noticed are essentially Apocaly.
tic in their main characteresisics
The Apocalyp Citea, that is Adventisn in its larger sense anurh and found expressesion both in dootrines ad in morals. The millenarian features
dventism and the ever-resent eschatologicial
 iterature faded away
(To be continuece.) (To be coninuec.). the central association.

 dams Centre, N. Y., as Moderator, Mrs L retary. The opening sermon was preached by
Rev. Perie R. Burdick, of Verona, from Joh
 magery drawn from the sea. The text carries

 nediul opportunities and power for doing more and beter service, but wrong themelves and
Godis cause by clinging to the shore. In so doing they encounter many dangers, and are sub
jected to disaster and loss because they fead and fail top trust the Great Captain and follow
his call to larger service. Seventh-chay Bapiste












 Rev. L. M. Cotrell, of DeRuyter, now in his
eighty-fourth year. This was followed by a
Ouestion Box conducted by Rev. Question Boox, conducted by Rev. I. L. Cottrell. Ten questions, were answered by as an many
speakers to whom they had been assigned. They seeakers to whom they had been assigned. They
related to vital points.of interest in the work of
the Church such as the Church, such as Business and Religion, Rais-
ing Money for Church Work, Dancing and Card ing Money for Church Work, Dancing and Card-
Playing, The Supply of Ministers, Increasing
Missionary and Denominational Spirit, Keeping Young People in the Sabbath School, etc. The Roy F. Randolph read a vapaber on "The
Home." It was a clear presentation of the n Hene. and value of the home as the divinely or-
ure
dained source of power and infuence. It the balance of power, touching all the interests of Society and the Church. An important point
made, was that the home should be established where the moral and religious surroundings will
minister to the highest intellectual and spiritual good of children. A high tribute was paid to the place and power of Christian mothers The Conference meeting on sixth-day eveni was preceded by a sermon from Dr. A. C. Davis,
of West Edmeston. Text, Jer. 3r: 3: "I have of West Edmeston. Text, Jer. 3 r" 3 . "I have
loved thee with an everlasting ove," etc. Gor's
love is "unchangeable," unfailing," "patient," "tender," "protecting," "strong," and "redeem-
ing." Under these heads the fullness and richness of Divine Love was pictured and unfolded,
so that the listeners were ready to crowd the
C cerning personal experiences and blessings se-
cause of God's enfolding and redeeming love. A very large number testified.
The Sabbath services began with a Prayer
and Prais. Service, conducted by Herbert L.
Cottrell. The sern on Cottrell. The sermon was by A. He. Lewesis,
from Esther 4 : 13,14 . Theme, "The Sacredness from Esther 4: :33, I4. Theme, "The Sacredness
of an Especial God-given Trust." The speaker
set forth the set forth the place and mission of Seventh-day
Baptists as those to whom God has entrusted Baptists as those to whom God has entrusted a
great truth, and whose history He has suided
for the sake of the treasures of truth committed
or to the sake. The the treasures of truth committed
therce of their mission as custodians of Sabbath truth increases their dan-
gers and intensifies their responsibilities. He
plead for a higher estimate by Seventh-day Bapists, of themselves, and their work
Sabbath-school services were conducted by
Lesie P. Curtis, Superintendent of the Brook-
 taght without class exercises, as forlows: .
"The Jews deliver Jesus to Pilate," Rev, Leon D.

| Burdick; 2. "Pilate examines Jesus," Dr, A. C., Davis; 3. Pilate Pres. B. C. Davis. <br> After this consideration of the lesson, general features of Sabbath-school work were considered. I " "Methods in primary work," Agnes Babcock; 2. "How to hold boys and girrs in the Sabbath-school," Prof. W. S. Maxson; 3 . "Home Department Work," Rev. I. L. Cottrell: Sermon. <br> 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 anclent 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." <br> C. E. Meeting. <br> Herbert L. Cottrell gave an appropriate address at the Christian Endeavor meeting, immediately following the sermon, on "Unchristian Silence." He plead for "speaking out," for Silence. He pleas 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 cowardice. These times need men with moral backbone, and corresponding voice. <br> That evening was given to the "Young Peoples' Hour." It was conducted by Miss Ethel Haven of Leonardsville. A full report of it, The Recorder. <br> 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. <br> 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, Fhil. 2: 5, and Matt. $5: 13$. Theme, "The life of Christ and his disciples the only saving power among men." All things in Nature are obedient to the 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 stand- ard of Morality," and "His Loyalty to God and to Men." He had no compromise with sin, he was eager to do the work and will of his Father, of the earth, in proportion as we possess the mind and spirit of Christ. The serious problems which are at hand now, the problem of the home, of social purity, and divorce, of political corruption, of intemperance and the liquor traffic, and of caring for the poor and unfortunate; are great, tangled and urgent. Their solution is found in the peopie of God, imbued and guided by the mind of Christ, the spirit of self-sacrifice and love, of holiness and obedience. The sermon was 2 forceful picture of the abounding, and impera- |
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| tive duty to be filled with the mind that was in Christ. <br> FIRST DAY-AFTERNOON: <br> The Woman's Hour was conducted by Mrs. <br> Camenga. A report of it will appear on the Woman's Page. <br> The sermon of the afternoon was by Rev. N. <br> M. Mills, delegate from the Eastern Association; text, Gen. 17: 1, 2: "Walk before me and be thou perfect:" Theme: "Our duty às 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. <br> CLOSING SESSION. <br> 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 Adams Centre. Through an imperfection in the Aditor'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 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 good and great a man as was the Rev. A. B. Prentice. He was great in his simplicity, good and faithful in his private and public life. Pure in heart, gentle in his home; faithful as a pastor; gifted and eloquent as a preacher; eminently wise and sage as a coupsellor in all denominational councils and work. We unite in loving sympathy with his beloved family. And while we mourn our great loss and bereavement, we cannot murmur at God's hand-dealing; but in view of his more than forty years of minis- terial service among us, of his loving devoted life as a Christian minister, a noble citizen, a loving husband and father, brother and friend, we thank God for such a life and say, "Thy will be done." <br> Respectfully submitted, <br> L. R. SWinnex, <br> Perie R. Burdick, <br> Соммittee. <br> The closing sermon was by Dr. O. U. Whitfield, on an appropriate theme, "The fullness of Christ's life in our behalf." An outline of his sermon will be found on the page edited by him. A conference followed the sermon, and the Association adjourned, with spiritual interest and fellowship at full tide. The reports from which showed desirable growth, but rather undesirable loss. <br> It is not the length of time we live that makes life significant, but the amount of good we put ind depth. |
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 ceunt editorial work on Helping
Expenses of rieasur,
Expense of Recording Secreary,


JUNE 5i, 1904
The Commit Edware E. Whirforn, Auditor.
Helping Hand reported progbess.
The Committee on Tracts reported progress.
The following preamble and resolution wer presented and adopted: WhrREAs, It is usually impracticable for
majority of the members of the Sabbath Scho majority of the members of the Sabbath tchoor
Board to atten its regular meetings, herefore
Resalued, That we recommend to the General Resolved, That we recommend to the Genera
Conference that in addition to the membershi,
of the Board as at present constituted, there of the Board as at present constituted, there so situated that they may be within easy acc
of the place of meeting of the Board. of the place of meeting of the B
Minutes read and approved. Adjourned.

Corusss F. Randotph,
Recording Secretary
THE YELLOW-HAMMER'S NEST.
 Ex=
 Now b bits of grass, now bits of vagrant string,
And now some queerer, dearer sort of thing.


 Then throve the yellow--iaimmer's work apace;
Hundreds of times he sought the lucky place Where, sure, he thought, in his bird fastion dim,
Wondrous provision had been made tor him?

 Ere long, in triumph, from its leafy height
We bore the nest so woidertully dight We bore the nest so wonderfully dight,
And saw hou pretty the white and gold
Made warp and woof of many a gleaming, fold.
 Grandsire's white locks and biby's golden head
Were Iying low, both in one mossy bed. And so more dear than ever is the nest
Taken from the elm-tree's.ever-noding crest.


Do something every day that will allow you time and strength to the definite service of the
Lord.

