

## THE SabBath RECORDER. <br> 

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


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

 hat no criticicm or orpossiton hascellent cititien
is said that their training in Japan and the
 hught the Lou particularly in the utilizing of by-productss Such
minigrants from the East ought to be welcome

OUTLINE HISTORY OFADVENT
JEWISH AND CHRISTIAN.
Co A. h, Lewis.
(Continued from June 13.)
CHAPTER $V$.
The Boob of Revet
Until within a few, years the Book of Revela
Uon has' been deemed the most obscure book tion has been deemed the most obscure book
the" New Testament. Although Cthe Jewist

the Gospels and Epistles were well acceptec
But since the historica-critical method ha been apince the to historical-critical method hook, muich of its apparen
bscurity has disappoeared. Under this metho
obscurity has disappeared. Under this metho
it is seen that most of the imagery used
meaningless to us, since its purportt and applica

the 'ew, who being in touch with him, understóo
what he intended.' On' the other' hand, the gen
eral character of the book', its place in literature
and in history, are no longef open to question
and in history, are no longer open to question
In the light of modern research the old 'method
of interpreting the Book
of interpreting the Book disappear. Those tra
ditional forms of interpretation began at Atex
andria, in Esyjt in early tites, and were fal
andria, in Egypt, in early times, and were fol
lowed with a slavish fidelity which made then
less and less endurabie as the centuries went for
ward.
obth ancient and
ward. Both ancient and modern Adventisis
were produced by thesese traditional and unhistori
metho
cal methods, with results well known, of
peated failures and
tepeated
efforts to to correc
destroyed conclusions y thew inventions.
No actual interpretation of the Book
No actual interpretation of the Book is pos
sible except upon the historical basis, and by
recognizing that it belongs to the Apocalyptic
recognizing that it belongs to the Apocalyptic
Iiterature described in preceding chapters. This
liont is
book is marked by the essential features of all
Apocalyptic literature, although it is by far the
highest in type and character of any of the highest in type and character of any of the
Christian Apocalypses. These leading charac-
teristics should be recalled here:
I. Al Apoche Aprodyctict books were the prodict
of political troubles and misfortunes, presssing

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2. The Central idea in all these books is that
the final Catastrophe and the End of the Age
not necessarily of the planet or of the universe-
is just then impending and the fierce stom
is just then imp
about to burst.
3. They all speak in enigmas, by means of
images, symbols, mythical beasts, and mystic numbers. They proceed upon the idea that to
be clear and plain is to be too common and be clear and plan is to be too conmon, and un--
divine, as well as dangeros.. Assumed knowl
edge of divine mysteries is universal in such literature, and in all the traditional interpreta
tion of it. This has been one of the great at tractions of Adven movements and preaching
to one class of minds, and of equal repulion to tractions of Ad
to one classo of
another class.








 nuch of the prophecy has already been fulfifled
the leter, may loo w with assured confidence
the fulfilment of the rest oo the letter, may look with assured confidence
or the fulfillent of the rest. Lastly, the par-
icular features in the descriptions as well as the unlar features in the descriptions as well as the
mages and metaphors are usually bororowed in
reat measure from the books of the old proph
but they s, but they are painted oink heightened colors on
ampler canvas. Th imagry is alive with $n$ ampler canvas. The imagery is alive
te burning breath of the Eeast; a luxu
hnot sacrifces beauty to boldness and sets ortion at defiance, all that is sweet and human
velds to all that is monstrous and repulsive lows to all that is monstrous and repulsive e $A$ A
low of metaphors, an interminable personificaton of abstractions animates these strange cre-
tions' with the' wierd and 'awful life of some tion' with the wierd and 'awful life of some
tantastic resurrection scene. At the samé time nitastic resurrection scene. At the same sime
finde for the descriptions are clear and intelligiblé the outlines of thie pictures imelt 'and fade away
tin tremilous lines despite the coarseness of the tremilous lines despite the coarseness of the
material ) poon which they are drawn." (Vol: xx. material up
P. 5 II:
A.
As Christ saia He Hoould come again, thie
hole essential content of ' Jewish Adventisn hase essential content of Jewish Adventism issed without essential change, into the unfold What the Jews nares expected would occur as the first Advent of the Messiah-the only Ad-
vent the looked for-was transerred by those
wio accepted Jus. vent the looked for-was transferred by those
who accepted Jesus as the Messiah, to the
Socond Conine "Second Coning," which was to be inmediate,
ind before the death of the Apostolic seneration: That bore the death of the Apostolicic ene ereration.就ed somewhat more spiritual views of Christ's King dom than' the Jews did before Christ's birth,
did not lift then above the main body of
Materiaistic concentions 'and political hopes, alWaterialistic conceptions' and political hopes, al-
hough hthese alded elements of a higher type difited and sometimes complicated the Apoca-
ytic problems.. With this preview the reader
ill be better prepared for the general analysis in the beoter of Repevelation.
Leaving out the first thre chapters, which
re introductory, and contain much valuable Le introductory, and contain muct yaluable
thical matter applicable to all times and all churches, the form of the Book of Revelation
essentially Jewish, and intensely Apocalyptic
Content.
When we consider the contents of the Book,
e. its central conception, the difference be$e$ its central conception, the difference be-
ween
we and the the Jewish, Apocalypses which ntedated it is clearly marked. The Revelation
enters around a M Messiah who has come, has been slain, has risen, and in sabout to come, again
ocomplete the unfinished work which the Jew to complete the unfinished work which the Jew-
ish Apocalypists supposed would be accomApocalyptists supposed would be accom-
plished at the firs appearing. Hence the tone
the book is sonfdent, and its faith ot the abok the fist condepearing. Hence the tone

| thit is, the write had not tisen to the complete THE WESTERN ASSOCIATION |
| :--- |
| spiritual view of the Kind |

The sixy-ninth annuil session of the Wester
Seventh-alay Baptist Association was held with Seventh-day Baptist Association was held with
the church at Independence, N. Y., June 9 to 12 the church at Independence, N. Y., June 9 to 1 ,
with A. E. Main, moderator, H. C. Van Hor
secretary, and C. S. Seyre, musical director.
or secretary, and C. S. Sayre, musical director.
Opening devotonal exercises were conducte by Rev. George P. Kenyon. W. L. Burdick, pas-
or, welcomet the Association in an appropriate
address, "The Value of Our Associational Meetnss, to Ourselves and to the World." He mad
especial emphasis on the value of our place an especial emphasis on the value of our place an
work as Sevent-day Baptists. to the religious
world. The address was pertinent and strongl denominational. "It was neither commonplac
nor merely formal. As the moderator was denor merely formal. As the moderator was de-
layed dy an accident on the railroad, Rev. S. H
Babicock was made moderator protem. He made Sabcock was made moderator prot tem. He mad
Stting response to Mr. Burdick's welcome.
The opening sermon was by Rev. Charles $s$. The opening seimon was by Rev. Charles S
Sayre of Alfred Station. Text, Joshua 4 : 4 . H
who would do God's will is often called to make who would do ood's will is often called to make
definite chooces ons special emergenies. Such
tite had of idolatry remained and God's ancient people were in danger of increasing evil through that
taint. We are called to make similar choces. aint. We are called to make simiar choices,
Idolaty threatens ius. Unchristian practice and
habits are idols which keep us from loyalty to

 weakness and neglect, but He cannot always wait
We must either heed or lose 'od's blessing
The sermon' was strong along thie line of higher The sermon was strong along the
living and denominationial logaty

The greater part of the afternoon was occued with business. This included the reports o to the North-Western in Iopoz; and W. L. Bur dick to the South-Eastern, Eastern, and Central in 1904. Delegates from sister associations were
welcomed-A. G. Crofoot from the North Western, Roy F. Randolooth from the South-Eastern, I. L. Cottrelf from the Central, N. M. Mills from the Eastern and $O U$. Whitford from the
South-Western. Dean Main, President B. C. South-Western. Dean Main, President B. C.
Davis and W . L. Burdick were recognized as epresentatives of the Education Society, Secre tary Whitford of the Missionary Society and
Secretary Lewis. of. the Tract Society.
Professor C. B. Clarke of Alfred 'University Professor C. B. Clarke of Alfred University
read a paper on "What Can We Do to Improve read a paper on "What Can We Do to Improve
Our Sapbath-schools?" We congratulate. ur
Sta readers in that THE RECorDER has secured that
reader for enjoyment and profit. It will appear paper for enjoyment and profit. It will appear
in our next issue; A cursory reading of it will in ourf next issue, A cursory reading of
wrong both the paper and the reader. It is en
the Preachers, Sabbath-school superintendents and teachers ought to give it and the themes it sugSests careful study. We venture to suggest to
the Sabbath-school Board the idea of making it he nucleus of a leaflet Hand Book' on Sabbathhool Teaching. Do not neglect the paper be

