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The Sabbath Recorder.

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

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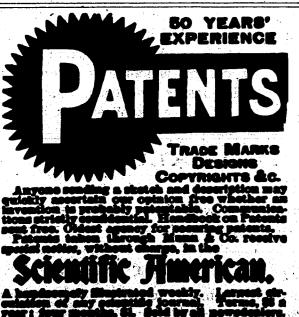
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JUNE 20, 1904.

WHOLE No. 3095.

ON LIFE'S ROUGH SEA

GEORGE CHAPMAN, 1559-1634.

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

ALL the greater words of our lan guage are but partially definable Peace, Sweet when we have done our best. They

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

words He had spoken on that sorrow-stricken

evening, a few days before, when He bade them

The Value of Light.

thrive where sun-light does not fall, is equally concerned. 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 Him who is the Light of the World, abound in life, strength and spiritual beauty. Those who do not thus struggle, who are content to sit idly by, in spiritual darkness. not only lack the coloring and the power which divine light gives, but are made weak and finally destroyed for lack of spiritual light. There is such evident rejoicing at this time of the year, on the part of plant and tree life, when the sur shines, and such evident longing for it, that they must be blind who do not find in the example of trees, flowers and grasses, new incentive toward divine light, and communion with God. When the summer days come, with the fully developed life of woodland and forest, endless scenes of beauty will be in reach of every lover of Nature. Far greater than any love which men can have for beautiful things in Nature, is the love and anxiety of our Heavenly Father for beauty in the lives of His children. Since the development of that beauty is governed largely by their choices, and by their readiness to welcome the incoming of divine light, it remains with them to decide whether the Father of all Light shall find spiritual beauty in abundance, and spiritual strength at its best, when He comes to ask at the hands of His children, what they have done

and become for Him, and in His name.

farewell, and said, "Peace I leave with you. My vides that whenever forty per cent. of the voters | certs; legal holiday on election day; raise in peace I give unto you. Not as the world giveth of a residence district petition for an election to teachers' salaries. Since Socialism is in the give I unto you; Let not your heart be troubled." determine the question whether saloons shall be air, and is a coming question, this movement will

WE are watching, from day to excluded, the election must be held within thirty day, the development of leaves days, and a majority vote against the saloon proupon a certain maple tree in hibits it for two years, and thereafter until close proximity to our library win- another election is called. The bill passed the dows, noting especially the development of color. lower House by a two-thirds vote, and the Sen-In that development, sun-light is of vital import- ate, after it was slightly amended, with but six ance, as it is to everlasting thing. The normal votes against it. The saloon interests opposed color of leaves, that green which evinces vigor- the measure, but were decisively defeated. ous life, cannot be developed without abundant Governor Herrick saved them from being comsun-light. All plant and tree life, no matter how | pletely overwhelmed by insisting on certain favorable the circumstances around its roots, amendments. It is said the governor has lost awaits successful development until sun-light much support and sympathy among the better comes with its vivifying touch and its potential class of citizens because of his affiliation with the life-giving force. That plants struggle, like liquor interests, against the bill. In the light of souls fighting against Fate, to reach sun-light, history, local option seems the best line of deis well understood, and that fungi which destroy, fence against the saloons, so far as legislation is carried a drive with the second of

> A NEW and interesting form of Socialistic movement is developing Improved in Wisconsin. It is represented Socialism, by a vigorous organization which

has gained a strong place in the politics of the state, and is waging a lively campaign for the election of representatives to the next state legislature. This movement appears to occupy a higher place than most socialistic movements have done. One marked and commendable feature appears in the fact that treating is strictly prohibited, and saloon-keepers are frowned upon although admitted to fellowship, on certain conditions. Religion plays no part in this Socialist program, except that since the Church of Rome has declared war on the Socialists, naturally, return blows are struck. Most of the adherents to this movement appear to be non-Romanists, but it is claimed that material gains have been made among Roman Catholic workingmen. Among the measures which are sought by these representatives of Socialism are the following: Regulation of street-car service; regulation of price of gas; appointment of gas inspector; abolition of contract system in all public work; employment of organized labor only by city; providing work for unemployed; public coal and wood yard and ice yard; employment of attorneys by city to conduct cases for poor; reorganization system of administering justice in police court; free medical service; regulation of cost of medicine; public crematory; public baths in

A New Local Option law has been all wards; street closets; plumbing and sewerage enacted in Ohio, which promises to be done by city on installment plan; condemreal gain for temperance, so far nation of slum habitations; open-air gymnaas legislation is concerned. It is siums; care by city of all trees on streets; free

a "Residence District" system. This law pro- school-books; erection of labor temple; free con-

be hailed as an indication of growing wisdom on and Galveston. Other parties are expected soon the part of those advocating Socialistic reforms.

In these days, when photographs The Beginning are made by exposure so instanof Sun accomplish the mechanical move-Pictures. ment which admits and shuts off

the light, it is hard to realize that the beginning of such work is scarcely more than half a century behind us. Although the pictures were at first named after Daguerre, the French inventor there were several claimants for making the first portrait by sunlight. A Mr. Walcott made the claim, and Mr. Joseph Dixon, by letters and other evidence, claimed that the first picture was his, for which, it is said, Mrs. Dixon sat with powdered face in full sunshine fifteen minutes. In March, 1840, Walcott and Johnson opened a gallery in New York and, announcing their readiness to execute portraits from life, solicited patronage. This was the first daguerretype gallery in the world. Other places were soon opened. The daguerretype, although considered desirable as a curiosity, was not popular, on account of the length of time required for a sitting, which varied according to the time of the day and the strength of the light. It was seldom attempted on a cloudy day. The sitter must have full command of his expression and remain perfectly still for from one to three minutes to be successful in getting a likeness distinct enough to be recognized. The daguerretype was made on a silver surface, cleaned and made sensitive with a rouge buff. It was coated in a darkened room with the vapor of iodine, then placed in the camera and exposed before the sitter, through the lens. Many of our readers will recall, as the writer does, the torture of "sitting for a picture" in those days. Between the Daguerretype gallery of 1845-50 and the Kodak of to-day, there is a great gulf.

IT will be of interest to our readers to know that while a fierce war rages in the East, representatives from Japan are experimenting con-

cerning the settlement of Japanese in the United States. In the rice-producing sections along the coast of Texas, a few intelligent Japanese are now experimenting concerning the raising of rice, with a view to the introduction of Japanese as agriculturists, in that section of the United States. The first step to- Apocalyptic literature, although it is by far the ward this movement was in 1902, when Uchidi, the Japanese Consul-General to the United Christian Apocalypses. These leading charac-States, travelled through the rice fields of Texas | teristics should be recalled here: and Louisiana investigating conditions which because the high price of rice-producing land in upon either Jews or Christians. Japan is already a serious question, considering the value of rice as food in Japan, and through- the final Catastrophe and the End of the Ageout the East. The movement in Texas does not | not necessarily of the planet or of the universe look toward importing cheap labor, but the build- is just then impending, and the fierce storm ing of permanent agricultural interests by the about to burst. Japanese. A party of five Japanese workmen settled in Texas early in 1903, on an irrigated images, symbols, mythical beasts, and mystic i. e. its central conception, the difference berice farm near Port Lavaca. These men speak numbers. They proceed upon the idea that to tween it and the Jewish Apocalypses which English, are intelligent and well educated. They be clear and plain is to be too common, and un- antedated it is clearly marked. The Revelation rented land near the canal system, and raised a divine, as well as dangerous. Assumed knowl-centers around a Messiah who has come, has small crop of rice the first season, which was edge of divine mysteries is universal in such been slain, has risen, and is about to come again very satisfactory, both as to quantity and quality. literature, and in all the traditional interpreta- to complete the unfinished work which the Jew-They soon made friends with their neighbors, tion of it. This has been one of the great at- ish Apocalyptists supposed would be accombecause of their intelligence and fair dealing. tractions of Advent movements and preaching plished at the first appearing. Hence the tone Another party came from Japan in October of to one class of minds, and of equal repulsion to of the book is confident, and its faith is firm. last year and secured lands between Houston another class.

and so, at various points, systematic and intelli- safety of the writers, and it is well known that gent experiments in raising rice are going for most all if not all, of these writers wrote under ward. These new comers have proved them- assumed names. Enoch—Baruch, Ezra—Moses selves so industrious and such excellent citizens etc., are the reputed authors when it is impossitaneous that only electricity can that no criticism or opposition has appeared. It ble, historically, that such should be. Daniel and is said that their training in Iapan and their John may be exceptions, but it is more likely that practical knowledge secures best results in the culture of rice, and that they have already taught the Louisiana planters lessons in economy, immigrants from the East ought to be welcome.

> AN OUTLINE HISTORY OF ADVENTISM, JEWISH AND CHRISTIAN.

A. H. LEWIS. (Continued from June 13.) CHAPTER V.

The Book of Revelation.

Until within a few years the Book of Revelation has been deemed the most obscure book of the New Testament. Although the Jewish Apocalyptic Books were accepted by the earlier Christians as sacred literature, as was the Revelation, the latter did not find a permanent place in the Canonical Scriptures until some time after the Gospels and Epistles were well accepted. But since the historical-critical method has been applied to the book, much of its apparent obscurity has disappeared. Under this method it is seen that most of the imagery used is meaningless to us, since its purport and application were known to no one but the author, or to the few, who being in touch with him, understood what he intended. On the other hand, the general character of the book, its place in literature and in history, are no longer open to question. In the light of modern research the old methods of interpreting the Book disappear. Those traditional forms of interpretation began at Alexandria, in Egypt, in early times, and were followed with a slavish fidelity which made them less and less endurable as the centuries went forward. Both ancient and modern Adventism were produced by these traditional and unhistorical methods, with results well known, of re peated failures and repeated efforts to correct destroyed conclusions by new inventions.

No actual interpretation of the Book is possible except upon the historical basis, and by recognizing that it belongs to the Apocalyptic literature described in preceding chapters. This book is marked by the essential features of all highest in type and character of any of the

- I. All Apocalyptic books were the product might be of interest to his people. He did this of political troubles and misfortunes, pressing
 - 2. The Central idea in all these books is that
 - 3. They all speak in enigmas, by means of But it is a clear case of new wine in old bottles,

4. Mystery and evaluation were essential to the

An able writer in the Encyclopedia Brittan-

ica says: "These old heroes are represented in particularly in the utilizing of by-products. Such the respective works as speaking in the first person, and exhorting their readers to await with hope and patience the coming of the Messiah. Usually the Apocalypse contains a brief summary of history, beginning with the time of the nominal, and ending with that of the actual author, in order that the reader, perceiving how much of the prophecy has already been fulfilled to the letter, may look with assured confidence for the fulfillment of the rest. Lastly, the particular features in the descriptions as well as the images and metaphors are usually borrowed ingreat measure from the books of the old proph ets, but they are painted in heightened colors on an ampler canvas. The imagery is alive with the burning breath of the Eeast; a luxurant fancy sacrifices beauty to boldness and sets proportion at defiance; all that is sweet and human yields to all that is monstrous and repulsive. A flow of metaphors, an interminable personification of abstractions animates these strange creations with the wierd and awful life of some fantastic resurrection scene. At the same time none of the descriptions are clear and intelligible; the outlines of the pictures melt and fade away in tremulous lines despite the coarseness of the material upon which they are drawn." (Vol. xx.

> As Christ said He would come again, the whole essential content of Jewish Adventism passed without essential change, into the unfolding faith of the earliest Christian communities. What the Jews had expected would occur as the first Advent of the Messiah-the only Advent they looked for—was transferred by those who accepted Jesus as the Messiah. to the 'Second Coming." which was to be immediate. and before the death of the Apostolic generation. That the Christians of the first century entertained somewhat more spiritual views of Christ's Kingdom than the Jews did before Christ's birth, did not lift them above the main body of Materialistic conceptions and political hopes, al though these added elements of a higher type, modified and sometimes complicated the Apocalyptic problems. With this preview the reader will be better prepared for the general analysis of the Book of Revelation.

Leaving out the first three chapters, which are introductory, and contain much valuable ethical matter applicable to all times and all churches, the form of the Book of Revelation is essentially Jewish, and intensely Apocalyptic.

Content.

When we consider the contents of the Book,

that is, the writer had not risen to the complete spiritual view of the Kingdom which Christ taught. He occupied the Jewish attitude of Seventh-day Baptist Association was held with opposition, not to say hatred, of the Roman the church at Independence, N. Y., June 9 to 12, Empire, and of the Pagan world. In his conception of God and Man, of the attitude of God toward men, and of the forgiveness of sins he longs, almost impatiently, for the end of the Age, and the overthrow of all enemies of God, through Christ's coming. His imagery and his leading conception of the setting up of the New Kingdom find their sources in Ezekiel, Daniel and Zechariah, rather than in the full Christian complete; not false, but incomplete.

JUNE 20, 1904.]

Purpose.

The one dominant purpose of the Book is to comfort the suffering and persecuted believers, and confirm their faith in the promise of Christ. "Fear not, little flock, for it is your Father's definite choices in special emergencies. Such a in prayers. A practical theme, pertinent to the good pleasure to give you the Kingdom." He time had come in the history of Israel. The taint needs of the people, should be selected as the urges that the end is at hand. Suffering and of idolatry remained and God's ancient people central thought around which the meeting ought persecution will soon cease, and full triumph were in danger of increasing evil through that to be developed. These themes will vary accordover all enemies will hasten. This element of taint. We are called to make similar choices. ing to the conditions, needs and surroundings of comfort has given the Revelation great and per- Idolatry threatens us. Unchristian practices and each church. In all things the church prayer

(To be Continued.)

MEETING.

The Executive Board of the American Sabbatl Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J. on Sunday, June 12, 1904, at 2:15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titsworth, L. E. Livermore, F. J Hubbard, W. M. Stillman, Corliss F. Randolph J. M. Titsworth, J. D. Spicer, J. A. Hubbard G. B. Shaw, E. F. Loofboro, H. M. Maxson, H. D. Clarke, Esle F. Randolph, Mrs. Geo. H. Babcock, A. L. Titsworth, and Business Manager John Hiscox,

Visitors: H. G. Whipple, H. H. Baker. Prayer was offered by Rev. L. E. Livermore. Minutes of last meeting were read. The Treasurer presented statement of receipt

and disbursements since the last meeting. Correspondence was received from President Chas. D. Coon of the Pacific Coast Association. and from Rev. J. T. Davis reporting on his work

for the month of May. Correspondence was received from Secretary A. H. Lewis, accompanied by the Annual Report, as completed for presentation to the General Conference.

The committee on revising the constitution of the society presented an exhaustive report of recommendations advisable or necessary to be made to the present constitution, to make it comply with the statutes of the State of New York under whose charter the Society is incorporated, given to a full and general discussion of the re-school Teaching. Do not neglect the paper beport, final action on the same being deferred until the July meeting of the Board. Board adjourned.

Disi has Arthur L. Titsworth, Rec. Sec'y. Torkings have freezes prominent factor for

One beauty of the Christian life is that we can need not spoil a whole life will and the

THE WESTERN ASSOCIATION.