## Popular Science.

Africa, the Dark Continent Becoming Light.
It is generally conceded that what has Ifrica, the Dark Continent Becoming Light.
It is generally conceded that what has, or mas
tave taken place, can or may take greater accessions at another time. Perevious sto doys on onother t.l. Liviningstone (who
was born at Blantyre, near Glasgow, Scotland was born at Blantyre, near Glasgow, Scotland
March 19, 1813 ) who became a celebrated mediMarch 19,1813 ) who became a celebrated medi-
cal missionry and African explorer, from 1840
to 1849 in South Africa, very little geographical to 1849 in South Africa, very little geographical
knowledge of Central Africa was undertood Hnowledge of Central Africa was understoon
Here Mr. Livingstone discovered Lake Ngami
He explored the Zambesi and Knanza basinin to He explored the ZZambesi and Knanza basins to
Loanda in 885 -54. He discovered Victoria Falls in 1866 . Also led an expedition up th
Zambesi and Shire Rivers to Lake Nyassa and
Lake Shirwa in 1858-59; explored the Rovum Lake Shirwa in 1858-59; explored the Rovuma
Valley in 1866 the Chamberi in 1867 , and Lakes
Cang
 yine Manyema; was reilieved by Stanley a
jijij in ingi, parted with Stanley at Unyan
jembe in 8872 . He then returned to Iake Bang yembe in 1872. He then returned to I.ake Bang
wolo and died there of dysentery in 1873 . He wolo and died there of dysentery in $1873 . \mathrm{H}$
was taken to England and buried in Westministe
Abby, April 88 , 8874 . bby, April 18 , r874.
Since the time Mr. Livingstone was prosecut
ing his work in the interior of the dark continent a great wave of light and intelligence has sprea all over that benighted country. From here had
ald
been brought the slayes to labor on the cotton been brought the sla
fields in the South.
This light much resembled in movements the
Aurora Borealis from the North, and the Aurora
Australis from the South, and have met and Australis from the South, and have met and
mingled over the Free Congo States and other metion. Wee now begin to. see that there may
section appar such a bright light shining forth
soon ape
from the torch of liberty las shall complety soon appear such a bright light shining fort
from the torch of liberty, as shall completel
remove that "black spot" now seen (the Boe remove that black spot now seen (the boed
war) and that Africa may yet give as pure
light as any among the galaxy of nations. light as any among the galaxy of nations.
The outer edge of the continent bordering on The outer edge of the continent bordering on
the oceans and seas, has been more or less in
habited in past ages by maritime nations and in hame places, like Alexandria, men of great genius
somed and learning have left evidences that in former
ages they were advanced in civilization and ages they were advanced in civilization and
tearning, their scientifc pursuits, their monu-

Within the last half century the leading men
in many sections have gone rapidy forward
 ful results. In the north is to be found on the
River Nile one of the longest and most scientifi cally made dams to be found in the world
Above this dam is formed the longest and Above this dam is formed the longest and most
copious reservoir as also the most useful water copious reservoir as also the most useful water
way for transportation, to be found, while the stored up water when liberated is to irrijgate the
Nile valley to the sea, making it the largest gar Nile valley to the sea, making it the largest gar-
den in the world.
In South Africa are to be found many fields yielding the most precious gems to be found in
all the earth: From Cape Town there is proall the earth: From Cape Town there is pro
jected and now being built a railroad to miee one from the north so that- wivithin a feww years
from the Mediterranean Sea to the Cape from the Mediterranean Sea to the Cape o
Good Hope there will be a daily line through the
enter of the continent The southern setion center
is now
States.

The eGrman government has a colony in
Eastern Africa, nearly opposite the island of Maderasacar, the boundaries of which extend
about 250 miles ifland from the Indian Ocean. about 250 miles ifland from the Indian Ocean.
On the north, and just within the boundary is On the north, and just within the boundary is
Mount Kilimanjare, one of the most lofty mounMount Kilimanjare, one of the most lofty moun-
tains in Affica This mountain is 19.60 feet
above the sea level, lacking only 480 feet of being Sove the sea level, lacking olly 480 feet of being
three miles of perpendicular height, and it is
in 180 miles south of the Equator. The upper aly 180 miles south of the Equator. The upper portion is covered with
within the torrid zone.
The German government has made the UsamLand, through the cotton plantations, and are ow pushing it on as rapidly as possible to the
reat mountain 170 miles away. Along this eat mountain 170 miles away. Along this
whole route the Governments expects to see cot-
 rantain. On their possessions they hope to
Here will be a fine opportunity for mountain Here will be a fine opportunity for $\mu$,
limbers to test the exhilitrating exerce of
Sundering tin stands at in in deog bankes above in in the thermomedeter town not three miles away. Onty one expl
(Hans Meyer) has ever reached the top. tion of country lays the territory named in the Bible Ethiopia. May not the day be drawing words of the prophet, "Arise, shine; for they
light has come, and the ylory of the Lord is risen upon thee." We firmly believe that "Ethi--
opia shall soon stretch out her hands unto God."

THE ESTIMATION OF SUCCESS. foling tests a man so ourely as his definition
success. He loves best that in which he is sst anxious to succeed; and it is a pathetic
cstimony to the externalism of our standards hat the men most commonly called successful
re those whose wealth or worldy position has ere those whose wealth or worldly position has
dazzied the eyes of the multitude. But is it not plain, upon reflection, that the only successful
man is the man who has most triumphantly done he real business of his life? And here we are
face to face with the question which is ultimate
Or all of us: What is the real business of life? Ir all of us: What is the real business of life?
Is it not just to make the most and best of ourselves, and the most through the best? In a
letter to a friend, Carlyle happily defined success as "growing to your full spiritual stature under
God's sky:" Yet life is to-day so departmental and ats ac-
vities are so subdivided that hardly any one reams of aspiring to this spiritiall stature or
endeavoring to develop his nature on all its endeavoring to develop his nature on all its
sides and those who dream do little more than
ieam. The necessity of providing for ourselves dream. The necessity of providing for ourselves and for those whom we love develops our nature
along certain restricted lines and with this we
soon learn to content ourselves; while all the time other and often nobler powers within us
are slumbering or dying. And though we walk
about the world with brigh and hapg toes and 20 seems well with us, it may be very far from vell. The spirit within may be shrunken and
vithered-a piteous and ghastly sight for those who have the eyes to see.
Under moder condition
ly understoodern, lies ind ition, success, as common-
is thing well ; and
is sally true that most men continue to it is sady true that most men continge tolid and one
hing well by neglecting things of at least as thing well by neglecting things of at least as
much importance as those which they consider.
Congregationalist and Christian World.

ant entrance into the Heavenly Hone Ind Life. lifting conference meeting by led wy brm Dr. A
Davis of the West: Edmeston Church.
History and Biography CONCERNING SEVENTH DAY BAPTISTS
letter from H. M. Stout of Edgerton, Wisconson Centre Church, which appeared in thes columns in our issue of May 2. Because of the oriter's personal knowledge of the early histor of our people
full below:
an go back to the first settlement of Sevent day Baptists made in OOino, I. winl of sive yout
short history of that movement: The first set. dement made was in Warren County, near Leb-
anon, and consisted of Deacons. Thomas Bab Cek, James Hill, and Samuel Lippincott, besides
Samuel Davis, Simeon Babcock, Cornelius Sut Con, Jacob Livingston, and, others., These, breth
ren entered into a covenant together and Bointed Thomas Babcoc,
Shortly after the settlement was established,
others came and joined the company Near thers came and joined the company. Near b
was located a group of Methodists, whose loca preacher challenged the Sabbatarians to discus
the Sabbath question with him. Thomas Bab ock accepted the. challenge on behalf of the
Seventh-day Baptists. The discussion was hel public, and was attended by such a gathering
as had never before been known in all that had never before been known in all that
country, the people coming from many miles cuntry, the people coming from many miles
away. At the close of the discussion, Thomas
Corwin, the celebrated orator and statesman hen a mere youth, proposed an expression o
he people assembled, as to the merits of thi ne people assembled, as to the merits of the
question under consideration, when a
nairity
voted in ing favor of the Sabbath. Thi scussion so incensed the Methodists that the gan persecuting Thomas Babcock for wo
ig oo Sunday. They had him arrested an
ned. He refused to pay the fine, and curch paid refused for him. The next nexteek, he wa
cain arrested and fined. When he yein arrested and fined. When he was arreste defend him, and deminaded a trial of the case by
a jury, which acquitted him.
The Meth The Methodists now used every means within
teir power to persecute the Sabbatarians. Some went back to Westectne Virieginial they all, exceept
Hill, came from in and near New Salem ; the eest, Hill, came from in and near New Salem; the rest,
with the exception of Hill, who lived near Lebwith the exception of Hill, who lived near Leb-
anon,
to Ghere he heded about 1847 or 1848 , moved to Green County, Ohio, on the Mad River, and
there formed a chirch called the Mad River
Church There Church. There Thomas Babcock died; the
hurchthene called Simeon Babcock to the min-
stry, and licensed him to preach. After the death of Thomaf Babcock, some of the church
joined the Shakers, and others joined other Sur-day-keeping churches. The three sons. of
Thomas Babcock, Simeon, John, and Jacob; Deacon Samuel Lippincott, with some six sons
and several sons-in-law; together with others noved to a place-n-law; near together with others,
Nampton, and here formed the church of that name. About
hat time, the mother churces, New Salem and
Lost Creek, in Western Virginia, sent Lewis $A$ A