The sermon on fifth-day evening was by N
 gave us an example in the matter of prayer.
Although he was the Son of God; he was constant in prayer. Our danger is lin neglecting
prayer. Prayer brings' power to meet temptai
 sixtri-DAY Forer Moon.
The greater' part of the fir The greater "part of the first half of sixth-day
as given to a consideration of the interests Ias given to a consideration of the intersts of
he Misisionary' Society. These interests. were he Missionary Society. These interests. were
perested by Rev. W. D. Burdick Serctary
Whitford, and Mrs. D. H. Davis of Shanghai,
. Cina. A full report will be found on the Mis The lase. item for the forenoon was an ad
ress by Rev. E. D. Van Horn "Ho Co ress by Rev. E.D. Van Horn on "How Can We
harease the Interest and Helpulness of Our Church Prayer Meetings." ${ }^{\text {M }}$ The church prip prayer eeting is vitally related to the spiritual life of de church, to the siccess of the pastor, and to he part of the leader must be avoided, and long, ormal, cold prayers by the eoople must be kept
att. One hour is long enough fo Thankfulhess, and petitions for forgiveneess and
ar continued blessings ought to be or continued blessings ooght to be prominent prayers. A practical theme, pertinent to the
needs of the people, should be selected as the central thought around which the meeteding oüght ing developed. These themes will vary accordeeting should be cared for and conducted with therd for the spiritual life and working power
the church

 aper by Rev'. B. F. Rogers on "What Can Our
Asocoiation Do for the Tract Society?" The
sier was stro papoer was strong, clean-cut and tirely, It set
forth facts and arguments which are as pertinent forth facts and arguments which are as pertinent
ot all Seventh-day Baptists as to those in the
Wester the Western Association: Baptists as to thise paper win the
niexpear week's issuie. next weeks sssue.
That paiper was followed by an and aness on
Our Sabbath Reform Work," by "Sectetary wis. The central ided in his address was stat venti-day Baptists have been presereved as sy
miracle of history for the sake of Sabbiath Reorm in the world ar large. They have great
 ough indifference and failiure to comprechend true nature of their work and mission If
hey fail to rise to the place to which God calls
tem', their failure will be suiciclal. The Hem, their fisiature will place to whicidal God calls
hee was deeply interested in the the paper and the ence was deeply interested in the paper and the
address.: The Secretary's
address ran over the toted time, and too little opportunity was-given
the next titem, which was the conser
 aken as a whole, Sixth-day was throbbing full
interest in denominational Prayer SIXTH-DAY EVENing.
 Reidance was large pastor the meetitig was mark-
by activity and spifitual by activity and spiritual power. It was an devotion which ought to enter into all Sabbath worship.
sabbath day.

With the coming of the Sabbath the weather came bright and cool, and the attendance was
more than doubled by people, who were with
 Airred Station. The sermon of the morning
was by Rev. t. L. Cotrtill, elegate from cen-
ral Association. Telt
thy brother"" "Am I my brother's keeper?
Adan and Eve answered God by excuses. The i
 son and be defined as any one of Gods family of
men. We are each others keepers through in

 for each other, by way of help, and influence
This is intensely true in the church and in view of our church covenant. Nor is indirect and um
conscious influence over men less $a$ part of help ing or hindering each other. Christians should
be so true and consistent that tone can ques. be so true and consistent that none can ques
ton their motives or doubt their sincerity ton their motives or doubt their sincerity. OM, Out
devotion should bear great as st hat of the Right
who five who, failing to secure the cross as a a badge, from
the hand of Bernard, burred the




 Dean Main, the lesson being Mark 15: 22 2-39
Mr. Main suggested the follow wing model: ITA
 connecting links with the previous lesson. ${ }^{3}$.
Outline the lessons as to persons, places, things.
 5. Some Chis son redone.
The Christian
Endeavor

The christian Endeavor meeting followed,
Conducted by A. J. C. Bond.
of the central idea

 this meting was an appropriate exhortation by
Elder Jared Kenyon, who is now in the 8 shh year of his age.

 these columns later

$$
\begin{gathered}
\text { rings Day. } \\
\text { hour was icu }
\end{gathered}
$$



 ton of all men, through Christ, Its work is not
complete while one soul remains uninstructed complete while one soul remains uninstructed
and unhelped. The Church must be Christlike
in spirit Its services must be inviting and helpand unhelped. The Church must be Christ-1ke
in spirit. Its services must be inviting and help.
fula: They must reveal God to men, through love. ful. They must reveal God to men, through love.
Icebergs do not give warmth and comfort. The
The Icebergs do not give warmth and comfort. The
Church must follow Christs methods, and be
intensely interested in the uplifting and saving intensely interested in the uplifting and saving
of men.
"The Parish hs stem for our chuchese" was
considered by Dean Main, and Rev. H. N. Jorconsidered by Dean Main, and Rev. H. N. Jor-
dan. This was a new feature in the association

 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. The facts presented were full of interest. Efforts
will be made during the coming summer to put
the plan in operation. Tor RECovER calls. the 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 informatron The closing item for the forenoon was a sermon by Rev. A. G. Crofoot. Text, Gen. 12: 2.
Be thou a blessing." What God sought at the


 THE REVEREND ASA BABCOCK PRES How are the mice How are the mighty fallen in the midst
the battle." A warrior bold and true has be stricken, smitten to the dust while the conflict with sin is raging, With his armor on he fought his life bids us go forward in the struggle, an his latest words en en
he lived and died.
The beloved pastor of the North Loup
Seventh-day Baptist Church died suddenly at trace was in progress among his work grace was in progress among his people. He
had just baptized and received into the member
ship of the church a brie ship of the church a large, number of the young
people, who were devotedly attached to him as people, who were devotedly attached to him a
their spiritual guide and teacher. On the day
of his ${ }^{\text {death }}$ which was wholly unexpected, of his death which was wholly unexpected, he
had attended to his usual duties. In the after noon he had held a conference meeting with som
of the young girl converts, in which his them was "Preparadednes, and ind in the evening theme the
was to have been held at the parsonage another netting of the hoys. his the personage another
wards evening during a secured to While passing during a severe thunder-storm
won room to another, he he
suddenly uttered one cry as of pain of
 Prentice was alone in the house with her hus
band, and vainly endeavored for some time to not act property, on account of the storm. ${ }^{\circ} \mathrm{M}$ Pret property, on account of the storm. M
Prentice must have died almost instantly, fo
hin the physician came within in a quarter of when the physician came' within a quarter of an hour,' life was extinct, Cerebral apoplexy
said to have been the cause of his death.' So in the midst of his work the faithful labor In was called without warning, to his reward
In the midst of the fight against sin, just as a glorious victory of the for Chit against wast sin, just as
ell, smitten by the last leader
limy, death. His love ing people are burdened with sorrow for their
unspeakable loss. In the words of David lat
un d unspeakable loss. In the words of David 1 ,
tenting the death of Saul, "How are the might 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 He was the son of Allen and Elizabeth Babcock
and Prentice, being the fourth of eight children bor
to them. In II 845 his parents removed to Rock
Pr en Prairie or Johnston, Wis., and in 1852 again to
Dakota, in the same state. At Dakota, Asa was Dakota, in the same state. At Dakota, Asa was
converted and baptized by. the Rev. J. M. Todd uniting with the Seventh-day Baptist Church there. In the year 1858 he was called to the
work of the gospel ministry, and was license oo preach by the Dakota church. That sam lucated. After his graduation he was for two ears Superintendent of Schools in Dane Coonty, wis, and for one year. In 1864 he was called
Alder the pastorate of the Christina Seventh-da Baptist Church at Utica, Wis, where he was or
dined to the gospel ministry, September 2 , hated year. On January I, 1865 , Mr. Prentice was mar-
(ied to Marian W. Greene, daughter of the Hon.

pastor, April II, 1902. Here also, he he bibcock prentice.

 It wash $h$ It was his great dread that he might become
ged and useless to the cause for which he had consecrated hiss life, and indeed it was his ex-
passed wish that when his work should be don messed wish that when his work should be done might be called suddenly and without pain.
His father died of apoplexy in much the same manner, January 9 , 1 If 7 , at the ate of sixty-
ix years, and his aged mother died in his home yams Centre, N. Y ., at the ane of seventynine, but with her hair still as brown as Asa's was when he died. He did not grow aged, but
was stopped in his work, while still in the full vigor of his mental powers and ripe witter the
wisdom of a life filled with action. Of his immediate family, besides his widow,
the highest ideals, and no matter what his sur-
roundings, never for a moment did he allow him-
self to forget the dignity of his holy calling self to forget the dignity of his holy calling, nor
by word or act to bring the suggestion of disby word or act to bring the suggestion of dis-
honor to the God he served. He possessed the respect and affection of all who knew him.
Like Enoch of old "he walked with God Like Enoch of old, "he walked with God, and
he was not for God took him." Among his private memoranda was found the
Am ot for Got tor him Among his private memoranda was found the
following in his own writing, from a favorite
Continued on Page It little matters how carefully the rest of the lantern is protected, the one point which its dam-
aged is quite sufficient to admit the wind and aged is quite sufficient to admit the wind; and
so it little matters how zealous a man may be so it little matters how zealous a man may be
in a thousand things if he tolerates one darling
sin Sta will find out the flaw and destroy all
his hopes.