The sixty-ninth annual session of the Western with A. E. Main, moderator, H. C. Van Horn, secretary, and C. S. Sayre, musical director.

through Christ, he is strongly Christian; but by Rev. George P. Kenyon. W. L. Burdick, pas- Whitford, and Mrs. D. H. Davis of Shanghai, tor, welcomed the Association in an appropriate China. A full report will be found on the Misaddress, "The Value of Our Associational Meet- | sionary Page. ings, to Ourselves and to the World." He made especial emphasis on the value of our place and work as Seventh-day Baptists to the religious world. The address was pertinent and strongly Church Prayer Meetings." The church prayer conception of a Spiritual Coming and Kingdom | denominational. It was neither commonplace | meeting is vitally related to the spiritual life of of Christ. His views of Christ's Kingdom like nor merely formal. As the moderator was de- the church, to the success of the pastor, and to those of all Christ's immediate disciples were in- layed by an accident on the railroad, Rev. S. H. our denominational work. Cold formalism on Babcock was made moderator pro tem. He made | the part of the leader must be avoided, and long, fitting response to Mr. Burdick's welcome.

table, fleshly lusts, like the tobacco habit, liquor of the church. TRACT SOCIETY EXECUTIVE BOARD habit, profanity, ill-temper, gossip, self-love, under the more elegant name of Sensitiveness, Sabbath-breaking and the like. God waits on our We must either heed or lose God's blessing. The sermon was strong along the line of higher living and denominational loyalty.

FIFTH-DAY AFTERNOON.

The greater part of the afternoon was occupied with business. This included the reports of delegates to sister associations—L. C. Randolph to the North-Western in 1903, and W. L. Burdick to the South-Eastern, Eastern, and Central Secretary Lewis of the Tract Society.

read a paper on "What Can We Do to Improve to the next item, which was the consideration of Our Sabbath-schools?" We congratulate our Prof. Clarke's paper on Sabbath-school work. paper for enjoyment and profit. It will appear of interest in denominational work. in our next issue. A cursory reading of it will wrong both the paper and the reader. It is enand the remainder of the available time was the nucleus of a leaflet Hand Book on Sabbathcause you are busy.

EVENING.

M. Mills: text, Mark 1:35 and Luke 1:1. Christ more than doubled by people, who were within gave us an example in the matter of prayer. driving distance, from the region of Alfred and Although he was the Son of God, he was con- Alfred Station. The sermon of the morning begin it anew each day. One day's mistakes stant in prayer. Our danger is in neglecting was by Rev. I. L. Cottrell, delegate from Cenprayer. Prayer brings power to meet tempta- tral Association. Text, Gen. 4: 9. "Where is

tion, and to labor for the good of others. A. J. C. Bond conducted an "After Meeting."

SIXTH-DAY FORENOON. The greater part of the first half of sixth-day was given to a consideration of the interests of the Missionary Society. These interests were Opening devotional exercises were conducted presented by Rev. W. D. Burdick, Secretary

The last item for the forenoon was an address by Rev. E. D. Van Horn on "How Can We Increase the Interest and Helpfulness of Our formal, cold prayers by the people must be kept The opening sermon was by Rev. Charles S. out. One hour is long enough for the meeting. Sayre of Alfred Station. Text, Joshua 4:15. He Thankfulness, and petitions for forgiveness and who would do God's will is often called to make for continued blessings ought to be prominent habits are idols which keep us from loyalty to meeting should be cared for and conducted with God. Among these are, "The dance, the card regard for the spiritual life and working power

SIXTH-DAY AFTERNOON.

The interests of the American Sabbath Tract Society were considered in the afternoon in a weakness and neglect, but He cannot always wait. paper by Rev. B. F. Rogers on "What Can Our Association Do for the Tract Society?" The paper was strong, clean-cut and timely. It set forth facts and arguments which are as pertinent to all Seventh-day Baptists as to those in the Western Association. This paper will appear in next week's issue.

That paper was followed by an address on "Our Sabbath Reform Work," by Secretary Lewis. The central idea in his address was that in 1904. Delegates from sister associations were | Seventh-day Baptists have been preserved as by welcomed—A. G. Crofoot from the North-la miracle of history for the sake of Sabbath Re-Western, Roy F. Randolph from the South-East- form in the world at large. They have great ern, I. L. Cottrell from the Central, N. M. Mills opportunities, but are in danger of failing from the Eastern and O U. Whitford from the through indifference and failure to comprehend South-Western. Dean Main, President B. C. the true nature of their work and mission. If Davis and W. L. Burdick were recognized as they fail to rise to the place to which God calls representatives of the Education Society, Secre- them, their failure will be suicidal. The auditary Whitford of the Missionary Society and ence was deeply interested in the paper and the address. The Secretary's address ran over the Professor C. B. Clarke of Alfred University allotted time, and too little opportunity was given readers in that THE RECORDER has secured that Taken as a whole, Sixth-day was throbbing full

SIXTH-DAY EVENING.

Prayer and Conference meeting was conducted titled to several readings, and continued study. by Rev. H. N. Jordan, pastor at Hartsville. The Preachers, Sabbath-school superintendents and attendance was large and the meeting was markteachers ought to give it and the themes it sug- ed by activity and spiritual power. It was an gests careful study. We venture to suggest to excellent beginning of the Sabbath, and of the the Sabbath-school Board the idea of making it devotion which ought to enter into all Sabbath

SABBATH DAY.

With the coming of the Sabbath the weather which had been comparatively unfavorable, be-The sermon on fifth-day evening was by N. came bright and cool, and the attendance was

thy brother?" "Am I my brother's keeper?" hands of Abraham, "Father of the Faithful," Adam and Eve answered God by excuses. Their He seeks from all His children. Each life is a son answered him by a falsehood. "Brother" blessing or a curse, a help or hindrance to all should be defined as any one of God's family of other lives. Abraham, as a man of prayer, and men. We are each others keepers through im- obedience, marked his course, as he went through mediate and direct influences. We are also re- the Land of Promise, by a series of Altars, at sponsible for what we ought to do and fail to do which he and all his household worshiped the for each other, by way of help and influence. true God. In this way he became a blessing to This is intensely true in the church and in view his family, his kinsmen, his servants, and to the of our church covenant. Nor is indirect and un- heathen nations. Now, as then, always and everyconscious influence over men less a part of help- where, those who are loyal to God and truth, who, although widely separated, strive to maintain a ing or hindering each other. Christians should who are powerful, obedient and reverend, are a be so true and consistent that none can ques- blessing through time and eternity. It is a tion their motives or doubt their sincerity. Our once our duty and privilege thus to bless the devotion should be as great as that of the Knight, world, through the help of God. Strive thou thus who, failing to secure the cross as a badge, from to be a blessing. the hand of Bernard, burned the sign of that FIRST-DAY AFTERNOON. sacred emblem on his breast. Christians "lift

SABBATH AFTERNOON.

The sermon was timely and forceful.

Mr. Main suggested the following model: I. A ary Page, hereafter. careful analysis of the lesson. 2. Examine the connecting links with the previous lesson. 3. Outline the lessons as to persons, places, things, Lewis preached from John 6: 41. Theme, "Livand transactions. 4. Some things to be believed. ling on the Unseen." He made a plea for larger 5. Some duties to be done.

conducted by A. J. C. Bond. The central idea God and in God, by which we gain power and of the meeting was that the service of Christ is a joy, not a burden. An interesting incident of of God. this meeting was an appropriate exhortation by Elder Jared Kenyon, who is now in the 85th year of his age.

The evening after the Sabbath was given to Young People's Work, a report of which, from port that every church has reported to this body by the pen of Starr A. Burdick, Associational Christian Endeavor Secretary, will be given in these columns later.

The morning hour was occupied with reports of committees, etc. At 10:30 a. m., Rev. S. H. | spiritually." Babcock presented a paper on the "Obligation of the Church to those outside the Church Fold." The mission of the Church of Christ is the salvation of all men, through Christ. Its work is not complete while one soul remains uninstructed and unhelped. The Church must be Christ-like in spirit. Its services must be inviting and helpful. They must reveal God to men, through love. Icebergs do not give warmth and comfort. The Church must follow Christ's methods, and be intensely interested in the uplifting and saving ity." of men.

"The Parish system for our churches" was considered by Dean Main, and Rev. H. N. Jordan. This was a new feature in the association program. Mr. Jordan had prepared a map of years past." the Association to illustrate the proposed work, through which the churches may unite to reach all families that have no church relation and no pastoral care. The plan includes much work by members of the churches as well as by pastors. The facts presented were full of interest. Efforts will be made during the coming summer to put the plan in operation. THE RECORDER calls the attention of its readers to this plan of work. Write to Dr. Main if you desire more informa-

The closing item for the forenoon was a sermon by Rev. A. G. Crofoot. Text, Gen. 12: 2.

This afternoon was occupied by services in the up Christ" through their example and influence. by Roy F. Randolph on "Home Mission Work lious questions. and Education in West Virginia." A report of Sabbath-school was conducted as a "model" the Woman's Work will be found later on the increasing number of our churches are without settled exercise, the Primary Department being taught appropriate page, made by Agnes Rogers, Secby Mrs. C. S. Sayre, and the Main School by retary for the Western Association. Mr. Ran-Dean Main, the lesson being Mark 15: 22-39. dolph's address will find a place on the Mission-

CLOSING SESSION

At the session on First-day evening, A. H. faith in the unseen, but most real spiritual life, The Christian Endeavor meeting followed, to which we are called in Christ; a life with wisdom to do the work committed to us as Sons

> The report of the Committee on the State of churches Religion is given here, as a general view of the spiritual state shown in the letters:

Your committee on the State of Religion would re letter, and with three exceptions by delegate. The statistics show a gain of seventy-one, and a loss of sixtythree, making a net gain of sixteen. The spiritual condition will be best seen from the following extracts

First Alfred: "In a fairly prosperous condition

"We trust that as a church we have

First Genesee: "We trust that the church is not dead or sleeping."

Richburg: "Knowing that our Heavenly Father can especially in the SABBATH RECORDER. overrule the mistakes of his children, and properly reward their efforts in right doing, we are looking to sary to know the cause, we suggest the following as him for strength to do his work, and trusting him for some of the causes of Denominational Decay:

spiritual condition is low, but we are glad that there

First Hebron: "We cannot report any additions in the past year, yet our services are well attended with good interest spiritually.

Independence: "We can report about the same interest in church work that has prevailed for several

Scio: "We wish to especially thank our Heavenly Father for his manifold blessings upon the church at Scio, and the success into which he has led us in active Christian work.'

Hartsville: "The Evangelistic Quartette worked nearly two weeks, and its blessed influence, will last in this generation.

Portville: "There is good interest manifest in al the meetings."

Hebron Center: "We can not report a spiritual growth in our church as we wish we might. We are very weak, both spiritually and financially. Still there are a few faithful ones who are steadfast and true to

Andover: "But once before in the history of this church have we had so great cause as now for thanksfested His love and power to save, in the conversion souls resulting in so gratifying an increase in our membership as our statistics in this report show."

Hornellsville: "An encouraging proportion of the members are loyal and greatly desire Zion's prosperity." Shingle House: "Twenty members one mile from church; three members three miles from church; ten ten members six miles from church; eight more somewhere. The last meeting two years ago."

Wellsville: "Our litle band has continued faithful although we have had no increase in membership."

Hickernell: "There is a loyal band of workers here regular service the entire year, if not in the church every Sabbath, at school houses or in the homes."

> WM. L. BURDICK, C. S. SAYRE, MARY E. BURDICK, E. D. VANHORN.

Mrs. H. C. Van Horn.

We give also the Resolutions through which interest of the Woman's Board, and an address the Association placed itself on record on var-

> Two facts are painfully apparent. First, That an pastors: Second. The lack of pastoral service is and has ever been one great source of weakness and decline in our churches, and is becoming more evident year by year; Therefore

> Resolved, That as an immediate possible help, that we earnestly recommend to all our churches needing pastoral help, that they should avail themselves of the aid of the Board of Pulpit Supply of the General Conference, in order that all our available ministerial supply be utilized in this capacity, and would urge that all churches should co-operate with the work of the said Board of Pulpit Supply.

> Resolved, That the Missionary spirit and the work of Missions are vital to denominational life and growth and should therefore have a larger place in the hearts and efforts of our people both in our homes and our

> WHEREAS, The saloon is a source of great evil, and to license the rum traffic is a crime against God and man. sell on headfull shows I I to do therefore,

> Resolved, That we will work and vote and pray that these evils may be banished from our land.

Resolved, That we most earnestly urge upon our young people the necessity of thorough preparation in the way of education; denominational loyalty in attending our own schools; and a conscientious regard for the Sabbath in choosing an occupation for life.

In view of the vital relation which our publications sustain to the life of our churches and to our denomi-

Resolved, That we urge the people of this Association to cultivate greater interest in their own work as embodied in the American Sabbath Tract Society, and

WHEREAS, in order to exterminate an evil it is neces-

First. The weakness in the minds of some persons Second Alfred: "We are pained to report that our of the convictions that the Bible is the standard of Christian faith and practice caused by the attacks of are indications of growth along the line of spiritual- certain of its destructive critics and the readjustments continually taking place in the scientific and moral

> Second, Extremely materialism and worldliness. Third, A lack of interest in our denominational tracts and publications.

> Fourth, Ignorance of the Bible teachings of the Sabbath in the home, the Sabbath-school, and the church. Fifth. A lack of individual effort in gospel teaching and Sabbath. Reform.

Sixth, A withdrawal of a large amount of power in ; the shape of capital from denominational lines; There-

Resolved, that with all Christian charity, we exhort all our brethren to zealous Christian faithfulness in living and proclaiming the gospel and the neglected truths that distinguish us as a people.

Many warm tributes were paid to the memory of Dr. Hiram P. Burdick, whose long and faithful services have been a prominent factor for good in the Association for half a century past. The next session of the Western Association will "Be thou a blessing." What God sought at the giving to our Heavenly Father in that He has mani, be held with the Church at Little Genesee, be-

ginning on the Fifth-day of the week, before the George S. Greene, of Scott, N. Y. By this B Prentice, of Washington, D. C., and William second Sabbath in June, 1905. The session of marriage there were four children, two sons and A. Prentice, Esq., of North Loup, Neb., also his 1004 has been marked by deep spiritual ex- two daughters. One of these, Mary Louise, sons, Drs. Harry W. and Alfred C. Prentice of periences and power.

June/20, 1904:]

There's amongs of the anni Cak

the battle." A warrior bold and true has been A. Greene, daughter of Deacon Ira Greene, of Rev. William C. Daland, D. D., President of stricken, smitten to the dust while the conflict | Verona, N. Y., who became a loving mother to | Milton College, from 2 Timothy 4: 6-8; theme, with sin is raging." With his armor on he fought his children, and who with them lives to bear "The Good Soldier and the Good Athlete." The to the end, and though his voice is now silent, the sorrow of his death and to cherish his sacred Rev. George W. Hills, or Nortonville, Kan., and his life bids us go forward in the struggle, and | memory. his latest words encourage us among whom he lived and died.

