THE SABBATH RECORDER

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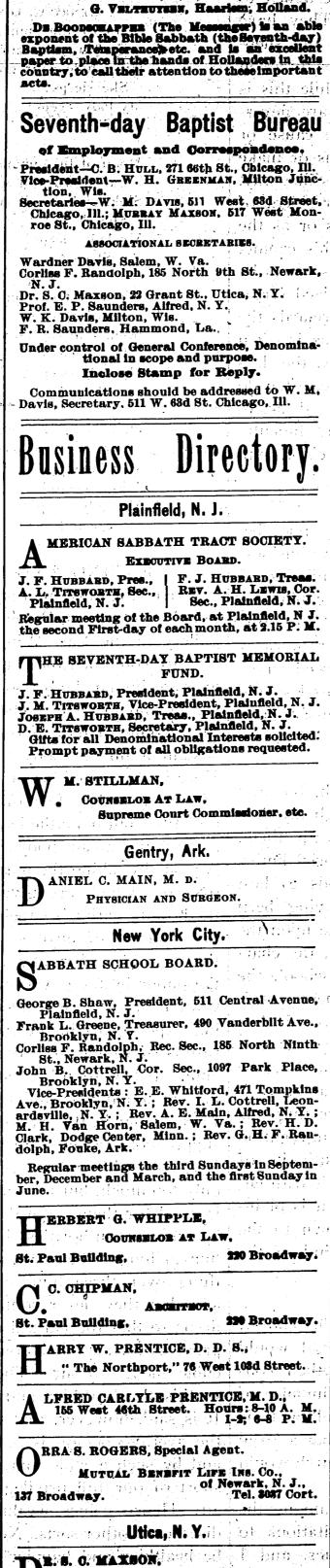
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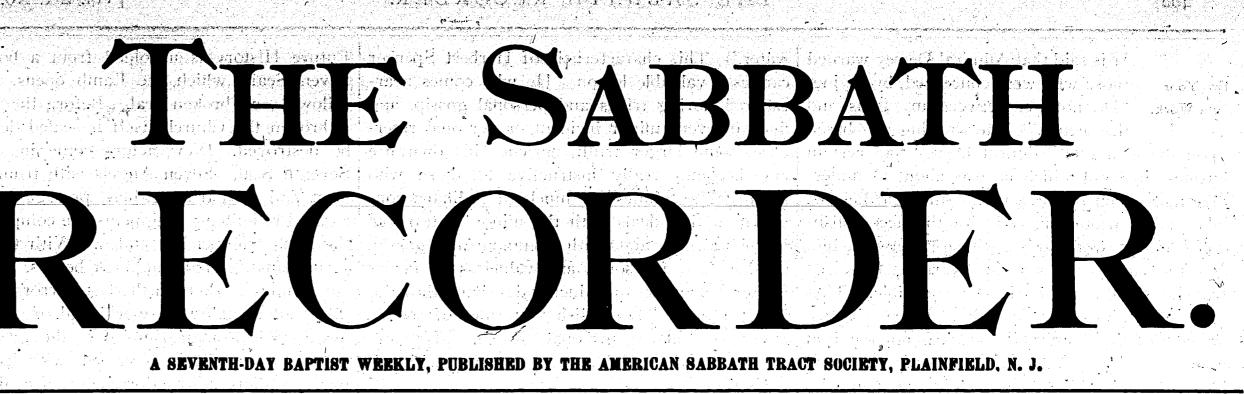
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THE SAUGATH RECORDER.



Volume 60. No. 26.

THE WATER-LILY. MARY F. BUTTS. "O star on the breast of the river! O marvel of bloom and grace! Did you fall right down from heaven. Out of the sweetest place? You are white as the thoughts of an angel Your heart is steeped in the sun Did you grow in the Golden City, My pure and radiant one?" "Nay, nay, I fell not out of heaven;

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

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

No NATION so grat as ours, with half sleeping in self-satisfaction with what alsuch boundless opportunities, can ready is. But a true conception of life leads continue without encountering many one to open heart and mind to every new influstimulates. It gives efficiency and cultivates religious life, as in intellectual culture. Most 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 ideals and is drawn forward by them. He is the An important lesson, and one which best soldier who seeks victory in the conflict and ought to be learned early in life, is does not wait to be driven by the order of his commander. There is also protection against whose life is open on every side to 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,

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

JUNE 27, 1904.

WHOLE NO. 3006.

Do Your

idea involved ought to possess every man who ways do. undertakes anything worthy the undertaking. If the best demands of life and the higher calls of duty require a given course of action on the part of any man, those demands and calls should to Get compel him to the execution of the trust and the Ready. accomplishment of his work, whatever intervenes. There may be need that he carefully and wisely on a given day, turning to the speaking tube in necessary, a free hand and competent opportunity for the acomplishment of his work.

IT is said that Herbert Spencer, whom Greatness in the world recognizes as among the Conversation foremost of scholars and thinkers seldom spoke of individuals. Whenever conversation brought an individual forward he drew some general conclusions or gave utterance to general truths connected with the reference to individual life. In the Forum for April-June, Grant Allen writes of this peculiarity of Mr. Spencer and says that during twenty years of intercourse he can scarcely recall a case in which Mr. Spencer referred to individuals, unless for some particular purpose or to illustrate some general principle. For example, if some one said that "Mrs. Jones is a beautiful woman,' Mr. Spencer would be likely to reply that since her father was a West Highlander and her mother an Irish woman she must necessarily be physically beautiful, but that such marriages were likely to produce children inferior in intellectuality. Mr. Allen reports that George Eliot, on one occasion, talking with Mr. Spencer concerning fishing, asked what sort of a fly he preferred to use. He replied, "I lay little stress upon the particular kind of fly. All I aim at is to give the fish what he expects—the vague repre-

those who were concerned, by saying, carries a valuable lesson. He who comes near- Seven Seals, which the Lamb opens. A woe wa Work. "Do not get between my guns and est to ignoring triffes and personal gossip, and follows each broken seal. Before the last seal upon the idea that Admiral Dewey had certain ence, some larger truth, enriches his own life be destroyed. New actors come in with the business in hand which he was about to under- and becomes really instructive to those who Seventh Seal. Seven Angels with trumpets apwhat other people did. If, in the accomplish- versation that deals with the minor features of rors. Preliminary judgments are complete when ment of that work, those who got between him individual life and with commonplace gossip, the sixth trumpet has ended. With the fall of and the enemy suffered, his warning indicated is poor food for souls, and valueless so far as Jerusalem the final judgment begins. The sevthat he should not be held responsible. That | building character or inducing deserving thought, | enth trumpet ushers in the last horrors, the comtiveness of the Admiral's remark is not required never rise above personal gossip. Men and ness. The Roman Empire is the great Antiunder all circumstances; but the fundamental women worth knowing or associating with, al- Christ power. It is described, with its accom-

> Take Time Count von Moltke, when the war

adjust the work to circumstances and to the his office, he uttered the word, "mobile." That closes with the glorious New Heaven and New rights of others, but if a man has anything worth word set in motion a million of armed and the while, which God and best things require of equipped men of war in the interest of the Gerhim, he may well say, Get out of my way while man Empire. On the same day the Count was minor details, nor discuss the possible corrup-I accomplish it. The most important thought, taking his usual stroll when one approached him however, is not that which relates to the attitude and apologized for trespassing on his time at to give a general review, and to show the unity of other people toward a man's work, but rather such a critical period in the history of the Empire. his own attitude towards himself and his work, As the story goes von Moltke said, "I have really lowing sentence will help the reader to recall toward the end sought and toward God, who nothing to do." The secret of the situation was the scenes as follows: Introduction to drama, puts the demands upon him. Let it be estab- that for a long time before all preparations had Chap. 1-3. Chap. 4-20. Peroration to whole lished that what a man has in hand ought to be been made, down to the smallest detail. It was drama, Chapters 21, 22. done, and that God requires it to be done, and then said that you Moltke's favorite adage was, the end of the controversy is reached. What is "Be ready in everything." The results of being strange that the strenuousness with which the thus required of any individual is the supreme thus ready as shown in the organization and author of Revelation insisted that the End of the consideration for him at that time. We some- discipline of the German army, gave speedy and Age and the consummation or readjusment of times quote the language of the Grecian sage complete victory. The lesson this teaches is all things was close at hand, and that Christ's who said, "Get out of my light," as though the plain. People are likely to grow weary of dis- return was about to take place, did not prevent old man were querelous and fault finding. He cipline and painstaking, whether it be pupils in the misunderstanding of the Book which finally was not. Every good purpose has a right to school or older persons preparing for important came about. During the first two or three cenrequire that the world make open a path for it. results in any undertaking. The great boy at turies the true meaning of the Book seems to This carries the truth that every individual eighteen thinks he must have his life work well have been well preserved, and men believed it whose life is allied with a great purpose, with accomplished within the next ten years and that to apply to the immediate future. But as time truth. righteousness and high endeavor, has a it is best to shorten preparation that he may get passed, and the expectations of Christ's coming right to demand an open road, and in so far as into active work. While it is true that success were not realized, the position of the Book was and failure are determined, in a great degree, by gradually changed. After Christianity had the use men make of opportunities, and the been made one of the religions of the Empire, foundations they lay before they are twenty years and later, the leading religion, the application of old, it remains true that no excellent work is the Anti-Christ to the Roman Empire had to ever gained without full preparation beforehand. give way, because the Empire had taken Chris-If men of unusual ability seem to accomplish tianity into favor. At first many leaders in the great things in the moment of emergency, when | Church opposed the Book, and hence the delay there is no time for a preparation, that accom- in giving it a permanent place in the Canon of plishment is made certain because of the prepa- | Scripture. Then began the fanciful interpretaration which enables them to summon all their | tions on a larger scale, in order to explain away powers of judgment and execution, in the its plain application to the Roman Empire. The moment of emergency. The same principle holds absence of any clear historical knowledge of the true on the moral side of life. Men stand unbroken under trials and victorious in the midst of temptations only when adequate preparation for the spiritual emergencies which come with In this way it came about that events long passed such trials and temptations, has been made beforehand. Enough has been said to commend through successive new inventions and adaptato the reader that important truth and fundamental requisite which is contained in "take time to get ready."

AN OUTLINE HISTORY OF ADVENTISM, JEWISH AND CHRISTIAN.

A. H. LEWIS.

(Continued from June 20.) Literary Construction of Revelation.

In general, the Book is highly dramatic. The parts and actors are fairly well defined. The sentative of an insect fluttering about over the Revelation proper begins with Chapter Four.

It is said that Admiral Dewey warned water." This characteristic of Herbert Spencer Future History is unfolded from a book with the enemy." The warning was based finds in every minor incident or personal refer- is broken the Church itself is sealed, lest it too take and which he must carry out regardless of listen. The thinness of much of ordinary con- pear, and each trumpet-blast presages new horwas an extreme case, and the military impera- is concerned. The foolish butterflies of society plete judgment of the world and of all wickedplices, and its destruction is the crowning feature in the dramatic picture. The City of Rome, THE writer recalls a statement which the Imperial Governor, his subordinates, and last was made about 1870, concerning of all, the Tempter who leads all, are overwhelmed in the final catastrophe. Satan is between France and Germany was chained 1,000 years, and the saints reign undisabout to break out. It is told that turbed. After his release he renews war against the City of God, and is destroyed. The drama Earth, wherein only righteousness dwells. This general outline of the drama does not go into tion of the text in some parts. We only intend and integrity of the Book as a whole. The fol-

In the light of present knowledge it seems Book gave these fancies an easy place, in an uncritical age, and so all historic basis for the interpretation of the Book gradually disappeared. were pushed into the future, indefinitely, and tions. It is well known that the best spiritual elements in the Christian Church were destroyed through its political union with the Roman Empire. The same influences prevented the unfolding of the spiritual nature of Christ's Kingdom and compelled Christianity as embodied in Roman Catholicism, to re-adjust the Book of Revelations to its semi-pagan theories." This fact has not been well considered in Protestant ideas of the Book. The custom of identifying the enemies of Christianity with various classes of those whom

this troublesome period the World-Empire of ment of Christian thought in that direction. Tewish supremacy will be established forever.

Adventism During the Middle Ages. For sake of brevity and also because there was little modification in the theories concerning Adventism for several centuries. no detailed history will be given touching Adventism through the Middle Ages. The Jews continued to produce more or less of Apocalyptic literature which had all the general characteristics of their earlier literature. They sought to adjust their Messianic conceptions to changed circumstances and to that delay in the appearance of the Messiah which time forced them to recognize. In common with the early Christians they had expected the introduction of the Messianic Age about the time of Christ, or at latest with the fall of the Greek and Roman Empires. In the re-writing and readjustment, in various ways, they still clung to the original idea of a political kingdom, including the gathering of the Jews in Palestine. The same hope is held to this day by those now known as Orthodox Jews? The latest expression in that direction is found in the Zionistic movement now in progress, which seeks to lease the land of Palestine for a long period with the idea that Jews may then be enabled to return and occupy their ancestral home. On the other have given up such materialistic and political adopted the idea that it is to be a spiritual king- lege. dom, the development and supremacy of Jewish ideas in the world. Thus it appears that the in the Church of Christ. trend of thought concerning the Messianic Kingdom among the Jews and the ideas concerning Christ's Second Coming among Christians have unfolded side by side along common lines.

The Evolution of Christian Ideas.