THE SABAATHTREGORDER.

| work there to the present time, twenty-five years The description was graphic, some of the events were tender and touching, and the spirit of it all very impressive. The house was so still while she read her sketch that not a thought or word was lost. After her sketch, questions were ask was lost. After her sketch, questions were askplans on the China field, and intelligently and graciously answered. At the Woman's Hour, Mrs. Davis gave an interesting and able paper on "China's Greatest Need.". She clearly showed that that greatest need is Christian young men, and her paper gave strong evidence that there is manifest advancement in China toward Christian civilization, and in true reform in all lines of national life. <br> HINDRANCES AT HOME. <br> Extract, from an address by Rev. George W. Northrup. D. D., on "Hindrances at Home to Northrup, D. D., on Hindrance $\qquad$ at home to the work of foreign missions, or some Church to evangelize the pagan nations. Be- fore expressing my thoughts on this subject, I beg leave to utter a word of a personal nature. the approval of all; may, in fact, give offence to some who hear me. If such shall be the case let me assure you that I am not moved by a pessimistic spirit, nor by a disposition to disparage the missionary history of our people. $I$ am not willing to admit that I am inferior to any of my brethren in loyalty to the denominayears, and which I have served in a public way, for more than a third of a centuty. The feeling which I am most distinctly conscious of, as I stand before you to-day, is that of heartache in view of the apathy of Christian people, and es gard to the temporal and eternal salvation of the vast population of the pagan nations. I have put the question to myself once and again, within a few weeks past: "What can be done to ing of love and compassion which ought to exist for the hundreds of millions of our fellow-men involved in the darkness, degradation and misery of heathenism? I speak in behalf of a bill beings, for every one of whom Christ died, every one of whom has a place in the heart of God, sight as any citizen of the great republic. It is ly do in bestowing grace upon His people. It bestowed with greater fidelity, He would give heaven and pouring opening the windows of would not be room enough to receive it." The speedy evangelization of the pagan world, and shall we not also say, their salvation, is, in a Church. <br> 1. Among the causes referred to, we notice, laying chief stress, not on salvation herist in now, the establishment of the kingdom of God on earth, but upon salvation in a narrower sense of the term, as escape from the retributions of To use the words of another: It has been too mich the habit of Christian people, in <br> looking abroad upon the heathen world; to |  |
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[VpheLx. No: 25:

## Missions.

THE Western Association was held with Inde pendence church at Indenendence, N. Y. Y. Th weather was ideal excepting the first day bein
cold and rainy. The Allegany hills were clothe in beauty and only one thing marred it and tha was the dead trees in the forest. The fore worm made a few years ago sad havoc of
maple trees. Dame Nature has tried hard to recover from the bad work done, but many dead
tops and limbs mar the beauty of the woods. The tendance. was good and on Sabbath-day was
rge. Many drove over from Alfred, Alfre hrge. Many drove over from Alfred, Alfred good representation. The discussion of. churc
work, Sabbath-school work, and the various, line
our denominational effort was broad, earnes nd inspiring. So many earnest young people from the Theological Seminary and Alfred Uni
versity helped to give interest and strenghito
all the meetings, and the spiritual life manifest ave inspiration and power to the preaching
raise, prayer and conference service
in a more interesting and impressive mannerer an force in the Western Association than a this time
The Rev. W. D. Burdick, pastor of the Friend ship Church, gave an exxellent address upon,
"What can our Association do for the Mis
Mis. sionary Society"? We wish all our Associationa
gatherings this year could have heard it in full We can only outline it herè. I. We should do just what we are doing and a good deal more
2: Pray for the work and workers.' 3. Furnisi 2. Oray for the work and workers.
workers. 4. Inctease our giving. 5. We ca do better and largerer work in ant hthese elines if w
will give a broader and deeper consideration o will give a broader and deeper consideration o
the claims of the gospel upon us, especially in the preaching of the gessel upl. 6. By the thatu of the
increase of Christianity in the world, what it increase of Christianity in the world, what it it
doing for the world in all lines of human ac doing for the world in all lines of human ac
tivity. 7 . By faniliarizing ourselves with the
work of the Missionary Society, and the work work of the Missionary Society, and the wor
and needs of the different fiels. More mission ary sermons by the pastors, more presentatio
of the work on these felds and their needs by
the Christian Endeavor Societies. 8. The Mis sienary Society is giving knowewledge and ligh
concerning the fields and work throuct concerring the
$\mathrm{S}_{\text {ABBATH }}$ RECober, and other ways, but let the light be greater. 9- Would emphasize in clos
ing more praying for their interests and we will ing more praying for their interests and we w.
have more workers, more work done and mor
funds for work and workers have more workers, more wo
funds for work and workers.
The Missionary Secretary then outtined th eign, and replied to many questions for informa
tion. He also emphasized the vital relation o our mission work to the denomimational work
and growth. He showed the falling off of funds made an earnest appeal for systematic giving for our missions and ah lines of denominational work
It was a s source of It was a source of great pleasure and joy to
have with us at the Association, Mrs. Sara G. Davis, from our China Mission, Shanghai, who
has returned to the homeland for the restoration to health of her sons, Alfred, who is alread, the entire audience rose and gave her a hearty salute and welcome. She gave a clear and beay
tiful outline and history of our Chin tiful outline and history of our China Mission
from the time she and her husband began their

Jesis, Christ, but rather as an seething sea of of
drowning men, a few of whom might:;be saved
 Church sent out on her gallant life-botat service","
But certainly this is not the conception which But certainly this is not the conception which
Christ memphasizes when he sets before ment the
object of their immediate and supreme devotion. He began His, ministry by preaching the gospel of the kingtom of God; and saying, "The tite is
fulfilled, and the kingdom of Good is at hand, fulifled, an the king toon of God is at hand,
repent ye, and believe the gospel." He frequentIy called, the kingdove which He He came to eqtaunant-
the "kingh
thom of heaven," not because it is in in the "kingdom of heaven," not because it is in in
heayen, but because of its heavenly origin and heayen, but because of its heavenly origin and
nature. The prayer given by our Lord indicates
plainly the location and nature of the kind plainly the location and nature of the kingdom
for the establistment of which He enjoined His 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 heaen?" "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
hieaven," The end here pesented heaven," The end here presented-universal
obedience among men to the will of Goo. -is the
burden of the gospel which Christ preached, and bedience among men to the will of God-ris the
burden of the eospel which Chris preached, ,
which he commanded His disciples to preach to which he commanded His disciples to preach to
anl nation,", "to every cracture", an end which
includes the whole duty of man and in the act includes the whole duty of man, and in the ac-
complishment of which the earth will refect, in
a degrea beyond hin a degree beyond human conception, the love,
purity and blessedness of the heavenly world. purity and blessedness of the heavenly world,
True, in a few instances, Christ spoke of the True, in a few instances, Christ spoke of the
infinitely diverse destines of men in the future
world "but for once that He spoke thout the world; "but for onne that He spoke about the
saving of the soul, He pooke fity times about
the kingdom." Since Christ's method is the saving of the soul, He spoke fifty times about
the kingdom., Sine Chirsts. metho 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
apgan world? I recived a few months pagan world? I received, a few months ago, a
letter from a missionary in India, accompanied
by a printed appeal to all evangelical churches, by a printed appeal to all evangelical churches,
in which he states that, whiliel elats year ( ( 880 )
fift tho fifty thousand heathen had been rescued, twenty
millions had died, few of whom had heard of millions had died, few of whom had heard of
the love of God in Christ, And he exclaims.
"Twerty millions of importal souls swept into "Twenty million of immortal souls swept into
heill in a single year !",
$\qquad$ It is probably an approximately correct esti-
mate, that during the missionary year just clos-
ed, twenty millions of pagans, who had reached ed, twenty millions of pagans, who had reachied
the aege of moral accountaibity have passed
away, the great majority of whom never heard away, the great majority of whom never heard
of the gospel of the rrace of Goo. Is there not,
in this fact, considered in the tis. in this fact, considered in the light of the com-
monly received view of the Bible relation to the monly received view of the Bible relation to the
final doom of the eheathe world, a power of ap-
peal to the people of God sufficient to inpel peal to the people of God sufficient to inpel
them to all possibile labors and sufferings neees-
sary to make known the way of eternal life to sary to make known the way of etefnal life to
every pagan on the face. of the globe? Have
they been greatly moved by this fact of overevery pagan on the face of the globe? Have
they been greatly moved by this fact of over-
whelming importance? How much have the whelming importance? How much have the
Baptists of the Northern States, numbering eight Baptists of the Northern States numbering eight
hhunded thousand, contributed to aid in sending
the gospel to the vast the, gospel to the vast multitude who have passed
to the awards of the eternal world since the
Union met in Chicago one year aro? If we alUnion met in Chicago, one year ago? If we al-
low to these twenty millons their due share of
our contributions aco din to our contributions according to theirr number, it
will appear that the members of our churches will appear that the members of our churches
have given, on an average, not to exceed, two have given, on an average, not to exceed two
cents for rescuing from hell a number of our

Juve 20; 1004.1
THE SA'BAATH RECORDER
race equal to one thirdi of the population of the
United States. IS s not this an amazing fact? United States Ins not this an amazing fact
Does it Hot seem inctedible? Does it not furnish $\mathrm{a}_{2}$ thoral deitionstration that the idea of the exposure to everlasting punishment of the pagan
world has but an almost inappreciable influence world has
upon the great body
of Christiai people? Brethren, I would submit the matter to you
I would ask youi, each one, to state, clearly and I would ask you, each one, to state, clearly and render it credible that the Baptists, represented by the Union, believe what they profess to be-
lieve in regard to the final doom of the heathen lieve in regard yet give, on an average, not to ex-
world, and yet gin ceed one cent a week, to send the knowledge of
the way of eternal life to a billion heathen and the way of eternal life to a billion heathen, and
not to exceed two cents to rescue from perdition not to exceed two cents to rescue from perdition
the twenty millions whose day of probation has
closed since the last closed since the last anniversary of the Union.
Would it not seem diffcult to find eight hundred thousand non-Christian men, of average natural
thousand non-Christian men, of average natura
benevolence, who, would not give as much, if
neecessary, to prevent the everlasting misery of
necessary, to prevent the everlasting misery o
an equal number of irrational creatures? Is $i$ i
a mater of werder that the lieve in hell, or that it does not believe that the-
orthodox churches believe that the heathen "shall orthodox churches believe that the heathen "shall
goo way 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 insingerity-
a charge which involves. logically universal hisa. charge: which involves, logically, universal his-
torical scepticism, rendering it ir irational to bee
lieve in the existence of faith and torical sceppicism, rendering it irrational to be-
lieve in the existence of faith and goodness
among men? among men?. True, but we would inquire if
the charge involved in the other alternative is
less damaging-the charge, well grounded; of less damaging-the charge, well groinded; of
continued practical indifference, on the part of the great majority of the members of all evan-
gelical churches, of the eternal welfare of a
thousand million of their fellow-men, whom they thousand million, of their fellow-men, whom they
profess, to love, and whom they are bound, by the most's
themselves

TREASURERS REPORT.
F. For the Monin
GEo. H. UTrire Treasurer
IIn account with

Gan In account with
Cash in treasury, May PR
Church at Weiton, Jowa 1904.
Church at weton,
Plainfid, N. J.
Milton Junction, Wis, Bakker salary .........
Salem, W. Wa,
Alfred, W. Y., Geeneral fund, sooso6, Deet fund Alifed,
f. N.
New Your



Pulpit
s. C
C. M.
C.
Wm. A.