Seventh-day Baptist Church died suddenly at his home on May 24, 1004, while a work of had just baptized and received into the membertheir spiritual guide and teacher. On the day at North Loup, Neb., where he began his labors be to beg us to desist of our praise of him, but of his death which was wholly unexpected, he had attended to his usual duties. In the afternoon he had held a conference meeting with some of the young girl converts, in which his theme was "Preparedness," and in the evening there was to have been held at the parsonage another meeting of the boys. His death occurred towards evening during a severe thunder-storm While passing from one room to another, he suddenly uttered one cry as of pain or surprise, "Oh!" and fell to the floor unconscious. Mrs. Prentice was alone in the house with her husband, and vainly endeavored for some time to summon assistance by the telephone which would not act properly, on account of the storm. Mr. Prentice must have died almost instantly, for when the physician came within a quarter of an hour, life was extinct. Cerebral apoplexy is said to have been the cause of his death.

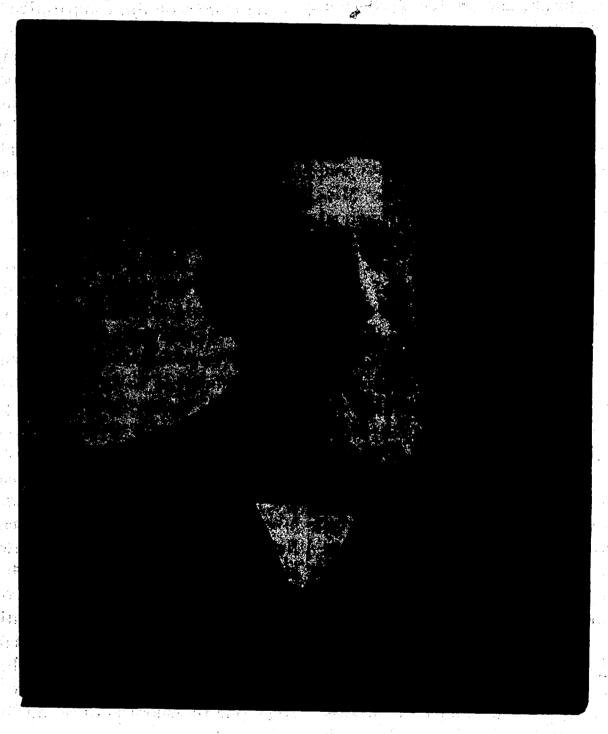
So in the midst of his work the faithful laborer was called without warning, to his reward. In the midst of the fight against sin, just as glorious victory for Christ was won, the leader fell, smitten by the last enemy, death. His loving people are burdened with sorrow for their unspeakable loss. In the words of David la menting the death of Saul, "How are the mighty fallen, and the weapons of war perished."

Asa Babcock Prentice was born at Persia, Cattaraugus County, New York, July 29, 1838, and was therefore sixty-five years, nine months, and twenty-five days old at the time of his death. He was the son of Allen and Elizabeth Babcock as pastor, April 11, 1902. Here also, he at once to give God the glory. As a husband, father, Dakota, in the same state. At Dakota, Asa was his death. converted and baptized by the Rev. J. M. Todd, to preach by the Dakota church. That same he might be called suddenly and without pain. he was not; for God took him." year he entered Albion Academy, where he was His father died of apoplexy in much the same educated. After his graduation he was for two manner, January 9, 1872, at the age of sixty- following in his own writing, from a favorite years Superintendent of Schools in Dane County, Wis., and also served as principal of Albion Academy for one year. In 1864 he was called to the pastorate of the Christiana Seventh-day was when he died. He did not grow aged, but lantern is protected, the one point which is dam-Baptist Church at Utica, Wis., where he was ordained to the gospel ministry, September 2, of vigor of his mental powers and ripe with the so it little matters how zealous a man may be that year.

ried to Marian W. Greene, daughter of the Hon. there survives him two brothers, Lieut. Nathan his hopes.

died at the age of twenty-one months, in 1870. New York City, and one daughter, Mrs. Alfred Marian Greene Prentice died August 30, 1875, T. Stillman, of Leonardsville, N. Y. THE REVEREND ASA BABCOCK PREN- leaving three surviving children, the youngest At the funeral services, held at the North

being about six months old. On March 14, Loup Seventh-day Baptist Church, Sabbath-day, "How are the mighty fallen in the midst of 1877, Mr. Prentice was again married, to Mary May 28, 1904, the sermon was preached by the the pastors of the several churches at North Mr. Prentice was pastor of the Seventh-day Loup, also, each had a part in the services. A Baptist Church at Utica, Wis., for four years, large concourse of people was present, more than The beloved pastor of the North Loup from 1864 to 1868, when he was unanimously the commodious church could hold, all places called to the pastorate of the Seventh-day Baptist of business being closed out of respect to the Church at Adams Centre, N. Y., which church memory of their loved pastor and honored townsgrace was in progress among his people. He he served faithfully for nearly thirty-four years, man. A dignified and courteous Christian genfrom October 9, 1868, to March 29, 1902. He tleman, of most gentle disposition, a peace-maker ship of the church a large number of the young closed his labors with the Adams Church to ac- among men, and of such becoming modesty in people, who were devotedly attached to him as cept the call of the Seventh-day Baptist Church all things that, could he speak to us, it would



REV. ASA BABCOCK PRENTICE.

six years, and his aged mother died in his home at Adams Centre, N. Y., at the age of seventynine, but with her hair still as brown as Asa's was stopped in his work, while still in the full wisdom of a life filled with action.

Prentice, being the fourth of eight children born | won the love and respect of the people, among citizen, and Christian minister, he maintained to them. In 1845 his parents removed to Rock | whom he performed with the utmost fidelity and | the highest ideals, and no matter what his sur-Prairie or Johnston, Wis., and in 1852 again to success, the duties of a true pastor, faithful until roundings, never for a moment did he allow himself to forget the dignity of his holy calling, nor It was his great dread that he might become by word or act to bring the suggestion of disuniting with the Seventh-day Baptist Church aged and useless to the cause for which he had honor to the God he served. He possessed the there. In the year 1858 he was called to the consecrated his life, and indeed it was his ex- respect and affection of all who knew him. work of the gospel ministry, and was licensed pressed wish that when his work should be done, Like Enoch of old, "he walked with God, and

Among his private memoranda was found the Continued on Page 307.

It little matters how carefully the rest of the aged is quite sufficient to admit the wind; and in a thousand things, if he tolerates one darling On January 11, 1865, Mr. Prentice was mar- Of his immediate family, besides his widow, sin Satan will find out the flaw and destroy all

Jesus, Christ, but rather as a seething sear of

THE Western Association was held with Inde pendence church at Independence, N. Y. The weather was ideal excepting the first day being cold and rainy. The Allegany hills were clothed in beauty and only one thing marred it and that was the dead trees in the forest. The forest worm made a few years ago sad havoc of the maple trees. Dame Nature has tried hard recover from the bad work done, but many dead tops and limbs mar the beauty of the woods. The attendance was good and on Sabbath-day was large. Many drove over from Alfred, Alfred Station and from the other churches there was a good representation. The discussion of church work, Sabbath-school work, and the various lines of our denominational effort was broad, earnest and inspiring. So many earnest young people from the Theological Seminary and Alfred Uni- the Work of Foreign Missions:" versity helped to give interest and strength to all the meetings, and the spiritual life manifest gave inspiration and power to the preaching, praise, prayer and conference services.

ship Church, gave an excellent address upon, let me assure you that I am not moved by "What can our Association do for the Mis- pessimistic spirit, nor by a disposition to dis We can only outline it here. I. We should do any of my brethren in loyalty to the denomina 2. Pray for the work and workers. 3. Furnish | years, and which I have served in a public way do better and larger work in all these lines if we which I am most distinctly conscious of, as preaching of the Gospel. 6. By the study of the pecially the apathy of our denomination, in reincrease of Christianity in the world, what it is gard to the temporal and eternal salvation o and needs of the different fields. More mission- change this state of things—to awaken the feel funds for work and workers.

The Missionary Secretary then outlined the work being done on all our fields, home and foreign, and replied to many questions for information. He also emphasized the vital relation of heaven and pouring out a blessing, that there our mission work to the denominational work and growth. He showed the falling off of funds for mission work and discussed the cause, and shall we not also say, their salvation, is, in made an earnest appeal for systematic giving for our missions and all lines of denominational work. It was a source of great pleasure and joy to have with us at the Association, Mrs. Sara G. first, the departure from the method of Christ in Davis, from our China Mission, Shanghai, who laying chief stress, not on salvation here and has returned to the homeland for the restoration | now, the establishment of the kingdom of God to health of her son, Alfred, who is already on earth, but upon salvation in a narrower sense greatly improved. When she came to the platform of the term, as escape from the retributions of the entire audience rose and gave her a hearty salute and welcome. She gave a clear and beau- been too much the habit of Christian people, in tiful outline and history of our China Mission looking abroad upon the heathen world, to re-

work there to the present time, twenty-five years. The description was graphic, some of the events drowning men, a few of whom might be saved very impressive. The house was so still while lines of national life.

HINDRANCES AT HOME.

Extract from an address by Rev. George W Northrup, D. D., on "Hindrances at Home

I purpose to speak of some of the hindrance at home to the work of foreign missions, or some of the causes of the comparative failure of the Church to evangelize the pagan nations. Be fore expressing my thoughts on this subject, Our Missionary interests were never presented | I beg leave to utter a word of a personal nature in a more interesting and impressive manner and It is possible that my remarks may not secure force in the Western Association than at this time. the approval of all; may, in fact, give offence to The Rev. W. D. Burdick, pastor of the Friend- some who hear me. If such shall be the case, sionary Society?" We wish all our Associational | parage the missionary history of our people gatherings this year could have heard it in full. I am not willing to admit that I am inferior to just what we are doing and a good deal more. tion with which I have been identified for fifty workers. 4. Increase our giving. 5. We can for more than a third of a century. The feeling will give a broader and deeper consideration of stand before you to-day, is that of heartache in the claims of the gospel upon us, especially in the view of the apathy of Christian people, and es doing for the world in all lines of human ac- the vast population of the pagan nations. I have tivity. 7. By familiarizing ourselves with the put the question to myself once and again, withwork of the Missionary Society, and the work in a few weeks past: "What can be done to ary sermons by the pastors, more presentation ing of love and compassion which ought to exist of the work on these fields and their needs by for the hundreds of millions of our fellow-men the Christian Endeavor Societies. 8. The Mis- involved in the darkness, degradation and misery sionary Society is giving knowledge and light of heathenism? I speak in behalf of a billion concerning the fields and work through the beings, for every one of whom Christ died, every SABBATH RECORDER, and other ways, but let the one of whom has a place in the heart of God light be greater. 9. Would emphasize in clos- every one of whom is of as much worth in His ing more praying for their interests and we will sight as any citizen of the great republic. It is have more workers, more work done and more | certain that God has done all that He could wisely do in bestowing grace upon His people. is also certain that, if they would use the grace bestowed with greater fidelity, He would give more and still more, "opening the windows of would not be room enough to receive it." speedy evangelization of the pagan world, and real and profound sense, in the hands of the

I. Among the causes referred to, we notice hell. To use the words of another: "It has from the time she and her husband began their gard it, not as a kingdom to be conquered for cents for rescuing from hell a number of our

were tender and touching, and the spirit of it all from the general wreck by those whom the Church sent out on her gallant life-boat service." she read her sketch that not a thought or word | But certainly this is not the conception which was lost. After her sketch, questions were ask- Christ emphasizes when he sets before men the ed her in regard to the work, workers, and future object of their immediate and supreme devotion plans on the China field, and intelligently and He began His ministry by preaching the gospel graciously answered. At the Woman's Hour, of the kingdom of God, and saying, "The time is Mrs. Davis gave an interesting and able paper fulfilled, and the kingdom of God is at hand, on "China's Greatest Need." She clearly show- repent ye, and believe the gospel." He frequented that that greatest need is Christian young ly called the kingdom which He came to establish men, and her paper gave strong evidence that the "kingdom of heaven," not because it is in there is manifest advancement in China toward heaven, but because of its heavenly origin and Christian civilization, and in true reform in all nature. The prayer given by our Lord indicates plainly the location and nature of the kingdom for the establishment of which He enjoined His disciples to labor and pray: "Thy kingdom come, Thy will be done"—where? in heaven? 'Thy will be done on earth as it is in heaven." The objects presented in these two clauses are identical; the petition, "Thy kingdom come," means "Thy will be done on earth as it is in heaven." The end here presented—universal obedience among men to the will of God-is the burden of the gospel which Christ preached, and which he commanded His disciples to preach to "all nations," "to every creature"; an end which includes the whole duty of man, and in the accomplishment of which the earth will reflect, in degree beyond human conception, the love, purity and blessedness of the heavenly world. True, in a few instances, Christ spoke of the infinitely diverse destinies of men in the future world; "but for once that He spoke about the saving of the soul, He spoke fifty times about the kingdom." Since Christ's method is the wisest and best, in the measure that the Church has departed from this method, it must have lost in religious power. How much power, in the way of missionary appeal, has the doctrine of the eternal perdition of the great majority of the pagan world? I received, a few months ago, a letter from a missionary in India, accompanied by a printed appeal to all evangelical churches, in which he states that, while last year (1890) y thousand heathen had been rescued, twenty millions had died, few of whom had heard of the love of God in Christ. And he exclaims— "Twenty millions of immortal souls swept into hell in a single year!"

> It is probably an approximately correct estimate, that during the missionary year just closed, twenty millions of pagans, who had reached the age of moral accountability, have passed away, the great majority of whom never heard of the gospel of the grace of God. Is there not, in this fact, considered in the light of the commonly received view of the Bible relation to the final doom of the heathen world, a power of appeal to the people of God sufficient to impel them to all possible labors and sufferings necessary to make known the way of eternal life to every pagan on the face of the globe? Have they been greatly moved by this fact of overwhelming importance? How much have the Baptists of the Northern States, numbering eight hundred thousand, contributed to aid in sending the gospel to the vast multitude who have passed to the awards of the eternal world since the Union met in Chicago, one year ago? If we allow to these twenty millions their due share of our contributions according to their number, it will appear that the members of our churches have given, on an average, not to exceed two

race equal to one third of the population of the United States. Is not this an amazing fact? Does it not seem incredible? Does it not furnish a moral demonstration that the idea of the exposure to everlasting punishment of the pagan world has but an almost inappreciable influence upon the great body of Christian people?

JUNE 20, 1904.]

Brethren, I would submit the matter to you: I would ask you, each one, to state, clearly and fully, to his own mind, the considerations which render it credible that the Baptists, represented by the Union, believe what they profess to believe in regard to the final doom of the heathen world, and yet give, on an average, not to exceed one cent a week, to send the knowledge of the way of eternal life to a billion heathen, and They don't either one of them mind being "it." not to exceed two cents to rescue from perdition the twenty millions whose day of probation has closed since the last anniversary of the Union. Would it not seem difficult to find eight hundred thousand non-Christian men, of average natural benevolence, who would not give as much, if necessary, to prevent the everlasting misery of an equal number of irrational creatures? Is it a matter of wonder that the world does not believe in hell, or that it does not believe that the orthodox churches believe that the heathen "shall go away into eternal punishment?" Do you say that for the world to deny that Christians believe what they profess to believe on this point, is to charge them with the most culpable insincerity a charge which involves, logically, universal historical scepticism, rendering it irrational to believe in the existence of faith and goodness among men? True, but we would inquire if the charge involved in the other alternative is less damaging—the charge, well-grounded, continued practical indifference, on the part of the great majority of the members of all evangelical churches, to the eternal welfare of a thousand million of their fellow-men, whom they profess to love, and whom they are bound, by the most sacred obligations, to love as they do

TREASURER'S REPORT.