Apocalyptic literature among Christians was not produced, to any great extent, during the Middle Ages. There was, however, the same tendency to readjust theories and applications the Protestant movement when, as we have noted which is the greatest variety and unity. "Now in a former chapter, Protestants returned to the ye are the body of Christ and members in paridea that the Pope was the representative Anti- | ticular." Christ and the Roman Catholic Church its embodiment. This return to the original idea of Anti-Christ increased rather than lessened the bitterness between Protestants and Roman Cath-

the Roman Catholics held to be schismatics, represented in the Roman Catholic Church may 2. In their unity there is diversity. "Ye are naturally followed. Pope Innocent III: (1198- be called common, if not the fundamental doc- members." There is room in the local church 1216 A. D.) declared that the Saracens were the trine among Christians of later days. It was for different abilities and different natures. real Anti-Christ, that Mohammed was the false natural that there should be little change in There is room in the denomination for different Prophet, and that he would hold his place for either Jewish or Christian theories during the churches with different ways and means of serv-666 years. After the Reformation, Protestants long semi-stagnant period of the Middle Ages, ing God. In the wider church there is room for returned to the earlier idea and made the Popes and equally natural that a revival of interest different denominations. to represent the great Anti-Christian power, should come with the revolt of Protestants and 3. Each member has his own part to do and Catholics found the Fallen Star in Luther. His- the renewal of agitation between Protestants and only his own. "In particular." This teaches torically, and in the light of earliest interpreta- Roman Catholics. In general it must be said the individual Christian, church and denominations Nero, the persecuting Emperor (37-68 A. that Christians have steadily drifted away from tion the good lessons of humility, patience, for-D.) was the real Anti-Christ of Revelation, and the materialistic and political conceptions of bearance, and love. the Roman Empire was the great Anti-Christian | Christ's coming, and toward the idea of a spirit- | The greater part of the afternoon session was power. The original germ of the thought of ual Coming and Kingdom. It will be sufficient occupied in hearing communications from Anti-Christ is found in the Book of Daniel, for the purpose of these pages to take up the churches and delegates. A. G. Crofoot, delegate which may be summarized as follows: Antiochus | thread of history of Adventism as it appeared | to the South-Eastern, Central and Western Epiphanes shall die within three and a half years in the United States. In following that history, Associations, and Geo. W. Burdick, delegate to under the judgment of God, and the whole Greek and in noting the general state of opinions con- the South-Western, in 1903, reported. Secre-World-Empire shall be destroyed through the cerning those questions at the present time, the tary Whitford appeared as delegate from the agency of Heavenly Powers represented by reader will see that the idea of a spiritual Appear- South-Western Association and representative Gabriel and Michael. Then shall come a period ing has made great gain within the last one of the Missionary Society, Roy F. Randolph of peculiar trouble for the testing of the Jews, hundred years, and it may be repeated that the reported from the South-Eastern, N. M. Mills including some who will be resurrected. After purpose in these articles is to aid the develop- from the Eastern, I. L. Cottrell from the Central W. D. Burdick from the Western, Dean Main from the Education Society, and A. H. Lewis (To be continued.) from the Tract Society.

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THE NORTH-WESTERN ASSOCIATION. This was followed by a discussion of the The fifty-eighth annual session of the Seventh-"Benefits of Seventh-day Baptist Associations." day Baptist North-Western Association was Dr. Platt spoke upon "Their relation to and held with the church at Milton Junction, Wis., influence upon denominational life." Our de-June 16 to 20, 1904. Rev. Geo. J. Crandall, nominational life is based on a brotherhood in pastor at Milton Junction, welcomed the Associa- Christ and our special commission as Sabbathtion in a thoughtful address, the central idea of keepers. Organically the Associations are which was that it is a glorious privilege to work assistants to the General Conferences. In their with God for the advancement of truth and the early history they performed specific workextension of Christ's kingdom. The only source missionary and otherwise. At present they of power and wisdom is God, but as children have special value in keeping the different parts work with their parents, so we are called to work of the denomination in touch with each other. with our Father in heaven. If we do this, his and as local centers of denominational thought strength makes us strong, and he works through and life. They do not take the place of the us. Milton Junction welcomes you in warmest | Conference, but they add strength to it, and are Christian fellowship. Our homes are yours, and an important factor in denominational life and our hands wait to serve you, but most of all, work. we welcome you as co-workers with God, while M. G. Stillman spoke on "What they do br we seek his blessing and guidance in the work ought to do for the Churches." They promote he has committed to us. "While I welcome you acquaintance and spiritual power, and secure thus I urge you to strive for such holiness and development along literary and religious lines. obedience as will exemplify and impress the The delegates who are sent from one Associatruth for which we stand, and lift men into tion to another are made stronger and the people higher and holier living." are given new interest by seeing these delegates Rev. W. D. Wilcox, moderator, made a fitting and the representatives of the denominational hand, the Reformed Jews of the present day and happy response, in behalf of the Association. societies. Locally, they are of greater value The introductory sermon was preached by to the people than the Conference is, because

conceptions of the Messianic Kingdom, and have President W. C. Daland, D. D., of Milton Col- they react on so many more.

Another phase of the general theme was discussed by George W. Lewis, in answer to the Text, I Cor. 12:27; theme, Variety a Unity question, "How do they help the Churches Two principles are seen in every work of where they are held?" They provoke to good works in material things, by securing attention work. Acquaintances are made such as would St. Paul was writing to a church in which were not be gained otherwise. Inspiration to larger work and higher living come to many through Associations.

God or man-unity and variety. In the universe, in nature, in life, in literature, and in art, these to the beautifying and general care of houses must be blended in order to perfection. Our of worship, by promoting musical culture, and ideal of perfection is a monotone. That is not deepening the interest of the people in general God's ideal as revealed in His words or laws. problems, perplexities, differences, and dissensions. He taught them the blending of these such meetings. Pastors are helped, new methwhich appeared in Jewish circles. A new impetus two principles under the figure of the human ods are suggested and general spiritual life is was given to the discussion with the opening of body, the highest type of the word of God, in increased and revivals frequently follow the

"The Sabbath-school and the Church" was the theme for the next part of the program. I. L. I. The church is the body of Christ, and Cottrell spoke upon "The Place of the Sabbaththerefore one. The individual life is one with school in Church Work." It is a source of im-Christ, the local church is united in Christ. The mediate supply, the nursery of the church as to denomination is one in Christ, and the wider members. As such it occupies a place of first olics, and the conception that Anti-Christ is still church in the world should be one in Christ. and permanent importance. The Bible is of supreme importance, and its study annot be neglected without great loss. What children "Go," when Sabbath-school hour arrives.

the methods and value of the form of Sabbathschool work. The success of the Home Department is measured by the wisdom and energy put forth by the Superintendent of the school, bule of the Sabbath-school. As in all else, con- cornerstone of which is soon to be laid. secration and push are two essential elements portant form of Sabbath-school extension.

vigorous paper on "The Junior Department." Her paper contained so many items which cessfully presented. parents and Sabbath-school teachers ought to heed that it will be given in these columns. We Denominational Life and Christian Work" was do this because the interests of that department | the general theme for the remainder of the afterat the earliest moment.

EVENING

14:21; theme, "The Basis of Evangelism, and synopsis of it. Three Reasons Why We Should Engage in It." Evangelism is preaching the message of salvadom and justice: (b, Because of the value of ever is in need-is your neighbor, and "need" lo, I am with you unto the end."

SIXTH-DAY.

After the morning business hour the program of the forenoon was occupied mainly by three blocks" in the path of another, and demands were vigorously presented by Secretary Whitford, Rev. W. D. Burdick and Rev. Geo. W. Hills. A report of them will be found on the lated demands made by law. Missionary page. The last item for the forenoon was: "How can we best promote Sabbath truth," by A. H. Lewis. A first and urgent need spiritual tone of the meeting showed how deeply to our Rather's house where warm welcome is a thorough re-study of the whole Sabbath question, and the nature of Sabbath Reform, by all our people. We lack in accurate knowledge concerning the fundamental reasons for our faith and mission. Much needs to be done in that direction. All our pastors ought to be specialists on the Sabbath question, and the people ought to the Methodist church, near by, at which Secrebecome more familiar with the work. People tary Whitford of the Missionary Society, cannot promote a cause in which they are not preached. deeply interested and concerning' which they are not well informed.

THE SABBATH RECORDER.

AFTERNOON. the horizontal states learn, for good or evil, remains permanently "Our Educational Interests." Dean Main set mate on the Sabbath, and their place as those to with them. The personal influence of the teach- forth the purposes and needs of the theological whom it and its treasures have been committed. ers is very great. Every school should have a seminary, in a clear, strong light, showing the Such honor surpassed earthly honors and creates "Cradle Roll," and all parents should take deep close, vital relation between the history and responsibilities which are as great as the truth interest in the school, and should attend with work of the denomination, and the education of is priceless. As dangers increase and subtle their children. Parents should say, "Come," not the pastors of our churches. A. H. Lewis spoke enemies assail the truth, our guardianship must briefly on the same point, quoting the statement be maintained with double care. Thank God Mrs. J. H. Babcock read an excellent paper often made by the late President Allen: "The for the sacred trust, and fail not in fulfilling the on "The Home Department," which set forth denomination which does not educate its leaders mission to which you are called. must fail.'

Milton College, giving important information and interesting details touching its history and and the character of the "visitors." Rightly aims. He announced that work had been begun considered, the Home Department is the vesti- on the Whitford Memorial Hall of Science, the

Roy F. Randolph spoke earnestly concerning of success in this comparatively recent but im- Salem College and its relation to the work of on the part of his disciples. Love of power may missions and the cause of education, and of de- be as legitimate as it is natural. Its quality is Mrs. W. D. Burdick read a clean-cut and nominational strength and growth in West Vir- determined by the motive which prompts men. ginia. Educational interests were well and suc- to seek it. The text promises spiritual power

"Our Young People and Their Interest in are so vital to the higher departments of the noon. A paper by C. U. Parker of Chicago, was school and to the church. The importance of read, answering the question, "What Benefits correct training at the earliest age is too little Will Arise from Affiliation with the Christian to prayer, as it will also come to us. Seventhapprehended or appreciated. Note with care Endeavor Organizations?" The program also day Baptists will gain power in proportion as what Mrs. Burdick says about developing the called for a paper by W. G. Rood of North Loup, sense of personal responsibility in the children Neb., on "The Advantages of a Seventh-day truth. Baptist C. E. Society," but the paper had not come to hand. Presuming that Mr. Parker's The sermon on Fifth-day evening was by paper will be secured by the editor of the Young was conducted by Miss Grace Crandall. The Rev. R. B. Tolbert of Creston, Ill. Text, Luke People's page, we do not attempt to give a theme was, "Overcoming Difficulties." Miss

SIXTH-DAY EVENING.

The service began with a sermon by Dean tion through Christ. It is world-wide as to ex- Main. Text, Matt. 22:39. The general theme tent and application. This is shown in the cir- was: "Who is my neighbor?" or, "How shall we cumstances which attended the birth of Christ, be neighborly?" Religion is at once an inner life The story of the Prodigal is the gospel in a and in the character of his teachings, and life. and an outward expression. Christ was a most His messages were for all men, his promises practical and exacting preacher. The thunders cover all time. The great commission he gave of Sinai are far less exacting than is the love kingdom. Going away from home begins in covers the world. He discarded Jewish narrow- which crowned Calvary. Love demands a thouness, and his sacrifice was for the world of men. sandfold more than law can designate. In the We should engage in evangelism: (a, Because light of Christ's teachings, thoughts are equal God commands it, and he is infinite in both wis- | to words, and desires are equal to deeds. Whomen, God's children; (c) Our life and growth covers all experiences. Still farther on and up depend on it. Thus only can we best help men to do the exactions of love carry us, until we are higher and holier living. "As ye go, preach, and taught to do good to our enemies, and give blessings for cursings. Love calls for self-denying helpfulness, for hospitality, and the forgiveness of others. It forbids us to push "stumbling themes bearing on Missionary work. These loving service always. Christ was pre-eminently a servant, and God loves to serve and help. The New Testament law of love surpasses all formu-

> Rev. M. B. Kelley conducted the after meeting. The promptness of the people, and the full the sermon, blessed of God, had entered the awaits. hearts of those who listened. It was like seed time and harvest in the same hour.

SABBATH-DAY.

The building was overflowing on Sabbath morning, and a second congregation gathered in

Theme: "The Responsibility of those to whom ordained way of bringing good to men. When

Great Treasures of Truth are entrusted." He The afternoon of Sixth-day was given to urged Seventh-day Baptists to place higher esti-The crowded state of the house, and the late-

President Daland presented the interests of ness of the hour, prevented the session of the Sabbath-school.

> The sermon of the afternoon was by Rev. N. M. Mills, delegate from the Eastern Association. Text, Acts 1:8; theme, "The Gift of Power." There is an universal craving for power among men. Our text is Christ's answer to this craving which comes through obedient living and communing with God. God's children may receive such power now as did the Apostles. It is the true life of the church, and Christians are not fitted for work in Christ's kingdom without this divine power. It came to the apostles in answer they come into right relations with God and

> A large company remained to the consecration service of the Young People's Society, which Crandall's opening address was strong and appropriate, and a spiritual feast followed. and a Father for such a land of swine and crowded house to listen to a sermon by Rev. T. J. Van Horn, from Luke 15: "The Prodigal." nutshell, the picture of the great tragedy of human life. The "far country" is the devil's distrust of the love and wisdom of our heavenly Father. A practical lessson comes in here. Our homes should be made attractive and lovable, so that our boys will not be tempted to go away. Distrust of God, and complaining of just restraints is a prolific cause of going into a far country. This desire for freedom for the sake of self-indulgence is ruin. The far country was a land of extravagance where dissipation held riotous sway. It was a famine-stricken country where tiger-like passions and appetites were free and lusts which kill the soul pressed in on every side. The devil breaks all his promises and there are no true friends in his far country. Those who go there find the most fearful servitude. Men are wildly insane who leave home, Evening after the Sabbath brought another degradation. God grant that we may crowd

Rev. Geo. W. Hills conducted the after meeting, which was crowded with testimonies concerning the blessedness of being "at home with God.'