 Cash in Treasury, May 31 , igo4,
E, and o. E

## Woman's Work.

EEVERY NIGHT AFTER DINNER.
Y EVERY NGGT AFTER DINNE
Theyre the moter tan never be beat;
Thest that ever were made.
 And, beter than all, they, play with us theniselves,
Yes, really and truy, they dol
very, night after dimer till bedtime has come.
 nid Alite thates me me andon mand fathere and mother-
Enouigh for some roal good fun.
We pay hind man's buff and hide and go seek;
You should see how my mother ana run
They dont either one of them mind being tit,"
They dor't either one of them mind being
And the always are awtuly fair
We none of us sthink the game is any fun
 And every new game we teach fathere and mother,
They teach all the old ones to us

But sometimes a stranger man cones to our play;
He creeps in so suiet and still That we don't know hes' here till we hear a deep sis
From our lititest one- that is Will Trom our 1 titest one that is Will.
Then we whow that the Sand Man has joined in on
 $\frac{\text {-Elizabeth Jamison in }}{\text { ESSENGER GIRLS. }}$
Looked upor at first as a somewhat doubtful
experiment, messenger girls have now come to experiment, messenger girls have now come to
be a regular feature of business life in some our large cities. Boston emploss nearly two hun-
dred girls in the main office of the Western Union and their service has been satisfatory
The term "girl" is about as comprehensive as The term "giri" 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 speak ng, a story of sad need and intiternes.
The companies try to protect the girls way possible and will not knowingly allow then o enter a place of objection
deliver messages at night.
deliver messages at night.
The girls at first met with considerable opposition and annoyance from the boys' whose ppoces
hey had filled but frad hey had filed, but gradually life became mor
tranquil and now the plan is considered a suc cess. The girls are prompt, quiet and attend to
business, and men of affairs feel more security in entrusting matters of importance to the hans
of the girls than they did to the boys who wer slow and unreliable. A marked improvement in
the service is noticeable. the service is noticeable, In Kansas City the plan has been also tried
some extent and proved successful. It was feared that the girls would soon tire of the work ant
be ready to give up, but the reverse has been the be ready
case and
taken.

REPORT OF WOMANS BOARD The Woman's Board met with Mrs. Platts. ton, Mrs. Daland, Mrs. Babcock, Mrs. Platts.
The President, Mrs. Clarke, opened the meet ing by reading I Peter 2, and Mrs. Platts offer
ed prayer. The minutes of the last meeting wer ed payer. The minu
read and approved.
The Treasites Tread
The
May.
Ma.
 st being a letter from Mrs. Williams, of De
Luyter, N. Y.; others being from Mrs. Slike, of Spartansburg, Pa., and Mrs. Stanton, of Wester-
v. . I. y, R. .I.
Mrs. Hen Mrs. Henrietta Babcock, of New York wrote
oncerning the China Christmas box ion the Corresponding Secretary was instructe communicate with Mrs. Greene, of Brooklyn
who, it was thought, would receive the articles
or the box, and direct
 The Secretary, Mrs. West, will sednd a fune.
notice to THe Recorder so that all of the sonotice to The Recorber so that all of the so-
ceteies smay know how to send their offerings, and
and what articles will be most acceptable.
The Mary F. Bailey scholarshig. The Mary F. Bailey scholarship was assigned
or the present term of College. Board Jurned. Mrs. S. J. Clarke, Pres. Mrs. J. H. Bafcock, Rec. Sec.
Milton, Wis., June 7 , Iog

WOMANS BOARD RECEIPTS,
SI,219 06 Reviously Acknow
Received in May:
Afree, N . Y . Way




 DeRuyter, N. Y.,. Ladies' Society; Unap-
proprated.
Hilton, Wis, Mr. and Mrs. J. J. H. Babcock,



Total for ten months
E. and O . E. $\overline{\$ 1,340} 0$
Muroo, Wis Jue I , 1004
LETTER FROMMRS. D. H. DAVIS. Assoaition.
My at the Wor Sisters at Shiloh and Marlboro As the Association is to be held in your mids
his year, Mrs. Randolph, Secretary, in the East this year, Mrs. Randolph, Secretary, in the East
ern Association, writes asking me to occupy a lithle time e t the "Woman's Hoord". In tininking
over what I could say it occurred to me that perver what I could say it occurred to me that per-
haps a short review of our work since we left
you nearly twenty-five years ago might be of Iterest. I realize that very many of those dear to us
then, are no olonger with you, but there are yet a
goodly number who will recall those Autumn then, are no longer wo will recall those Autumn
goodly number who wion when we made our preparation and went
days it from a people whom we had learned to dear
love.
We first visited my brother in New England. Some of the people at Mystic were not overioyed o see us, saying to Mr Davis, "They wished
he had remained where he was, then they would$n^{\prime} t$ have lost their pastor," This was a new 'ex-
perience, after teaving a church warm with the enience, alter leay
misionary spirit:
From there we
From there we went on to New York State
to bid farewelt to other dear ones, where Miss
Lizie Nelson (now Mris Di Lizzie Nelson, (now Mrs. Dr. Fryer, of Berkeley
Cal.) joined us, and a farewell meeting was
held in Alfred. We stopped at Farina, a few

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THE SABBATH RECORDER
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THEISABPGATH RECORDER.

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 | penee |
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| chase |
| chas | we learned the price on the touse, but weit








 house built on the same site. During thes
months Mr. Davis had acquired sufficient of the
隹 language to be able to preach a little and Miss
Nelson to take up some work. Our friend, Mr
Thems of the Episopal Thomson, of the Episcopal evission, wo his
away from, that locality, utrned 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 eanguage, occupied Miss
been two and a half years on the field, when she was married to Mr. Fryer. The Day School
work then came under my care and this has al-
ways been one of the features of our work. Last year I had four of these schools, with about one homes, but the teachers are Christian. The one a number of years by one of the older girls from to study Christian books half the day and I used
to visit each school once a week to review the les-

|  <br> About three years after our taking up th work in China, it was decided by our Board to open both Boys" and "Girls" Boarding School and Mr. Davis was authorized to put up the necessary buildings. With the closest econom in building he found the funds provided quite inadequate, so by solicitation from the foreign merchants in Shanghai, he doubled the amounn and succeeded in completing the buildings. <br> That autumn Dr. Swinney was sent out, which of course made new demands on our people and I think a year and a half passed by before w could furnish and make use of either of the buildings except two. Day Schools were occupying the Boys' School building and the class roon in the Girrs' building served as a much needed Chapel, which is the case to the present time though it is now too small and far from suitable When we see the number of "memorial" Chapels belonging to other missions in Shanghai we often wish that some-one with means who has lost a dear one would feel it a privilege to give our mission the much needed Chiapel. <br> We first opened a small Girls' School At that time it was impossible to secure girls withou providing clothing and everything for them providing clothing and everything for them. Now the Chinese 'have come to recognize the beneft of education even for their girls, and many are willing to clothe them besides paying for their board, books, and if taught English, for teir board, Wooks, and if taight English some tuition. While twenty years ago. it was impossible to get the girls from the homes of the gentry (higher class) there are now several large schools of this class of girls whére, I think all expenses are paid aside from the salary of the foreign missionary. The Chinese are many of them coning to see that if they into line with the people of other nations their women as well as the men must be educated The girls in cook, wash our Boarding Schoo are taught to half day each week they learn embroidery, which often gives a means of livelihood for a Chiness woman. <br> The year after Dr. Swinney came a DispenSchool Building. Half the funds were raised among the wealthy Chinese, the Governor of the native city giving one hiundred dollars toward it. This gave the Doctor new opportunities for work. Four years after Dr. Swinney's arrival, Boarding School was opened, Mr. Davis tokis charge until Mr. Randolph could acquire some knowledge of the language. He and Mrs. Randolph immediately began teaching English half the day to help pay the running expenses of the school. One year later Miss Burdick came. She spent the first year entirely with the language. Then as Mr. Davis and I had been eleven years on the field, Miss Burdick took charge of the Girls' School and we returned to the homeland. <br> We were away two years and were distressed the Prow to find all arrangements made for May Dr, Swinney left for her holiday. She was only away from China eight months, having just opened her hospital she felt that she couldn't be longer away. She came back with high hopes and ambitions for her work. In a little over a ar Dr. Palmborg came to her assistance and it d seem as though our medical mission was at sit to fulfil all Dr. Swinney had so bravely hoped and worked for, but in a few short months | she was through severe illness removed, from the field never to return and her condition necessitat ed Miss Burdicks's accompanying her, the Boand- ing Schools were again left in our care Mr. Dayis then continued in charge of the Boys' School until Mr . Crofoot came and had become sufficiently familiar with the language to take it in hand. Miss Burdick returned in a year and a half and for some three years the Girls' School was again in her care until four years ago, when she was called home by the illness of her father. The same autumn Dr. Palmborg came to the homeland and when she reutrned a year later it was with plans for removing her medical work to Lieu-oo, twenty miles inland. The Woman' half mile from our mission and our Doctor felt that she could do more good farther away: Liet1-oo is where we have had some church members for many years and we have always quite the thing for one lady to be there alon though Dr. Palmborg has been very brave and courageous about it. We do hope that some found to jo may be When it was found necessary for me to leave China last December, Dr. Palmborg came back to Shanghai to take charge of the Girls' Boarding School until Miss Burdick could return. I the 6 th of August, which will bring her there in time for the opening of school in September, and if all is well Dr. Palmborg will return to her work in Lieti-oo. From time to time she has, through The Recorder, given you some account of how she is trying through dispensary and school work to spread the knowledge of the blessed Gospel in that needy place. I cannot think she will be permitted to labor there long alone. There must be others whom God is calling to do service: for Him in Lieu-oo. I want to ask you to pray for the work there and also in Shanghai <br> 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- eign missionaries. Somehow it gave me such a desolate feeling. Within the last three years they have sent out to China eleven new workers. They are a fine lot of people and we were proud to welcome them to that land. Most of them are far away in the interior and they need all letter which says "We are remembering you daily in our prayers" gives new strength and patience to meet the many cares and perplexities 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 ers 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 lands, we come to feel, that considering their environments and the ignorance of many of them our Chinese Christians do remarkably well. In that awful persecution of 1900, a number, variously estimated at from ten to thirty thousand; our church in Shanghai, I believe the majority of them, if need be, would die for their faith. We now have teachers and other helpers who have been educated in our Boarding Schools. |
| :---: | :---: |