For the Month of May, 1904.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Church at Welton, Iowa

Plainfield, N. J. A. R. A. R. G.	100 02
Milton Junction, Wis., Bakker salary	30 00
Salem, W. Va	7.00
Alfred, N. Y., General fund, \$10.86, Debt fund	nana Panaista silaa
- アプストラン こうしょう 114 アンドラ マン・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・	11 52
\$.66 New York, N. Y.	20 5
George Bonham, Shiloh, N. J	5 O
"Curley," Clear Lake, Wis	, 5 oc
Woman's Executive Board, Dr. Palmborg's	lah at s
salary, \$75.00, Crofoot home, \$.25, General	
Fund, \$21.46	96 7
Pulpit subscriptions	1 00
S. C. Maxson, Utica, N. Y	5 00
C. H. Green, Alfred, N. Y., Gold Coast	15 00
Wm. A. Langworthy and family, Daytona,	
Fla.	33 33
in distribution of the first particles.	\$944 60
Challes what I down crui of his box	13 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
O. U. Whitford, traveling expenses	\$80 oc
B. F. Langworthy, Legal expenses in connec-	Sva ban
tion with Edward W. Burdick estate	44 23
IIIICICSI	10 41
Mrs. M. G. Townsend, salary in April, 1904	13 33
Cash in Treasury, May 31, 1904	796 63
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	od ovn
GEO. H. UTTER, Tre	

Woman's Work.

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

EVERY NIGHT AFTER DINNER My father and mother can never be beat; They're the nicest that ever were made. They remember the fun they had when they were young And all of the games that they played. And, better than all, they play with us themselves; Yes, really and truly, they do! Every night after dinner till bedtime has come. There's Willie and Burton and Prue

We play blind man's buff and hide and go seek; You should see how my mother can run! And they always are awfully fair.

And Alice—that's me—and my father and mother—

Enough for some royal good fun.

We none of us think the game is any fun Unless all the players are "square." And every new game we teach father and mother,

They teach all the old ones to us; So we romp and we play, big and little together, With never a sign of a fuss.

But sometimes a stranger man comes to our play;

He creeps in so quiet and still That we don't know he's here till we hear a deep sigh

From our littlest one—that is Will. Then we know that the Sand Man has joined in our

And is trying to put us to sleep. Then father and mother both kiss us "good night,"

And away into Dreamland we creep. —Elizabeth Jamison in Exchange.

MESSENGER GIRLS.

Looked upon at first as a somewhat doubtfu experiment, messenger girls have now come to e a regular feature of business life in some of our large cities. Boston employs nearly two hun dred girls in the main office of the Western Union, and their service has been satisfactory The term "girl" is about as comprehensive as the Chinese word "boy," and covers all ages from nineteen to sixty, but when an elderly woman is employed in this capacity, she tells without speaking, a story of sad need and bitterness.

The companies try to protect the girls in every way possible and will not knowingly allow them to enter a place of objectionable character, or to deliver messages at night.

The girls at first met with considerable opposition and annovance from the boys whose places Cash in treasury, May 1, 1904 \$608 87 they had filled, but gradually life became more 5 00 tranquil and now the plan is considered a suc-100 62 cess. The girls are prompt, quiet and attend to business, and men of affairs feel more security little time at the "Woman's Hour." In thinking in entrusting matters of importance to the hands over what I could say it occurred to me that perof the girls than they did to the boys who were s slow and unreliable. A marked improvement in the service is noticeable.

> In Kansas City the plan has been also tried to some extent and proved successful. It was feared that the girls would soon tire of the work and case and the girls are faithful in the work under-

REPORT OF WOMAN'S BOARD.

The Woman's Board met with Mrs. Platts. ton, Mrs. Daland, Mrs. Babcock, Mrs. Platts.

ing by reading I Peter 2, and Mrs. Platts offer- missionary spirit: ed prayer. The minutes of the last meeting were read and approved.

Mrs. Platts read several communications, th first being a letter from Mrs. Williams, of De-Ruyter, N. Y.; others being from Mrs. Slike, of Spartansburg, Pa., and Mrs. Stanton, of Wester-

Mrs. Henrietta Babcock, of New York wrote concerning the China Christmas box. On motion the Corresponding Secretary was instructed to communicate with Mrs. Greene, of Brooklyn, who, it was thought, would receive the articles for the box, and direct the packing of the same.

The Secretary, Mrs. West, will send a fuller notice to THE RECORDER so that all of the societies may know how to send their offerings, and what articles will be most acceptable.

The Mary F. Bailey scholarship was assigned for the present term of College. Board adiourned.

MRS. S. J. CLARKE, Pres.

MRS. J. H. BABCOCK, Rec. Sec. MILTON, WIS., June 7, 1904.

WOMAN'S BOARD RECEIPTS Previously Acknowledged \$1,219 06 Received in May: Alfred, N. Y., Woman's Evangelical Society; Tract Society, \$10, Missionary Society, \$6, Susie Burdick's scholarship, \$15 Ashaway, R. I., Ladies' Sewing Society; Missionary Society, \$10, Tract Society, \$10, Woman's Board, \$25 45 00 Dunellen, N. J., Ladies' Aid Society; China Mission, \$5, Board Expense, \$3 DeRuyter, N. Y., Ladies' Society; Unappropriated. Milton, Wis., Mr. and Mrs. J. H. Babcock, Missionary Society, \$1, Tract Society, \$1, Mrs. E. D. Bliss, M. F. Bailey scholarship, \$2, Mrs. E. M. Dunn, per Ladies' Benevolent Society, Home Missions, \$5 9 00 Spartansburg, Pa., Mrs. L. A. Slike; Missionary Society, \$1, Tract Society, \$1, Mrs. Townsend's salary, \$1 3:00 Walworth, Wis., Ladies' Aid Society; Unappropriated Total for ten months \$1,340 06

E. and O. E. MRS. L. A. PLATTS, Treasurer.

MILTON, WIS., June 1, 1904.

LETTER FROM MRS. D. H. DAVIS. Read at the Woman's Hour at the Eastern Association.

My dear Sisters at Shiloh and Marlboro:

As the Association is to be held in your midst this year, Mrs. Randolph, Secretary, in the Eastern Association, writes asking me to occupy a haps a short review of our work since we left you nearly twenty-five years ago might be of

I realize that very many of those dear to us then, are no longer with you, but there are yet a goodly number who will recall those Autumn be ready to give up, but the reverse has been the days when we made our preparation and went out from a people whom we had learned to dearly love.

We first visited my brother in New England. Some of the people at Mystic were not overjoyed to see us, saying to Mr Davis, "They wished Members present: Mrs. Clarke, Mrs. Mor- he had remained where he was, then they wouldn't have lost their pastor." This was a new ex-The President, Mrs. Clarke, opened the meet- perience, after leaving a church warm with the

From there we went on to New York State to bid farewell to other dear ones, where Miss The Treasurer made her monthly report, Lizzie Nelson, (now Mrs. Dr. Fryer, of Berkeley, showing \$121 received during the month of Cal.) joined us, and a farewell meeting was held in Alfred. We stopped at Farina, a few

days to visit my sister, Mrs. Clarke, whom I have now been visiting in the "Sunny South," Sabbath-school with them on the Sabbath. and renewing the acquaintance of several families who were then residents at Farina. This was our last tarry with friends before reaching were no familiar faces to bid us good-bye.

On Jan. 25, 1880, we reached Shanghai, and were welcomed on the steamer by two of our native Christians, Dzau Tsung Lau and Erlo, also Dr. Yates of the Baptist Mission, Dr. Lambuth of the Methodist and Mr. Thomson of the Episcopal. Dr. Lambuth had had general charge of our native workers during the four years which had elapsed since Dr. and Mrs. Carpenter were compelled, because of failing health, to leave the field. Mr. Davis, myself and our little girl were invited to the home of Dr. Yates, but we got into our own home before the Sabbath. Dzau Tsung Lau, who some years before had been in this country with Dr. Carpenter, could speak a little English, so with his assistance we were able to purchase a few necessary articles and begin housekeeping.

Two years before, when the Board were planning to send out Dr. Wardner's son, Dr. Carpenter him written for Tsung Lau to purchase several pieces of furniture, which of course, was convenient to find in the house, but when we learned the price our thoughts went back to that which had been auctioned off at the Shiloh parsonage.

cleaning. The house was one story with a low veranda running along in front of the four rooms. Now the all important thing was to get command of the language and Mr. Davis was pouring half day each week they learn embroidery, which early and late over his Chinese dictionary.

In a few weeks Miss Nelson began to have malarial chills and we found that the house was not only low down on the ground but water constantly standing under it. The missionaries told us we wouldn't be long in China if we remained in that house. After a time consent was given by the Board to rebuild and thirteen months after our arrival we went to live at Dr. Fryer's while the old bungalow was taken down and a new house built on the same site. During these months Mr. Davis had acquired sufficient of the language to be able to preach a little and Miss Nelson to take up some work. Our friend, Mr. Thomson, of the Episcopal Mission, moving away from that locality, turned over two of his Day Schools to our Mission and another was opened in the old Chapel in the native city. The care of these schools, with the study of the language, occupied Miss Nelson's time until we had been two and a half years on the field, when she was married to Mr. Fryer. The Day School on our return to find all arrangements made for ways been one of the features of our work. Last | May Dr. Swinney left for her holiday. She was for girls in the native city has been taught for and ambitions for her work. In a little over a our Boarding School. The pupils are required did seem as though our medical mission was at of them, if need be, would die for their faith. to study Christian books half the day and I used last to fulfil all Dr. Swinney had so bravely We now have teachers and other helpers who to visit each school once a week to review the les- hoped and worked for, but in a few short months have been educated in our Boarding Schools.

sons studied during the week, and we always have she was through severe illness removed from the

work in China, it was decided by our Board to ling Schools were again left in our care. Mr. Davis open both Boys" and Girls Boarding Schools then continued in charge of the Boys' School the Pacific Coast. We entered San Francisco on and Mr. Davis was authorized to put up the until Mr. Crofoot came and had become suffi-Christmas Eve, weary and a bit heartsore. We necessary buildings. With the closest economy ciently familiar with the language to take it in had two days of rest before our steamer sailed. in building he found the funds provided quite hand. Miss Burdick returned in a year and a As we left the shores of our native land there inadequate, so by solicitation from the foreign half and for some three years the Girls' School and succeeded in completing the buildings.

in the Girls' building served as a much needed that she could do more good farther away. though it is now too small and far from suitable. bers for many years and we have always mission the much needed Chapel.

time it was impossible to secure girls without cook, wash and make their own clothes. One often gives a means of livelihood for a Chinese

the day to help pay the running expenses of the native converts. school. One year later Miss Burdick came. She spent the first year entirely with the language. on the field, Miss Burdick took charge of the

Girls' School and we returned to the homeland. We were away two years and were distressed

field never to return and her condition necessitat-About three years after our taking up the ed Miss Burdicks's accompanying her, the Boardmerchants in Shanghai, he doubled the amount was again in her care until four years ago, when she was called home by the illness of her father. That autumn Dr. Swinney was sent out, which The same autumn Dr. Palmborg came to the of course made new demands on our people and homeland and when she reutrned a year later it I think a year and a half passed by before we was with plans for removing her medical work could furnish and make use of either of the to Lieu-oo, twenty miles inland. The Woman's buildings except two. Day Schools were occupy- Union Mission have a large hospital less than a ing the Boys' School building and the class room | half mile from our mission and our Doctor felt Chapel, which is the case to the present time, Lieu-oo is where we have had some church mem-When we see the number of "memorial" Chapels | longed to have a station there. It doesn't seem belonging to other missions in Shanghai we often | quite the thing for one lady to be there alone wish that some one with means who has lost a though Dr. Palmborg has been very brave and dear one would feel it a privilege to give our courageous about it. We do hope that some consecrated young man and his wife may be We first opened a small Girls' School. At that | found to join her in the work there.

When it was found necessary for me to leave providing clothing and everything for them. China last December, Dr. Palmborg came back Now the Chinese have come to recognize the to Shanghai to take charge of the Girls' Boardbenefit of education even for their girls, and ing School until Miss Burdick could return. many are willing to clothe them besides paying understand she now expects to sail for Shanghai for their board, books, and if taught English, the 6th of August, which will bring her there in some tuition. While twenty years ago it was time for the opening of school in September, and impossible to get the girls from the homes of if all is well Dr. Palmborg will return to her the gentry (higher class) there are now several | work in Lieu-oo. From time to time she has, large schools of this class of girls where, I think, through THE RECORDER, given you some account Le Erlow and family, with other Chinese, had all expenses are paid aside from the salary of of how she is trying through dispensary and been living in the house during the four years, the foreign missionary. The Chinese are many school work to spread the knowledge of the so you may imagine that we were not long in of them coming to see that if they ever come blessed Gospel in that needy place. I cannot think reaching the conclusion it was time for house- into line with the people of other nations their she will be permitted to labor there long alone. women as well as the men must be educated. There must be others whom God is calling to do The girls in our Boarding School are taught to service for Him in Lieu-oo. I want to ask you to pray for the work there and also in Shanghai.

> During the three months I spent in Oakland Cal., when I attended the large Adventist church there, I seldom heard them pray for their for-The year after Dr. Swinney came a Dispen- eign missionaries. Somehow it gave me such sary building was built near the Boys' Boarding a desolate feeling. Within the last three years School Building. Half the funds were raised they have sent out to China eleven new workers. among the wealthy Chinese, the Governor of They are a fine lot of people and we were proud the native city giving one hundred dollars toward to welcome them to that land. Most of them it. This gave the Doctor new opportunities for are far away in the interior and they need all work. Four years after Dr. Swinney's arrival, the prayers and sympathy of God's people. Every Mr. and Mrs. Randolph came and the Boys' letter which says "We are remembering you Boarding School was opened, Mr. Davis taking daily in our prayers" gives new strength and charge until Mr. Randolph could acquire some patience to meet the many cares and perplexities knowledge of the language. He and Mrs. Ran- incident to our peculiar life there. Don't forget dolph immediately began teaching English half to pray for your missionaries and also for the

It does the foreign missionary good to come to the homeland. We need the inspiration which Then as Mr. Davis and I had been eleven years comes from contact with other Christian workers of like faith. Then too, we sometimes think our Chinese Christians are so full of faults and easily overcome, but when we see so much coldness among many church members in Christian work then came under my care and this has al- the Randolphs return home. The following lands, we come to feel, that considering their environments and the ignorance of many of them year I had four of these schools, with about one only away from China eight months, having just our Chinese Christians do remarkably well. In hundred pupils. They largely come from heathen opened her hospital she felt that she couldn't be that awful persecution of 1900, a number, varihomes, but the teachers are Christian. The one longer away. She came back with high hopes ously estimated at from ten to thirty thousand, were massacred. As I think of the members of a number of years by one of the older girls from | year Dr. Palmborg came to her assistance and it | our church in Shanghai, I believe the majority

Dr. Palmborg has had two of the young men and their wives assisting in the work at Lieu-oo. BY H. H. BAKER Another is assisting with the teaching in the Girls' Boarding School. During the past four years one of the first girls I received into the

school has been my trusted helper in the care of the school. She is an exemplary Christian girl and often remarks how different it would have vielding fruit after his kind, whose seed is in been with her had she grown up in her heathen home. She is one of many others whose lives have been changed by the power of the Gospel. There were seventeen girls in the school when I came away and I think nearly thirty boys in the Boys' School. There has just recently been a new dwelling built on the lot with the Boys' ing the quality of an apple by grafting from one School Building. The Dispensary was taken tree to another. It is within a few years that down and the new house was built on the same

JUNE 20, 1904.]

charge of the school.

would give me much pleasure to meet with you in this Association, but it has not seemed best for me to come at this time. If the way opens China. May God bless you in your gathering to-day and in all your labor of love for Him.

site. This is for the occupancy of the one in

THE MINNESOTA CHURCHES.