In spite of heat and dust, a large audience greeted Rev. I. L. Cottrell, who preached at 10:30 A. M. on First-day. Text, John 9:4. A. H. Lewis preached from Luke 12:48. Theme, "Blessedness of Work." Work is God's

FIRST-DAY.

Christ said, as in the text, "I must work," etc., he gave us example. Work is the test and eviserve God and good through faithful doing are greatest in Christ's kingdom. Death begins when work ceases. Work is the only source of true enjoyment. He who seeks anything of value without giving equivalent value in work tians. Work is matched by rewards and all is lost through idleness. We should hasten before overtaking night shuts us from work for Christ. FIRST-DAY AFTERNOON.

The main feature of the afternoon was a memorial service in memory of the late Wm. B. West of Milton Junction, A. B. Prentice of North Loup, and Rev. Peter Ring of South of a mother. Only the grave can end, for the I believe that there is an Almighty Power which Dakota. That service will be reported for THE life that now is, maternal endeavor and hope for made the universe and caused the blade of grass **Recorder by Professor West.**

The editor of THE RECORDER could not be present at the evening session, and we are under obligations to Rev. T. J. Van Horn for the following report of the evening program:

First-day evening service was well attended, and the large congregation listened with unabated interest to the papers which were pre-"Opportunities open to Seventh-day sented. Baptists for Christian Work" was the topic for a symposium which brought out many helpful suggestions.

Oliver Lewis of Stone Fort, Ill., said, Th work of the small church is identical with that of the large church. A small church means simply a small force to co-operate in the same great work. This work is to convert the sinner and to strengthen those already converted. The means to be employed may be a consecrated pastor, organized Bible study, Christian Endeavor, Home Department Bible School work, encouragement given to pastor and other workers, and a recognition of the opportunities for teaching Sabbath truth by precept and example.

W. D. Tickner spoke of the opportunities of the isolated Sabbath-keeper, "One who is loyal to God is never without influence. Abraham. Joseph, the little Hebrew maid, John on Patmos, were all lone Sabbath-keepers who left their mark upon history. God calls us to be lone Sabbath-keepers in order to bear his message. We are to leaven the whole lump. Therefore our conduct must be above reproach both in the sight of God and man. We may find opportunity in Sabbath-school, prayer meeting and business life. Do not look for great opportunities, but improve the many small opportunities."

Prof. A. B. West of Lake Mills, Wis., read an able paper on the "Opportunities of the Seventh-day Baptist Teacher," which will appear later in these columns.

of the commercial traveler:

I. The trade. In this, manhood counts. The rank and file are not irreligious, but non-religious. The curse of the age is profanity in the youth, obscenity in the adult.

2. Contact with associates.

can leave behind him the influence of a Chris- | built up. tian man

Seventh-day Baptist church. We are all fellowworld expects you to say so.

THE SABBATH RECORDER.

It shall provide a home for needy children of his greatest responsibility. If by reason of our own denomination whether orphans or not, brutish sensuality and self-indulgence, or through dence of faith. It brings strength, and those who and guard them from misleading influences. carelessness and negligence, he fails to discharge The aged and sick shall also receive hospitality. this duty, the natural law of cause and effect is not more sure than that sooner or later he will THE FATHER AND HIS BOY. come to know bitter though unavailing remorse, The training of girls is peculiarly the mother's and tears which shall burn his soul, if they do work, and men, the best and wisest, freely admit not flow from his hopeless eyes. Wasted and is a robber. Unworking drones cannot be Chris- that not even a father should much interfere in worthless lives will cry aloud to him: "False, this, save in the way of suggestion and to give faithless father; upon your head be our undoing sanction and aid when from time to time it may and destruction!" Nothing depicted in Dante's appear advisable and helpful to the mother. All "Inferno" is, I believe, more real than the punknow how absolutely devoted, how faithful and ishment that fathers who are not fathers to their persistent, is the love of a mother. The moun- sons, bring upon themselves.

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tains are not more fixed and sure-no disgrace can separate the child, girl or boy, from the love of truth and soberness. I believe, as firmly as right living.

the mother's care and loving watchfulness, but most ignorant, as well as the mighty and the as well of the father's wise, patient, persistent learned, who earnestly desire this knowledge, solicitude and active interest. It is not much how each may best bring up his son to be an to be wondered at that fathers, necessarily oc- honest, industrious, self-respecting and respected family.--a roof to cover them, clothing and food | in admonition, warning and counsel will come to for their bodies, and all such like,-should leave the lips; and the tone and inflection which will to the mother the "bringing up" of both sons reach the heart of the child will not be wanting. and daughters. It certainly is not surprising that fathers who devote mind and soul and unnecessary wealth, should fail to give any sercannot serve God and mammon."

THE BEST ESTATE TO LEAVE. I find no fault with money-making. He spoke has some connection with religion—that makes wisely who said that men are rarely more inno- them strangers in their own families. Contemcently employed than in making money, earning plating one of these I think of the witty Frenchit and saving it. Let us not, however, lose sight man's definition of "dignity,"-""A certain mysof the end in the fierce endeavor to obtain what, | terious carriage of the body to conceal the deafter all, is only means to the end-which is the | fects of the mind," and I wonder if "Sir Oracle" welfare, the usefulness and happiness of our- fools his wife, his children or himself. selves and our children. Let us not be blind to Experience is given to instruct, to make wise. the fact that our sons' physical, mental and moral Let the father often recur to his own experience well-being, their characters, are as they surely are as a boy, for this he surely once was. No doubt -of infinitely more concern to us and to the race | your boy has lived, and lives, in a different enwhich we are in this world to perpetuate and ele- vironment from that in which as a boy you lived. vate, than are brick and mortar or piles mountain | Yet boys are boys, and you can well remember high of metal dug out of the earth, be they of how you felt when you were of his age. If, silver or of gold. True manhood is the impor- looking back, you feel that your father in some tant thing. This constitutes the heritage that cases erred in his treatment of you, learn from a wise father will wish to leave to his child as this how in wisdom, fairness and justice to Walton H. Ingham spoke from the standpoint his gift of greatest value. But this he cannot constantly on your guard that you do not by bequeath in his "last will and testament ." Char- harsh and unnecessary censure, or by the violent acter, including in one word manhood, courage, act of the more powerful, awake in your son honesty, faithfulness to duty, is the result of the demon of hate and rebellion against all aueducation and training in the formative period of | thority. life. Character must be built up day by day Remember that the faults of character you discover in him are but reproduction of your not less surely than his form and features, come

and year by year just as with nourishing food 3. The people we meet here and there. He and exercise a strong, vigorous, active body is own traits. His natural traits and tendencies, It perhaps would be deemed presumptuous in from you. Has he a quick temper? How is 4. Stopping over the Sabbath with a small me to lay down rules for this character-building your own, even now in your maturer years? by the father. To each child the Creator gave Have you yet learned that in order to govern travelers. What message shall we leave as we the father, who, all nature informs us, should others one must first learn to govern himself? go to and fro. If you are for Christ the business | be to him companion, guide, protector and friend. | Is he obstinate, self-willed, conceited at times? Let a father, for a brief moment, think of the Ask his mother, or better, your mother, if she Miss Lottie Baldwin spoke of the plans for duties which fatherhood imposes upon him; he has ever detected such traits in you? Has he the proposed Seventh-day Baptist orphanage. cannot escape the conclusion that here is found (continued on Page 409.)

I am not preaching, but uttering only words the return of her wayward child to the paths of | to grow, that this same infinitely wise and helpful Being whom we are taught by the Master to But for boys there is absolute need not only of call "our Father," will teach the humblest and cupied in bread-winning and wearying labor to man. If the earnest desire and persistent purprovide for the physical requirements of the pose be in his heart, the right word to be spoken THE MAGIC OF COMRADESHIP AND SYMPATHY.

But the speaking, the tone, the inflection, prestrength to money-making, to the piling up of suppose hearing by the one spoken to; this can only be through companionship. We must live ious or persistent consideration to the training with our boys, be their comrades and enter into of their offspring. The human mind is so con- their pleasures and their sorrows. Herein many stituted as to be unable to grasp and be effective- fathers-in the ordinary acceptance of the ly interested in two objects at the same time. This word "good" fathers, Christian fathers, churchis a psychological truth which no one will deny. going fathers-fail and fall short. There are It is stated in the Book, in these words: "Ye fathers who surround themselves, even in their homes and among their children, with a cloak of dignity-and dyspepsia, which they imagine

Missions. • 小脑二脑外的输 By O. U. WHITFORD, Cor. Secretary, Westerly, R. I

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with the Milton Junction Church. The weather 1. There are new needs and new methods in was pleasant, the temperature warm, the roads evangelistic work. We must adjust ourselves dusty. In the rounds of the Associations, we to them. Two things must be emphasized struck in Southern Wisconsin for the first time 1. The great need to-day of evangelistic work. dry weather. There had not been a rain to any 2. We must make the result of this work peramount at Milton Junction for three weeks. The manent. The work must be followed up and farmers were rather anxious about the hay and given staying quality. 3. We will meet with grain crops. Corn and potatoes were looking many obstacles: big and little sins, corrupt lives, fine. The attendance to the Association was defective and destructive preaching and teachlarge, much larger than to the other Associa- ing, all sorts of floating isms and ologies, but tions. There was a fair representation from the we must meet them with the pure gospel, warm churches; some delegates came from long dis- and tender, consecrated exemplary living, and tances, from Southern Illinois, Kansas, Iowa, loving personal work, and all with an infilled Nebraska, Minnesota, Northern Wisconsin, but and indwelling Spirit of God. We must adjust the large audiences were furnished by the Albion, ourselves to all obstacles. 4. The evangelist and Rock River, Milton Junction, Milton and Wal- pastor must work together, no conflict, no jealworth churches. There was manifest a deep ousy, but be as one mind and heart, full of the , and growing interest in church and denomina- love of souls. tional work as the different lines were presented and discussed. Thoughtfulness, fervor and the bath truth to evangelism and how to promote spirit of consecration characterized all the sessions. The different lines of denominational work were presented in symposiums rather than 2. We must stand on Sabbath Truth against all in Hours. These elicited much interest. Sab- the religious and industrial world. 3. We must bath-day the audience was so large there was an overflow meeting held in the Methodist church victory for it. We must re-study the whole Sabwith a congregation of some 200, while in our | bath question. 4. We must love the Sabbath and own church crowded to its utmost, there must keep it better. 5. We must feel that Sabbath have been 500. Secretary Lewis preached in our Reform is not the work of the American Sabown church and Secretary Whitford in the bath Tract Society as such, but of all of our Methodist. There was a large congregation to the preaching service in the afternoon, sermon age. by Rev. N. M. Mills, delegate from the Eastern Association, and also to the Christian Endeavor meeting. Immediately after the Endeavor meeting there was a meeting of a different kind, but of great interest. Dean Main had a notice given out several times that he would like to meet all young people who had the gospel ministry in view, or had any leadings or thoughts in that direction. He invited President Daland, the Secretaries of the Societies, and others to meet with them. It was a surprise and a source of great gratification to us all to find so many young people at the meeting. Talks were given by Dean Main and President Daland and others upon the blessed work of the gospel ministry, the nature of a call to the ministry, our need of ministers, and some personal experiences were given by the ministers present in regard to their becoming ministers, and of their joy and rich blessing in the work. There were questions asked and answered, and through it all it was a meeting long to be remembered and we believe will result in blessed fruitage.

Our Missionary interests were presented in a form of a symposium. Secretary Whitford began the symposium by speaking upon Missionary Zeal as necessary to Christian Life and Denominational Growth. He said that Missionary Zeal was an ardent desire, affection and activity for the salvation of souls; it was a passion for souls. Such a zeal would give spiritual life and power to the individual Christian, to the church, power and growth to a denomination.

Rev. W. D. Burdick answered the question: How can Missionary Zeal be increased among us? It can be increased: 1. By increased knowledge of the missionary fields. 2. By increased also a grace, and can therefore be cultivated and work and the workers. 4. By larger giving for those who are training a child.

missions. He elaborated the points by facts and illustrations and made a strong address. Rev. Geo. W. Hills spoke upon, How can THE North-Western Association was held Evangelistic work be best accomplished?

> Secretary Lewis showed the relation of Sabthrough evangelistic work. I. We are in a Sabbathless age-hence a decline in religious life. know more than we do about the Sabbath to win people. 6. We must have great hope and cour-

> Mrs. Townsend, our Missionary colporteur in the North-west, who was expected to take part in the sessions of the Association, was called away to Texas, by, as it was feared, a fatal accident or hurt which came to her son Parker. She telegraphed to the Association that he was living and improving. Special prayers were offered in her behalf and her son.