Davis to Ohio at a misisonary, he bearing the
larger part of the expense hin sel , larger part of the expenses himself,
Near Columbus, Ohio, were two Sabbath-
keeping families by the names of Patterson and keear Columbus, Ohio, were two Sabbath
Kells, ramilies by the names of Patterson and
nely. Elder Lewis A. Davis topped with the wells far Lewis. 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 He accepted the invititaion, and after mhiniter
Hyal at the place where the dance was to be rival at the place where the dance was to be
held, he requested the privilege of speaking to
the assembled company before they commenced held, he requested
the assembed company peforege they spoaknenced to
teeir dancing. His request being granted, he he
read a chapter from the Bible, prayed, and then ead a chapter from the Bible, prayed, and then
preachied a sermon. This was the first of preached a sermon. This was the first of a
series of revival meetings which resulted in the
conversion, not only of fiearly all those conviersion, not only of nearly all those who had
assembled for the dance the evening of the firs ssembled for the dance the evening of the first
meeting, but of others as well. When $I$ visited them in 1844, severaly years afterward, they were
still talking about the dance being turned into till talking about the dance being turned into
revival.
The hard times of 1837 to 1842 caught a The hard times of 1833 to to 1842 caught a
arge "umber of Seventh-day Baptists living
round and near 'North Hampton, unable .to pay around and near 'North' Hämpton, uñable to' pay
for their homes. Theese found ready purchasess
among the large numbers' of English it that time
 coming into that vicinity, James 'Davis' with his
sons Calvin, Luther, Reubene J James M., and
So sons-in-law Sayres, Knight, and 'Babicock is sons-in-law Sayres, Knight, and Babicock
ogether with Simeon Maxson, J. D. Maxson, Davis Loofboro, and others, in the years above
amed ( $1837-1842$, moved to Jackson Centre. amed ( $1837-1842$, moved to Jackson Centre.
The most, in fact all, of the settlers were from The most, in fact all, of the settlers were from
Harrisiso Country (instead of Warren County,
Virgina, either directly or indirectly through Virginia, either directly or indirectly through
heir forefathers.
I came to Ohio in May, 8837 I came to Ohio in May, 1837 . The Clark
County church had been organized years before. There are a number of inacuaracies fint the state-
nents of the article of May 2 , but they are ments of the article of May 2 , but they are tot
naterial. I do not recall that Elder Bailey organized the Jackson Centre Church. My stepfather, Elider Simeon" Maxson, and Elder Leww-
A. Davis were the ministers of the church The Davis were the ministers of the church. The
split in the church did not occur until I854; open
Communion was not the real cause by any
$\xlongequal[\text { The }]{\text { means }}$

The great enemy of peace is the consciousness
of sin. He who would give us peace must deal with us. first. And our Saviout is is equal too the
task, coming fresh from Calvary, "a Lamb has task, coming fresh from Calvary, "a Lambas
it had been slain ", revealing the warrant and
ground of justification ; so that we may say with ground of justification; so that we may say with
the apostle, "Being
peace wifife by faith, Ge for have the apostle, "Being justified by faith, we have
peace with God ", and may lay down to sleep
with the angels of peace and forgiveness watchwith the angels of peace and forgiveness wath-
ing us through the hours of unconsciousness.Rev us through the
Rev. $F . B$. Meyer.
Love will rebuke evil, but will not rejoice in
Love will be impatient of sin, but patient
ith the sinner. To contract to with the sinner. To cocintract the habit of con-
stantly finding fault is very damaging to siontstantly finding fault is very damaging to spirit-
ual life; it is about the lowest and meanest position a man can can take. I Inest never maw a man man that
was aiming to do the best work, but what there might be some' improvement. I I inever address-
an ed an audience bouvement. I never address-
 sit down and find fault with other people when
we are doing nothing ourselves, not lifting our ands to save a single perseson, is, not lill wring ourg, and
the opposite of holy; patient, divine

Woman's Work. Mis. Hendy M Masson, Editor; Plainfele, N. J. "I said, I will walk in the fields.' God said,
Nay, walk in the town. I say, wald the are the town. fowers there. He said,
No fowers, but a crown.
I. siad but the fogs are thid,
And dolouss areveveiing the suin
He answered, but hearts are sick

1 said, bit the skies are black, And he wept as He ted me enck,
AThere is more, he, said, there is sis sin

 To follow the steps of your guide"
WOMAN'S HOUR AT THE EASTERN ASSOCTATION.
On account of the absence of the Secretary,
Mrs. Anna Randolph, Mrs. E. B. Saunders preMrss. Anna,
sided at the Woman's Hour.
Devot Devotional exercises consisted of scripture
reading by Mrs, N. M. Mills of Marlboro and prayer by Mrs. Luther Davis of Shiloh. her work among women of other denominations was read by Miss Susie Harris.
Mrs. D. H. Davis 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 twenty five years. This letter was read by Mrs. Luther Davis. Hymn by the choir. Mrs. Geo. H. Babcock had prepared a practi-
cal 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 Ellis. Mrs. Charles Davis read the address
the Secreary on the subject, "The Relation
Our Women to the Woman's Our Women to the Woman's Board.
While we retretted that Mrs
While we regretted that Mrs. Randolph coulc
not be present, her address was filled with not be present, her address was filled with the
same earnestness that characterizes that noble woman.
An off
An offering for the Woman's. Board was
aken. The choir sang a hymn and the benetaken. The choir sang a hymn and the bene
diction was pronounced by Rev. W. L. Burdick. (We hope to have the papers mentioned.
this reporit, to present to our readers very soon.

LEARNING TO ENJOY WORK BY RosEMARYY.
No. I.
Dus
"Oh, dear! I Ioisy's Dusting.
"Oh, dear! I do so hate to dust ""
The familiar complaint fill upon Martwell's ears, as her daughter of ten started in
upon her daily round of duties, and brought to her lips the usual smile of amused sympathy that came each morning.
She knew just ho
Slways "hated" to dust.
Suddenty se
Suddenly she recalled the words of the in-
spiring woman who had spoken at their club
siring woman who had spoken at their club
meetigg the day before:-
"Art is the
Wrt is the expression of man's joy in his
us have proved ourselves, artists? Do we fif
jop in each daily taks, so that our lives form
part of the great harmony of the universe? joy in each daily task, so that our lives form
papt of the great harmony of the unives? o
do we rather strike a discordant note with part of the great harmony of the universe?
do we rather strike a discordant note with our
wearisome complaints? wearisome complaints?
"We make our own lives by our thoughts, out
feelings, our mentan attitude. One woman's lo
is always hard why? feelings, our mental atitute. One waman's.
is always hard, why?-Because she makes it so
She She probably began in childhood by saying,
hate to wash dishes!' and she has hated ev hate to wash dishes? and she has hated eve
task that fell to her lot since then. You task that fell to her lot since then- You ca
read the story of her hates in her wrinkled, care read the story of her hates in her wrinkled, car
worn face. What a pity that in those early year
she could not have been taught to be she could not have been taught to be an artis
in the greatest of all arts, the art of life!" in the greatest of all arts, the art of life !"
She remembered the thrill that went throug
hert at those words her at those words, and how her whole heart
went out in a longing to teach her little pirl went out in a longing to teach her little girl to
be such an artist that she might become just
sich a rad
 Was not this a good place to begin? Wh
could she do? A lecture on being hapy could she do? A lecture on being happy would
not do any good. not do any good.
Sell took herer sewing over the problem, Mrs. Hart the front room, where she found Daisy doing her work conscientiously
but with a very unhappy and weary expession but with
of face.
"Why
"Why do you hate to dust, Daisy"" she asked,
"Oh, I don't know. It's such a putterin work. Mhave to pick ip this vase and dust and the spot where it sat, and then put down
the vase and take up something else. I hate to
putter. Then I don't seem to do anything. It
tit. putter. Then I don't seem to do any thing.
looks most as well before I begin as it doe
ofter I get through, so what's the use of doi "t?"
"Do you know where mother got that vase?
asked Mrs. Hartwell, with sudden inspiration. "Why, no." was Daisy's astonished reply. Why, no," was Daisy's
"Would you like to hear?"
"Oh, yes."
"Oh, yes."
"Well, once
Well, once upon a time," began the mother
and then followed a simple tale of the doing of the newly married couple in their Weste home, not at all exciting, but interesting to thi
ittle daughter to whom the youthul experi ences of her parents were a never-ending source ences of he
of delight.
By the
By the ti
was done.
Wa done.
"Why, my story was ended the dusting
Why, my work's all done, and I didn't know way the dust cloth exclaimed "Waill yout tell me ahe another
"Yes, daughter dearr, Tll be glad to. I want
you to learn to be happy in your work; and in can do any thing to help yout enjoy your duties
will give me pleasure as welli." will give me pleasure as well:'
Daisy looked at her mother
"Why do you want mo to be happy in my
work? If I do what you tell me to isnt th nough?"
Here w
Here was an opportunity to pass on the new Daisy listened, and made no comment but Mrs Hartwell knew that at leas
would take foot and grow
Morning after and grown.
oound daughter an Other ell said, "Well, daughter, I seem to have told you about everything in the room."
"And now I can tell them over to
 So Mrs. Hartwell knew her efforts had not
been in vain, and both of them had begun to cen in vain, and both of them had begun to
climb the road that leads to an artistic expres
sion of life. ion of life.