Minutes of the semi-annual meeting of the Churches of Minnesota, held at Dodge Center, June 3-5, 1904.

present at the prayer and conference meeting,

conducted by Pastor Lewis Friday evening. This was followed by the Sabbath-school.

At 3:30 Eld. Clarke led an interesting union Christian Endeavor Meeting.

In the evening the choir led in a praise service Pastor Lewis read I Cor. 13, and offered prayer. After this Rev. Mr. Burdick preached a strong sermon, using as a text, Psa. 73:16, 17.

Sunday, on account of the Baccalaureate Sermon at the Opera House, no services were held in the forenoon. After opening exercises in the afternoon, Rev. Mr. Burdick preached from I Tim., 4: 8. Theme, "True Requisite to Success." This was followed by a very interesting essay, "What is your Point of View?" by Miss Anna Wells.

ed to order by the moderator, Giles Ellis. Miss Ruby Tappan was elected secretary pro tem. After reading minutes of the previous meeting, it was decided not to change from a semi-annual to an annual meeting.

Miss Maggie Campbell recording secretary, for the next meeting, to be held at New Auburn.

a song service, and interesting essays by Mrs. we are doomed to wait) before we can dive into Ella Lewis and Miss Minnie Coon were read. and enjoy the luscious purple fruit. The melon essays for publication in the SABBATH RE- all the seeds. Let the last seed hasten. corder. Eld. H. D. Clarke preached the closing sermon, using as a text, John 17: 15.

Committee.

Thus closed a profitable meeting, and we hope the Pomological army of experts. the good words spoken may be like good seed on good soil, bringing forth an abundant harvest.

D. T. ROUNSEVILLE.

Cor. Sec.

Popular Science.

Scientific Changes in Natural Products. We are informed that in the creation (Genesis 1:11), "God said, Let the earth bring forth grass, the herb, yielding seed, and the fruit tree.

itself, upon the earth; and it was so."

It has been known that fruit could be improved in size and quality, by grafting a shoot or scion into a different stock would improve the fruit. For instance, graft a slip from a pear tree upon the stock of the quince, or for changdiscovery has been made, that many fruits may be greatly improved by being brought to perfection, without seeds for future germination, thus But I see my story is already too lengthy. It leaving the orange, or apple, when ripe without cores or seeds.

Science disclosed the fact that the seed was produced in fruit through being fructified by I shall hope to visit you before my return to the yellow pollen, or flower-dust that appears upon the stamens of flowers, that if this dust could be kept away from the fruit flower, that the fruit would grow and have no seeds.

On that scientific theory being promulgated, many people have been experimenting in various sections, and by a peculiar kind of patience and final perseverance, several have succeeded in pro-On account of a heavy rain, but few were ducing most remarkable and excellent results.

A California fruit grower was the first to perfect a seedless orange. His success at the time Sabbath morning, at 11 o'clock, after scrip- was heralded far and wide, and as he could furture reading and prayer by Rev. H. D. Clarke, nish grafts, it was not long before others were Rev. G. W. Burdick, delegate from the Iowa growing seedless oranges upon their old trees, Yearly Meeting, preached; text, Deut. 29:29. or the trees removed and the seedless groves taken their places.

> In Colorado some years ago, a man by the name of Spencer started to produce a seedless apple, and as apples have blossoms, yet the apple blossoms have no petals, the apples growing out from little buds, therefore to produce a seedless were crowned with success.

> the Interior at Washington, D. C.

From Georgia by what we hear, we are expecting before many years to find in our mar-Dea. George Coon was elected moderator and kets a great watermelon, of the seedless variety. falling apart of the melon hemispheres; no black

We are pleased to inform our readers that the plum, the grape, the cherry, the gooseberry and Voted, to adjourn to the call of the Executive | blackberry with many others, are yet to have their turn of inspection before the officers of

> Science, as well as common sense teaches us that the very best effort of the plant is put forth to prepare, protect, and grow a seed that will in future produce another plant of its kind, fully Christ.

up to the standard of its excellence, and that where this effort can be turned to benefit and perfect the fruit, which surrounds the seed. it must add greatly to the sweetness and value of the fruit.

WHAT CHRISTIANITY IS.

From all this appears the beauty of mora

qualities and the true nature of the Christian life. Christianity is not the book—that describes the Christian life; Christianity is not a creed—that analyzes the Christian life; Christianity is not a sacrament—that promotes the Christian life. Christianity is not the sermon on the mount that is the architect's plan, of which the Christian is the cathedral. Christianity is a vital force, the living Christ within the living soul, building a ripe character. In the school room you have a map of Maine and Florida, but the real thing is the forests of Maine and the orange groves of the South. Handel wrote his musical score, but when that score is translated through the cornet and the violins and the 'cello and the flute, and a hundred other stringed instruments, and a thousand voices unite, then the score of Handel becomes the music that he describes. In the Kensington Museum in London are the cartoons of Raphael. These are charcoal sketches, the outlines of Raphael's great masterpieces. From them, as models and skeletons, he painted his angels and seraphs and the Madonna and child. And the sermon on the mount is an outline sketch of the Christian. It is a verbal description of what Christ was and what his disciples are to be. It is Christ's ideal of the Christian. It is his sketch of what he wants you to become. And you are to translate it into pure thoughts, into holy deeds, into stern resolves, until your intellect is clear and your will strong and iron in its firmness, and your character white as a cloud and firm as a mountain.

Oh, for a church made up of such Christians! Oh, for a time when these ideals of perfect manhood shall prevail! The power of the church apple was altogether a different job from that is only incidentally in the pulpit. It becomes omof an orange, yet by his exuberent imagination, nipotent through men who incarnate ideal serhe continued experimenting until his efforts mons. The living church is the one in which these living ideals are transforming men. For-Mr. Spencer has sent quite a number of his tunately multitudes are being transformed, and seedless apples to the pomological department of these transformations are the most glorious events in life. It is given to the clod to climb A lady living near Noblesville, Indiana, has to the grass, it is given to a rose bough to burst for some years been working to produce a seed- into bloom, it is given to a cloud storm to hold The business meeting which followed was call- less tomato. She has succeeded. We are in- the rainbow; to the night is given a star. But formed that the fruit is remarkably fine that the most wondrous thing in creation is the soul, are grown on slips taken from the seedless to- carried up to beauty of character, made wise by the truth, made pure and sweet by Christ's love, made righteous and holy by God's cleansing grace. In Stratford, lovers of Shakespeare have planted in his garden only those flowers What a sight then will greet our eyes at the that are mentioned in the poet's plays. There you find the eglantine, the rosemary, the wood-The Sunday evening meeting was opened by seeds in numerous rows, to be picked out, (while bine, the modest pansy, the sweetbriar, all the humble flowers. And Christ hath his garden, and the flowers that bloom in it are the fruits It was voted to ask the essayists to furnish their experimenters have already disposed of nearly of his spirit; hate is not there; envy and strife and vulgarity and covetousness are expelled, as men expel the burr, the thistle and the noxious night-shade, but love and joy and peace are there, blooming as sweetly as flowers whose roots are in heaven, but whose bloom and sweetness and perfume are the glory of our earth.— Brooklyn Daily Eagle.

Any one who loves men can bring them to

Children's Page.

WARBLE FOR LILAC-TIME. WALT WHITMAN.

Warble me now for joy of lilac-time. Sort me. O tongue and lips for nature's sake, souvenirs

Gather the welcome signs (as children with pebbles o stringing shells)

Put in April and May, the hylas croaking in the ponds the elastic air,

Bees, butterflies, the sparrow with its simple notes, Bluebird and darting swallow, nor forget the high-hole flashing his golden wings,

The tranquil sunny haze, the clinging smoke, the vapor, Shimmer of waters with fish in them. the cerulean

All that is jocund and sparkling, the brooks running, The maple woods, the crisp February days and the sugar making,

The robin where he hops, bright-eyed, brown-breasted, With musical clear call at sunrise and again at sunset. Or flitting among the trees of the apple orchard, building the nest of his mate.

The melted snow of March, the willow sending forth its yellow-green sprouts.

For springtime is here! The summer is here, and what is this in it and from it?

Thou, soul, unlossen'd—the restfulness after I know Come, let us lag here no longer, let us be up and away!

O, if one could fly like a bird!

O, to escape, to sail forth as in a ship!

WISE ANIMALS.

Here are two short stories from the Christian Endeavor World about a musk rat and a cat: A SELF-TAMED MUSKRAT.

That so shy an animal as a muskrat should of his own choice become tame seems strange. Yet this happened at the home of a neighbor of mine, whose boys liked pets.

The family lived on the banks of a stream where the water flowed swiftly, free from ice, until it emptied into the pond near by. Along the shores of the pond the muskrats each season built their huts. In winter they frequently swam about in the open stream, and the boys threw apples into the water for them.

steep bank and prowl around the house. Not being molested in his visits, one night he crawled under the floor and gnawed through into the kitchen. After that he was the pet of the family

He took food from the boys' hands and allowed them to stroke his fur. He did not object to being taken into their laps. He preferred, however, to lie behind the stove; there he would stay for hours. The hole he gnawed was boarded up and he was taught to come and go through the door. When he wished to come oin, he scratched at the door. At night he sometimes proved troublesome. If no one answered | side of things, saw a wagon-load of sheep skins. his call, he crawled under the house and began | "What are those things, papa?" she asked gnawing a new hole.

A queer pet he proved. He was not nearly sheep, papa?" The father explained that the so quick on land as in water. When he walked sheep had been killed for food. Looking after across the floor, his long, scaly tail dragged the wagon, with the tails of the sheep skins wagnoisily after him. His favorite food was apples. ging as they dangled over the side, the child While eating he "scooched" on his haunches and remarked: "Well, papa, the sheep may be dead, held the food in his paws. When he had eaten enough he pushed the rest into a dark corner.

In the spring he went away. What became of him they never knew.

NOT TO BE BAFFLED BY A DOOR.

Years ago, when I was quite a child, we had a large white cat of no particular breed,—just cat,—that was the most intelligent animal I ever saw. The most interesting trick in which I way she would manage to open a door.

fashioned latch. We never knew how the old merriment. Although extremely fond of sweetcat learned to do it, but many times I have seen meats, she suppressed her mirth, and exclaimed her come, survey the door up and down a in a tone of childish simplicity, "Some little girls moment, then stand on her hind legs, put her would ask their papa to buy them some candy, left paw through the handle to hold herself up, but I wouldn't." and then with the right one pat the latch up and down until the door would open. Then Mrs. Pussy, with a satisfied wave of her long gray tail, would walk through; and it is needless to night at that. Mr. Smith was away, and Petersay that she never stopped to close the door son Smith, aged six, was getting over the after her. I am sorry that I was wicked enough measles. sometimes to shut the door just to see her open it again.

SOME FUNNY PLACES FOR EARS.

have both ears in their head, and also structures to bed." in the skin of the body which help them to perceive any movements in the water. A dark line, again: "Mother, I want a drink of water." easily seen along each side of a fish's body, is the seat of such organs.

If you examine a lobster or prawn, you will find two pairs of horns, or feelers, sticking out of his head, one pair being large, another small. Lodged in each small feeler is a little bag opening to the outside, which enables the creature to Youth's Companion.

There is a little shrimp, the opossum shrimp, which has an ear imbedded in each side flap of his tail, quite the wrong end for it. Shell fish, such as mussels and cockles, are blessed with a single fleshy foot which sticks out from the under side of the body, and is used to shove the animal along. Two little bag-like ears are contained in this, so that the creature can listen to his own footsteps, so to speak.

Flies and other sorts of insects carry one pair of feelers on the head, and there is reason to think that these enable their possessor not only to feel, but also to smell and hear. Such things At length one rat ventured to climb up the as grasshoppers go in for a pair of ears contained in two out of their six legs, and these are constructed to appreciate the "chirping" noise we hear in the country during the summer time.

> And we may suppose that Mother Grasshopper has to box her unruly offspring's ears by smiting his legs.—Selected.

A GOOD TIME.

The late Rev. Hyatt Smith, of Brooklyn, used to tell this story of his little daughter: While walking along the street one day the child, who had the happy faculty of looking on the sunny "Sheep skins, my dear." "But where are the but the tails seem to be having a good time."

A GENTLE HINT.

Many and novel are the ways which small children have of asking their parents for things which have won their fancy, but the following seems unique:

During the holiday season a friend of mine was passing down the main street of the village, have seen this intelligence displayed was the leading his four-year-old daughter by the hand, spire me with His Spirit, and help me in ways The gayly trimmed windows, decked with holly I have not known.

The particular door led from the porch into and mistletoe, and heaped high with candy and the kitchen, and was furnished with a simple old- huts, 'caused' the little girl's eyes to dance with

NO EXTRA TROUBLE.

It was in the dead of the night, and a cold

"Mother, may I have a drink of real cold water?" he asked, waking Mrs. Smith from a refreshing slumber.

"Turn right over and go to sleep!" commanded A wise man's eyes are in his head, and his Mrs. Smith. "You are a naughty boy to wake ears also, but these latter organs in some animals mother up when she put a pitcher of water on are placed quite otherwise. Fishes, for example, your table the very last thing before you went

> Ten minutes later the small voice piped up "Peterson," said Mrs. Smith, sternly, "if you

> say that again I shall get up and spank you!" There was five minutes' silence, and again Peterson spoke.

> "Mother," he said, cheerfully, "when you get up to spank me, may I have a drink of water."—

TAMES TEFFREY ROCHE. From the madding crowd they stand apart, The maidens four and the Work of Art:

And none might tell from sight alone In which had culture ripest grown,—

The Gotham Million fair to see, The Philadelphia Pedigree,

The Boston Mind of azure hue Or the soulful soul from Kalamazoo,-

For all loved Art in a seemly way, With an earnest soul and a capital A.

Long they worshiped; but no one broke The sacred stillness, until up spoke

The Western one from the nameless place, Who blushing said, "What a lovely vace!"

Over three faces a sad smile flew, And they edged away from Kalamazoo.

But Gotham's haughty soul was stirred To crush the stranger with one small word.

Deftly hiding reproof in praise, She cries, "'Tis, indeed, a lovely vaze!'

But brief her unworthy triumph when The lofty one from the house of Penn,

With the consciousness of two grandpapas, Exclaims, "It is quite a lovely vahs!"

And glances round with an anxious thrill; Awaiting the word of Beacon Hill.