 Another is asituty with the theahing in ing Girrs' Boarding School. During the past four
years one of the first iris. Ir received into the
school has been my trusted helper in the care schoo has been, my trusted helper in the care
the school. She is an exemplary, Chistian and often remarks how different it would hav been with her had she grown up in her heathe
home. She is one of many others whose live have, been changed by the power of the Gospel
There were seventeen girls in the school when There were seventeen giris in the school when
came away and I think nearly thirty boys in th Boys' School, There has just recently been a
new dwelling buitt on the lot with the Boys School Building. The Dispensary was take down and the new house was built on the same
site. This sis for the occupancy of the one in charge of the school.
But I see my story
But I see my story is already too lengthy. I
wuid give me much pleasure to meet with you
in this Association Win this. Association, but tit has has not seemed best
in
for me to come at this time. If the way for me to come at this time. If the way opens
I shall hope to visit you before my return to I shall hope to visit you before my return to
China. May God bless you in your gathering
to day and in all your labor of love for Him.
THE MINNESOTA CHURCHES.
Minutes of the semi-anual meeting of the
Churches of Minnesota, held at Dodge Center, June 3 -5, 1904
On account
On account of a heavy rain, but few were
present at the prayer and conference meeting, present at the prayer and conference meeting
conducted by Pastor Lewis Friday evening.
Sabbath morning at Sabath morning, at ir o'clock, after scrip-
ture reading and prayer by Rev. H. D. Clarke ture reading and prayer by Rev. H. D. Clarke,
Rev. G. W. Burrdick, delegate from the Iowa Yearly Meeting, preached; text, Deut. 29:29.
This was followed by the Sabbath-school: At $3: 30$ Eld. Clarke Ted an interesting union
Christian Endeavor Meeting. In the evening the choir led in a praise ser-
vice Pastor Lewis read I Cor. 13 , and offered prayer. After this Rev. Mr. Burdick preache
a strong sermion, using as a text, Psa. 73:I6, I\% Sunday, on account of the Baccalaureate Ser
mon at the Opera House, no services wer held mon at the Opera House, no services were hel
in the forenoon. After opening exercises in the in the forenoon. Atter opening exercises in the
atternoon, Rev. Mr. Burdick preached from. I
Tim Tim., 44. 8. Theme, "True Requisite to Suc
cess." This was followed by a very interest cess,", This was followed by a very interesting
essay, "What is your Point of View?" by Miss essay, What
Anna Wells.
The busines
The business meeting which followed was call-
ed to order by the moderator, Giles Ellis. MMiss
Ruby Tappan was elected secretary
Ruby Tappan was elected secretary pro tem.
After reading minutes of the previous meeting,
it was decided not to change from a semi-an-
nual to an annual meeting.
Dea. George Coon was ele
Miss Maggie Campbell recording seecretary, for
the next meeting, to be held at
the next meeting to be held at New Auburn.
The Sunday evening meeting was opend
a song sunday evening meeting was opened by
Enteresting essays by Mrs.
Ella Lewis a song service, and interesting essays by Mrs.
Ella Lewis and Mis Minine Coon were read
It was woted to ask the essayists to furnish their It was voted to ask the essayists to furnish their
essays for pubibication in the SABRATH Re-
coros. Eld. H. D. Clarke preached the closing corosr. Eld. H. D. Clarke preached the closing
sermon, using as a text, John 17 : 15 .
Votedd to adjourn to the call of the E. Voted to to adjourn to the call of the Executive
Comittee. Committee.
Thus closed
the good Words spoken may bet e ike geoo se heed on
good. soil, bringing forth an abundant harvest.
The sori, bringing forth an abundant harvest,

 Where tuse frort can be lurred to benent and
perfect the, friut, which surrouns the sed, it
must add greaty to the sweetness and value of must add
the fruit.

WHAT CHRISTIANITY IS
FHAT CHRISTIANITY IS.
From all this appears the beauty of mora
qualities and the true nature of the C Christian life qualities and the true nature of the Christian life
Chirstanity is not the book- that describes the Christian life; Christianity is not a creed-that analyzes the Christian life; Christianity is no Sacrament-that promotes the Christian life that is the architect's plan, of which the Christ
ian is the cathedral. Christianity is a vital ian 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 meap of Maine end Florida, but the
eal thing is the forests of Maine and the orang 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 ante, and. a handred other stringed instrumen
and a a thousand voices unite, then the score and a thousand voices unite, then the score o
Handel becomes the music that he describes. In
the Kensington Museum in he Kensington Museum in London are the car
Hons of Raphael. These are charcoal sketches toons oriraphael. These are charcoal seetches,
the outtines of Raphae's. great masterpieces
From them, as models and skeletons, he painted his angels and seraps nd the Madonna an ine sketch of the Christian. It is a verbal de scription of what Christ was and what his dis
ciples are to be. It is Crist's. ideal of the
Christan It is his seth Christan. It is his sketch of what he wants yoy
to become. And you are to translate it into
Pure thoughts into haly it pure thoughts, into holy deeds, into stern re
solves, until your intellect is clear and your will strong andil your int itecect is firmess, and your char acter white as a cloud and firm as a.mountain. Oh, for a time when these ideals of perfect man
hood shall prevail! The power of the churcl is only incidentally in the pulpit. It becomes om
nipotent through men who incarnate ideal sernipotent through men who incarnate ideal ser
mons. The living church is the one in which
Fon ons. The living crue transforming men. For
these living ideals are
unately multitudes are being transformed, and these transormations are the most glorious
events in life. It is given to the clod to climb events in lite. it is given to the clod to chms
to the gras, it is given to a ores bough to burs
into blom, it is given to a cloud storm to hold the rainbow, to the night is given a stat. But carried up to beauty of character, made wise by the truth, made pure and sweet by Christs
love, made righteous and holy by God's cleans
lo ing grace. In Strattord, lovers of Shakespeare
have planted in his garden only those flowers
that are mentioned in the poet's plays. There hat are mentioned in the poet's plays. There
you find the eqlantine, the oremary, the wood
bine, the modest pansy, the sweetbriar, all the bine, the modest pansy, Che sweetriar, aliten
humble flowers. And Christ hath his garden,
and the flowers that bloom in it are the fruits and the fowers that bloom in it are the fruit
of his spirit; hate is not there; envy and strif
nd vulgarity and covetousness are expelled, a 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
here, blooming as sweetly as flowers whose there, blooming as sweetly as flowers whose
roots are in heaven, but whose bloom and sweet-
ness and perfume are the slory of our earth.ness and perfume are
Brooklyn Daily Eagle.
$\qquad$

Children's Page
 Sort mef of ongue and dips for natures's sake souveni
of eariest summer, Gather the welcome signs (as children with pebbles of
stringing shelis), Put in Apriri and May, the hylas croaking in the pond
Bees, the enerfitics, the she sparrow with its simple notes, Bees, Lumerfilies, hhe sparrow with its simple notes,
Bluebird and danting sallow nor forget the hight-hio
fashitint his golden wings,


 Or fitting ams and again at sunsel The melted snow of March, the whe whe yeliow gren en spouts,
For speringtime is here. The summer is here, and what
is this in it and from it?
 Come, let us lag here no longer, le us be
O, it one cond fly yike b bird
0 , to escape, to sait forth as in in ship! WISE ANIMALS.
Here are two short stories from the Christian
Endeavor World about a musk rat and a cat: A sfle-TAMED muskrat. That so shy an animal as a muskrat should of
his own choice become tame seems strange. Yet hitis happened at the home of a neighbor of mine, whose boys liked pets.
The family lived on
The family lived on the banks of a stream
where the water flowed swiftly, free from ice Where the water liowe, the pond near by. Along
until it emptied int the shores of the pond the muskrats each season
built their huts: In winter they frequently swam built their huts.' In winter they frequently swam
about in the open stream, and the boys threw apples into the water for them. At length one rat ventured to climb up
steep bank and prowl around the house. steep bank and prowl around the hous.
being molested in his visits, one night he crav jeing notested and gnawed through into the
under the floo and
kithen. After that he was the pet of the family. kitchen. After that he was the pet of the family.
He took food from the boys' hands and al
towed them to stroke his fur. He did not oblowed them to stroke his fur. He did not ob-
ject to being taken into their laps. He pre
ferred ferred, however, to lie behind the stove; there
he would stay for hours. The hole he gnawed 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
in, he scratched tat the door. At in, he scratched at the door. At night he some-
times proved troublesome. If no one answered times proved troubbesome. If no one answered
his call, he crawled under the house and began gnawing a new hole
A queer pet he
A queer pet he proved. He was not nearly
so quick on land as in water. When he walked across the floor, his long, scaly tail dragged
noisily after him. His tavorite food was apples noisily after him. His favorite food was apples.
While eating he "scooched" on his haunches and While eating he "scooched" on his haunches and
held the food in his paws. When he had eaten enough heo pushed the rest into a dark corner.
In the spring he went away. What became of In the spring he we
him they never knew.
him they never knew.
Not TO BE BAFLLED BY $A$ DOOR.
Years ago, when I was quite a child, we had
a large white cat of no particuar breed, -just a large white cat of no particular breed,-just
cat,- that was the most intelligent animal I I
ever saw. The most interesting trick in which I ever saw. The most interesting trick in which
hiave seen this intelligence displayed was
way she would manage to open a door.