No. II.
Bessie's Dustin
Bessie' Dusting.
Bessie Farnham came up the front walk with
glowing face. "O mamma," she said "' a glowing face. "O mamma," she said, "you
know Daisy hates to dust ast the way Ido,
and her mamma doesn't like to have her hate her work, so she told her all about everything that
Daisy
has to Daisy has to dust, and now she doesn't hate to
any more, because she can tell those stories ove any more, because she can tell thoses stories over
oherself every time she dusts. I wish you could ell me about our things so 1 'd 'enjoy my work.'
Tired Mrs. Farnham looked up from her patch ing. The last three words were spoken with a
sel-consciousness. which showed they were uoted, and Mrs. Farnham wondered who'd been, "putting
childs head.
"What
"What difference does it make whether you
enjoy your work?" she said, almost impatiently It has to be done, but I don't see why you have "Why,
"njoy,", "What is it that Daisy says her mamma says? asked a cheerful voice, and Mrs. Hartwell, sew-
ing in hand, appeared around the corner of the ing in hand, appeared around the corner of the
house.
"I just thought I'd run over for a few min Just thought Id run over for a few min
utes enjoyment of your porch," she said to her
oostess. "No, don't get uph I'll sit right here Lostess. "No, don't get up! I 'll sit right her
Now, what is ti all about, if I may ask," looking
milingly at the eager face of smili, what is it all about, if I may ask," looking
sink down on the eager face eof the the girl, who had
sit sunk down on the steps below.
A few words explained the A few words explained the matter to Mrs.
Hartwell, and made glad her heart that in this way the very opportunity she craved of bring-
mg into her friends 1 lie an ig into her friend's life an uplift, a happie With an account of her afternoon at the club, he speaker's remarks, and her own thoughts,
he afternoon slipped away, and Mrs. Hartwell's eparture left a very thoughtuul woman, who new ideas suggested.
Mrs. Hartwell Mrs. Hartwell wastright. Disliking, work did
nake it harder. Her own life showed the her. It made one grow old faster, too. She vould like to make life easier for Bessie. if she
could. How could she do it? Mrs. Hartwell ad suggested making dusting into a game for
Ressie, with the help of Bessies vivid imagina Bessie, with the help of Bessie's sivid imagina-
ion, but what kind of a game could she suggest?
The problem was before her all the evening he problem was before her all the evening, ex
cept when her boy was. reading aloud from the Youth's Componion a graphic description of
adet life at West Point. She carried it to bed with her, and it was the first thought upon wakening. But as is so often
hat first thought came the solution
When brealfot When breakfast was over, she called Bessie
her, and said, "Mrs. Hartwell suggested that naybe you could make a game out of your dust-
Would you like that?" The child's eage face gave answer, and the mother went on,
CCouldn't you play you were ooficer of the day Couldn't you play you were officer of he day,
nd the thins to be dusted your regiment ready
or tinspection'? Brother read about 'it last for "inspection'?",
ight, you nkoww,"
",
exclaimed Bessie, clapping her


 tinguishable soft sounds. Stepping to the door
a litte later, she heard her daughter, as she a little later, she heard her daughter, as she
went carefully over a chair with her dust cloth, saying, "You must learn, sir, how to keep you
self in perfect order. I shall not reprimand youn self in perfect order. I shall not reprimand y
this time, ,ut on the next offense you will hex
from me." As she noted the child's happy fa her heart told her that to enjoy one's work was better in cevery way than hating it.
For days Bessie was happy in her often coming to her mother with storiew of the
misbehaving of her cadets, how this on the misbehavins hect caders, how this one fet in line. Then came a day when she said she didn want to play "inspection" any more, and he
mother realized that something new must b suggested in order that the interest might maintained.
The recent coronation of the king, and his re
view of the army and nayy furnished titetest for a few more days.
Meantime, Dais
nd the two together invented new plays. When they heard the recently married bride etling of
the difficulties of getting things arranged to sut her, they played they were brides getting settle
their new home. in their new home.
Then they turned
Then they turned the chairs and pictures an
vases into children, who must be washed and
dressed for dressed for the day. Thieir interest in theit large family was maintained for many weeks
but when even that waned, new pleasure was inbut when even that waned, new pleasure was in
stalled into their work by Mrs. Hartwell's suggestion that for a week they exchange duties
What joy it was for Bessie to handle the daint pleasure was found by Daisy in the novelties of Mrs. Farnham's rooms.
Thus the days passed, and all unconsciously
two little girls were forming the habit of finding 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 Imagina of the obedient fairy known to them as Imagina-
tion. Even busy Mrs. Farnham caught the spirit
of their play, and recalling a habit of her girlof their play, and recalling a habit of her girl
hood, told to herself many an interesting story
as her hands performed the drudgery of the as her hands performed the drudgery of the
house. It was no longer drudgery to her, fo
while her hands were busy, her mind was soarin house. . It was no longer drudgery to her,
whine her hands were buss, her mind was saarin
into the limitless realms of fancy. And thus she, too, learned to
American Mother.

THE COUNTRY SCHOO
J. F. wiLLLAMS.
You are a farmer, living in the country in
school district; you have the best of all crops, a schoo district; you have the best of all crops,
crop of boys and girls. Is there a good schoo in your district? If not, why not? Are you
helping to improve it? How can you help? Le me suggest a few ways.
You can talk school.
You can talk school. Many farmers have very
little to say about school unless there is some little to say about school unless there is some
unusual happenings. Don't wait for these ; make them; but see that they are ent scandals or any
unpleasant occurrences. When calling on your unpleasant occurrences. When calling on your
neigbors, ask how the children are doing in
school; familiarize yourself with your child's work, and when your neighbor begins to grow
about new about new fangled ways and things, you will
probably be able to explain $a$ ' few things to him

## 

 new fashioned, so it's a good fashion, anhonestly try to learn what is best. This may lea
ou to ou to make a few calls at school/and get ac
uaited with the teacher, but you will find, yaunted with the teacher, but you will find,
you have a ood teacher, that your time ha $\begin{aligned} & \text { ben spe } \\ & \text { bean sp } \\ & \text { tainy } \\ & \text { shows, }\end{aligned}$

an occasional moral uplift in this way
Encourage the formation of libraries. One goo
ook may change the whole current on Look may change the whole curres of one s-life
 erous point. You concede the importance Seching a child how to read, but think
tenoment, many moments, on the importance o
mon moment, many moments, on the importance of
directing his reading. Are you religious? Is
it not a religious duty to see that your child Srms a taste for that which is pure and true, so at he may come finally to the purest and best
book and be abbe to read and understand it for himself, for "We are all kings and priests unto
God." Think about these things as your child asses up through the grades, and remember that
oportunnty and ability make responsibilty.-
Practical Farner.

HE RESPONSIBILITY OF BUSINESS PEOPLE.

## Read at the Central Association, Brookfield, N Y., June 2 , 1904 . On the broad basis enunciated by St. Paul in <br> Y., June 2, 1904 . On the broad asis enunciated by St. Paul in is leter to the Romans,- "For none of us liv-