But the Boston maid smiles courteouslee, And gently murmurs, "Oh, pardon me!

"I did not catch your remark, because I was so entranced with that lovely vaws!"

> Dies erit praegelida Sinistra quum Bostonia.

I shall never be so far alone but He will in-

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

THE CHURCH BELOW THE DYKE.

JUNE 20, /1904.

I wonder if I could make you understand what a happy experience it as to ride into the city of Haarlem on Friday a ternoon, May 20. No city to which I have come was so gladly greeted by of sin is over the streets of her cities. Intoximy eyes and no face has looked so good to me cating liquors and the many other forms in which as the venerable one of Gerard Velthuysen as I evil asserts its influence are manifest enough alighted from the train. The white hair and To be a Seventh-day Baptist in Holland means beard framing the ruddy cheeks and kindly eyes to be a tetotaler and a champion for purity. looked like a halo even to the practical eyes of a Elder Velthuysen (known all over Holland as Western Yankee. Mrs. Velthuysen is one of "Sabbath Velthuysen") is the president of the those kind-hearted, motherly women whose smile | National Organization of Temperance Workers, alone is a welcome. Her greeting in an unknown tongue means vastly more than many another greeting whose phraseology one understands perfectly; for it comes from a heart sincere.

A few brothers and sisters dropped in in the evening. When you looked into their faces, the one thing you thought of was character—broad, staunch, loyal character. The homeless wanderer the spirit of the Lord is, there is liberty." There dropped into the place so lovingly offered him, and a feeling of great happiness and content took possession of him. He could not speak their language, but he felt as though he would like to shake hands with them for half an hour,—and the Book." When the pastor spoke of sending but surely that could not be in the home of the he came pretty near doing it.

Holland is to me a more attractive country to visit than France. La Belle France is bright and picturesque; but, if I must choose between the string of cities which extends from Rotterdam that Paris is brilliant, gay and shallow. There is something solid and substantial about the peothe light of history. Read Motley's "Rise of the Remember William the Silent and his heroic all, the,—butWitter and Saunders have promised but in the church as well. compeers who stood firm to death rather than to write about Holland too. They spent more make a base surrender. Plant the soles of your time at Rotterdam, where another staunch comfeet on the spot from which the Pilgrims set pany of Sabbath-keepers hold up the light, under forth to plant the seed of the grandest civiliza- the leadership of another hero of the faith, Elder tion the world has ever seen. Careless indeed F. J. Bakker. must be the traveller whose soul is not stirred with the memory of the deeds of an older time.

The group of Seventh-day Baptists which I have seen are worthy descendants of noble sires. What the strict records of their genealogy are I do not know; but in every real sense they are in the direct line with Orange. Of course you must not judge all Holland by these picked men and women; but the tree which bears such splendid specimens must be of a good variety and is likely to present more fruit of the same kind. As a matter of fact, I have been studying faces and characteristics and this is my conclusion. In Europe the type improves as you come north. Get out the map and begin at the bottom with Italy and Spain. You would all agree at once to the statement when it touches Spain. Comparatively few travellers seem to think enough of the country to visit it. Italy is the home of art and beauty and song,—and the Pope. It is an in- we will try to even up the record now. How tensely interesting country to visit; but in the would you like to have a continuous question box heated day, yea, it was like the freshness and people themselves you do not fix the strength and in this department on Palestine and the lands of sweetness of the new mown hay. The grandeur virility which appears farther north. I am not our pilgrimage. The ones I cannot answer of Switzerland with its towering peaks, its beauprepared to discuss yet why this is, but simply to | (which will be the majority of them) I will turn | tiful valleys and lakes, lingers with us as a denote a traveller's hastily formed conclusion. Even over to the two other wise men. What they can-lightful picture of God's own handiwork, but the on the map of Italy the same principle holds good. not answer, they can turn over to Gardiner and recollection of that week in Holland will ever Naples, the metropolis, is the dregs. Milan is Davis. What Gardiner and Davis cannot answer come to us as an elixir to revive our spirits in more nearly in step with the onward march of but how absurd the idea. I humbly beg their the work of life.

civilization, Go on north through Switzerland, Germany, Holland. The farther you go, the pleasanter, it, is to ride third class,—not a bad test. As you ascend on the map, well,—as one of the Holland brethren brightly said, "You would expect to find the cream at the top."

Holland has its awful problems too. The trail which pledges its members to refuse to pour out liquor for others as well as to refrain from

As they gathered in morning service, or round one table fifty feet long for Sabbath-school in the afternoon, or met in social interchange at with the venerable pastor as the father. "Where hymns sung in the impressive choral form, every which showed a familiarity with "the land and their loving greetings to the American brethren, there was a gentle rumbling of feet to signify their approval. No less emphatic were other nodding heads, the ejaculations of assent.

HOME AGAIN.

Kaiser Wilhelm de Grosse will probably be at the dock in New York harbor, and the editor hopes to be on his way to Alfred. It makes him | changed condition we desire to see by making fill right up with Glory Hallelujah just to think of it over two weeks in advance. I haven't given sure that as parents we need to carefully consider you much on Palestine yet; not because I have these things, that we may build up the waste not much to say, but because there is so much to places and check the tide of indifference so prevthink about and to make note of that one needs | alent. time to put his thoughts into proper shape. Saunders and Witter, as you read this, are doubtless rejoicing in the loving fellowship of their homes and churches. If I know those grand, big-hearted fellows, and I think I do after traveling a few thousand miles with them, their throats are a little foggy and their eyes shiny with tears.

Forgive us for not having written more, and

pardon. They are college presidents, and of course—well it is mail time. L. C. R.

THE INFLUENCE OF HOLLAND. DEAR READERS OF THE RECORDER:

I know that some of you have been wondering why there was no other word in the paper from me. Because of the care I have felt called upon to give to Saunders. On account of his poor health all the way from Jerusalem to Holland, as also my own weariness, I found but little time for writing. At Holland, Saunders found something of a panacea, as you have found by his letter. The trio were all brightened up because of the new surroundings and atmosphere that we found here.

Some impressions were made upon me which in some measure at least, I would be glad to pass on to others. We were not in the homes long without finding that in the regular daily life of the home there was personal acquaintance with one of the homes, they seemed like one family | the word of God. Not only was there the reading of a portion of Scripture at the time of the morning meal and a kneeling together in prayer, were deep, heartfelt expressions of religious life, but at the close of each meal there was a turning to the Bible, a kind of heavenly dessert after one joining heartily, questions about Palestine the meal. You may say yes, that was probably so in the house of the Pastor where you put up laborer or the business man. We wish, however, to say that in the home of the busy merchant as well was it true; no meal seemed to be forms of response, the moistened eyes, the complete without it. While we could not understand the language of the prayers we felt in heart to Amsterdam and the metropolitan Paris, I don't think that the Dutch have not a keen sense | the force of their devotion and true thanksgiving. must let Paris go. My preconceived ideas are of humor. There is hearty, sunny, contagious Herein may be seen one cause for the noble manlaughter which stretches the corners of the stran- hood and self-sacrificing devotion in the young ger's mouth in sympathy, even when he hasn't men who have come to America; those young ple of this lowland country. Visit this land in the slightest idea what it is about. He laughs men whom you who know them, love. This is first and hears the joke translated afterward. the kind of home life to make missionaries, and Dutch Republic." Think of the battle which was Then there is interest in one another, the joy men and women of strength of character, who fought out here for civil and religious liberty. and sorrow of one being the joy and sorrow of will not only be pillars in society and business,

Dear Fathers and Mothers, may we not make more of the family life, revive in all our homes the too much neglected family worship, and make the Bible more a companion in the daily life of our homes? Are we feeling anxious about our children because of their thoughtless, care-When this RECORDER reaches its readers, the less ways, because of their want of devotion and deep interest in the things of the church and the Bible? May we not help to bring about the more of the family life and the Bible? I feel

> Holland is a beautiful country, not because of her varied scenery, but because of her well kept fields, her comfortable homes, her pleasant and attractive cities. After weeks of wandering in countries seemingly devoid of home life, possessed of that shallow, superficial life always to be found under the curse of the priest and the Roman church, this new life and atmosphere of Holland came to us as a refreshing breeze in a E. A. W.

han' a HOMEWARD BOUND.

DEAR YOUNG PEOPLE!

try to country the prow of our good ship, "Kaiser she rose out of the trough of the sea, though Wilhelm de Grosse," is turned toward the best few were well enough from sea-sickness to enhomes, the best churches and the best country joy it. We suffered very little of our party. We the world ever saw. For me I shall hereafter expect to reach New York to-night, due at noon write those three words with capital letters,— Home, Church and Country. I told you of our salem, when we left London our host with good visit in Holland in my last letter. Now I Women and children brought us on our way, tell you of another in London. After taking ship, through the city. We thank God for having kept at Rotterdam at evening the morning found us us through all the dangers of our journeys. within an hour's ride by rail of the great city of London. The revenue officer soon passed us when he had asked if we had tobacco or liquor in our grips, as we denied both, and proceeded to unlock them. Many were not so fortunate in passing.

Alone in London and not a dream. Out came that wonderful guide book; for after traveling so long among peoples to whom we had to talk with our hands we had almost forgotten we could ever be understood again or make our wants known actually by words.

We climbed to the top of one of those twostory busses. The sun refused to shine, certainly not to keep us from getting our directions. The rain began to pour, not for our comfort; but we found letters from home, greatly to our comfort. We also found our way to the homes of Lieutenant Colonel T. W. Richardson and Mr. Jones, the son of the late Elder Jones, so long the pastor of the Mill Yard Church. The hospitality of the east everywhere almost has been to us a lesson if not a rebuke. We shall not forget the kindness of those good people. Two of our own the transitory pleasures of life-there stand for-Seventh-day Baptist young people of America have made us proud and glad—one a Miss Palmiter of Ashaway, R. I., a student at Florence, around us. I have enjoyed almost every pleasure who showed us about that very wonderful city, that God has planned for man and yet I can look telling us the things which we could get in no back and see standing out above all the life that other way. Another Dr. F. M. Barker of Lon- has gone, four or five short experiences when the don, who has fought his way to high position in love of God reflected itself in some poor imitahis profession. Showing us the city he told us | tion, some small act of love of mine and that is the things we could not obtain in other ways. the thing I get comfort from now. Everything He also gave me remedies to heal my poor body else has been transitory, but the acts of love fit for my return trip home.

Our host, Brother Richardson, took Bro. Witter and myself a day through the sights of the city, showing us the sites occupied by the Old Mill Yard Church, where they have worshiped from time to time, and for two Sabbaths we met with them. The first we all spoke briefly. The second Sabbath Brother Randolph preached. Our last Sunday night was held a service at six o'clock, conducted by Bro. Witter of song and conference. At 8 o'clock a conference, led by Bro. Randolph on Palestine. More than thirty people came to this meeting. They now hold their services in a hall conducted by Bro. Richardson each Sabbath at 3 P. M. and are making a brave fight to live. They need our prayers, God bless them.

We enjoyed our stay in London. Unlike any other city, built to stay, she moves slow, late at night and in the morning. No electric cars can come within her boundaries. A business man | English as you know, but I have not always realsaid to me,"They never will." We visited the ized its importance and it is easy to get unconlower House of Parliament and heard the great | sciously into the way of using incorrect exprestemperance discussion in progress and were glad sions. temperance reform. I was not ashamed that our do much for herself by reading books written in ing, and it did always. The jolly bus driver said | which are so common, but I have often wished New York."

We are glad to have seen the ocean, both calm and angry—the ship in calm and storm for forty to-day. Like Paul when he left friends for Jeru-

E. B. SAUNDERS.

THE GREATEST THING IN THE WORLD. That is the question for you to face: What is

the supreme object of desire? I. Corinthians 13 takes you to Christianity at its source and there we read, "The greatest of these is love."

How many of you will join me in reading that chapter once a week for the next three months: then once a month for the following three months? I know a man who did that and it changed his whole life. Will you do it? It is for the greatest thing in the world. "Love suffereth long and is kind; love envieth not; love vaunteth not itself." Get these ingredients fitted into your life. Then everything that you do is eternal. I need not tell you that eternal life is not a thing that we are to get when we die. I is a thing that we are living now, and that we will have a poor chance of getting when we die unless we are living it now. The life of love is an eternal life.

"He that loveth is born of God," and above al ward those supreme moments when we have been enabled to do unnoticed kindnesses to those which no man will ever know about—they never

So says Henry Drummond in his book, "Love —the Supreme Gift." It is a book well worth reading in connection with the "Charity Chapter," and it explains some things we might not understand. It does not explain love as a mere sentiment, a mere feeling that may change, by any means, but as an eternal influence. "Love is the fulfilling of the law." "God is love."

REPLY TO AUNT MEHITABEL. My Dear Aunt Mehitabel

I want to thank you for your good letter, in which, with other wise suggestions, you point out some of my careless forms of speech. I am glad that you care enough for me to correct me. I only wish you had mentioned more of the mistakes which I am sure you have heard me make

I have had good opportunity for the study of

to hear "The States" referred to as leading the I suppose that, after leaving school, one can looks or dialect betrayed us, Jonah-like when flee- good English and by avoiding the dialect stories one day as he looked at us. "You are not far from I there were some one to call me to order and to remind me of my grammatical errors.

Please write me again on this same subject and please tell me how "to make my company agree-After three months of wandering from coun- hours tossed on a high sea covered in foam as able to my hostess." I wish you would tell me too how to "feel at ease and to make others comfortable."

> I am, my dear Aunt Mehitabel, Your grateful and affectionate niece,

ANGELINA.

MY SYMPHONY.

To live content with small means:

To seek elegance rather than luxury, and refinement rather than fashion:

To be worthy, not respectable; wealthy, not

To study hard, think quietly, talk gently, act

To listen to stars and birds, to babes and sages. with open heart;

To bear all cheerfully, do all bravely, await In a word, to let the spiritual, unbidden and

unconscious, grow up through the common-This is to be my symphony.

William Ellery Channing.

A STORY.

A four-year-old child told the following story: "Once a boy was driving home three goats and as they passed by a field where there was a broken fence the frisky things leaped over into turnip field and the boy could not get them out. So he sat down by the roadside and cried. As he sat there crying a fox came along. 'Why do you cry?' asked the fox. 'I am crying because I cannot get them goats out of the turnip field,' said the boy. 'I'll do it,' said the fox. So the fox tried but he could not get them out. Then he sat down beside the boy and cried. While they sat there crying, a wolf came along. 'Why do you cry?' asked the wolf. Then the fox said, 'I am crying because the boy cries and the boy cries because he cannot get them goats out of the turnip field.' 'I'll do it,' said the wolf. So the wolf tried but he could not get the goats out and he sat down beside the fox and cried.

"While they all sat there crying, a little bee came flying along. 'Why do you cry?' said the bee. 'Oh,' said the wolf, 'I am crying because the fox cries and the fox cries because the boy cries and the boy cries because he cannot get them goats out of the turnip field.' 'I'll do it,' said the bee. Then the big wolf and the big fox and the big boy laughed to think of such a little fellow doing what they could not do. But the bee flew over the place where the goats were and said, 'Buzz-z-z, buzz-z-z,' and out ran the goats every one."