	T
TO A WATER FOWL.	
WILLIAM CULLEN BRYANT.	
Whither, 'midst falling due,	
While glow the heavens with the last steps of day, Far, through their rosy depths, dost thou pursue	A
Thy solitary way?	r
Vainly the fowler's eye	tis
Might mark thy distant flight to do thee wrong,	of
As, darkly painted on the crimson sky,	en en
Thy figure floats along.	so
	th
There is a power whose care	2
Teaches thy way along that pathless coast-	ce
The desert and illimitable air-	su
Lone wandering, but not lost.	ac
All day thy wings have fanned,	pr
At that far height, the cold, thin atmosphere.	w
Yet stoop not, weary, to the welcome land,	an
Though the dark night is near.	its
* * * * * * * *	m
Thou'rt gone; the abyss of heaven	en
Hath swallowed up thy form; yet on my heart	Į ·
Deeply hath sunk the lesson thou hast given, And shall not soon depart.	pe
And shan not soon depart.	11
He who, from zone to zone,	W
Guides through the boundless sky thy certain flight,	th
In the long way that I must tread alone	tia
Will lead my steps aright.	en
	w
A happy nature is sometimes a gift, but it is	in
also a grace and can therefore be cultivated and	

nfluence others. A few of these interests will now be considdoing for the fields. 3. By more prayer for the acquired; and it should be a, definite aim with ered beginning with the one which from the teacher's standpoint seems the most important.

CORRECTION. DEAR MRS. MAXSON: In the report of the Woman's Hour of the Eastern Association, the paper entitled, "The Relation of Our Women to the Woman's Board," is spoken of as the work of the Secretary. It was not, but was furnished by Miss Phebe A. Stillman, Potter Hill, R. I. The Secretary wished some one who was not officially connected with the Board, to give her idea of the subject, and it was well done by the writer of the article. I would like to thank Mrs. E. B. Saunders and all who helped to make the "Hour" a success.

Woman's Work. MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

OPEN THE DOOR OF YOUR HEART. Open the door of your heart, my lad, TAME T To the angels of love and truth, When the world is full of unnumbered joys In the beautiful dawn of youth. Casting aside all the things that mar. Saying to wrong. Depart! To the voices of hope that are calling you Open the door of your heart.

Open the door of your heart, my lass, To the things that shall abide. To the holy thoughts that lift your soul Like the stars at eventide All the fadeless flowers that bloom In the realms of song and art Are yours if you'll only give them room. Open the door of your heart.

Open the door of your heart, my friend, Heedless of class or creed, When you hear the cry of a brother's voice, The sob of a child in need To the shining heaven that o'er you bends You need no map nor chart, But only the love the Master gave. Open the door of your heart

-Boston Transcript.

Yours in service, MRS. ANNA C. RANDOLPH, Associational Secretary.

THE RELATION OF OUR WOMEN TO THE WOMAN'S BOARD.

MISS PHEBE A. STILLMAN. Read at the Woman's Hour at the Eastern ssociation.

THE Woman's Board of the Seventh-day Bapst denomination was organized to give women f our denomination an opportunity unitedly to nlist their activities and their sympathies in ome branch of Christian work that they deemed ne most important.

No great public interest has ever yet been sucessful which has not enjoyed the loyalty of its upporters; hence, in order for the successful chievement of the work which is the duty and rivilege of our women to perform, every roman should be loyal to the Woman's Board, nd should in some way assist it in forwarding s enterprises. She should believe that it has a ission to fulfill which requires her prayers, her ncouragement, and whenever possible, her ecuniary aid.

The work that has been formulated by the Voman's Board is so varied and comprehensive hat a woman who has any inclination for Chrisan work can find in some of its branches an nterprise which she will delight to aid and on hich she can bestow an enthusiasm which will tion, "Thy kingdom come; thy will be done on says, is our reasonable service." earth as it is in Heaven" is ignorance and superto the spiritual. -

It would be difficult to find schools with a more harmonious combination of this threefold education than Alfred, Milton and Salem Colleges. They are almost the only colleges whose tendency is not to bring a disregard for that principle for which we are a separate denominawe were sufficiently interested in our schools we might easily furnish means for the endowment of two scholarships in each of these schools instead of one, yearly giving to six of our young people opportunities for good which is beyond estimation.

So great is the commercial, money-making spirit of our times that the young men all over our country preparing for the ministry are becoming more and more rare, so that how our pulpits are to be supplied is becoming a problem. A solution of this question would be in the preparation of the young women to supply at least half of the pulpits of the land. We might encourage and assist some woman who would like to take a course in our School of Theology.

Our Home Mission work is a grand work and should not languish for want of supporters, white for the harvest.

were all engaged in home mission work, he com- at a very low price. Would we be guiltless and manded his followers to embark in the foreign patronize that store? Should members of our field and it was through the labor of foreign various churches buy their drygoods at these missionaries that all Christian nations received | department stores where the liquor traffic is should be abundantly provided with laborers.

Every woman, with all that she possesses, her daily vocation, her time and talents, should be consecrated to the service of God. "The earth and they that dwell therein." We are all his stewards and what we term our own he has placed serve God is through the work we do for human- | tilled liquors. ity. We might devote all our time to prayer and praise, but unless we are of some use to humanity | lishment of universal peace and labor that right | and are willing to make sacrifices for the objects | should prevail everywhere. which we love, it were better for us and for the world if we had never been born.

we are unwilling to undergo self-denial, we are is the center of a series of concentric circles insincere. Love begets self-sacrifice, and con- whose innermost circle is the home and whose versely, self-sacrifice begets love. The depth of outermost girdles the earth. our love is measured by the extent of our sacrifices. If we would see the charitable enterprises of our Woman's Board flourish we must be willing to make sacrifices for their success. If we at first feel only a slight interest, the tiny spark may be fanned to a flame through self-sacrifice. Most of us might dispense with some of the ornaments in our attire, or some luxury on our table, and be the better for it, and devote its cost to some department of our woman's work. St. Paul beseeches us to "present ourselves a living

THE SABBATH RECORDER.

What most hinders the fulfillment of the peti- sacrifice, holy and acceptable to God," which he COLORADO WOMEN AND LEGISLA-TION. We can indirectly help perform the work To my mind, the ballot is simply one of our stition; hence every Christian woman should under the direction of the Woman's Board by a many modern labor-saving inventions. It is the labor earnestly that her sisters who have been faithful discharge of the duties lying at our easiest way. The ballot is nothing but an imdeprived of the opportunities for culture should doors. Our work at home is the channel through proved sledge-hammer, a modern battering-ram become spiritually, mentally, and physically all which we obtain an interest in the outside work. that enables us to wage the battle of life and obthat God has meant that she should be. In most It goes without saying that whenever possible serve its amenities at the same time. schools, while great stress is laid upon the de- we should attend the regular Sabbath services In the ten years that women have been voting velopment of the intellectual and the physical of the church, the Sabbath-school and the prayer in Colorado, I believe that they have done at nature of the pupils, little or no attention is paid meetings. We should have a society auxiliary least five times as much as all the rest of the nonto the Woman's Board, and interest our girls voting women in the United States put together; in every phase of our woman's work and secure and I base this modest claim upon the record of their co-operation. Besides the usual types of our statute books as compared with those of entertainments that we have, we might occasion- other States. For women stand, relatively, for ally undertake something of a denominational the same thing everywhere, and their first care character by giving short biographical sketches is naturally and inevitably for the child. Whatof our noble men and women who have passed ever we have done, other women wish to do. In tion-the keeping of God's holy Sabbath. If away. Professors Kenyon and Allen and Elder many states they have tried and failed. The only Wm. B Maxson are typical of those which might difference is that they are using stone-age methbe mentioned among the men, and Mrs. Allen, ods, while we have those of the twentieth cen-Mrs. Kenyon-and Dr. Wait among the women. | tury. An evening might be occasionally devoted to No one who knows anything about our statute THE SABBATH RECORDER, giving its history and books will attempt to deny that Colorado women sketches of its various editors, and the reading have revolutionized the attitude of our State of extracts from its pages. In this way and toward the child. Two-thirds of their work has various other ways an interest might be awak- been for the children. But at this point let me ened in our denomination which these young say one word about what women have done. people would never lose. have no desire to exalt Colorado women at the

Perhaps the best service we can render our expense of Colorado men. The ballot box is woman's work and our denomination at large, not a dividing line; on the contrary, we have inis our consistent Christian living, so that those finitely more interests in common than ever bethat are members of other denominations and the fore. Indeed, the relation of men and women world at large will see that we represent the in Colorado reminds me of the English scrubhighest type of Christianity. Our women's socie- woman's eulogium-on-her lord and master: "Ah, ties should take a more advanced stand in tem- my man's that good, he's more like a friend than perance principles than the Y. W. C. T. U. Un- an 'usband!" We are in a minority by ourselves, doubtedly not a person would be found among and should hardly succeeed in anything very but more laborers should be sent into the fields, our women who would patronize the saloon. bitterly opposed by our brothers. ELLIS MEREDITH. But suppose that the saloonkeeper should add While Christ and his disciples and the seventy | a room. for the sale of drygoods, which he sells DENVER, COL. WHAT CAN WE DO TO IMPROVE OUR SABBATH-SCHOOLS ? Read by Prof. C. B. Clark at the Western the gospel, so that the foreign mission field made respectable? There are many who would Association, at Independence, N. Y., June 9, not cross the threshold of a saloon who become 1904. drunkards from the alcoholic beverages obtained What a door of opportunity has the Sabbathschool and Sunday-school opened. By it the at those stores.

institution, but to suggest a few thoughts how We should do all in our power for the estab- the function of teaching in the Sabbath-school may be made more efficient in the cause of Christian virtue.

Another fruitful source of the great army of teaching of the blessed gospel of Jesus Christ is the Lord's and the fullness thereof, the world drunkards is the use of patent medicines, which has passed into all hands. It has ceased to be a is more prevalent among women than among monopoly. The door of teaching has been men. It has been proven by analysis that they opened to the crowds; to all indeed who would in our hands for the best disposition we can contain large percentages of alcohol, some of bear a part in the spread of religious truth. It make of it in his service. The best way we can them far exceeding that of the ordinary dis- is not our purpose to-day to eulogize this noble

How to reach, influence, enlighten, elevate and The greatest and most important work of our ennoble the youthful mind is one of the grandest women is the homework; then our denomina-If we claim attachment for any work for which tional, and lastly our foreign work. Each of us of themes. Who is there but has an interest in the young. Who is there but would gladly see our Sabbath-schools grow in efficiency and usefulness. With such an end in view I desire to say a few words regarding the principles which should preside over them and the mode of teach-For flowers that bloom about our feet; For tender grass so fresh and sweet; ing by which they shall most easily and effectu-For song of bird and hum of bee; ally accomplish their noble purpose.

For all things fair we hear and see, Father in heaven, we thank Thee!

For blue of stream and blue of sky; For pleasant shade of branches high; For fragrant air and cooling breeze; For beauty of the blooming trees, Father in heaven, we thank Thee! -Ralph Waldo Emerson.

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First, our Sabbath-schools should be founded and continued with a conviction of their holy mission of teaching truth. Never should we permit ourselves to sustain one on the mere ground of imitation or because other denominations have them or because they are in a sense a popular method of instruction, but always and

safed to it. All work in the Sabbath-school to be efficient for the cause of the church and the in truth. I say let us have faith in the Sabbathof the King, in God as the father and⁶ friend of us all and in truth as adapted to the minds taught.

Let us forever away with the idea that innocent childhood is born under the curse of God and is by nature hostile to goodness and truth. The principle then which should rule in and preside over the Sabbath-school like a benign benediction is faith and confidence, good will and hopefulness.

Second, the efficiency of the Sabbath-school will be proportionate to the clearness with which we as teachers apprehend the end or purposethe great object of this nursery of the church In any work, if we would make it effectual, we must understand for what we are working. I we see but dimly and unsteadily, our efforts will be vague, uncertain and irregular.

The very definite end which every instructo of a Sabbath-school class should never lose sight of is to awaken the soul energies of the pupil To arouse understanding, conscience and hear to an emphatic and earnest appreciation of mora and spiritual truth. All our teaching should be to awaken this inner life of a morally free being. It should lead in the direction of helping our boys and our girls to make free choice of the right, to help all to a lively appreciation of the great truth that each is essentially the author of his own character-the maker of his own fate. Let it never be forgotten that the child's mind is not a dumping ground for the teacher's opinions. The child's mind is not for the purpose of receiving indelibly the ready-made convictions of the teacher however good they may be. It is rather a source of potential, moral energy to be inspired with a love of perfection and truth.

The Sabbath-school is not a place for imposto make them see and feel his blessed love.

perception of the reality and truth and greatness ligion as a lifeless tradition instead of a verity impress their pupils. throbbing with life and reality. When truth is moral influence:

solely because we have a strong faith in its dent, penetrate to the spirit of the Divine teach- harsher means to accomplish. How shall this worth and usefulness. Until the teacher of the ings. He must comprehend the character, mo- be done? of the work motion in the must comprehend the character, mo-Sabbath-school believes in the high mission of tives and purpose of the lesson or character in Sabbath-school teaching can he or she throw the hand. Especially must the teacher make the life ing influence over the young, is the possession energy of the soul into it and make it the instru- and methods of the Great Teacher, Jesus, his and cultivation, on the part of the teacher, of a ment of the blessed possibilities which are vouch- great theme. We should study into the circum- genuine interest in and love for them, and most stances and conditions of Bible characters until consciously shown toward those who need we are able to enter into their lives, their hopes, it most. The golden link which binds hearts is Master must be vitalized with faith-faith in the their disappointments, their passions, their ex- true affection; or, to change the figure, love is school, faith in the pupil, faith in God and faith pectations, their motives-in a word so vividly the magnet which attracts heart to heart. Especshould we enter their very lives that we can jally does the successful control of wayward school as an instrument, in the pupil, as a child bring within the feelings and comprehension of children depend upon winning their confidence even the youngest, something of the moral ideals and esteem. The most successful teachers are and religious atmosphere in which they lived. | always men and women of heart-power. A Sab-Especially should this be true of our study of | bath-school class taught in a perfunctory manner, the Christ life. It is only when we see Jesus and without vital love for humanity burning within the circumstances under which he lived brightly on the altar of the teacher's heart, and taught as a background, that we can enter makes the Sabbath-school a veritable prison. into the beauty and reality of his character. Nor should we suppose that this means the ex-Many teachers imagine that it is necessary to ercise of mere natural affection-love for the study some great commentary in order to under- loving and lovable, and dislike for the hateful. stand the text of the lesson. There are times, The exercise of true Christian love means the no doubt, when a commentary serves a most ex- | seizing, under God, of every opportunity to win cellent purpose, but far better is it to enter into every son and daughter of Adam to the higher the Christ character in its strength and purity life, it means the planting of joy and hope in through suffering, through prayer and through hearts now desponding and disconsolate, it optimism. The Christ character seeks no eluci- means loving interest in the wrong-going and dation through criticism, but it is to be studied sin-polluted; it means sunshine for the darkfirst hand, that as teachers we may catch the en- ened and the over-shadowed home. Yes, true thusiasm of his spirit and soul, that we may love even lays hold of the child's future and sees come into sympathetic touch with the blessed purpose of his life. That the teacher may, with girl are hopeful possibilities of the grandest his pupils, enter into and apprehend, in a living nobility, and it leads the way. way, the Christ character is, to me, the purpose of true Sabbath-school teaching. The Christ must, then, be so represented to the young, not as to baffle their tender faculties; nor yet as a peautiful fiction, but as it is, real, practical and tangible.