 sto himself and no man dieth to himself," theresponsibility of business men toward our young
As significant as
arring children, "Where art thou?" "ven more
was was his searching question to Cain, "Where
is thy brother?" No one can evade this quesNo one can evade this, ques
tion of acocountability. Spurn it it we. may,
tebel against it as we often do, the stubborn fact rebel against it as we often do, the stubbori fact
remains that we are our brothers 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 responsi-
biity and try to estimate honesty bility and try to estimate honestly the conse-
quences. The things we do, or, often, the things we leave undone, are instruments, to bless or
ban, to heal or maim other human
"These trifest Can it be they make or mar
These tritest Can it be they make or mar
Are souls man linter lighty swayed as rushes are
Are solls as lightly swayed as rushes are
Yea! By loat Aor strife?
Yea! yeal A look the fainting heart may break
Or make it whole;
And jut make word, ifole said for love's sweet sake,
May save a solly
May a a
Since this is true of all, it follows that the busi
ness man is not exempt, but his responibibit
may differ in nature and extent from others.
For the purposes of
For the purposes of this paper the bussiness
nan is to be defined as any one who is so st
 difice, shop, farm, store, factory or dressmaking
stablishment. The general principles are the estame.
samy
What
make a Why are men and women in business? To
kea living; to earn fame or honor: to carry ake a living; to earn fame or honor; to carry out some pet scheme; ; to help advance the mighty
undertakins of this busy world, all these and
nore might be given as reasons, and worthy more might be given as reasons, and worthy
nes, too, as far as they go go modern missions,
When that pioneer of moter ones, too, as far as they go. modern missions,
When that pioneer of mol
William Carey was asked the nature of his busieess, he answered, "My business. is serving God,
cobble shoes to pay expenses." If more of the business men were Willian Careys more of the question
Suld not need discussion to-day. The te ould not need discussion to-day. The tempta-
on is very great to say, in actions, if not in ion is very great to say, in actions, if not in
words, "My business is making money. I serve
. God as an atter-thought."
Assuming, however, that the man regards his Asiness as his opportunity of serving God, there
are certain limitations to his obbligations, toward
young people He are certain limitations to his obligations, toward
our young poopi. He can scarcy be expected
to furnish a young man with moral stamina. He ofurnish a young man with moral stamina. He
nay foster and encourage to something like
trength a principle otherwise weak; but he can may foster and encourage to something like
tirength a prinicile otherwise weak but he can
aradly, with the best intentions in the world, sucardyly, with the best intentions in the world, suc-
ced in creating it. He cannot be expected,
ther, to employ inferior help for fesponsible ether, to employ inferior help for" tesponsible
ositions simply because the applicant is a Sab-bath-keeper. It steemsus unfair to him to expect
him to supply brains, common sense and manhim to supply brains, common sense and man-
liness, and he does not always have at his disliness, and he does not always have at his dis-
posal a position thiat will fit an applicant thus
lacking The e lacking. The following interview, thought purely
fictitious, may be both typical and suggestive: fictitious, may be both typical and suggestive:
Mr. A. is a shoe manufficturer on a large scale. He has advertisised for three workinen;
one a cutter, one a sewer, and the third an allone a cutter, one a sewer, and the third an all-
around man. Some hald dozen mien apply, with
one of whom the following conversation occurs. one of whom the following conversation occurs:
Applicant speaks: Mr. A., I have called to answer your advertisement. My name is John
Blank. I I am a Seventh-day Baptist: My father Blank. I am a Seventh-day Baptist. My father
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. Alank . Which Mr. A. Glad to know you, Mr. Blank. Which
隹 Apsition did you think you coull fill?
Applicant: Well, I don't just know
Mr. A.: Can you cut
Applicant: Well, I don't just
Mr. A. Can you cut hoos?
Applicant: Never tried '
Mr. A.: but guess I can
Mr. A.: Have you had any experience sewing
Applicant: Never tried that either.
Mr. A. Well, either of those
Mr. A.: Well, either of those positions de-
and 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
vancement. Do you want that?
Applicant: No, thank you, I think I will look Applicant: No, thank yo
Carther. 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. M .'s shoe factory
and was driven to keen
in and was driven to keeping Sunday in order to
find work. Shall his defection be laid at Mr. A.s
If young men and young women want posi-
tions in Seventh-day Baptist enterprises, they must fit themsilves to do skillfuly the things
that need doing. I am not sure but it is as great a crime against the young man to bolster
him along and tolerate second rate work from
him simply because he is ${ }^{\prime}$. Seveith day Batitist
as it would be to refuse him the position outrigh
Given / a young mañ' of principle and ordinary ability and a refuasil to acceptt anything short o
the best will spur him to make something of him the best will spur him to make something of finm
self, whereas tolerating poor work will confirm him in a habit of slackness that will so
tend to his Sabbath keeping as well.
tend to his Sabbath keeping as well.
There is another instance in which the em ployer can be exonerated. Sometimes a yount
man fits himself for a line of work which a litite man fits himself for a line of work which a little
observation would show him was not demanded -in any Sabbath-keeping concern. For example
it would show very poor judgent for John it would show very poor judgment for Joh
Blank to fit himself for the position of an ex
pert in a a silk mill, knowing well that no silk mil is under the control of Sabbath-keepers. But having done so, he would not be justified in com plaiting of want of 'opportunity and 'in feeling
hard because some one does not create' a Sab hard because some one does not create a Sab
bath-keeping silk industry that he may find em
ploymient.
You can
You can think of a great many exceptions to
all these, and so can It, but we cannot disisus
them in detail here.. It is enough to estabish
them in detail here. It is enough ot establish
the fact that not all the failures to agree between
the fact that not all the failures to agree between
employers and almployed are to be charged
against the employers. against the employers,
Theree is, however,
enacted, and doubtless will again. Mr. A. in
still $\begin{aligned} & \text { a shoe manufacturer and he has in his em- }\end{aligned}$, ploy a skilled workman-a cutter we will saywho is a loyal Seventh-day Baptist, and who,
with a growing family, feels the need of better with a growing family, feels the need of better
wages. When he goosito ask for more pay Mr.
A. answers him in in something like the following
A. answers him in something like the following
words: I cannot give you any more pay. This
is the only shoe manuatactory under the control
is the only shoe manufactory under the contro
of Sabbath-keepers, and the only thing you know
how to do is to co cut shoes; so you will einthe
have to work for what T please to pay you or go
have to work for what I please to pay you or go
into some other conceern and keep Sunday." into some other concern and keep Sunday."
What if that man goes over to the ranks of
the desertrers? Who is most to blame? And
suppose he dies not desert, but, true to his Sabbath, economizes a little more rigidy and stay
where he is! Do you think' that that employe
 S. Louis and Nortonville, next Alusust, when
he knows that it is made possible by his refusa he knows that it is made possible by hits refusal
to poy his workman what he was honestly worth?
But some one says: "' 'am tunder tho obliga-
 to give a man employment. If he dodes not like
what I can pay him he can leave. I can find plenty of men to take his place.' Lecalliy that
is quite within the limits. But how about deis quite within the limits. But how about de-
nominational loyalty? That we are a compara-
tively small people, under a peculiar though gloritively small people, under a peculiar though glori
ous banner and that we. need even more than
other peoples, to cultivate a spirit of co-opera other peoples, to cultivate a spirit of co-opera
tive helpfulness, has been said and emphasize tive helpfulness, has been said and emphasize
in your hearing too often to need discussion here But the fact has its bearing. The subject of
this paper, being interpreted, is, - How loyal are this paper, being interpereted, is, ,-How loyal are
our business men to the Sabbath as an institution, and to the denomination which is holding
that truth in its keeping? Inat, truth in its kenomin?
In the intercolegiate boat
In the intercollegiate boat races, where each
crew is striving mightily for the honor of fit
own college is
 striving for indivitual glory? Does he try to
ste Gow muich faster he can row than the others, see how much faster he can row than the others,
how much water he can splash in his neighbor's
 trous things, he does not even ailow himiselfs to
be indifferent?" Mindiffut that only as all succeed


#### Abstract

 touched with pride and sympathy as they gained glimpses of the heroism and suffering of thos days. All hearts paid homage to the brave men who had done so valiantly. At last one ascended the platform who had since the close of the war hecome a famous botanist. After relating some ncidents of his own army life, he smiled frankly down into the uplifted faces and added: "Yes, I ; too, suffered somewhat of hardship and exposure in my army life, but I never suffered so mouch in the service of my country as I hav while hunting wild fowers in the Rocky Mountains." And could not a good many Sabbath keepers, business men and others, if they wer but as honest as he was, say truly:-"I have really borne more hardships following the dereally borne more hardships following the de signs and devices of my own heart than $\bar{I}$ ever have in keeping the Sabhath I have created for signs and devices of my own heart han I ever have in keeping the Sabbath. I have created for myself more obstacles than God has ever put in my way." To recapi To recapitulate:-:-Business men are not the only ones responsible nor ate they responsible only ones responsible, nor, ate they responsible for everything; but along three lines there is certainly reason for them to ponder: certainly reason for them to ponder: I. They are responsible in a practical way in the materer of geviving employmentit toy young peo- te, under certain conditions impossible to de ple, under certain conditions impossible to de- fine rigidyly, but which Christian manhood and consecrated com deal with wisely II. They are responsibe for the influence which their business exerts in their conduct of it and their regulation of its working days. Anc how tremendous an influence that is they ma be surprised to learn when the Master calls for a reckoning and an account of the talets a reckoning and trusted to them. III. They are responsible for the influence of their speech concerning the Sabbath as related their business. We talk so much that we for- get how a chance phrase may fasten itself in the get how a chance phrase may fasten itself in the mind of another, there to bear fruit of which we are ignorant. So on this as on other subwe are ignorant. So on this as on other sub jects it is incumbent upon us to speak nobly jects it is incumbent upon us to hopefully and with perfect truth. Employers and employees may be called upon to sacrifice something for the truth as we hold indeed, that is one indication of the greatness of the truth; but he who makes the sacrifice lov ingly and cheerfuly will find it increasingly satisfactory as the years go on and he grows to satsfactory as the years, go on and he grows to fel more and more that it is what we are and not what we have that conts. not what we have that counts. Then to side with Truth is noble when we share her wretched crust,  Then it is the brrave man chooses while the coward Doubting in in his abiect spirit till his Lord is crucified There is no life so rent and broken but Christ can unite the severed parts in his own tendee compassion. In spite of all that is unexplainable, there tain to guide our steps. As a man who hesitates to climb a mountain peak, because the valley enveloped in mist, and he can see only the patt anveloped in mist, and he cean see onisocers when he reaches the summit that the peak itself is in the glorious sunlight, so we may be sure that through the mysteries we may be sure that through the mysteries of the Bible is a clear, straight path to the sullight the Bible is a clear, straight path to above.-Rev, I. M. Buckley, D. D.


Children's Page.

## THE GRASS: Exiny nrixissons.

 A sphere of simple green,
With only buterfies to bood,
And bees to entertain.
And stir all day to pretty tunes
The brezes fecth
And hong, And breezes fetch along,
And hold the sunshnin it lap.
And bow to everything;

And thread the dews all night, like pears,
And make istelf so fineA.duchess were too common

And even when it dies, to pass
Ind odors so ovivineo
As lowly spices gone to sleep.
And then to dwell in sovereign barns
And dream the days away-
The grass sidite has to do,
I wish $I$ were the hay !
THE HEAVENLY SHAW
"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 Mrs. Day looked confidingly at them as she
tied her bonnet strings. tied her bonnet strings. "No, ma'am; not one bit; are we, Bess 3 ?
ansered Rob, her fourteen-year-old son, as he
glanced at his sister, who glanced at his sister, who was a year and a half
younger.
youger. "Why," she replied, "why should we be ?"
"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 here to disturb you, and then there's a kind
Father's watchul, eye upon you all the time,
remember. Come mother," turning to his wife, remember. Come mot
"we shall be late at the
don't start pretty soon"
"Have you loaded the potatoes in the wagon? And her's's the ham and the chickens. Mercy on
us! I like to forgot the bed-quilt I us! I like to forgot the bed-quilt I made a pur-
pose for the minister's wife!" she exclaimed, as pose for the minister's wifel" she exclaimed, as
her eyes rested on a bundle which Bessie was
tolding toward her. folding toward her.
"Ma, where's the cake ?", asked Rob.
but I lll goofl , off and in leave somethin' yet-my over shoes, like's not. Now, then, pa, there's your
overcoat; I'm ready. Well, gpood-by, children !" overcoat; ; Im ready. Well, gpod-by, children!
"Good-by, don't worry about us; were all
fith" right."
At last $t$
At last they drove away, and Rob and Bessi prepared to spend a pleasant evening.
"What shall we do to keep from be some," asked Bess, "as we haven't anything new
"Pop some corn, I guess," answered Rob.
"Sure enough we can ; but how about touch "Sure enough we can; but how about touch-
ing the fire?" she asked, doubtully. "Maybe ing the fire?" she asked, doubtfully. "Maybe
ma wouldn't want us to, pop corn".
"O pshaw! she didin't mean that, Im sure Just so we're real careful. I hope I'm big enoust and old enough to take care of a fire, anyway
nd you needn't touch $t$ "
"All right, then; let's
They were soon busily engaged, and the shiny little kernels of corn made homely music
as they fell into the bright tin pan. Presently as they fell