When the child's big brothers laughed at them goats, the child learned to say those goats, and afterwards used the adjective correctly instead of the personal pronoun.

THE MUFFIN-MAN'S BELL. MRS. HAWKSHAWE.

Tinkle, tinkle, tinkle:" 'tis the mussin-man you see "Tinkle, tinkle." says the muffin-man's bell: Any crumpets, any mussins, any cakes for your tea: There are plenty here to sell:

"Tinkle," says the little bell, clear and bright; "Tinkle, tinkle," says the muffin-man's bell; We have had bread and milk for supper to-night, And some nice plum-cake as well-in of harmond

"Tinkle, tinkle, tinkle," says the little bell again, But it sounds quite far away; "If you don't buy my mussins and my cakes, it is plain I must take them home to-day." 12 111

THE REVEREND ASA BABCOCK PREN- great, and Bro. Prentice was truly great, because gave new meaning to the earthward side of the breath of traff Americal

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Continued from Page 389. poet, which beautifully expresses his faith in God mer, a business man of Watertown, who spoke and the calm spirit with which he awaited the of Mr. Prentice as related to business and busisummons that was to call him home: "I see the wrong that round one lies;

I feel the guilt within I hear with groans and travail cries

The world confess its sin. Yet in the madd'ning maze of things. And tossed with storm and flood. To one fixed trust my spirit clings, I know that God is good.

"And so beside the silent sea I wait the muffled oar No harm from Him can come to me. On ocean, or on shore.'

BURIAL OF REV. A. B. PRENTICE

Dr. Daland has written of the life and death of Bro. Prentice, and of the services at North Loup, Neb., where he fell at his post, called Home from a most successful work as pastor there. The earthly tabernacle in which he had lived and worked, was brought to Adams Centre, N. Y., his former home, where he ministered as pastor with more than ordinary success for almost thirty-five years. It is granted to few men to be blessed with such staying qualities of character and service as those which enabled Mr. Prentice to remain so long, and to inweave himself into the hearts and lives of so many people, of all classes. The people of Adams Centre and vicinity crowded to do him honor. Although the weather was unpropitions, the church where he preached so long was overcrowded, and these hundreds gave fullest evidence that sincere love and regard, not idle curiosity, brought them to listen, and to look through tear-dimmed eyes, on the sweet, calm face of him by whose life and ministrations they had been blessed. All places of business were closed, including the public hotel. The pulpit and the choir loft were draped, the casket stood under an appropriate canopy, and was covered and surrounded by flowers and floral designs. The sea of sad faces, and every material surrounding, were eloquent with unspoken praise and voiceless, but genuine sorrow. It was an overwhelming tribute to him who had served them all, and whom everyone called friend and

the service. Leonardsville sent its pastor, Rev. I. L. Cottrell, who read the opening lesson and the church at Leonardsville, in words of sympathy, love and regard for Mr. Prentice, who had been an efficient worker in the Central Association for the life time of a generation of men.

Mr. Prentice to the Cathedral at Cologne, the the service, was thirty minutes in passing. While building and finishing of which consumed many this was being done, in addition to the minor centuries, and the grandeur, beauty and endur- strains of organ music, Orra Green sang as a ingness of which were seen only after the edi- solo, "Unanswered Yet?" Hundreds of hearts fice was completed. "Bro. Prentice's life is made silent reply: "The prayers of A. B. Prened. Only eternity will show its beauty, power, answered to-day in these tokens of honor, these and permanent influence for good." Rev. Dr. | tributes of love.' Dulles, a Presbyterian pastor at Watertown, N. Y, sent a telephone message, regretting his in- found abundant expression in the regard exability to be present, and paying a high tribute pressed by the people of Adams Centre for his to the character, worth and "sweet spirit" of wife and children. It was a day when those Mr. Prentice, with whom the pastors of Water- | who bear his name had new evidences of their town had been so pleasantly associated. Mr. blessedness, through such a husband and father. Powell read a letter from L. R. Swinney, pastor. The occasion was an outpouring of honor, love

degree." He read also a letter from Mr. Brim- the Lord." ness men, tenderly, and as one held in high esteem. Rev. Mr. Thompson, of Adams, representing the Jefferson County Ministerial Association and the local association of Adams and vicinity paid a warm tribute to Mr Prentice as a co-laborer in all good works He said that Mr. Prentice was known throughout North-Western New York as an able, earnest, and devoted advocate of everything calculated to build up the best interests of Society, and the cause of Christ among men. Mr. Thompson spoke especially of his ability as a writer of papers for the Ministerial Association. He was clear-cut, and logical, grasped his themes with no uncertain touch, and expressed his thoughts strong with logic, and brim-full of convictions.

A. H. Lewis spoke of Mr. Prentice as a lifelong friend and brother, who, together with Rev. to the ministry in the same year, and between whom strong bonds of friendship had always existed. He spoke of the life of Mr. Prentice under the simile of a fabric, representing the history of Adams Centre and vicinity, into which the life and influence of Mr. Prentice had been inwoven like richest threads in "Cloth of Gold." "All of good, all that makes for righteousness all that comforts in sorrow, helps in time of trouble, and inspires to high and holy endeavor, are represented in the influence which the life of Mr. Prentice has left. On the other hand, whatever opposes evil, whatever demands moral bravery in thought and action, is equally a part A. B. Prentice. He was modest without being weak, unobtrusive, but prompt in every duty. He was logical in thought, forceful in argument, character and weight to all he said, whenever or wherever he spoke. Embalmed in the memory and love of all who knew him, he has risen Rev. S. S. Powell, his successor, conducted | sorrow. To him it is everlasting joy and triumph. We remain in the shadows, but the example until we join him in victory." The Choir of the Adams Church sang appro-

priate selections, half-blinded by tears, and halfvoiceless with sobs. The crowds of those who Mr. Powell compared the life and work of waited to see his sweet face in the casket after finished on earth, but it is by no means complet- tice that he might not live and labor in vain, are

The esteem in which Mr. Prentice was held at DeRuyter, who said: "Only the good are and thankfulness such as is not often seen. It Rev. Geo. B. Shaw.

he united goodness and greatness in an eminent | Scripture: "Blessed are the dead who die in

RESOLUTIONS OF RESPECT.

WHEREAS, Our Loving Heavenly Father has in His nfinite wisdom called our beloved sister and coworker, Mrs. Elsie Van Horn, to her eternal rest.

Resolved. That we the remaining members of the Ladies' Aid Society of the Salem Seventh-day Baptist Church of Salem, W. Va., of which she was a faithful member and earnest worker, do hereby express our sorrow and deep sense of loss; and that we record our appreciation of her worth in Christian character. and her noble example of righteousness and usefulness in churches, societies and communities in which she lived, that we also extend our heartfelt sympathy

> MRS. G. H. TRAINER, MRS. W. L. HUMMEL Committee

MRS. E. O. DAVIS,

SALEM, W. VA., June 13, 1904.

The most dangerous thing about the path of sin is that many believe it a short-cut to happiness. It never has led there, and never will, but Oscar Babcock, of North Loup, Neb., was called its lying fingerposts deceive thousands every year just the same.

MARRIAGES.

RYNO—AMERMAN.—In Dunellen, N. J., June 7, 1904. by Rev. L. E. Livermore, Mr. William H. Ryno, of Dunellen, and Miss Nellie E. Amerman, of Somerville, N. J.

DEATHS.

BURDICK.—Edward H. Burdick was born in the town of Hopkinton, R. I., July 4, 1838, and died in Westerly, R. I., May 22, 1904

His parents were Israel Cole and Mary Louise (Babcock) Burdick. His youth was spent in the vicinity of his birthplace. In early manhood he went to New of the web and woof of the life and memory of | York City and was in business there for awhile. He entered business with his brother, Solomon C. Burdick, in a drug store in Westerly, but the strict adherence to temperance principles by the firm put it terse as to style, and on occasion, he rose to ful in this regard, and the business failed, although the heights of eloquence. Back of all, was the Mr. Burdick was counted one of the best druggists in Christian man and the patriotic citizen, giving the place. In later years his work was that of a rained nurse, and in this his genial and kindly spirit was a great help. Very early in life he professed Christ and united with the First Hopkinton Seventh-day Baptist Church, but later took a letter to the Pawcainto the glory of the Redeemed Ones. The day tuck church of which he was afterward a member. He of his death was the day of victory. To us it is was a veteran of the Civil War, and a member of the local G. A. R., as well as of other organizations. In young manhood he married Sarah Ann Mosher, with whom he had lived happily these many years, and who everlasting light which surrounds him, breaks with three children, Ed. N. and Harry Burdick, and offered prayer. He also spoke for himself and | through our clouds, and calls us to emulate his | Mrs. James Jolly, survive him. There are still living of his father's family, Solomon C. Burdick and Mrs. J. A. Babcock of Westerly, Geo. N. Burdick of Potter Hill and Dea. T. T. Burdick of Alfred. C. A. R.

TITSWORTH.—In Denver, Col., June 7, 1904, Isaac Edward Titsworth, aged 25 years, 11 months and

He was the eldest son of the late Dr. Abel S. and Lucy Morgan Titsworth. He had been a member of the Seventh-day Baptist Church in New Market since Oct. 17, 1892. In 1899 he was graduated from Rutgers College, and for a time was employed as assistant in the Biological Department of the college; but failing health seemed to make a change of climate advisable. Accordingly in the spring of 1900 he sought better conditions in the higher altitudes of the West. Hopes were brightly enterained of his recovery from the tendency to hemorrhage of the lungs; but the stealthy enemy had become too strongly entrenched, and the young life was demanded. His brother, Charles M. Titsworth, went to Denver and brought the body to Plainfield for burial. Services were held in Plainfield, at the home of his uncle, L. T. Titsworth, on Tuesday afternoon, June 14th, conducted by his pastor, L. E. Livermore, assisted by CONDUCTED BY SABBATH-SCHOOL BOARD.

- Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904.

the state of the s		
July 2.	The Kingdom Divided	.I. Kings 12: 12-20
July o.	Jeroboam's Idolatry	I. Kings 12: 25-33
July 16.	Asa's Good Reign	II. Chron. 14: 1-12
July 23.	Jehoshaphat's Reform	I. Chron. 19: 1-11
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Sept. 10.	Elijah Taken Up into Heaven	II. Kings 2: 1-11
Sept. 17.		Amos 5: 4-15
Sept. 24.		
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LESSON I.—THE KINGDOM DIVIDED.

LESSON TEXT.—I Kings 12: 12-20.

For Sabbath-day, July 2, 1904.

Golden Text.—"Pride goeth before destruction, and an haughty spirit before a fall."-Prov. 16: 18.

INTRODUCTION.

Our last lesson in the Old Testament. six months ago, was concerning the visit of the Queen of Sheba to Solomon. That event marked the climax of the reign of that wise king. His wisdom did not save him from a foolish deviation from full allegiance to Jehovah. The great temple of prosperity of the nation brought also temptation to spiritual decline. The temple in all its magnificence and with the elaborate sacrificial service was not a sure token that the heart of the people was turned toward their God.

We are not surprised therefore that even while Solomon lived there were adversaries risen up against him. These adversaries were kept in check for many years by the well established government that was the legacy of Solomon from his father David: but near the end of Solomon's reign only a foolish prophet would have predicted a peaceful reign for his son.

Chief among the adversaries of Solomon was Jeroboam, a young man of ability, who had been an officer of the king appointed by him to have charge of the enforced labor from the tribe of Ephraim. He had been thus in a position to know just what were the causes that led the people to be disloyal to Solomon, and also in a favorable position to win popularity for himself. This young man had been encouraged in his aspirations after royal authority by the symbolic prophsome overt act of treason, at least he had to flee to great works in hand. The word "yoke" is evidently Egypt for his personal safety, and there waited for used figuratively of the task service that they had to a favorable opportunity to grasp the northern kingdom | perform. My father chastised you with whips, etc.

should remember that it had never been very firmly wished done, but I will be more rigorous in compelling united, and that when David became king he reigned over Judah for seven and a half years before he was recognized as king of the whole nation. Ephraim as | the whips intended to cut the flesh of slaves driven to the largest and most important tribe of the north was | their tasks. It is possible that Rehoboam was thinkalways jealous of Judah.

Note the parallel passage to our lesson in 2 Chron. into cringing servility.

TIME—975 or 937 years before Christ, or somewhere about that time. There is still a considerable dispute in regard to the dates of this age. It is to be remembered that the dates in the margin of our King James Version are the opinion of one man, Archbishop Us- out to the furtherance of his plans. Compare the hardsher, and are not a part of the inspired scripture.

PLACE.—Shechem.

and the people; Adoram. OUTLINE:

- 1. Rehoboam does not Heed the Request of the People. v. 12-15.
- 2. The People Rebel and Make Jeroboam King. v. 16-20.
- hem by request of the leaders of northern Israel, and red. That is we had better all go home and not stop or deacons.

sembly is called, not to choose a king, but to make Now see to thine own house David. That is, Attend Rehoboam king. Still the very fact that he is to be made king in Shechem must imply that it is by the Judah. You really have no concern with any of the consent of the northern tribes that he is made king.