> struction shall be disjointed and in loose frag- the power of loving, turn to the life of Jesus. ments, not at all. The teacher's mind must ever In addition to the study of the Christ life, no possess a unity, a concord of purpose, the means | teacher of day-school or Sabbath-school can afof which shall be found in his "larger views of | ford not to read the life of Pestatozzi, the Swiss Christianity"-its offer of salvation from sin, educator. At every turn one is impressed with the spiritualizing power of the Christian religion, the fervid religiousness of his nature. To him its expression of the universal brotherhood of the teacher's office is no less than a priestly the human race, its loving disinterestedness, its function. No educational writer has more revelation of immortal possibilities, and the like. strongly than he emphasized the great peda-

ing arbitrary religious views which rest nowhere, manner of teaching. Surely quite as much de- than knowledge and that the latter is not an end perhaps, but in the teacher's mind and will, but pends upon the manner of our teaching as upon in itself. The first business of home and school, a place for awakening moral discernment of the its content. I fear that as Sabbath-school teach- he urges, is not so much a place for formal reeternal beauty of righteousness and truth. Not ers we do not sufficiently realize the importance ligious lessons, as to provide an atmosphere of so much a place to tell them that God is good as of this phase of our work. Sabbath-school teach- love and purity and goodness, in which all that ers ought to meet, not only to learn what they is gracious and beautiful in a child's character "To awaken the soul to a clear affectionate are to teach, but how to teach, so as to make the may have room to grow. His was a life-long school most effectual for good. It requires no protest against verbalism and rote teaching; and of religion" is the great purpose of Sabbath- less of skill and study to find the way to the there was to his system no finality. Michelet school teaching. With teachers in the Sabbath- pupil's heart and mind, than to know what to says in speaking of him, "If ever there was a school as with all other teachers our greatest teach when once you are in. From deficiency miracle, it was here." But let it be said that this danger lies in a tendency to degenerate into in this art, many persons profoundly versed in miracle was none other than the miracle of love mechanical teaching; that we shall teach re- the content of their subject, fail to adequately teaching.

that the purpose of all Sabbath-school teaching our day schools, when other means fail, the to present a full paper on the subject, "The Con-

The first and most successful means of securand dreams that in the most wayward boy or Nor let us deceive ourselves that we can feign this high virtue. Our hearts are always unveiled in the presence of children; nor does love need to proclaim itself. The eyes, the voice, the countenance, the movements betray the secret attitude of the heart. If we would study in his-I do not hereby mean that Sabbath-school in- tory the most potent example of heart power, or Lastly, let me suggest a few thoughts on the gogical truth that character is more important In the second place, if we would make teaching

The first aim of the teacher is, of course, to in our Sabbath-schools highly efficient, we must taught in words alone it not only fails to carry get and to hold the attention of his class. The never fail to awaken in the young an interest in conviction but loses its regenerating power. bodily presence of the pupil is of small use if what is being taught. To attain this, the lesson Truth lying dead within us can scarcely match his mind goes wool-gathering, or refuses to must in itself contain elements of interest, and positive active evil without us. May I repeat fasten itself upon the theme of the lesson. In I would like at this point to digress far enough is the awakening into life such a passion for teacher has recourse to severe discipline, if neces- tent of Sabbath-school Lessons," but this is outtruth and right that every child of the Sabbath- sary, in achieving this end, but in the Sabbath- side the province of this paper. Next, it is fair school shall be and become a center of positive school this method is incompatible with the spirit for the pupil to say that if the teacher himself of the institution. It therefore devolves upon can exhibit no living interest in the lesson theme, As a prerequisite to this living kind of Sab- the Sabbath-school teacher to achieve by moral the pupil certainly should be excused for any bath-school teaching the teacher must, as a stu- influence what the day-school teacher may use lack of enthusiasm. Heartiness is always con-

tagious, and in order that the teacher may be animated he must not only understand his theme, spondingly increased. but he must feel its truth. Many Bible subjects, originally written, would overflow with living superintendents to every teacher to study afresh its truth. Another very important matter closely | Sabbath-school hour brings to his hand. related to the subject of interest is intelligibility in teaching. Is it not a veritable fact that children, and sometimes older persons are, in Sabbath-school, often compelled to listen to a sort of monologue which can excite no idea in the child's mind; or, if any, only vague and muddled conceptions. It is a mark of good teaching that truth is taught in simple, familiar words. Obscurity never leads to interest unless in a spiritualistic seance.

Another means of holding interest is to teach by much questioning. Questions, if of the right kind, stimulate mental activity and the pupil is acting as his own inquisitor before he is aware, or has time to lose interest. At any rate, frequent and well-directed questions cultivate habits of thoughtfulness and self-suggestion. Again, true teaching lays stress upon the important points in the series of ideas-that is, it does not conduct the pupil over an "intellectual dead level." Always seize upon and graphically point out central truths. The confounding of essentials and non-essentials is always a characteristic of wooden teaching. Doubtful and secondary matters should not be pressed, else we greatly increase the danger to skeptical tendencies. One weak point insisted upon may result in spreading the leprous spot of skepticism over the whole system. Let us emphasize those truths which all time must increasingly confirm and eternity verify.

Third, true teaching 'is always cheerful teaching. Pessimism is twin sister to agnosticism and neither have any place in the Sabbath-school. The teacher's face, whether sunny, or clouded, tells in plain language his real estimate of the value of his religious beliefs. The Gospel of Christ does not need a background of gloom and absolute trust by treating his communications peace.

no longer a mission to fill, it is because we close and harmful punishments chill and terrorize him, facts. The past hundred years have witnessed truest friend you have. Then shall you realize most astonishing development in human achieve- | your power for good, when you have "grappled" ments, particularly in lines of scientific knowl- him to your soul "with hoops of steel." Never for indulgence and therefore proportionately in- broken by the rust of your neglect. reaching out of the soul on the other. As out- he has "told on" another boy. Then tell him in ward restraints become less potential our Sab- kind but earnest words that association with

sult in an injury to himself; and appeal, to him out power within to withstand must be correon his own account. on his mother's and sisters' If this is a fact, and who can denv it, should account, to abandon such companionship. Pernow as dry as the parchment on which they were there not, in every church, be a rally call by suade rather than punish; appeal to his manhood, and his pride—pride of character and interest did the teacher but throw his soul into the blessed opportunities for good which the pride of family. Treat him fairly; be just, though firm.

THE FATHER AND HIS BOY.

If punishment be needed, as sometimes in (Continued from Page 405.) moderation it is, let it be wisely and temperately been disobedient? Can you not recall another administered, not in anger or unreasoning passuch a boy? Be patient, O father; character sion. Deprivation of a pleasure will often progrowth is slow work. Your boy has yet many duce results which no amount of beating ever inches to grow in height ere he becomes a man. could. I am told that in Chicago's admirable Par-If the storming at, or the berating, given you by ental School, the little fellows there are easily inyour father or by a teacher, was in your estifluenced to become obedient and well behaved in mation unjust, sometimes brutal and almost and out of the schoolroom through the dessert invariably a miserable mistake, be careful, so given or denied at dinner. Study the nature of the that you may avoid your father's error. boy. What may serve to influence or control He may have serious illnesses and many setbacks. one, does not always produce the same result When ill, you do not scold or storm at him, nor in another. "Know thyself" is the beginning do vou reproach him too much, though his illand the end of all self-improvement. Know your ness is due to eating green apples in utter disreboy, gain his confidence, make him feel there is gard of your and his mother's injunctions. You no one in all the world in whose unselfish regard proceed forthwith to cure him, and hope he has he can place such implicit trust as he can in learned his lesson as you did yours, when you yours; that you are, in truth, a part of him, and too were a disobedient son. Perhaps he has, that his happiness and welfare are dearer to you but it is not unlikely that by the next summer than life itself. This relation of confidence once the green apples, just turning red, will again established, the influence of the father over the prove an irrestistible temptation. Yet you do son-and not less to be desired, the influence of not despair. You persist in trying to effect an- the son over the father-will result not alone in other cure; at last he learns his lesson, just as a mutual advantage, but in the richest and puryou learned yours. Thus through patience and est pleasure mortals can know. persistence on your part shall he learn, from Finally, my brothers, let us not forget that you and through his experience, the lessons of "actions speak louder than words." Our exife-that fire burns, that his own wrongdoing ample will have a deep and lasting influence over will bring pain, disgrace and trouble to him and the life, character and conduct of our sons. If to those he loves.

CONFIDENCE WON BY CONFIDENCE. est and true, beware lest your son come to pay If you will be his companion, his playmate; if little heed to your words of counsel, be they vou will enter into his thoughts, be part of his ever so wise. Take heed that your weak and daily life, go with him sometimes to the play, faulty example does not undo all the good your to witness the games he is interested in; share words might otherwise have done, and cause his troubles, be they ever so insignificant in your your advice and yourself to be viewed by him estimation, and help him out of them; invite his with indifference if not contempt. I shall not dwell here upon the duty of churchterror. While we should teach that sacrifice is with proper respect and observing an inviolable going and religious instruction. All that has essential to the attainment of the highest good, and sacred confidence as to any disclosure he been said, presupposes this. Nature and revewe must not omit the compensating counterpart makes to you-you will soon learn that you lation alike teach thinking beings that there is a that such sacrifice is attended with rich joy and have gained an influence over him that shall last God, and of our accountability to him. Teach as long as your life does, and that will influence | your son that each of us is responsible for his In closing, let me add one more word in and guide him long after you are gone. If you conduct, and that the laws of the Creator will emphasis of an appreciation of the opportunities will do this, and do not foolishly drive him and bring upon him who disobeys them a certain now open before our Sabbath-schools. If as his confidences from you by standing in cold penalty. Yet, must one be on his guard not to some teach, the Sabbath and Sunday-school has aloofness from him, do not by your reproaches "preach" too much. Never become impatient or angry because your boy disagrees with you. our eyes and ears against most obvious social he will cling to you as you do to the best and Reason with him, but do not sneer. There is neither courtesy, tagt nor argument in a sneer. Treat boys with respect. Listen to their views. Draw them out and let them see that you trust edge. The resulting control over nature has permit these "hoops" which bind your son's soul them. Even when you become satisfied that one correspondingly multiplied men's opportunities and yours together to become weakened or is not worthy this respect and confidence. I would hesitate to let him know the extent of my creased his temptations. Add to this the spirit | Cultivate in him a taste for good reading by distrust. Never close the door of your hope of criticism, freedom and innovation engendered | reading to him aloud good books, and guard | and expectancy upon him. Never let him think by the scientific method, and the consequent with never failing watchfulness, against the bad that you think he cannot become a good and usebreaking down of certain religious traditions, books and the bad associates. Talk to him about ful man, if only he will sincerely wish and try and then think if you can that the pulpit and the boys he plays with, and find out whether to do what is right. He who made the heart Sabbath-school have no opportunities and re- they use bad words or do things you and his alone can tell what word, what act of yours, sponsibilities. The result of the social and in- mother and teachers have taught him are wrong, may serve to check and save the disobedient and tellectual conditions of our present time is a and beneath a gentlemanly boy. All these things wayward child. We can at least keep on try-

religious restlessness on the one hand and a you can find out without letting him feel that ing and hoping-always hoping.-The Interior. Every new experience is like a jewel set into bath-school teachers must implant inner principle. boys who use foul or profane words, or who do the texture of our life, on which God shines and As temptation throngs the young from with- things which such boys usually do, can only re- makes interpretation and revelation of Himself.

SELF-CONTROL THE SECRET OF CONTROL

this example be not clean, straightforward, hon-

Children's Page.

ANGER CHARLES AND MARY LAMB. Anger in its time and place May assume a kind of grace. It must have some reason in it. And not last beyond a minute. If to further lengths it go, It does into malice grow. 'Tis the difference that we see 'Twixt the serpent and the bee." If the latter you provoke, It inflicts a hasty stroke, Puts you to some little pain. But it never stings again. Close in tufted bush or brake Lurks the poison-swelled snake Nursing up his cherished wrath; In the purlieus of his path, In the cold, or in the warm, Mean him good, or mean him harm, Wheresoever fate may bring you, The vile snake will always sting you.