a torch on a s stick", hee hastened to say, as he
saw that Bessie looked rather frightened. saw that Bessie looked rather frightened.
"Don't be scared, Bess; it's nothing but ight; anyway It may be some of the neighbors Coming here, Let's peek out of the door-we
Though reluctant, Bessie followed her brother
to the door, and as he partilly opened it, this
is whe the is what they saw (heough they did not remain
there long enough to make a very thorough observation): A form of something -ther 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 fre as he object sped along high in the air, with a
bright flame of fire burning somewhere about
its feet; whether it served the purpose of lightits feet; whether it served the purpose of light-
ing its path or was a part of the body of the
monster the chidree tal ing 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, screamed, as she drew back, pulling her brother,
whio was scarcely less frithened, with her.
They quickly closed the door and locked tit. who was sarclosed the door and locked it.
They quickly
"Rob," whispered Bess, while her teeth chattered with fright, "it is coming right toward
the house, Oh, what can it mee?" "Im sure I can't imagine. It is a a frightful
thing, I know, litte sister, but I don't believe it can get into, the house. So let's try not to
let it frighten us to death. That would be hard let it frighten us to death. That would be hara,
for pa and ma when they come home, you see," hoping the last sentence would calm, Bess. She
and Rob sat closely huddled together in a large armchair as far from the window as possible,
and with one consent they sen an eernest prayer
for protection to the Heavenly Father they had Ior protection to the Heavenly Father they had
been taught to call upon.
At last Rob said- - and tried to speak lightly, At last Rob said-and tried to speak lightly,
Well,
hasn't tred to gre
in here after us, at any rate. I expect it flew away long agoo to
some other country, perhaps. I've a good mind some other country, perhaps. I
to peek out of the window,"
"Oh I'

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 indows. Then
"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 no trace of it, either, and they were both feeling "To make sure "To make sure, when I',
out the back window, too."
Bessie, who was watching him intently, saw im 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 ident "It you'll believe it, Bess, there is that identipear tress,"
Bessie co
Bessie covered her eyes and shuddered.
"Wait, Bess," continued Rob, "now Weason about it. I Inowinued it is a fearful "ow looking
ring, but there has been plenty of time sing thing, but there has been plenty of time sinc
we first saw it, for it to do us mischief if we frrst saw it, for it to do us mischief if it
ntended to. But you see it has not paid us any attention-not even its respects."
"Don't joke, Rob," interrupted Bessie.
"Don't joke, Rob," interrupted Bessie.
"And I don't believe it's going to. So come
. And I dont believe it's going to. So come
on, wemust to to bed. We will leave the dor
locked, and Ill Jump up and open it when pa "Shall you tell them?" asked Bess.

MI don't-know: No, I guess not to-night,
anyway, he answered, teading the way to their anyway" he answered, tleading the way to thei
sleeping rooms
The clock was about to strike twelve when he heard chis parents step to to the door; and when go ing to topen it, he glanced out of his windo
toward the pear tree which had borne the u canny fruit, but to his relief he saw nothin
f it. Pausing at Bessie's door on his way pas of it Pausing at Bessie's doo
he called softly,
"Are you asleep, Besse?"
"Are you asleep, Bessie?"
"No, I wish I was," she answe

sleepy indeed.
The next morning as soon as Rob was fairly awake, his thoughts retirnned to the previou
night's fright, and he glanced out of the win
dow To his surprise he saw that the dow. To his surprise he saw that the strange object was still resting upon the limbs of th
pear tree. But there was no fire about it now pear tree. Sut tere was no fre about it now
and dalthough he could iot discern what it was it did not frighten him, for he saw that it wa
made of paper.
and made of paper.
"I declare". to his clothes.. "rlll go out and cappure the
phantom, fif I can. The idea of being scared half ot death at at paper "'
Bess was in the kitchen helping her mother outside the door calling her. She stepped out when he whispered, mysteriously utes? I want to show you something strange.
Bessie's eyes grew yery Bessie's eyes grew very large as she aske,
"It's nothing that belonged to that dreadfu "It's nothing
Bob nodded; then said, "But yo
alarmed, for it's nothing but paper."
This' 'reissired her, and sheper.' did not hesitat
to ruin along hand in hand with her brother to
to run along hand in hand with her brother to
the foot of the tree whiere Rob had laid it.
"It's fal
"It's's real pretty by daylight, Rob; , how d
you get it, and what in the world is it?"
"It is a regular paper balloon Bess;

bodged up in the tree, and I had an awful time
getting it loose and climbing down with it, an
it'tore some. See, "this little cup and spong
it tore some. See, this hittele cup and spongs
must have held some kind of gas or benzin
which buned
which burned and made the light we saw-bu
oh, Besise, the very best thing ever was! Jus
look at this card that was sticking in the botton
of the car. It says a merchant in Philadeltphi
got this balloon up for an advertisement, and
got this balloon up for an advertisement, and
whoever finds it and gets this. acri, may 'hav
two dollars' worth of his toods if they retur
the card to him. Here's a list of things we cal
get; such a lot of nice things! Knives, and sus
get, such a lot of nice things! Knives, and sus
penders, neckties, dress goods, lace and ribbons
We can each

hands. "I've got a nice dress, but I have wanted
ribbon so much to trim it with r I'l have a lovel
blue, and some lace for the neck",
blue, and some lace for the neck,"
"Let's see what else is on the card," taking it
for closer inspection, while Bob looked over he
shouider. Suddenly something at the bottom
caught her eye, and she involuntarily tid the
caught her eye, and she involuntarily laid he
hand over it: Then turning to her brother , sh
hand over it, Then turning to her
asked soberly, "Did you see that?"
asked soberly,
"See what?"
"O
"Olue," a light weight black shaw1; grand
for an instant their eyes met, as each mutely
framed the thought, Auntie akeres shaw.. It
was but natural that the countenances should was but natural that the icountenances should
fall for a moment: Rob was the first to rally. "Say, Bess," he said, ""won't she be tickled?
dding, "and what is it about te tod ding, and what "That's so, Rob," answered Bess, heartily,
"ITm ashamed of myysel. Let's hurry and send
for it it will be just splendid for ond lad", Or it; it will be just splendid for the old lady. When they related the terrible experience of eyes grew misty; nor did their condition improve when she was informed of the decision the chil-
dren had made in regard to the present they
should claim. ren had mad
hould claim.
"Blessed
"Blessed lambs," she murmured, wiping her
eves orther apron, IL couldn't a' be'n better pleas es orfher apron, I couldnt a ben better plea,
do and I think I can fix up my spring bonnet
or her too; the hood ain't comfortable now." After what semed a very long time to the the post office ; and after hurriedly eexamining the post office, and ater hurriedy examinn
their treasure, they, accompanied by their
hother, went to once to Auntie Baker's humble miother, went at once to Auntie Baker's humble expe and made the presenta
Thining how they obtained it.
heyy were much delighted with the thanks "Verily, 'I was naked, and ye clothed me. be cast to the bottom of the sea, for are they not the dear Lord's own messengers? I asked
him for a shawl, and he has sent it ; good measire, pressed down and running over, for a a cover
for my hoary head comes with it. Yea, from the very air on heavent has it come by the hands of
teese blessed children. Wherefore $I$ sall these blessed children. Wherefore I shall ever
call it my heavenly shawl; and who shall dare
say the old woman nay?-The Interior.

We were talking, three or four of us, the other
cay, about the early period of our ministry
 To so with complacency. We were wondering
how in the world it was that people put up with
wh in the were sure that there must have been much need of indulgence on the part of those to whom we
Attempted to minister.. We were just as sure too that we could do far better now in all forms of public service than we could then, And yet
we were quite as sure that while we could and d get places then, were we in the market now, they could be obtained for some of us at all.
This is the palpable evil in connection with the
ministry of all our churches to-day of which we wast to speak as plain a word as possible. This
viil of preferring youth to age exists to too evil of preferring youth to age exists to too
great a d degree, without the slightest doub.
Posibly there Possibly there is some small reaction, but it is
so small as scarcely to merit notice. The fact so smat antly twa of our monst eminent ministers,
thath well advanced in years, secured prominent pastorates really proves nothing. The general
tendency among the bulk of our churches to-day is, as for some time in has been, to set saside the
tried man in favor of the untried tried man in favor of the untried. One of our
most prominent ministers, now only in his prime most prominent ministers, now only in his prime
and capabie of doing his best work, was recommended to one of dur foremost churches just re-
cently, and the reply was that he was too old.
cently, and the reply was that he was too old.
One of our pastors who has not gone beyond the
period of middele lifef finding himself confronted
with the need of changing his felefo of thborthas with the need of changing his fietd of t. Ibor has
found himself also met with the objection that
he is too far advanced in years. The Methodist he is too far advanced in years, The Meethodist
Thect Conference, recently in session in our city of
Philadelphia, has been compelled to face the sitPhiladelpha, has been compelled to race the sit-
uation as thus it presents itself. The younger uation as thus it presents itself. The younger
ministers are increasing in numbers, so ot is said.
They can be provided for only by setting aside They can be provided for only by setting aside
some who are older but by no means superannusome who are older but by no means superannu-
ated. This situation could easily be met if the churches were not clamoring for the younger
men. But they are so clamoring and attention paid to the demand.
In our conception of it and from purely an
mpersonal view-point this is utterly and most impersonal view-point this is utterly and most
emphatically wrong. Nay, it is most inhuman
in its treatment of men who have miven the arrly in its treatment of men who have given the carly
years of their life to the ministry and are really years of their life to the ministry and are really
fitted by these years to do their best work in it.
The church is really dishonest when it assumes The church is really dishonest when it assumes
such an attitude. When a young man enters the such an attitude. When a young man enters the
ministry, the church to a c certain extent makes a contract with him that in case he is found
worthy he shall find life-long employmient. worthy he shall find life-long employment.
When it pushes him aside for no other caise than it prefers the younger man it breaks this con-
tract: Under present conditions a man in the ministry has only twenty or twenty-five years
during which his services seem to be desired. When his family most needs that which his ministry earns he is oftentimes set aside and finds
Simself adrift No matter what plausible cise may be presented for this, it is wrong and
palpably and crimanally wrong.