THE SABBATH RECORDER

- in 2 Chron. 10: 2, "Jeroboam returned out of Egypt." We are to infer that Jeroboam returned from Egypt as soon as he heard of the death of Solomon, and so that he was nearby and was easily summoned by the elders of Israel to act as their spokesman upon this oc- ten tribes refused to render allegiance to Rehoboam.
- 4. Thy father made our yoke grievous. Of course there was some truth in this complaint, but the onpression of Solomon has probably been exaggerated. Much of the work upon the temple and upon the other been done by conscript labor; but it was the custom of Oriental monarchs to impress their subjects to labor for public enterprises without pay.
- 5. Depart ye for three days. Perhaps he wished to impress them with his royal importance by not answering their petition immediately.
- 7. If thou wilt be a servant unto this people this day etc. Their advice was certainly good, although it savors of the prudence of this world. A monarch should show himself ever the servant of the best interests of his people. If he make a pretense of serving them simply that he may win favor he is no better than the one who openly misuses his power for his own benefit.
- 8. The young men. This word is elsewhere translated "children." They were not a younger class of official counsellors, but rather the vouthful friends of Rehoboam who had been associated with him in the court of Solomon. It is interesting to notice that in the Septuagint Rehoboam's age at his accession is said to have been sixteen years instead of forty-one.
- 12. So Jeroboam and all the people. We cannot but notice the prominence of Jeroboam. Still he does not appear as a revolutionist but simply as the spokesman of the people making a request for a little improvement
- 13. And the king answered the people roughly. He seems to us altogether lacking in the wisdom of his father. We must remember however that for one brought up amid associations of autocratic power it is very difficult to yield and in any sense to take the place of a servant. The counsel of the old men was a very bitter potion for this young monarch just beginning to feel that his will was absolute.
- 14. My father made your yoke heavy, etc. He seems to have thrown all idea of conciliation to the winds. Doubtless he could have shown how Solomon used as much slave labor as was available, and impressed free citizens only when it was necessary to carry on the This is doubtless also figurative. My father used or-When we study of the division of the kingdom we dinary means in requiring you to do the work that he you to do what I want. The word "scorpion" is perhaps used to refer to sharp pieces of stone or metal tied into ing that by his arrogance he could overawe the people
- 15. For it was a thing brought about of Jehovah. This is not to say that Rehoboam was not a free moral agent, or that the people were consciously doing God service in their request for lighter service, but rather that God rules in history, all things that happen fall ness of Pharoah's heart that gave opportunity for God to show his wonders in Egypt in bringing out the Is-PERSONS.—Rehoboam and his counsellors; Jeroboam | raelites in spite of all the power that held them in bondage. That he might establish his word. Not simply that the prophet might have his credit maintained as the foreteller of future events. Which Jehovah spake by Ahijah. See ch. 11: 26 and following.
- 16. And when all Israel saw that the king hearkened not. It is to be noted that our author already uses the term "Isreal" as applying to the northern tribes, I. And Rehoboam went to Shechem, etc. At first and not as including Judah. What portion have we in thought we wonder a little that Rehoboam should go David? That is, what share or interest in the family so far away from his capital to be made king. The of David? Neither have we inheritance in the son of true explanation is probably that he had been already | Jesse: This affirmative statement is to be regarded as accepted and acknowledged as the legitimate successor parallel with the preceding question. Those who spoke of Solomon by the elders and people of the southern meant to imply that it was no concern of theirs who portion of Palestine, and that now he goes to Shee- Rehoboam was or what he did. To your tents, O. Is-

this act is considered as a concession to them. The as to attend to any ceremony of making Rehoboam king to your own household affairs, namely the tribe of rest of the people of this land. Thus did the people 2. And Jeroboam dwelt in Egypt. Much better as make an insolent return to Rehoboam for his inso-

- 17. But as for the children of Israel that dwelt in the cities of Judah. This verse is probably best interpreted as meaning that not all the members of the Those of them who happened to be living within the borders of Judah freely recognized him as king.
- 18. Then Rehoboam sent Adoram. Probably as Josephus says for the express purpose of reconciling the people. The new king is at length aroused to the costly buildings that he had made in Jerusalem had gravity of the situation, but he makes a mistake in choosing a messenger. Not that Adoram might not have been a persuasive speaker, but by virtue of the official position that he held, he represented that which was most distasteful to the people. They would not listen to this messenger. Adoram may have been the same who is called Adoniram in 1 Kings 4: 6, or possibly the one mentioned in 2 Sam. 20: 24. If the latter supposition is true he must have been an old man. over eighty. And King Rehoboam made speed, etc. This is the outcome of his arrogance. Within a very little while he reaped the fruit of his ill chosen answer to the request of the people, and had to flee for his
 - 19. Unto this day. The author of the Book of Kings evidently uses a number of written sources. We may infer that when this portion was written the Northern and Southern Kingdoms were existing side by side.
 - 20. When all Israel heard that Jeroboam was returned. The Septuagint omits the references to Jeroboam both in v. 2 and in v. 12. There was apparently no opposing candidate for the office of King. He was the popular choice. But the tribe of Judah only. The tribe of Benjamin seems to be not worth counting. However it was really only a part of this tribe that went with the Southern Kingdom.

WHAT I WOULD DO IF I WERE Asked MINISTER.

Of course it depends upon the kind of church one has in mind when one undertakes to tell what he would do if he were the pastor, but I have in mind a church of the Baptist or congregational polity, gother new heat which the base being

The extremes of systems of church work and government are as wide apart as the poles. On the one hand we have one man power, as ilustrated by Roman Catholicism and Dowieism; and on the other the Baptist or congregational method. The former system has an obvious advantage over the latter, at least temporarily. In the long run, however, it leads to political intrigue and corruption, as witnessed in the history of the Church of Rome and all its imitators with hierarchal forms of government.

Business Methods.

In more senses than one a church is a business institution. Not that it is organized to make money for its promoters, but being more or less dominated as a rule by business men, they habitually insist upon its activities being conducted on business principles; otherwise they will refrain from leadership and responsibility in the conduct of its affairs. This fact is not only true as to the financial management, but applies equally to the conduct of the Sunday-school, the music, and the more direct spiritual work of the

Advisory System. The there were better

Any institution of this day and generation, whether religious or secular, in which a company of people are interested financially, or benevolently must have an executive head, either a pope, bishop or minister, and in each case, especially the latter, the head must needs have official advisers, whether they be cardinals, elders

The Diaconate.

The office of deacon in Baptist and congregational churches has by usage come to include also many of the functions which pertained to that of elders of apostolic times. They have come to be regarded as the leaders and shepherds of the flock of Christ under the direction of the pastor or presiding elder. While this is generally considered the case, there are nevertheless many pastors who from one cause or another fail to recognize their deacons or make use of them in a systematic or businesslike way. He should use them much as the President of a corporation would use his directors or as the President of the United States uses his cabinet officers. The pastor who ignores these facts by failing to make the most of the organized forces at his hand does himself injury and retards the onward progress of the gospel. If, as is often the case, especially in the older states, the deacons are elected for life and, therefore, often do not include the young or middle-aged active business men of the congregation, the difficulty is not insurmountable. Where there's a will there's a way.

Business Methods.

What I would do may be already read between the lines, but I would study business. methods as well as theology and homiletics. would recognize my deacons as my cabinet or advisers and as my executive committee furnished me by the church, with power to carry out whatever line of work was agreed upon. In these close relations with my deacons I should be open and frank with them and insist upon their being so with me.

Definite Plans.

After becoming pastor of a church, the first thing I should do after arranging with my deacons for regular stated meetings with them, would be to study the field, its territorial limits, the population, the necessary methods to best reach and win them. The field having been well considered, we would then decide upon the means best adapted to the conditions, the character of the preaching, the Sunday-school, use of evangelists or the social elements, or it might be to discharge a debt. I would thus plan with my deacons for a period covering a season or a year and let the outline at least be known to the church at large, so that as each topic or text of a sermon or prayer-meeting was announced, every factor in the congregation that thought would recognize the continuity of the general plan and better enter into it with enthusiasm, which is not possible when it is plainly evident that there is no plan known to the officers, if indeed there is in the mind of the

Seek Advice.

a season's campaign of definite work, I would provides for air inhalation of about two hundred invite the deacons to express to me their con- cubic inches of air. The nearer we approach victions as to advisability of the continuance of to this the healthier and stronger we shall be. my pastoral relation, and I would follow their It is said, however, that the usual inhalation of advice even though I were satisfied that a large the average person is only about thirty inches, majority of the rank and file of the church would and by such a wide margin the most of us fall vote to retain me.

deacons, confine my business consultations to diseases of other sorts. No doubt everyone would the regular meetings, have no cliques, and I am confident my deacons would never go back inmost consciousness the truth that we eat too on me till it was God's will that the pastorate

There are other things I would do, but this

communication is already long enough,—The Standard.

SERENADE

HENRY W. LONGFELLOW. Stars of the summer night! Far in von azure deeps, Hide, hide your golden light! She sleeps! My lady sleeps!

Moon of the summer night! Far down von western steeps. Sink, sink in silver light! She sleeps! My lady sleeps! Sleeps!

Wind of the summer night! Where yonder woodbine creeps, Fold, fold thy pinions light! She sleeps! My lady sleeps!

Dreams of the summer night Tell her, her lover keeps Watch, while in slumbers light She sleeps! My lady sleeps! Sleeps!

EATING AND BREATHING.

One of the most interesting exhibits in the National Museum at Washington is found in the gallery in the East Wing. In jars of varying size are contained the constituent elements of an average human body; so much water, so much starch, and so forth. Then just beyond is shown the amount of daily food which is necessary to sustain a human body in health and strength. Here is a piece of bread, a slice of beef, a piece of butter and a few other articles in smaller quantities but none the less important to maintain a normal human body in normal condition. Anyone by taking the measures of these portions of food, which are given, could easily adjust their daily eating to their exact needs; but we never heard of anyone making such a use of this valuable information, so freely furnished to the public by the government. For a year Prof. Chittenden of Yale University has been conducting experiments in the same line with those the results of which are given in the National Museum. It has often been said that, as a rule, people eat too much; and to the average man the food set out in the National Museum as a day's supply looks rather scant for a good square meal. But Prof. Chittenden asserts that people eat, not only too much, but two or three times more than is good for them. On the contrary, we are told by eminent authorities that the capacity of the human lungs when fully expanded is for something over three hundred cubic inches of air, and that they never contain less than one hun-At certain periods, for instance the end of dred; so that the natural expansion of the lungs short of our full privileges in using God's free I would avoid showing favoritism among the air. Hence comes weakness, consumption and be healthier and happier to engrave upon their much and breathe too little.—The Watchman.

We rise in true worth, as we sink in pride.

No wrong will ever right itself.

Why should we burden ourselves with superfluous cares and fatigue, and weary ourselves in the multiplicity of our ways? Let us rest in peace. God himself invited us to cast our cares. our anxieties, upon him.

As a painted fire is no fire, a dead man no man, so a cold prayer is no prayer; in a painted fire there is no heat, in a dead man no life, so in a cold prayer there is no omnipotency, no devotion, no blessing; cold prayers are as arrows without heads, swords without edges, birds without wings; they pierce not, cut not, fly not up to heaven; cold prayers do always freeze before they get to heaven. Oh; that Christians would chide themselves in a better and warmer frame of spirit, when they make their supplications to the Lord!—Phillips Brooks.

Special Notices.

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others visiting the city, are cordially invited to these services.

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to ELI FORSTHYE LOOFBORO, Pastor, 260 West 54th Street.

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

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paid, except at the option of the publisher. ADDRESS. All communications, whether on business r for publication, should be addressed to HE SABBATH RECORDER, Plainfield,

Salem College...

Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in

During the greater part of this period its work has been done in one building. For of a century this commodious served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios o great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of to-day call for another building on the college campus. The demand is urgent.

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

It is carnestly hoped that every lover o true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that

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

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THE WATER-LILY. MARY F. BUTTS.

"O star on the breast of the river! O marvel of bloom and grace! Did vou fall right down from heaven. Out of the sweetest place? You are white as the thoughts of an angel Your heart is steeped in the sun Did you grow in the Golden City, My pure and radiant one?"

"Nay, nay, I fell not out of heaven; None gave me my saintly white It slowly grew from the darkness. Down in the dreary night. From the ooze of the silent river I won my glory and grace. White souls fall not, O my poet, They rise—to the sweetest place."

THE most important thoughts concerning our nation and its history, which this day ought to bring, are those touching the purity and power

of national life. The noise and superficial enjoyment, and the careless holidayism which are likely to attend the Fourth of July, occupy a larger place than they deserve. The great problems which are involved in our efforts to secure a government for the people and by the people, are too grave to be left unconsidered, but the hurried life of these days forbids their consideration on ordinary occasions. It therefore, much to be regretted that the Fourth of July is not-given more than it has been for the last quarter of a century, to the consideration of the greater interests of national questions. That we are making an experiment, unknown before in the history of the world, along the lines of Republicanism, sufferance, etc., and that, in the Providence of God, several great reforms have been relegated to our time, gives deep meaning and vital interest to our national interests. It must go without saying that such a nation as ours, at such times, and with such problems in hand, can attain success only when a high type of manhood and womanhood is developed, and when honesty and purity control in public affairs. Since these are qualities of character and heart, the problem begins in the character of individuals, notably in the character | Enlarging of officials who make and execute the laws of a One's Life. the benefits which come to nation. It is useless to hope for high success if political honesty, social purity, and commercial new influences and larger knowledge. Unless integrity and uprightness do not obtain and control in the larger affairs of the nation. So great is this demand that those who have the religious

interests of the nation directly in charge, ought

to give attention to the place of religion, moral-

ity, honesty and uprightness in our national

No nation so great as ours, with half sleeping in self-satisfaction with what al-

pendence pass without emphasizing the truth municipal, or state, demands the same honesty greater, unless the highest principles of rightall departments of national life.

An important lesson, and one which ought to be learned early in life, is

this tendency is cultivated, life is likely to remain creasing years. One does not need to be very indolent before he is satisfied with what has been attained, especially if extra effort is necessary

such boundless opportunities, can ready is. But a true conception of life leads continue without encountering many one to open heart and mind to every new infludangers. The Recorder believes that one of the ence that may possibly aid in strengthening and higher dangers, if not the highest danger of our enlarging vision, or securing higher attainments time, is the tendency to dishonesty which the Success or failure attend each life in proportion great commercial spirit of the age and the com- as there is or is not this readiness to receive new paratively low standards of uprightness induce. influences, and to look beyond present things The commercial age gives immense business en- He who would grow, must let no ideas become terprises. That these may attain the most, they permanent except such as lead to action and are tempted to evade the law, or bribe those who farther seeking. In the same way, what has almake and execute our laws. The word bribery ready passed in experience or been attained in covers this danger more nearly than any other knowledge, must be used as the basis and source word, for in that word is involved bribery of further attainments and larger growth. This through money, through political influence, demand which God has implanted in us, for social position, and through favoritism. We new elements out of which to create character cannot write a homily on national virtues at this and develop life, has much compensating good time, but we cannot let the national day of inde- The reception of new ideas and new material stimulates. It gives efficiency and cultivates that actual independence must rest upon nobility, care in assorting material and in choosing that honesty and purity. Wise and just legislation which being assimilated, will make life larger demands able, pure and honest legislators. The and better. This open-heartedness toward new administration of law, whether national, or influences is quite as important in developing religious life, as in intellectual culture. Most and purity on the part of those who execute the Christians are comparatively poor in spiritual laws. That our cities are great centers of politi- attainments because they take in too little new cal, social and commercial corruption, as well as material that aids and stimulates to higher living of the opposite tendencies, is well known. Every It is well to be satisfied with what we are and thoughtful American, if he is just to himself and what we have been, to an extent: but this satishis country, will, on this day, give thought to faction should stimulate to activity rather than the higher national interests. He will also give induce inactivity. If you have enjoyed much in utterance to them, by tongue and pen, on this spiritual life, and are conscious of having atday, and on all proper times. Nations, like in- tained not a little in the way of right living, you dividuals, dig their own graves through dis- ought to be thankful and to rejoice in what God honesty, impurity and unrighteousness. Our has enabled you to become. But because you great Republic will be no exception to this gen- have outgrown yourself to some extent. you eral rule. The centuries of the past contain should be doubly anxious to grow yet more, and many graveyards, individual and national, filled this anxiety should lead to that open-heartedness with those who have gone counter to the great toward truth, righteousness, best impulses and laws of righteousness, and to the voice of God. holy endeavors which is here urged. To rest Our greatness will only make our ruin the more satisfied is to cease growth. Progress ends deplorable, and our national graveyard the where receptiveness ceases. Real progress means improvement, not mere motion. It is eousness, honesty, and purity find expression in better for one to be driven than not to progress but it is best that progress should be the result of an inward longing that reaches toward higher ideals and is drawn forward by them. He is the best soldier who seeks victory in the conflict and does not wait to be driven by the order of his commander. There is also protection against failure, and especially against decay, through this open-heartedness, because larger knowlnarrow, and to grow yet more narrow, with in- edge, being welcomed, increases, strengthens, and thwarts decay. Watch your life carefully. Guarding against every tendency that will close heart or life to the incoming of new knowledge, to attain more. Indolence prefers to sit in a the development of better purposes, and thereclosed room, dreaming over what is possible, or fore of permanent attainments in higher living

whose life is open on every side to