A BRAVE LITTLE NEWSBOY.

THE following is a sketch full of touching inhis mother. In the tenderness of his affection for her he was determined that he would raise a stone to her memory. His mother and he had kept house together, and they had been all to each other, but now she was taken, and the little fellow's loss was irreparable. But getting a stone was no easy task, for his earnings were small. But love is strong. Going to a cutter's yard and finding that even the cheaper class of stones were far too much for him, he at length fixed upon a broken shaft of marble, part of the remains of an accident in the yard, and which the proprietor kindly named at such a low figure that it came done, but the brave little chap was equal to it. on the bank? What is the sign on it?" Next day he conveyed the stone away on a little four-wheeled cart, and managed to have it put the awful flood, smiled as she saw the great last of the stone, visited the cemetery one after- that she could read. "Salina Bakery." "Why noon, and he thus describes what he saw and John, that building must have floated two hunlearned: "'Here it is.' said the man in charge; | dred miles!" and sure enough, there was our monument, at the head of one of the larger graves. I knew it I was going to say, until I got a little nearer to what the current has just swept there! A boxit and saw what the little chap had done. I tell you, boys, when I saw it there was something The little man had tried to keep the lines straight, kittie. It's alive! And, O papa! there's somelook better and bigger, for nearly every letter | Get the boat, quick! Let me go and help!" was a capital. I copied it, and here it is; but you want to see it on the stone to appreciate it:

MY mOTHER SHEE DIDE LAST WEAK. SHEE WAS ALL I HAD. SHEE SED SHEAD Bee WaITING FuR-

And here, boys, the lettering stopped. After a while I went back to the man in charge, and asked him what further he knew of the little fellow who brought the stone.

notice a fresh little grave near the one with the put it also at his feet. stone. Well, that's where he is. He came here every afternoon for some time, working away at and down the hill to meet the boat. that stone, and one day I missed him, and then for several days. Then the man came out from a year old. The child had been asleep, but tears that church that had buried the mother, and were still on its cheeks. When Mrs. Griffing ordered the grave dug by her side. I asked if took the baby, it looked up into her face and if was for the little chap. He said it was. He smiled. The cat, a great handsome Maltese, had sold his papers all out one day, and was rubbed around her feet.

hurrying along the street out this way. There was a runaway team just about the crossing, picked up an old file, sharpened down to a point, that he did all the lettering with. They said he and kittie. seemed to be thinking only of that until he died, for he kept saying. "I didn't get it done; but she'll know I meant to finish it, won't she? I'll tell her so, for she'll be waiting for me;" and boys, he died with those words on his lips."

When the men in the cutter's yard heard the | town this morning." story of the boy the next day they clubbed together, got a good stone, inscribed upon it the name of the boy, which they succeeded in getting | very happy to hear from their baby, and would from the superintendent of the Sababth-school which the little newsman attended, and under- | floated away, and baby and kittle had been sepaneath it the touching, expressive words: "He loved his mother." When the stone was put up, that the baby had been drowned. the little fellow's Sabbath-school mates as well as others were present, and the superintendent, in speaking to them, told them how the little fellow had loved Jesus and tried to please Him, and the West! gave utterance to this high encomium: "Chilterest of a bit of a ragged newsboy who had lost dren," said he, "I would rather be that brave, loving little newsboy, and lie there with that on my tombstone, than be king of the world. and not love and respect my mother." That little newsman has left a lesson to the world.---New York City Mission Monthly.

> AN UP-TO-DATE MOSES AND MIRIAM. "Well, I declare! That's funny!" said John Griffing as he stopped at the dining-room window to look out on the rising water in the Kansas Valley one morning in early June.

"What is it?" asked Timmie as he clambered down from the breakfast table and ran to look brown laundry soap about an inch square, conwithin his means. There was much yet to be out, too. "Is it that building that's just landed

Mrs. Griffing now came, and, looking out upon in position. The narrator, curious to know the building set itself right side up against a tree so

"Yes, I had noticed the building," answered Mr. Griffing. "But look there, beyond the buildat once. Just as it was when it left our yard, ing out in that second cottonwood tree. See something alive in it. What is it?

"O papa, papa, I see," exclaimed Jimmie, with blurred my eyes, so's I couldn't read it at first. his sharp eyes and shrill voice. "O papa! it's a and evidently thought that capitals would make it | thing else in the box. Go, quick! It's alive, too.

Mrs. Griffing took her opera-glass, and as she looked, cried out in dismay, for she could plainly see that the box was a rude baby-cart with a child and a cat in it. The cat was stepping from one side of the cart to the other evidently to keep the cart balanced so that it should not tip over in the current.

Mr. Griffing pulled his boat out into the stream, and with great difficulty reached the tree and box. Jimmie saw his father take the cat "Not much, he said, not much. Didn't you and put it in the boat, then, taking cart and all,

Mrs. Griffing and Jimmie went out in the rain

Sure enough, there was a beautiful baby not

The bed had been a comfortable one for the child until the muddy water had soaked through and-well-he was run over, and didn't live but the bedding and clothing of the little sweet-aa day or two. He had in his hand when he was kins. It did not take long to get the baby into dry garments and provide milk for both child 'Shall we call the baby Moses?" asked Jimmie, as he hovered over the child with eager interest.

"Yes," replied his father, laughing. "And you might call the cat Miriam. I'll step into the Star office and advertise the baby when I go down

It was only a few days later that a telegram came to Mr. Griffing saying that the parents were send for him in a few days. Their house had rated from the family, and they had been afraid Who do you suppose were the parents of the baby? Why, they were old schoolmates of Mrs. Griffing, who had come from New England to

The Maltese kittie was given to Jimmie, and it had a new red collar with "Miriam" on it in gilt letters.-Sunday School Times.

MAKING GIANT SOAP BUBBLES. Blowing soap bubbles used to be more popular among the boys and girls than it is in these days, but still there is plenty of amusement to be had by those skillful in the art. These spheres are too frail to last long, it is true, but there is a way of making them far tougher than is common-so tough, indeed, that they will roll around the carpet of a room for some time before bursting. Into a pint of warm water shave a piece of taining a good proportion of lye. When this is thoroughly dissolved add a tablespoonful of gum arabic and stir till melted. Then a teaspoonful of glycerine is necessary, and lastly a quart of

cold water. If the bubble-makers are not very little people and know how to keep the water out of their mouths wonderfully colored bubbles can be made by separating this mixture into cups and adding a pinch of different diamond dyes to each. But for little people strawberry or currant juice for pink bubbles and orange juice for yellow are perhaps safer. The lye in the soap, plus the glycerine, increases the brilliancy of the bubbles and the gum gives them elasticity. Hot water is necessary to dissolve the various ingredients, but unless cold water is added they expand and break too rapidly in the blowing process. A curious pipe that will blow several bubbles at one time can be obtained from any kindergarten supply house.—Public Ledger.

BREAK, BREAK, BREAK. ALFRED TENNYSON. Break, break, break, On thy cold gray stones, O, sea! And I would that my tongue could utter The thoughts that arise in

O, well for the fisherman's boy That he shouts with his sister at play! O, well for the sailor lad That he sings in his boat on the bay?

And the stately ships go on, To the haven under the hill; But O, for the touch of a vanished hand, And the sound of a voice that is still!

Break, break, break, Rear distances At the foot of thy crags, O, sea! But the tender grace of a day that is dead Will never come back to me.

[Vol. LX. No. 26.

[UNE 27, 1904.] /

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

REPLY TO ANGELINA. My DEAR ANGELINA:

I appreciate very highly the sweet spirit in which you accept my criticism of your English. Such a spirit will do more than anything else to endear you to your hostess and to others, and they will not hesitate to tell you about your mistakes when they know how much you want to improve.

You think that reading the best authors will improve one's language. Very good. The thought surely is of greater importance than the language in which it is expressed and the thought is the main object of our reading. I is said of Shakespeare that he was too much occupied with his great creative work to trouble himself with mere matters of scholarship. When mere book knowledge appears in his work, it is likely to be more or less incorrect. Our greatest teacher said, "Is not the life more than meat and the body more than raiment?" So I would not of course have you value the way in which ideas are clothed so highly as to cause you to criticize great or good people.

But while you and I have time to look out for details let us form habits of correct speaking. Then later in life we shall use correct forms unconsciously without mental effort as easily as we should otherwise use incorrect forms. This effort in early life will develop our minds just as much as other efforts would

In order to be perfectly sure that we use correct forms. I believe we should depend mainly upon our school text-books in grammar and rhetoric. We can review many times the rules, examples and exercises until they become a part of our brain tissue, indelibly stamped upon our memory.

Not many young people are so incapable of changing a habit as was the boy whom the teacher left in the school-room with instructions to write twenty times on the board, "I have gone upstairs." Upon her return the boy had gone but she saw the sentence written twenty times and below it, "I have went home."

Hoping soon to reply further to your letter, With love.

AUNT MEHITABEL.

The Young People's Hour of the Central Association, held at Brookfield, N. Y., Sabbath evening, June 4, was in charge of the Associational Secretary, Miss Ethel Haven. The program was a series of papers based upon 2 Chronicles 7:14. Text and program follow. Reports were read or given from the societies in the Association. From these was learned that in one church the Y. P. S. C. E. has been formally merged into a Senior C. E. Society. In another church practically the same result has been attained without a formal organization.

PROGRAM.

called by my name, shall humble themselves, will forgive their sin, and heal their land.

Mr. A. L. Davis, Leonardsville.

Conditions. Edmeston. essingelie an el dettet a pos Prayer, the Rev. L. R. Swinney, DeRuyter. not know how catching these are?

THEISABBATH RECORDER.

Seeking, Mrs. Adelaide Clarke Brown, Brook-Education Repentance, Mrs. Clarke Stoodly, Adams RECENT CONTRIBUTIONS TO ETHICS. Centre, read by Miss Elsie Brown, Leonardsville. Rewards.

Palmer's The Nature of Goodness. A Listening God, Mr. Orlo Perry, Verona Professor George Herbert Palmer's volume on the Field of Ethics, which was summarized Forgiveness, Mrs. A. C. Davis, West Edmesn a preceding article, was followed by the volume named at the head of the present article. A Healed Land, Mr. Holly W. Maxson, Utica. "The Nature of Goodness" was published last November by Messrs. Houghton, Mifflin, & A SMILE. Company

Sitting on the grass in the shade of a spread-

The book bears a Latin dedication to the ng oak, facing the sparkling water and inhaling memory of Mrs. Palmer. Nothing could better suggest the character of Alice Freeman Palmer than these three lines from the pen of her hus-Yesterday I sat there and noted the blue, band, but the fine compression of the Latin preamber, and silver of the water, the distant chime vents the perfect translation of them. The thought is roughly this: "A. F. P. Beloved of n the trees, but they all touched a minor chord many for her singular goodness; great in charm, in culture, in counsel; rapt hence a little since To-day there seems to be a quiet peacefulness from my home and my joy." The word litteris is but meanly rendered by "culture," a word miled. Because he took my cold nervous hand that has lost some of its bloom, but "letters" would hardly do here, for Mrs. Palmer wrote but little. Tardy language has no word for a spiritual phenomenon like the nature of this woman. Learning in her was transmuted into life; personal charm flashed through and He went on his way without a thought of the through her intellectuality: every word she good he had done, and the next weary heart he uttered carried a sense of the real. To be irresistible is always the trait of fine woman-A smile seems like a little thing to give, but even that of self-sacrifice.

the pure fresh air, I noted the difference in my feeling from yesterday. of children's voices, and the sighing of winds in my heart. about it all and—why? Because a friend had between both his own, and seeing the unshed tears in my eyes, smiled. Yes, smiled, just the kind friendly smile we all have an opportunity to give to lonely aching hearts. But how few are given! met was cheered by that kind smile. ah, so much. I shall carry the impression of hood, but she made the ideals of life irresistible,

that smile on my heart as long as I live.

Professor Palmer begins his book by pointing I imagine that when I am old I shall look out that goodness is one of the things known back to that moment, and that smile, as one of experimentally by all, but not easily defined. If the brightest spots in my life. any ten persons should be called on to say what Now would it not be a comfort to you to have they mean by goodness, probably not one in the t said that your smile has helped another? You ten could offer a definition which he would be feel that your place is small in this big world, willing to hold for fifteen minutes.

you cannot be a Moody or a Talmage, but you can smile, and the sermon in that smile may reach the heart that the most powerful sermon might fail to touch.

The present research aims at defining goodness. The object of it is not primarily to teach anyone how to be good; yet one cannot long contemplate such exalted themes as this without Smile and you will forget that you are sad advancing into a region where doing wrong be Smile, smile, smile. L. D. comes a little strange. And in the long run whatever tends to illuminate mental problems is "How can I hear what you say when what you of large consequence in the practical issues of

are is thundering in my ears?"-Emerson.