We believe that the church at the present time
is suffering because of this. In part, if not in
no brge part the diminution in the number of our
best young men who are entering the ministry is due to just this thing. Moreover, the decline in pulpit power may in no small measure,' we
believe, be traced to the same source. Maturity is the time in which to secure the thoroughly wrought-out thought. You gather fruit in the autumn and not in the spring. Veal is good
for a change, but after all the staple is beef.
There is beauty in blossoms buit youi cannot eat for a change, but after all the staple is beef.
There is beauty in bossoms but youicanoteat
them. There is promsise in it all and the fruit them. There is promise in it all and the fruit
will come in due time, but why should frutage be set aside when the blossom presents itself?
Smenow in this matter the churches should come to themselves. Age should not be a bar-
fier at either extreme. If a man can do the
work age shouid not be counted in as a factor There needs to be a careful and conscientious
and absolutely thorough canvass of this whole natter natter. For its own sake, for the sake of men
who have served her faithfully, and for the sake of the future ministry, in so far as the church has been recreant in this matter she should re-
race her steps.-The Baptist Commonvealth.

$$
\begin{aligned}
& \text { Fatith is } \\
& \text { ing life. }
\end{aligned}
$$

Faith :
Faith is a smaller word than genius, but it
a better guide.
is a better guide.
A citadel that
Blessings are like clock-ticks. Usually we do notice them; and we begin to realize them Patience strengthens
Patience strengthens the spirit, sweetens, the
temper, stifes the anger, extinguishes envy, sub-
dues pride, she brides the tongue, refrins the
hand, and, tramples upon temptations.



We are glad we cate 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 buitt of brick and one to stry. Wh streets wide, paved an ighted. Her markets loaded full. Each da given to some certain kind of product, One to
stock. One to flour:. One to manufactured a ticles. Thiey don't rush quite so fast as in America, but the red cheeks and ruddy faces tel
of abiding health and nerves which I confess
coveted as I dragged my poor tired body over copeted as I dragged my poor tired body ove
theit parks and lawns. We decided this was Wed place for the pilgrim fathers to start fro We saw the spot, we fell the spirit, we go from
here better in body; stronger in spirit, detemined to carry off all of the genuine goodness
of Holland we can. If we had more Velthysens of Hol more we can. If we hat more Certhuysen
and more Bakers; we would have more Seventh day Baptist churches. God bless Holland, so
say we all.

Restful Nonsense Corne HE OWLCRITIC
"Who' stuffed
The barber
he barber was busy, and he couldn't stop;
 Not one raised a head, or even made a a sutand
And the barber kept on shaving.
"Don't you see, Mr. Brown,"
Cried the youth, with a frown,
"How wrons the whole thing is
How prepostrous each wing is
Hois fattened the head is. ho
neck is -
In meke no apologyi
I ve learned owlecology.
Pve passed days and nights in a handred collections,
And cannot be blinded to any deflections.
 Mister Prown 1. Mister. Bro
Do take that bird towno
Or youll soon be the laugh
And the parber kept on shaving.
"Tve studied owls,
And otier night-fow
And other night-fowls, $\begin{aligned} & \text { Iell You } \\ & \text { What I Inow to be true; }\end{aligned}$
Anat 1 know to be true;
Withont toost
With his limbs so unlosed
No owi lin this
With his limbs so unlosed
No owi in this world
Ever had his claws curled,
Ever had ins s.ess santed,
Ever had his bil canted,
Ene
Ner had his neck screw
Into that atitude
He cant , 0 it, because
Anatomy teaches,
Ornithology preaches
Ornithologys preaches
An own has $\begin{aligned} & \text { toe } \\ & \text { That cants turn out }\end{aligned}$


As to put ope a, birde
In that onotere aburd
To look at that owl reall
To look at that owl really brings on a dizziness,
The man who stuffed him dont half hnow his. busi
nesslo
And the barber kept on shaving.




 The haresest tosend forth laborers into the har June 7 , gop
$\underset{\text { THE BAT. }}{\text { THO }}$
 Embowering, umbiageous, massive, tall,
That make of the garen n a title dell,
A place of stumber for blade and bell,-
 To the one deep rose-plome drifting fire,
Where, duskily seen as the shades increse,
Mid moten fakes of breaking feece,


A SOLOMON IN BLUE.
A policeman who evidently believes in the vir-
tue of silence recently settled a disturbancésin ue of silence recently settled a distarbance in
front of a Mott street tenement in New York.
Two women were Two women were saying hard things at each
ther. A small crowd stood about them. ${ }^{\text {From }}$ the block above a policeman; with enough stripes
on his sleeves to show that he was a veteran on On force, , sauntered up to to te sacene. The The New
York Mail and Exppess gives his words of wisYork Mail and Express
dom to the combatants.
Both women tried to tell hifin about it at once.
"I ought to lock you both "I ought to lock you bolth up," he said when
he had listened a moment. "Here you are, causing a crowd to collect and disturbing the peace."
Each of the women accused the other of havng started the trouble, and insisted that the tranquility of life in that particular tenement would
not have been disturbed if the other had not called her names.
Then you don't want to fight, but want to go along nice ańd quiet and peaceable, eh?" asked
he policeman, solemnly. "You want to keep the
her jeace, but each of you thinks the other's no lady. sthat it?
"Yes,
prompty. that's" it," responded the women, "And you don't want to have anything to do
with each other?" he went on.
"", "Neach other?" he went on.
"Never !" responded both, fiecely
"Well, then," said the old policeman, as he
eld up his club further to impress them, "I'll held up his club further to impress them, "II
eell you how you can do it. Don't you speak to
her; and you," indicating the second woman, her; and you," indicating the second woman,
"don't you speak to her. Will you promise if I
don't lock you up?" They both agreed to follow don't lock you up?" They both agreed to follow
his suggestion.
"Because it's this way," he added. "If each
Secause it's this way,", he added. "If each,
of you think the other isn't wotth spaking to,
nd you don't speak to each other you ought nd you don't speak to each other, you ought to
be satisfied on that point. If you don't speak saitsied on that point. If you don't speak
each other you can't quarrel, that's certain ; and if you don't quarrel there will be no trouble.
The crowd dispersed, the women went into The crowd dispersed, the women went into he house, and the blue
away down the stret.
There are a thousand things in every sinner's
ife that he tries to hide from himself.

## Sabbath School.




Lesson XIIL-REVIEW.

Al the lessins of Norrs.
















UNCLE ROBERT ON CARD-PLAYING.
My dear Bobie - I was not a litte surcied
 give you my advice in regard to cardplaying
It semed strange to ome that you should ask $m$ my opinion on a mater of conduct, when your pas
tor is sos saintly a man and one in whom I know you have confidence.
But when I thought But, when I thought the matter over, I wonpastor's sainttiness and my lack of it so so far as mpearances go, at least, hate led you to seit
 daily pape
century.
So I will ive you m. honest popinion in the
ase, from the standpoint of the hard-headed main

## who must brush pp constanty against the . roygh side of the world, and let that same pastor of <br> 



 you he is a man to tie to.
The
hue tatude that $I$. know you have taken on a number of the popular things of fife, including
the modern dance and the theatre, convinces $m e$ that you are sincere and honest, Bobbie, when
you tell me that you do oot se seany harm in n (iay






 Tve had to quitit. it. Tm a arraid to play, and 1
do not tare who knows itt Cardoplaying is dangerous to me,
ril confest
sen con to



 tor card-playing or anything else,
But there are others to whom
teat






 yame to be ignorant of the tricks that to ther pood
ars reser ers resort to, even if y y never do
Now,
Nout,
ilitle deceit in in a card

 any means an insignificant thing. The ten
dency is toward downight dishonesty, and ald
dit teon itet therit frindy card dame serves to blur
the keen sene of honor that is the backbone the keen sense of honor that is the backbone o
the charaterer of $a$ true gentleman, especially

 cital imporance, incident to the card-table and
it placurses. These are phases of the question its pleasures. These are ehases of the question
that you can look at for yourself, and on which
youn need no you ned no suggestions.
1 will not discuss either,
only undericonditions of his owni chosingy,
But 1 do want

 dency to add something to the pleasire of win
ming, and thus add immessurably to the danger