 moment, then stand on her hind legs, put her
left
and
and
through the hande
 would ask their 'p
but 1 would $n t ?$
no ExTRA TROUBLE
It was in the dead of the night, and a a cold
night at that Mr. Smith was awa, and Peter-
ight
night at that. Mr. Smith was way, and Peter-

son Smith, aged six, was geting over thie | measies. |
| :---: |
| ander |
| "Mother |

Mother, may I have a drink of feal cold
watere? he hasced, waking Mrs. Smith from a water?" he asked
refreshing stumber:
"Trurn right over and go to sleep." commanded
Mrs. Smith. "You are a naughty boy to wake. Mrs. Smith, "You are a naughty boy to wake
mother up when she put a pither of water on mother up when she put apither of water on
your taile the very last thing before you went ${ }^{\circ} \mathrm{obed}$,"
 "Peterson"," said Mrs. Smith, sternly, "fif you
say that again I shanl get up and spank youl" say that again I Shaill get up and spank your",
There was five mintes.
sience, and again Peterson spoke.
"Mother, He
sad, cherfuly, when wot get


## THE V.A.S.E.


And fone might tell from sistit lope





OVer thee faces is sad smile feew,
But Gothan's haughty soul was sired
To crust the stranger with one smal word.

But brief her unworthy triumh when
The ofty one from the house of Pemm,

And ginaeses roind widh an anxious thrills,
Avaiting the word of Becon Hill

"I did not cated your remant, bease

I shall never be so far alone but He will in-
spire me with His Spift, and help me in ways

June eop,1004] II
THE SABBATH RECORDER
395.

Young People's Work. THE CHURCH BELOW THE DYKE. | I wonder if I could make you understand what |
| :--- |
| a happy experience it it ds to trid into the city of | Haarlem I hray

to which I have come was so glady. May go ceeted by my eyes and no face has looked so good to me
as the veneabe one of Gerard Velthusen as I as the venerable one of Gerard Velthuysen as I
alighted from the train The white hair and
beard framing the ruddy cheeks and kindly eyes beard framing the ruddy cheeks and kindy eyes
looked like a nalo even to the practical eyes of a
western Yenkee Mrs. Velthysen is Western Yankee. Mrs. Velthyysen is one of
those kind-hearted, motherly women whose smile alose is a welcome. Her greeting in an un un
known tongue means vastly more than many known tongue means vastly more than mann
another greeting whose phraseology one under-
stands perfectly; for it comes from a heart sin
cere. . few brothers and sisters dropped in in the
evening. When you looked into their faces the ove thing you thought of was character-broad staunch, loyal character. The homeless wanderer
dropped into the place so lovingly offered him dropped into the place so lovingly offered him
and a feeling of great happiness and content took
apsession of him He could not speak their lan guage, but he felt as though he would like to shake hands with them for half an hour, -an he came pretyy near doing gi
Holland is to me a more
visiand is to me a more attractive country to
vistures
picturesue; but, if I Belle France is bright and picturesque; but, if I must choose between the
string of ities which extends from Rotterdam to Asterdam and the metropolitan Paris,
must let Paris go. My preconceived ideas are must let Paris go.. My preconceived ideas are
that Paris sis briliant, gay and shallow. Ther
is something solid and substantial about the peo ple of this lowland country. . Visit this land in
the light of history. Read Moteles "R.s. the light of history. Read Motle's's "Rise of the
Dutch Republic." Think of the batte which was fought out here for civil and religious liberty Remenber William the Silient and his sheroic
compeers who stood firm to death rather than compeers who stood firm to death rather than
make abse surrender. Plant the soles of your
feet on the spot from which the Piligrims set make a base surrender. Plant the soles of your
feet on the spot from which the Pilstrims set
forth to plant the seed of the grandest civilizaforth to planit the seed of the grandest civiliza-
tion the world has ever seen. Careless indeed
must be the traveller whose soul is not stirred must te the traveller whose soul is not stirred
with the meinary of the deeds of an older time. The eroup of Seventh-day Baptists which I have
seen are worthy descendants of noble sires. What seen are worthy descendants of noble sires. What
the strict records of their genealogy are I do not the strict records of their genealogy are I do no
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 wpecimens, must be of a good variety and is specimens must be of a good variety and
likely to present more fruit of the same kind
As a matter As a matter of fact, I have been studying face
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
cuntry to visit it. Italy is the home of art and country to visit it. Italy is the home of art and
beauty and song,-and the Pope. It is an in beauty and song,--and the Pope. It is an in-
tensely interesting country to visit; but in the
people themselves you do not fix the strength and people themeselves you do onot fixi the strength and
virility which appears. farther north. I am not virility which appears farther north. I am not
prepared to discuss yet why this is, but simply to prepared to disciuss yet why this is, but simply to
note a traveller's hastily formed conclusion? Even
on them
 Naptes, the metropotis, is the dregs. Milan is
more nearly in step with the onward march of
pardon. They are college/ presidents, and of
course_well it is mail time... $\mathrm{c} . \mathrm{R}$

 would expect to find the cream at the top. Holland has its awful problems too. The trail
of sin is over the streets of her cities. Intoxi-
cating liquors and the many other forms in which cating liquors and the many other forms in which
evil asserts its influence are manifest enough:
To be a Seventh-clay Bapastist in Holland meanis To be a Seventh-day Baptist in Holland mean
to be a tetotaler and a champion for purity.
Elder Velthyusen (kn) is Elder Velthuysen (known all over Holland as
"Sabbath Velthuysen") is the president of the Sabbath Velthhysen") is the president of the
National Organization of Temperance Workers,
which pledges its members to refuse to pour which pledges its members to refuse to pour out
liquor for others as well as to refrain from drinking

## As they gathered in morning service, or round one table. fifty feet long for Sabbath-chool in the attennon, or met in social linterchange at one of the ho one of the honems, they seecmed like onche famemily with the venerable pastor as the father. "Where

 with the venerable pastor as the father. "Wherethe spirit of the Lord is, there is liberty," There
were deep, heartfelt expessio were deep, heartfelt expressions of religious' life,
hymms sung in the impressive choral forme, every
one joining heartily hymns sung in the impressive choral form, every
one joining heartily, question about Palestine
which showed a faniliarity with "the eland and
the Book." When the pastor spoke of selt. the Book." When the pastor spoke of sending
their loving rgeetings to the American brethren,
there was a gentle their loving greetings to the American brethren,
there was a gentel rumbling of feet to signify
their approval. No less "emphatic were other forms of response, the moistened eyes, the
nodding heads, , the ejaculations of assent.
don't think that the Dutch have not a keen sense
 gerghter which stretches the corners of the stran
the slighth in sympathy even when he hasn't
thea what it is about. He laughis
frst and hert the frist and hears the joke translated afterward.
Then there Then there is interest in one another, the joy
and sorrow of one being the joy and sorrow of and, the, - bit Witter and Saunders have promised
to write about Holland too. They spent more
time at Rotterdam, where another staunch comtime at Rotterdam, where another staunch com-
pany of Sabbath-keepers hold up the light, under pany of Sab
the leadership
F. J. Bakker

номе лatin.
When this Recooper reaches its readers, the
Kaiser Wilhelm de Grosse will probably be at Kiaser Winhelm 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
fill right up with Glory Hallelujah just to think
 not much to say, but because there in so much to
think about and to make note of that one needs think about and to make note of that one needs
time to put his thoughts into proper shape.
Saunders and Witter, as you read this, are doubtSaunders and Witter, as you read this, are doubt-
less reioicing in the loving fellowhhip of theeri
homes and churches. If I know those grand
bighearted fellows, and I think I do after travelhomes and churches. If I know those grand,
big-harted fellows, and I think $I$ do after travel-
ing a few thousand miles with them, their throats. ing 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
we will try to even up the record now. How would you like to have a continuous question box
n this department on Palestine and the lands in this department on Palestine and the lands of
or pilgrimage. The ones I cannot answer
which will be the majority of them) I will (wich will be the majority of them) I will turn
over to the two other wise men. What they can
ot answer, they can tunn over to Grdin not answer, they can tum over to Gardiner and
Davis. What Gardiner and Davis canot anser
vut how absurd the idea. I humbly beg their