Goodness is a term applied both to persons Why should we murmur at the darkness when and to things. A good knife is one which does its work effectively; its goodness is measured by its performances of an external task. A good Never fear to bring the sublimist motive to president is one who adapts himself efficiently to the needs of his people. The president's goodness, like the knife's, refers to qualities within Take thy self-denials gayly and cheerfully; and him only so far as these are adjusted to that which lies beyond. Good always means good for. Good always implies an end to be reached. It is a relative term, signifying productive of, con-

God has filled it with stars-bright prophets of the coming day? the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks. let the sunshine of the gladness fall on dark things and bright alike, like the sunshine of the Almighty. A vexation arises and our expressions of im-

ducive to. The good is the useful. patience hinder others from taking it patiently But is nothing good in itself? Earthquakes Disappointment, ailment, or even weather depresses us; and our look or tone of depression are good for shaking down houses. Filth is Text, 2 Chron. 7:14. If my people which are | hinders others from maintaining a cheerful and | good to breed fevers. But are filth and earththankful spirit. We say an unkind thing, and quakes good? The Venus of Milo is eminently and pray, and seek my face and turn from their another is hindered in learning the holy lesson of a good statue; but it is not primarily useful. wicked ways, then will I hear from heaven and charity that thinketh no evil. We say a provok- It is good in itself. When we say "a good big ing thing, and our sister or brother is hindered pumpkin," we do not imply that the bigger a What are the characteristics of God's people? in that day's effort to be meek. How sadly, too, pumpkin the better, for big pumpkins are coarse. we may hinder without word or act! For wrong We mean that a good big pumpkin is a full feeling is more infectious than wrong doing; es- exhibition of what a pumpkin, in itself, can Humility, Miss Martha Williams, West pecially the various phases of ill temper, gloomi- attain to in point of size. So there is external ness, touchiness, discontent, irritability, do we goodness and internal goodness. The extrinsic and the intrinsic forms of good-

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A table cannot be good for holding things unless differs from goodness in general with regard to son is a complex being. In every act involving it is good in itself, part being rightly adjusted the parts played in personality by these four moral quality there are: the ideal, the desire, to part. And a thing well made, a good piece characteristics. of construction, is likely to be good for somehis value to the community at large.

other part. All parts are fitly conjoined together, is something higher than consciousness. We world seems stable. Changes are of several and each is good for all the others. When each | are conscious when we see, or feel, or hear. | kinds, the simplest being accidental change, part of a thing is thus both a means and an end, Now the brutes have intense consciousness of which does not affect the internal nature of the the thing is an organism. Intrinsic goodness warmth, sight, hunger, etc. The cat enjoys object. Then there is destructive change, and is the expression of the fullness of function in warmth so much that she is absorbed in the sensa- this fills us with grief. It makes no difference the construction of an organism. The organic | tion, she is perhaps not aware that she is a cat; | if I change the position of my watch on the view of things is the view which is morally im- | she becomes for the moment just warm. But the | table, but if I drop and break it, I have lost that portant. When a person sees life organically, man can throw off the bondage of the moment. which I valued. It does not comfort me to be and can distinguish the means and ends of life, He looks before and after, and pines for what told that no particle of my watch is really dehe ceases to be a child and becomes a man. The is not. His self is not swallowed by his sen- structible; I have suffered a real loss, and berational view of life involves this double aspect | sations. He has self-consciousness; he is "I." | come convinced that destructive change is the of goodness, the organic relation between means It is true that this higher state is liable to in- one thing mortals may count on. Yet there is and ends.

speak of greater and lesser good, higher and him lower goods. Digestion is more necessary to good than sight, because sight expresses better We must not call an occupation higher just be- wise intention and volition. cause we personally like it better.

life, are the necessary base of goodness.

wealth of the given organism.

definition is after all only a definition of ex- best ideal in the process of choosing a good. trinsic goodness. Goodness is always intrinsic as well as extrinsic. Furthermore, "environ- has also three stages. First comes delibera- the next stage ahead, the next ideal, the faster ment" is not a fixed thing; it is always fixable; tion as to what means will best carry out the we develop. Goethe tells us that if we would it derives a part of its nature from the object intention. One line of action is pitched upon; reach the infinite we must enter into finite things environed. The forcing of circumstances into we decide again, this time upon the means. in every direction, and work our way through accordance with human needs may be said to Secondly comes the deed. Just how this comes them. be the chief business of human life.

expresses the fulfillment of function in the con- we call effort. Of course there was effort of a my time among too numerous studies. Nor struction of an organism. Extrinsic goodness certain sort all along, in the process of think- should the slow rate of progress daunt us. Perstituted wholeness to further the wholeness of now we give a different kind of attention, that other sense it is the only attainable thing, beothers. A greater good (like digestion) is one directed toward our bodily powers. Out of this, cause in life as we know it the possibility of adits end. A higher good (as sight) is one more effort comes satisfaction. This is great or small should be, "I was never so good as to-day, and fully expressive of that end.

consciousness, self-direction, self-development, occur so quickly that the person acting cannot But how is this doctrine of self-development

A person is not self-conscious through and satisfaction. thing. Of some things, as human nature, the through. Much of his life is unconscious, like emphasis on. The slaveholder makes the moral not be defined, at least not positively. It is there arises the aim at self-development. Indeed assessing only his usefulness. But of course swoon. The body itself has unconscious sec- consciously the desire of self-development. the greater a person's inner worth the greater | tions. The great mass of our acts occur unconsciously. But we all know by experience what Change ordinarily impresses the human mind In intrinsic goodness, every part helps every it is to be awake, conscious. Self-consciousness with an aspect of sadness. Nothing in this terruptions, but man is capable of it. It is each such a thing as a nobler, a transforming change.

man than sight. Therefore it seems to be a ence," rather than merely "I am an experience," ment. This sort of change is a movement toward. greater good. But after all, digestion is a lower he becomes capable of self-direction. He no a mark. When the seed begins to be translonger follows instinct. Only those acts in a formed, it is not merely adapted to the next than digestion the purposes, the value of a man. man are good which involve self-direction. In stage, but has reference to other stages still But we need to be careful in the use of such | this process there are two divisions, the forming | farther on. Here is ground for hopefulness. words as greater and less, higher and lower. of a purpose and the expression of it; other-

The greater the number of its functions, the of an ideal, a mental picture of a better state there must be an eye kept constantly on the greater the goodness of a thing. It is true that of existence than that already reached by the mark. How can the self try to develop itself? wealth of function may mean disorder. A young person. The imagination furnishes the person If it is a self it is already developed, is it not? human being has a wealth of functions which with numerous possibilities of what he may be But we live by this very contradiction. The require to be brought into order by the restraint or do in the immediate future. Then, sec- more we strive to be, the more we are. At first of some. But goodness does not consist merely ondly, these ideals compete among themselves. the striving self is only a sketch of what it is in correctness and order. Powers, richness of | There comes the desire for one or more of them. | trying to fill out. If we are to be good, we must The self-conscious person himself experiences make ourselves good, create our own goodness. Goodness is sometimes defined as that which a desire of being better. "What?" you say, And we must again remember that man never satisfies desire. And indeed the word good al- "does a person never act unselfishly?" Yes, in- wholly is; his verb is ought. Only God and ways refers to the satisfaction of some human deed. But there is always the self-element. Our the brutes can say "I am that I am." desire. Even afflictions are good if they satisfy unselfishness starts from our need for what is In making ourselves better we cannot have the desire for permanent peace. But the defi- better. The longing to be unselfish is a trait of clearly before us a perfect ideal of what we may nition is vague, for we need a standard to test the self. Our desire moves us always. There become. We are not architects working from the goodness of desires. Some desires are bet- is at the root of a good act always the dis- a perfect plan. If the plan of our own best ter than others. Those are best which best con- satisfaction with our past selves; there is a selves were put before us we could not at first tribute to the harmonious, organic solidity and divine discontent. The third stage of inten- wholly understand it. We begin with a sense tion is decision. One ideal is chosen, the others of weakness, a desire for betterment. The boy A second definition of goodness is that it is rejected. The very word decision means cutting who becomes a great scholar begins by wishing adaptation to environment. But this important off the other ideals. Sometimes we cut off the to make his own ignorance a little less dense;

about is hard to say. The mental processes give A person differs from a thing in having self- Of course all the six stages of self-direction conception, but it is encouraging.

ness are not separable; they are found together. and self-sacrifice. Personal goodness therefore analyze them. But the stages are there; a per the decision; the deliberation, the effort, the

A being capable of self-direction ordinarily Self-development is a species of change.

intrinsic goodness is the thing we must first Tay | that of trees or other things. Consciousness can- | has capacities imperfectly realized. Accordingly mistake of ignoring a man's inner worth and what we feel less and less as we sink into a every act of self-direction involves more or less Everything is good in its place. Yet we must man's secret, and the most important thing about The changes of chemistry produce new values. There is an even higher form of change, that When a person can say "I have an experi- which we call growth or evolution or develop-

But self-development is not merely growth, for growth may be unconscious. The seed is The intention is guided first by the existence not trying to be a tree. In self-development

indeed as he proceeds into learning that is still The volition, or expression of the intention, his chief motive. Yet the more vividly we see

We must not, however, attempt too much at To sum up our definition, intrinsic goodness | way to material motions. There arises what | once. If I am to know ethics I must not parcel is found when an object employs an already con- ing; we fixed our wandering attention. But fection is in one sense unattainable, but in anmore largely contributive to the organism as mysteriously enough, comes the act. After the vance never ceases. Our proper utterance according to the degree of self-directed power. I hope never to be so bad again." It is a vast

reasonable, springs from a glorious madness. body sacrifices his own possessions or pleasures A man has no larger self except as he enters of their force by separation from the whole. into other lives. The soldier who runs away from Marathon to save his miserable little body fails to see that if the invaders seize his town next day there will be no higher self left for anybody. When our Lord hung upon the cross, the jeering soldiers shouted, "He saved others, himself he cannot save." But he was saving the only self he valued-himself and all man-And when he said, "Not my will, but thine, be done," he abundantly obtained his own true will. His meat was to do the will of His Father.

But there is always an element of tragedy in self-sacrifice, an element of risk. It would be easier to sacrifice if we knew that a great common gain would follow. How does the rescuer of a drowning child know that the child will not grow up a criminal? We try to choose among our duties, and we ought to try. Some claims are more rational than others. For example, few fresh calls can have the weighty claim of loyalty to obligation already incurred. But when all is said, there come times when we sacrifice ourselves without knowing ing in death. whether we are doing the best thing or not. And we must do it with joy, for the real names of self-sacrifice are love, service, devotion,

We have said a great deal about the selfconscious nature of goodness. But the whole tendency of modern life as distinguished from life and secure health. mediæval is to fasten attention on nature and the natural rather than on self-conscious spirit as superior to nature. This historical tendency haste to get rich quick, will hew down the most cannot be all wrong. Too much self-consciouswho seem natural, are not always looking at the mountain side from the top to the bottom: the roots of their conscience. If we are too witness either side of the historical Lake George, much like Hamlet we shall never do what we Lake Champlain and many other beautiful lakes ought. Doing good ought to become a habit, in the celebrated Adirondacks. Not a park can so that it shall be easy, swift, effective. But be left anywhere unless guarded by official such a habit must begin in self-consciousness, watchmen. just as piano playing must be painfully, slowly conscious before it can become automatic. To great destruction of many beautiful and valuable the sufferer from self-consciousness the door forests, which would require a century to reof the future is open. The instinctive, uncriti- pair. cal person may be as popular as the sunshine, but he is incapable of advance. Age finds him misfortune, and have its limbs broken by a fierce about what he was in youth. Conduct has three wind, or be thrown down, yet in most cases they stages, the instinctive or childish, the conscious, will repair themselves and continue to live, only and the habitual.

habit of soul, a passion, hunger and thirst, a All plants of every kind and nature, that bear new birth. Our right hand must not know what | fruit for sustaining animal life, appear to need our left hand does-any more than it does in protection to meet the demands of their existpiano playing. And the Christian is a person ence and fruitage.

to be harmonized with the noble facts of self- so that he does the great body of his good deeds living, like water, but when for some cause it sacrifice? Some say self-sacrifice is impossible without thinking of praise or blame. Praise im- ceases to move, especially in moderate quantipsychologically, because we are always desiring plies disparagement. If I praise a man for good ties, it will take on disease, probably from the something when we do a "good" deed. Others manners, I imply that I expected bad manners, infusoria which it contains, and it soon dies. say that it is necessary, for society makes us and am agreeably surprised. We appreciate It is even so with the purest atmosphere that we sacrifice anyhow, and that it therefore has no praise most (as Aristotle said) when we are not breathe. How little poison it takes to kill the beauty. Others contend that in the last analysis quite sure we deserve it. But praise of what air and blot out its life! what is best for our neighbor is best for us, and is really high and above us is good for us. We Now a word in relation to the life and death of metals, isolated rocks, and geological formathat we need not think we lose when we abate cannot really praise God, but it behooves us to tions. Metals may become infected with disease: our own interests. A fourth class of objectors | exalt his goodness, for that takes us out of ourthey can be poisoned, and suffer, and die. say that self-sacrifice, while admirable, is un- selves and makes us better. To praise others rightly is to encourage them, but our praise Some six or seven years ago it became neces-But the facts of self-sacrifice remain. Every- should be sympathetic with their highest ideals. sary to renew the smoke-pipe on our furnace. To avoid oxidation of iron we used as pure sheet And now as I read my summary of Professor copper, of good thickness, as we could obtain. to increase those of his neighbor. The closer Palmer's book I am struck with the paradox At the close of the first winter, we discovered we look, the more of sacrifice we find, every- that the better a book lends itself to summary that the elbow on the furnace was affected on Society could not exist for one day the more it deserves to be read. "The Nature one side and showed some kind of disease-a without it. In reality it is a testimony that no of Goodness" is a book whose main contentions piece, several inches in surface, was dead. The self can exist without reference to other selves. are not hard to abstract, but which lose much copper having become a white powder. This piece we made safe for the next winter by a E. H. LEWIS. covering of asbestos paper.

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Popular Science. During the season the disease spread over the entire pipe, 8 inches in diameter, by 13 feet in BY H. H. BAKER length, covering about three-fourths of the cop-Does Not Life Permeate Every Created Thing? per on the entire surface with a rash about the It is a well known fact that all animals and size of a bird shot, eating a round hole through plants of every kind have life, and can be made the sheet, and before cold weather arrived, the to grow and thrive, by giving them food, and copper pipe was as dead as Julius Cæsar. care: or they can be made to sicken and die.