Gambling is.s. insidious an evil that often it
takes frm hod on on man before he is aware of

 ade so much to te inteses to pay for some

 are playing for ten cents ac corner," Dont
know? Havent It traveled the road to my sor



Let me take you wenind the curtains a hit,
Bobbie, and tell you some thing that perhaps you do not know about some peopile in your
own town. There area
few failures there that dd like to explain to you.
You remember Herm











 ays glat dhat Mrs. Thompson never ived to
see hor boys digrace. Dear litte woman It
It see her boys sidergac
would have killed hee
Did you ever hoow why Herbert \& Robins
went to the wall when it semed that they were



 and a good share of it was in the hends. of
Shultser, that agreable man from New York. Shultser, that agreeale man from New York
vho stopped at the me merial that summer.
 usines, perhaps you remember that everybody
receited for him ungulififed suceess. And his business seemed to boom untinates. And hose of
the frst year the sherifif cosed him out some


You know white didurpisis it was to every. ong



You remember George Clinton who
be considemember thergerge eciniton, who wese to to
 leaving his young wipe ard babe without spu-
port. Well, he left some gambling detets in the the port, Well, he left some gambing-debts in the

hands of a few people whom he did not dare to | hands |
| :---: |
| face. |

Cace $\begin{aligned} & \text { Then there was Chantie Harder, who inherit- } \\ & \text { ed a comortatele fortune from his father }\end{aligned}$

 cound tel you. He teall be iving on the in-
come of that money, were it not for the fact
that that he in turn lost it



 West . .hae
in the bank.
There are many other instances where cards
figured in the muin oner inimstances where caras heard of in Linton, but there were other inf
ences that helped more or leses in their downall In the cases I Inve mentiones, however, the ruin
of the men could be traced almost entrely to of the men could be traced almost entirely to
gambing; begun in the "friendy game.
 for some, and for some over whom you have


what the names of our state MEAN.
Vermont the first State admited under the
Consitution, on March 4, Ty90, is so
so caled fro its principal range of mountains, from the Frenc
verd (green) and mont (mountain).
Kentucky, admited to the Union June
Ty92, signifies "darrk and bloody groun,

 which means the "river with the great bend" Ohio, admited to to Statood Feb. 19, 1803
was called frem the river of that name, signi$\underset{\substack{\text { ying the } \\ \text { Louisiana was admitted to the Union Ap }}}{ }$
SIV, King of France.
XIV, King of Farace.
Indiana, made a Sate
its name from the word "Indian,",

18,77 , is named from the Misisisippi River, th
GGrat Father of Waters.
Illinois, admitted to th
was so alled trom tit principal tiver, meaning
finet of men.

 Missouri, admited to the Union August to
182, is named from the tiver Missouri, which neans muddy water:"


1837 , is an Indian name meaning "Mreat lake",
Floride, which beame a State
March 3, 8 , 845 ,


ones, ,
Wisonsin beame a State May 29, 1848, and
Whe name is derived from its principal rive
 meaning "the gathering of the waters",
Minnesota, admitted to the Union May Minnesota, admitted to the Union May
858, derives its name from the Minnesota Rive
hich means scloudy water". which means "cloudy water." Minnesota Riv,
Oregon was, admitted to the Union Oregon was. admitted to the Union Feb. It
859, and
is said to derive its name from the panish oregano (wild marjoram), abundant on coast,
Kansas, admitted to the Union Jan. 29, 1861 Kansas," admitted to the Union Jan. 29, 1861
is also an Indian name, which means "smoky
water". wate","
Nebrask
Nebraska became a State March $\mathrm{I}, 1867$, and
ts name signifies "water valley." name signifes "water valley.
Colorado was admitted to the
876, and therefore is known as the "Centennia
State." State."
FAIR PLA Y FOR THE CHINESE. Probably every decent-minded citizen of the
United States, bas at times beeni more or les United States has at times been more or les
ashmed of the treatment the Chinese have re ceived from us as a people. Brought from the
native land in the first place to build the firs
riiwa railway to the Pacific, they proved their value
ais workmen then and afterwards, and so in
curred less. From the time of Dennis Kearnex yand the
sand-lot agitation in San Francisco, the worst and more ignorant elements of the country have
dictated the laws hey have been maltreated and robbed without re ress in the courts. The government of Chin
was invited to participate in the St. Louis expo sition and consented. But when the commission-
ris arrived they were subjected to the same treat ment as common coolies, They could not go
about the country sightseeeng, but must go
soraight to St. Louis, and give a bond of $\$ 50$ Stor to leave the Exposition grounds excect by permission for a short time, and are practicall
prisoners. These men are merchants of wealth
 re treated like suspected thieves, and after hav
ing been invited to come over here and exhibit Heir goodst It it is no wonder that the govern-
ment at Pekin is indignant and that the Minister hotice on the govergment of the United States hat China must have more satisfactory relations with this country or none. A few years ago he
would have been curtly told that if he did not ke the relations the way was open for his return rowing trade with China. American merchants are exporting grain and machineryan merchants coton
cloth to China. But China says if the American ants to do business in China he must allow the
Cinaman to do business in the United States Chinaman to do business in the United States.
The Chinese government is as much opposed to
migration of its laboring class to this oountry as
ny one here is to admiting them; but it has een plainly intimated that if America wants a
open door" open doo for trace in China, the privileges
nust be metual. If we want a fair chance at the
best best undeveloped market of the world we mus
sive the Chinese a fair chance in the Unite States, This country has a vast interest in th The There is no better remedy for self-conceit than
to be well introduced to yourself. One of the commonest delusions is, if our re-
ligious life is at low ebb, that an improvement in worldy circumstances. would gireatly help
us to higher attainments. With a little more worldy wealth, people imagine they would bc
reed from many of the and ary engrossments which limited means occasion and, thus be able to give greater attention to Siritual things. But who can look aroind in is circle of acquaintance and truthfully declare
that he knows. aiosingle instance of a man whose oety has made progress because of his worldy or spiritual advance must "Seek first the king he world before he seeks for the development of God's reignin in himself he will hot bepment likely
ever to rise to higher things. Christian Inquirer.

Special Notices









Tity The Sevent-day Baptist Church of New York
Cithots serviec at the Memorial Baptist church



> FOR BALE.

Two Farme for Bale.



## THE SabBath RECORDER. <br> 

| VOLUME 60. No. 25 | JUNE 20, 1904. | Wноое No. 3095 |
| :---: | :---: | :---: |


|  | The Value of Light. <br> WE are watching, from day to day, the development of <br> upon a certain "maple tree in close proximity to our library win dows, noting especially the development of color In that development sun-light is of vital import In that development, sun-light is of vital import ance, as it is to everlasting thing. The normal color of leaves, that green which evinces vigor ous life, cannot be developed without abundant sun-light. Ail plant and tree life, no matter how favorable the circumstances around its roots, awaits successful development until sun-light comes with its vivifying touch and its potential souls fighting against Fate, to reach sun-light, is well understood, and that fungi which destroy thrive where sun-light does not fall, is equally thrive where sun-light does not fall, is equally well understood. Herein is a lesson. The soul which struggles toward the divine light and finds itself surrounded by those spiritual influences which center in inm who is the Light of the beauty, Those who do not thus struggle, who 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, on the part of plant and tree life, when the sun must be blind who do not find in the example of trees, flowers and grasses, new incentive toward higher living and new inspiration to seek after the summer days come, with the fully developed life of woodland and forest, endless scenes of Far will be in reach of every lover of Nature 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 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 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 <br> A New Local Option law has been Temperance enacted in Ohio, which promises Ohto. real gain for temperance, so far a "Residence District" system. This law pro- vides that whenever forty per cent. of the voters vides that whenever forty per cent. of the voters of a residence district petition for an election to determine the question whether saloons' shiall be | excluded, the election must be held within thirty days, and a majority vote against the saloon pro- hibits it for two years, and thereafter until another election is called. The bill passed the lower House by a two-thirds vote, and the Sen ate, after it was slightly amended, with but six votes against it. The saloon interests opposed the measure, but were decisively defeated Governor Herrick saved them from being com- pletely overwhelmed by insisting on certain pletely overwhelmed by insisting on certain amendments. It is said the governor has lost much support and sympathy among the better class of citizens because of his affiliation with the liquor interests, against the bill. In the light of history, local option seems the best line of defence against the saloons, so far as legislation is concerned. concerned. <br> A NEW and interesting form of <br> Improved $\quad$ Socialistic movement is developing Socilism. <br> by a vigorous organization which <br> 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 movetients have done. One matked anid commendable feat ure appears in the fact that treating is strictly although admitted to feellowship, on certa upon, ditions. Religion plays no part in this Socialist progran, except that since the Church of Rome has declared wat on the Socialists, naturally, re- turn 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 the measures which are sought by these repre sentatives - of Socialism are the following: Regulation of street-car service; regulation of price of gas; appointment of abolition of contract system in all public work; employment of organized labor only by city; wood yard and ice yard; employment of attors by city to conduct cases for poor; reorganition system of administering justice in police urt ; free medical service; regulation of cost medicine; public crematory; public baths in wards; street closets; plumbing and sewerage be done by city on installment plan; condem- tion of slum habitations, open-air gymnasiums, care by city of all trees on streets, free school-books; erection of labor temple; free con- certs; legal holiday on election day teachers' salaries. Since Socialism is in the air, and is a coming question, this movement will |
| :---: | :---: | :---: |