THE INFLUENCE OF HOLLAND. ear Readers of The Recorber:
I know that some of you have been wonderng 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 poor health all the way from Jerusalem to Hol-
land, as also my own weariness, I found but little and, as also my own weariness, I found but littl
time for writing. At Holland, Saunders found something of a panacea, as you have found by
is letter. The trio were all brightened is letter. The trio were all brightened up be anse of the new
that we found here.
Some impressions were made upon me which,
in some measure at least, I would be glad to pass in some measure at east, would be glad to pas
on to others. We were not in the homes long
without finding that in the regular. daily life o the home there was personal acquaintance with
the word of God. Not only was there the eradng of a portion of Scripture at the the in
morning meal and a kneeling together in praye but at the close of each meal there was a turn-
ing to the Bible, a kind of heavenly dessert after ing to the Bible, a kind of heavenly dessert atter
the meal. You may say yes, that was probably
so in the house of the Pastor where you putt up. vit surely that could not be in the you home of the laborer or the business man. We wish, how-
ever, to say that in the home of the busy mer-
chant as well was it true; no meal seemed to be otanilete without it. While we could not unde
stand stand the language of the prayers we felt in hea
the force of their devotion and true thanksgiving
Uerein Hereiein may be seen one cause for the noble man
hood and self-sacrificing devotion in the men who have come to America; ; those young
nen whom you who know them, love. This the kind of home life to make missionaries, and
nen and women of strength of character, who will not only be pe pillars in society and business
but in the church as welt Dear Fathers and Mothers, may we not mak
nore of the family life, revive in all nore of the family life, revive in all our homes
the too much neglected faily the too much neglected family, worship, an
make the Bible more a companion in the daily life of our homes? Are we feeling anxious abour
our children because of their thoughtiess, care 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 Bible? May we not help to bring about the
changed condition we desire to see by making more of the family life and the Bible? I fee
sure that as parents we need to carefully conside
these these things, that we may build up the wast
places and check the tide of indifference so prey alent.
Holl
her va felds, her conery, but because of her well kept attractive cities. After weeks of wandering in sunntries, seemingly devoid of home life, pos
sessed of that shallow, superficial life always to
pe found under the curse of the priest Roman church, this curse of tife and priest and the
Holland Holland came to us as a refreshing breeze in a
heated day, yea, it was like the sweetness of the new now mown hay, The grandeur
of Switzerland with its towering peaks tiful valleys and lakes, lowgers, with us as a a de lightful pipture of God's, own handiwork, but the come to us as an elixir to revive our spirits
the work of life.

Dea Young Peoward bound

 homes, the best churches and the best country
the world ever saw. For me I shall hereafter the world ever saw. For me 1shall hereatter
write those three worrds with capital eleter,
Home, haurch and Contry. Itotd you of our
Hood visith Honland int ing last lettor. Now I good visit in Holland in my last letter. Now I
tell yoo of another in London. After taking ship. at Rotterdam at evening the morning found us
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 to unlock
passing.
Alone
passing.
Alone in London and not a dream. Out came that wonderful guide book; for after traveling
so long among peoples to whom wo so long among peoples to whom we had to talk
with our hands we had almost forgoten we could ever be understood again or make our
wants known actually by words wants known actually by words. We climbed to the top of one of those two-
story busses. The sunp refused to shine, certainly story busses. it from getting our. directions. The rain began to pour, not for our comfort; but we
found letters from home, greatly to our cont found letters from home, greatly to our comfort
We also found our way to the homes of LieutenWe also found our way to the homes of Lieuter son of the late Elder Jones, so long the pastor o the Mill Yard Church. The hospitality of the
east everywhere almost has been to us a less 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
Seventh-day Baptist young people of America
have made us proud and glad-one a Miss Palhave made us proud and glad-one a Misis Pal
miter of Ashaway, R. I., a student at Florence who showed us about that very wonderful city
telling us the things which we could get in telling us the things which we could. get in
other way. Another Dr. F. M. Barker of Lon don, who has fought his way to high position his profession. Showing us the city he told
the things we could not obtain in other was. the things we could not obtain in other ways.
He also gave me remedies to heal my poor body He also gave me remedies
fit for my return trip home.
Our host, Brother Richardson, took Bro. Wit
ter and myself a day through the sights of the ter and myself a day through the sights of the
city, showing us the sites occupied by the Old city, showing us the sites occupied by ue
Miil Yard Church, where they have worshiped from time to time, and for two Sabbaths we met
with them. The first we all spoke briefly with them. The first we all spoke briefly. The
second Sabbath Brother Randolph preached. Out lect Sunday night was held a service at six
last
cock conducted by Bre Witter of es a $o^{\prime \prime}$ cock, conducted by bro. Witter of song and
conference. At 8 occlock a conference, led by conference. At 8 oclock a conference, led
Bro. Randolph on Palestine. More than thirty people came to this meeting. They now hold
their servicices in a hall conducted by Bro. Rich their services in a hall conducted by Bro. Rich-
ardson each Sabbath at 3 P. M. and are making ardson each Sa to
God bless them to
God bless them.
We enioyed They need our prayers, We enjoyed our stay in London. Unlike any
other city, built to stay she moves sow, other city, built to stay, she moves slow, late
night and in the morning. No electric cars can night and in the morring. No electric cars can
come within her boundaries., A business man
said to me "They never will." We visted the said to me."They never will". We visited the
lower Hyouse of Parliament and heard the great lower House of Parliament and heard the gread
temperance discussion in progress and were glad temperance discussion in progress and were glad
to hear "The States" refered to as leading the
temperance reform: I was not ashamed that tour temperance reform I was not ashamed that our
looks or dialect betrayed us, Jonah-ike when flee.
 orie day its
New' York.


To live content with small means;
To seek eleganec rather than luxury, and re-
inement rather than fashion To be worthy, not respectable; wealthy, not To be worthy, not respectable; wealthy, not
rich;
To study hard, think quietly, talk gently, act To study hard, think quietty, talk gently, act
frankly;
To listen to stars and birds, to babes and sages, Tith open heart; To bear all cheerfully, do all bravely, await In a word, to let the spiritual, unbidden and
unconscious, grow up tlirough the commonThonscious, grow up through the common-
This is to me my symphony.
William Ellery Channing.,

A STORY.
A four-year-old child told the following story as they passed by a feld where there was
broken fence the frisky things leaped broken fence the frisky things leaped over into
a turnip feld and the boy could not get them
out. So he sat down by the roadside and cried a turnip field and the boy could not get then
outt So he sat down by the roadside and cried
As he sat there crying a fox came along. Wh do you cry?" asked 'the fox. 'I am crying be
cause I Iannot get them goats out of the turnip
field, said the boy. TIll do it,' said the fox field,'ssaid the boy. TIII do it', said the fox
So the fox tried but he could not get them out hen he sat down beside the boy and cried
While they sat there crying a wolf came alon hine they sat there crying, a wolf came along
Why do you cry? asked the wolf. Then the
ox said, II am cryin' because the boy cries and fox said, 'T am crying because the boy cries and
the boy cries becanse he cannot get them goats
out of the turnip field. 'Till do it,'said the wolf. out of the turnip field.' Til do tht, said the woll
So the wolf tried but he could not get the goats
out and he sat down beside the fox and cried. out and he sat down beside the fox and cried
"While they all sat there rcing, a litte bee
cane flying along "Why do you cry" said the came flying along. "Why do you cry?' said the
bee. 'Oh,' said the wolf, 'I am crying because te fox cries and the fox cries because the boy
ries and the boy cries because he cannot get cries and the boy cries because he cannot get
them goots out of the turnip field.' Trin do it,
said the bee. Then the big woll and the big fox said the bee. Then the big wolf and the big fox
and the big boy laughed to think of such a little nd the big boy laughed to think of such a little
ellow doing what they could not do. But the fee few over the place where the goats were and sid, 'Buzz-z-z-z, buzzz-z-z-z,' and out ran the
sats every one," oats every one."
When the child's big brothers laughed at them aots, the child learned to say those goats, and
afterward used the adjective correctly instead
the personal pronoun. the personal pronoun.

THE MUFFIN-MANS BE


Tinkle, says the litile bell, clear and bight,
"Tinkle, tinke," says the muffin-man's betl;




THE RENEREND ASA
poet, which bentinued frifily empres Page 389 .
and the calm spiritit with which he awaited to summons that was to call him home :
II see the wrong that 'round one lies ; I feel the the writ within;
 Yet in the madd m ning maze of things,
And tossed with storm and flood And Tossed with storm and food,
I know that Got Got is mod. sporitit clings,
"And so beside the silent sea Wait the mupted oar;
No harn 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 Home from a most successul work as pastor
there. The earthly tabernacle in which he had 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 almos pastor with mere than ordinary success for almos
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 to remain solong, and to inveave himserfill classes. The people of Adams Centre and vicinity crowd-
ed to do him honor. Although the weather ed to do him honor. Although the weather was
unpropitions, the church where he preached so unpropitions, the church where he preached so
long was overcowded, and these hundress gave
fullest evidence that sincere love and reeard; not fullest evidence that sincere love and regard, no
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 bessel 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 pulpit and the choir loft were draped, the casket
stood under an appropriate canopy, and was
covered and suirrounded by flowers and floral covered and surrounded by fowers and florat
designs. The sea of sad faces, and every mate rial surrounding, were eloquent with unspoken
praise and voiceless, but genuine sorrow.. It was an overwhelming tribute to him who had served them all,
brother.
Rev. S. S. Powell, his successor, conducted
the service. Leonardsville sent its pastor, Rev. I. Lervictrell, who read the eopening lesson and
offered prayer. He also spoke for himself and the church at Leonardsville, in words of sympathy; love and regard for Mr:Prentice, who had
been an efficient worker in theCentral Association been an efficient worker in the Central Association
for the life time of a generation of men.
Mr. Powell compared the life and work of Mr. Prentice to the Cathedral at Cologne, the
building and fnishing of which consumed many building and finishing of which consiumed many
centuries, and the grandeur; beauty and endur-
ingtess of which were seen only after the ediingness of which were seen only after the ed
fice was completed. "Bro. Prentices's life
finished on earth but it is finished or eapith, but it is is by no means complet
ed. Only eternity will show its beauty, power ed. Only eternity will show its beauty, power
and permanent influence for good." Rev. Dr Dand permanent infuence for good. Rev. Dr
Dutles,
Y, sent Y., sent a a telephone niessage, regretting his in
ability to o be present, and paying a high tribut ability to to be present, and paying a high tring
to the character, worth and "sweet spirit" of To the character, worth and sweet spin. of
Mr. Prentic, with whom the pastors of Wate-
town had been so pleasantly associated Mr. town had been so pleasantly associated, Mr
Powell reada ieter from Li/R Swinney, pastor
at DeRuyter, who said: "Only the good are


##        Nom Nom 

}

The most dangerous thing about the path of Ins. In never has led there, and never will, bb
its lying fingerposts deceive thousands every
year just the same.

MARRIAGES.


$\qquad$

$\qquad$ terse as to style, and on occasion, he rose to
the heights of elouquence. Back of all was the
Christian man and the patriotic citizn, giving
charater and weight to all he said, whenever character and weight to all he said, wheneve
or wherever he spoke. Embalmed in the mem-
ory and love of all who knew him, he has risen $\begin{aligned} & \text { of his } \\ & \text { sorrow. } \\ & \text { strumpl }\end{aligned}$
trierlast hrough our clouds, and calls nus to enmul
example until we ion him in witory," The Choir of the Adams Church sang appro
priate selections, half-blinded by tears, and hal waited to see hiss. Theet face ind the casket after
she this was being done, in addition to the mino Strains of organ music, Orra Green sang as
solo, "Unanswered Yet"" Hundrest of hearts
made silent reply: "The prayers of A. B. Pren lice that he might not live and labor in vain, as
answered to day in these tokens of honor, thes ributes of love.",
The esteem in
ound abundant expession in the was hed wife and children.. It was a day when thos lessedness, through such a husband and fathe
he oocasion was an outpouring of honor, The occasion was an outpouring of honor, to
and thankfulness such as is not often seen.
${ }^{\text {ducted by }}$ Rev. heo. phasw.



The ofice of The Diaconate.
The office of deacon in Baptist and congrega-
tional 'chiritheses hais byy unage 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 shep-
herds of the flock of Christ under the direction herds of the flock of Christ under the direction
of the pastor or presiding elder. While this is Eenerally considered the case, there are never-
theless many pastors who from one cause or theless many pastors who from one cause or
another fail to recognize their deacons or make use of them in a systematic or businessike 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 force 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 statas, the deanot include the young or middle-aged active not include the young or middie-aged active
business men of the congregation, the dificulty
is not insurmountable. Where there's a will is not insury
there's a way.

> Business Methods.

What I would do may be already read be-
tween 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 out whatever sine of work was agreed upon
In these close frations with my deacons I should be open and frank with them and insist upon their being so with me.
After becoming pastor of a church, the firs
thing I should do after arranging with my dea
cons for regular stated meetings with them would be to study the field, its territorial limits
the population, the neesary the population, the necessary methods to best
reach and win them. The field having been
well considered, we would thei decide upoon the well considered, we would then decide upon the
means best adapted to the conditions, the char
acter use of evangelists or the social elements, or it
unght be to discharge a debt. I would thus might be to discharge a debt. I would thu
plan with my. deacons for a period covering a season or a year and let the outtine at east a
known to the church at large, so that as each topic or text of a sermon or prayer-meeting was
aninounced, every factor in the congregation that thought would recognize the continuth en
the general plan and better enter into it with en thusiasm, which is inot possible when it is plain
Iy evident that there is no plan known to the pastor.
Seek Alvice.
At certain periods, for instance the end o a seasons campais invite the deacons to express to me their con victions as to advisiability of the continuance of my pastoral relation, and I would follow their
advice even though I were satisfied that a large advice even though I were satishee that a large
majority of the $\begin{aligned} & \text { ank }\end{aligned}$
and file of the church would
vote to retain me.
I would avoid showing favoritism among the
deacons, confine my business consultations to deacons, conine my musiness consulat,
the regular meetins, heve cliques and I
am confident my deacons would never goo back on conencent my deacons would never go back
on thas Gods will that the pastorate end There

| unicication is already long enough -The ard. $\qquad$ <br> SERENADE. <br> Stars of the summer night <br> Far in yon azure deeps, <br> Hide, hide your golden light ! <br> She sleeps! <br> My lady sleeps! <br> Sleeps! <br> Moon of the summer night <br> Far down yon western steeps, <br> Sink, sink in silver light! <br> She sleeps! <br> My lady slee | No wrong will ever right itselfo that <br> 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. <br> 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 with- out wings; they pierce not, cut not, fly not up out wings; they pierce not, cut not, Hy not up to heaven; cold prayers do always freeze before they get to heaven. Oh; that Christians would chide themiselves in a better and warmer frame of spirit, when they make their supplications to the Lord!-Phillips Brooks. |
| :---: | :---: |
|  | Special Notices |
| She sleeps! <br> My lady sleeps! <br> Sleeps! | N. Y., holds regular services in their new church, cor West Genesee Street and Preston Avenue. Preaching 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to city over the Sabbath, to come in and worship with us |
| One of the most interesting exhibits in the Na tional Museum at Washington is found in the | Seventh-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon sevvices at 2.30 octock, in the hall on the second floor of the Lynch building, No. 120 |
| 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. | nar 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. |
| 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. |  |
| 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 goternment. For a year Prof: Chittenden of Yale University has been conduct- |  |
| ing experiments in the same line with those the results of which are geen 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 | $1 \sigma^{\circ}$ The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Sabbath-school meets at 10.45 A. M. Preaching service at Ir. 30 A. M. A cordial welcome is extended to all visitors. Eli Forsthye Loofboro, Pastor, 260 West $54^{\text {th }}$ Street |
| only too much, but two or three times more than is good for them. On the contrary, we are told human lungs when fully expanded is for some- | In Alfred, N. Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel Address, P. O. Box 137, Alfred, N. Y |
| dred; so that the natural expansion of the lungs provides for air inhalation of about two hundred cubic inches of air. The nearer we approach to this the healthier and stronger we shall be. | Two Farme for Sale. <br> Good locations for farmers desiring advantages of good college or Clay School. <br> Address, P. O. Box 152, Alfred, N. Y. |
| It is said, however, that the usual inhalation of the average person is only about thirty inches, and by such a wide margin the most of us fall short of our full privileges in using God's free air. Hence comes weakness, consumption and diseases of other sorts. No doubt everyone would | GENTS WANTED rictly. hich-crade fountain pen <br>  |
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The Sabbath Recorder
$\underset{\substack{\text { A. H. Lewss D. D. LL. D. . Edito } \\ \text { Joun Hiscox, Business Manager }}}{ }$




Salem
College.
Twentieth Anniversary Building Fund.






It is: carnaty, homed wat elery love





THESABBATH RECORDER:



## The SabBath RECORDER. <br> 

| Volume 60. No. 26. | 27, |  |
| :---: | :---: | :---: |
| the water-Lily. <br> Mary F. Burrs he breast of the $\square$ <br> O marvel of bloom Oid you fall right down fron Of sweetest place? $\qquad$ $\qquad$ <br> ou 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?" <br> My pure and radiant one? <br> "Nay, nay, I fell not out of heaven; <br> None gave me my saintly white: It slowly grew from the darkness, <br> Down in the dreary night. <br> From the ooze of the silent I won my glory and grace. <br> White souls. <br> They $\qquad$ $\qquad$ <br> The most important thoughts con- <br> Our Nacerning our nation and its history, which this day ouight to bring, are of national life. The noise and super- ficial 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 is, 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 Repuiblicanism, 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 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 of officials who make and execute the laws of a nation. It is useless to hope for high success if political honesty, social purity, and commercial 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 is this demand that those who have the religous interests of the nation directly in charge, ought to give attention to the place of religion, morality, honesty and uprightness in our national councils and life. |  | half sleeping in self-satisfaction with what already is. But a true conception of life leads one to open heart and mind to every new influence that may possibly aid in strengthening and enlarging vision, or securing higher altainments. Success or failure attend each life in proportion influences; He who would grow, must let no ideas become permanent except such as lead to action and farther seeking. In the same way, what has already passed in experiencemen beeen attained in knowledge, must be used as the basis and source of further attainments and larger growth. This demand which: God has implanted in us, for new elements out of which to create character new elements out, of which to create character and develop life, has much compensating good. The reception of new ideas and new material stimulates. It gives efficiency: and cultivates care in assorting material and in choosing that, which being assimilated, will make life larger and better. This open-heartedness toward new influences is quite as important in developing religious life, as in intellectual culture. Most Christians are comparatively poor in spiritual attainments because they take in too little new It is well to be satisfied with what we are and what we have been, to an extent: but this satisfaction should stimulate to activity rather than induce inactivity. If you have enjoyed much in induce inactivity. If you have enjoyed much in spiritual life, and are conscious of having attained not. a little in the way of right living, you ought to be thankful and to rejoice in what God has enabled you to become. But because you has enabled you to become. But because you have outgrown yourself to some extent, you should be doubly anxious to grow yet more, and this anxiety should lead to that open-heartedness toward truth, righteousness, best impulses and holy endeavors which is here urged. To rest where receptiveness ceases. Real progress means improvement, not mere motion. It is but it is best that progress should be the result of an inward longing that reaches toward higher 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 knowland thwarts decay. Watch your life carefully Guarding against every tendency that will close heart or life to the incoming of new knowledge, the development of better purposes, and there- |