A strange thing lately took place in Europe. But how about the metals and minerals, the A shipload of Banca tin was sent to a merchant sands. and rocks on the surface of our earth, and and on its arrival it was found that the entire also the geological formations so closely conshipment had crumbled into dust. This disease, nected with paleontology-are they alive also? whatever it was, must have proved fatal at once. We are of the opinion that they belong in the It is now being investigated in Germany. same category of the former, and are subject Near our home in our early days, by the side of the road stood a rock, we think of about fifteen or twenty tons in weight, left there by There is probably nothing so destructive to some glacier on its way south. It being a little too near the traveled path, it was thought best to remove it, or some part of it. Accordingly, a hole was drilled near its center for blasting. In In the animal creation, changes in temperathose days there were no fuses, and the charge of powder was held by tamping, and fired by priming. The explosion took place, but the rock Quite a catalogue of diseases are known to be being a live one held its own and did not break, the gas escaping through the priming orifice. It the shock caused its death. On our last visit, some fifty years later, we saw some of the remains. It had crumbled in small pieces, changed Among forests, in all civilized countries, the its color, showing death, and much of it had been

to the same conditions, according to their natures, for the completion of their lives and deaths. life, as a whole, as that of sudden and sharp changes in temperature, producing differences in structure, under changed conditions. ture frequently bring on rapid diseases terminatinfectious, and produce such changes in constitutions as to break them down and terminate in was then decided to let the rock remain. But death. The physicians have to battle almost constantly with some form of disease to preserve most to be dreaded is the "woodman," who in

strewn along the pathway. We would like to say more, but have gone beautiful tree, despoil the most elegant forest, now beyond our limits. We understand that it is ness is the bane of our time. We praise people and for future generations to look at, make bare not healthy for any one to say in closing, "to be continued." Confidence is the secret of strength. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.

Little love, little trust; but a great love brings Fires, generally of an incendiary origin, cause great confidence. No large growth in holiness was ever gained by one who did not take time to be often alone Here and there a forest tree may meet with with God.

now and then a tree from age may bow itself and Jesus taught that righteousness must be a let its branches droop, and give up and die.

Pa. ULLER-WELLS.—At the home of H. C. Reed, Little Genesee, N. Y., June 19, 1904, by Rev. S. H. Babcock, Justin Fuller and Miss Alva Wells, both of whose standard of excellence is ever advancing, Almost any structural combination may be Bellrun, Pa.

THE SABBATH RECORDER.

MARRIAGES.

FINCH-BROWN.—At the home of W. S. Wells, uncle of the bride. at Little Genesee, N. Y., by Rev. S. H. Babcock, June 16, 1904, Homer C. Finch of Olean, N. Y., and Miss Elizabeth Wells Brown of Corry,

Sabbath School.

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CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WHITFORD. Professor of Biblical

Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904.

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LESSON II.-JEROBOAM'S IDOLATRY

LESSON TEXT.-I Kings 12:25-33.

For Sabbath-day, July 9, 1904.

Golden Text.—"Keep yourselves from idols."—I John 5:21.

INTRODUCTION.

We must not judge Jeroboam too harshly. He was guilty of sin against God to be sure; but he was no an apostate. He broke the second commandment, but not the first. It is not improbable that he had never heard of Aaron's sin and of the Golden Calf that he made in the wilderness. But while we attempt to be just to Jeroboam, and recognize that he was not even such an idolater as Rehoboam, we should not forget that one little step in the path of evil has often an influence for evil. Jeroboam has the doubtful glory of being the one to influence every one of his successors away from the path of exact rectitude.

Jeroboam sacrificed principle to policy and succeeded. and there have been many since his day both in the Church and in the field of politics who have followed his example and have succeeded, but what is such success worth? It is not true success, and as in the case of Jeroboam is but a step in the pathway to defeat.

There were a few great kings in the Northern Kingdom who made Israel respected among the neighboring nations, and who bequeathed to their sons a comparatively stable government. Some dynasties continued to four or five generations, but most of them included but two, and there were several monarchs who had no predecessor or successor of their own family. Revolution and rebellion, assassination and sunicide, marked the beginning of many a reign.

There was predatory warfare between the kingdoms of Israel and Judah for many years after the disruption, but Rehoboam was restrained by the command of the prophets from any active campaign to bring back to allegiance the revolted tribes.

TIME.—A few days after last week's lesson.

PLACES.—Shechem, Penuel, Bethel, Dan.

PERSONS.-Jeroboam and the people.

OUTLINE:

1. Jeroboam Makes the Golden Calves. v. 25-31. 2. Jeroboam Institutes a New Feast. v. 32, 33.

25. Then Jeroboam built Shechem in the hill country of Ephraim. This rendering is better than "in Mount Ephraim." The city was probably upon some eminence between Mt. Ebal and Mt. Gerizim. Its site has been identified by some as that of the modern Nablous. Of course the city had been built before, so the meaning is that he fortified the city and built new buildings and made it his capital. And built Penuel. Over on the east side of the Jordan. Perhaps he moved his capital hither on account of Shishak, king of Egypt, who invaded Judah in the fifth year of Jeroboam. It certainly would be well for Jeroboam to have a capital also on the east of the Jordan at any time, for much of his territory was on that side of the river.

26. And Jeroboam said in his heart. This is a Hebrew way of saying that he thought. Return to the house of David. The Orientals are even more likely than other peoples to change their minds. Jeroboam's fears were justified.

27. If this people go up to offer sacrifices in the house of Jehovah. If they found that they were a unit in religious matters, what more natural than to ket;" and he might have added that the cheapest whole performance. It mattered not though it

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ago and begin to see the advantages of being united against the races that served other gods. Unto their lord, even unto Rehoboam. The people would rememwonderful temple of Solomon, and conclude that Rehoboam was really their lord, that is, their rightful sovereign. And they will kill me. That would be the natural way to get rid of a usurper.

28. Whereupon the king took counsel. Not necessarily with the representatives of the people. Very likely he thought out the plan by himself. Two calves of gold. Very likely they were molten of brass and then overlaid with gold. Jeroboam had spent some time in Egypt, and perhaps he got the idea from there of making calves rather than any other animals. s to be remembered however that the Egyptians wor- he goes. In his presence and under the sallies shiped the living animals rather than images. It is too much for you to go up to Jerusalem. Much better, Long enough have ye gone up to Jerusalem. Compare the same expression in Ezek. 44:6. There it i translated, "let it suffice you." Behold thy gods, O. Israel. This translation does Jeroboam a great injust foibles and follies, and makes you laugh with tice. Much better, Behold thy God. Jeroboam did not him; but down underneath it all you can see the mean to deny that Jehovah was their God, or that it was not Jehovah that had brought them out of Egypt He meant rather to affirm that Jehovah was repre sented by these calves. See introduction. Compare the same words used of the golden calf in the wilderness. Exod. 32:4. Which brought thee up out of the them the keen pen and the clever pencil of the land of Egypt. This fact, illustrating Jehovah's might, s that which above everything else served for the people of Israel as the distinguishing feature of their God as contrasted with all others.

29. And he set one in Bethel. At the southern boundary of his kingdom, about ten miles from Jerusalem. This place was held sacred from its associations with Jacob's early journeys, and had been the home of Samuel. Dan was at the extreme northern limit of the land, and had been held as a place worship by some in the time of the Judges. (Some Commentators think that there is a corruption in the with great responsibilities. text here, and that the reference to Dan is a mistake. and that both calves were set up at Bethel. It is certainly noteworthy that the worship of golden calf a Dan is not elsewhere mentioned either in the historical books or by the prophets.)

tioned as the sin of Jeroboam the son of Nebat who caused Israel to sin.

31. And he made houses of high places. Th Hebrew words are in the singular, but they are probably bent, as if pressed down by the weight of a nacolective, and so well translated in the plural. There | tion. One crisp, bright, March morning a few is doubtless reference to other shrines in addition to years ago, when the air was full of frost, I saw the sanctuary of the golden calves. Priests from among a venerable man approach that statue. As he all the people. Not from the dregs of the nation, as drew near, he took off his hat and unmindful of the translation of King James' Version might imply, but rather from any available source of supply in con- | the cold stood there, his white hair thrown to trast with taking priests only from the house of Levi. | the wind, looking up into the great, sorrow-riven

month. This was to correspond to the feast of tabernacles which was celebrated from the 15th to the 22d of the seventh month. He wanted to keep the reverence. It was a striking and beautiful pic--people away from the annual joyous gathering at ture-one I shall never forget. The venerable Jerusalem. And he went up unto the altar. This man was my old college president, and that atprobably means that he himself officiated as priest at titude revealed his character. There was a depth this great feast that he had instituted. Compare Solomon's prominence in the service of the dedication of the temple.

33. Which he had devised of his own heart. Our narrator wishes us to notice that his was not a feast ordained of God. It imitated the feast of tabernacles. but Jeroboam had set the time according to his own the baser sort flings a quid of tobacco against fancy. And went up unto the altar, to burn incense. He was engaged in offering the sacrifices as a priest for this special occasion, as already referred to in the preceding verse.

THE CARTOON AGE.

There is a time to laugh, but the sneer is the character! satanic. Merriment is medicinal; mockery is I have sometimes attended concerts where the maleficent. The one brightens like a touch of immortal compositions of the great masters were sunshine, the other blasts like a simoom from being rendered. I wanted to listen. I wanted the desert. Charles Lamb, who had such a sad to drink in the sublime symphonies and feast and shadowed life fighting his appetites and my soul on the matchless harmonies, but was caring for an insane sister, once wrote, "A disturbed by trifling people around me who giglaugh is worth a hundred groans in any mar- gled and chattered and smirked through the

question why they should not be a unit politically and most despicable thing ever passed over the They would forget the grievances of a number of years | counter is the mocker's sneer. The humorist and satirist have plenty to work with, and their mission has its uses. When Artemus Ward, ber the glories of David's reign and take notice of the something over a generation ago, dealt jocularly with the Mormons and declared that their "religion is singular but their wives are plural," and set all the country joking with him, he rendered a genuine service. His nonsense was a most powerful weapon, and made that foul hag of our pure mountains wince as nothing else has ever done. The genial Burdette keeps his audiences in a constant ripple of laughter, and leaves a trail of sunshine behind him wherever of his innocent wit and the sparkle of his splendid humor, men forget their troubles and go forth to face the storms of life with stouter hearts. He laughs at society, at its fads and rare common sense. There are hypocrisies in religion, hypocrisies in business, hypocrisies in politics-no end of sham and pretense. To uncloak and unmask cartoonist are indispensable. But we need to be careful to laugh at the right thing in the right place. Life is not to be a perpetual giggle, a ceaseless display of flippancy and frivolity; it is shallow and empty indeed if the reverential element be wanting. Boats of very small keel only may go upon the lake whose bottom is seen from the surface; and people who lack reverence lack depth, and are never charged

Near the main entrance to Lincoln Park, Chicago, there is a large bronze statue of Abraham Lincoln. It represents him as just having risen 30. And this thing became a sin. It is often men- from the chair of state. There are the deep eves, so full of kindness, the patient brow, the careworn face; and the shoulders are somewhat 32. And Jeroboam ordained a feast in the eighth face. For several minutes he stood thus, uncovered, regarding the statue with the utmost in it that reached away to the heart of God. But around that same statue I have seen the

most frivolous and irreverent manifestations. There are coarse and vulgar pencilings there, and every once in a while some lewd fellow of that silent and majestic form, or pollutes the pedestal and its surroundings with vile expectorations. What a contrast between such conduct and that of the refined and venerable college president. And in each case the conduct reveals

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The Shame of Irreverence.

such circumstances.

and perfect day, I stood with a company of tour- humanity. ists at the foot of the magnificent Bridal Veil cataract. Wonderful was the plunge of the water as it leaped from the heights six hundred | a joke. This lack of reverence is not reassurfeet above, and broke into clouds of spray as | ing. It points down and not up, to weakness it thundered on the rocks below. The breast and not to strength, to shallowness and not to of the spray as it draped the mountain was depth. A laughing, mocking, cartooning age scarfed with rainbows of inconceivable beauty, an age that runs to lampooning and levitation, and from underneath it all rolled cadences of will run to the devil. A tree cannot stand with liquid music that filled the valley. But in our out roots. It must grip the solid and substancompany was a young woman who turned her | tial if it is to resist the storm and keep its back upon the sublime sight, and remarked to a branches in the sky. It is not otherwise with friend,"I wonder what those curtains down at our hotel are made of." The driver turned to me in disgust and said, "That gal's heart ain't no | they must go down. If there were virility and bigger than a cherry." It was a just judgment. There are people who can look at Niagara's tremendous plunge without any uplift of soul, the ocean on the one hand and Phillip II. on without any feeling of awe and reverence. It is the other; if solidity and granite are charactera flaw, a defect, in human nature which no wealth, no position, can atone for.

Ravages of Cheap Wit.

I think I shall not be far wrong if I say that irreverence is one of the most conspicuous characteristics of the American people. The only person I saw in all Europe who had to be asked to remove his hat within the sacred precincts of a cathedral, was a man from this country. We relation in life, escapes our satire. Nothing is | ligion. The revival of art in Italy did not besacred. The family, the court, the Church, the highest and holiest things, are made sport of. It is awful the freedom we take with things contragedy, a birth or a baptism, we find something which we have come, and it is not pleasant to | art achieved its greatest triumphs. Man's tools think of the fruit it is bearing and will bear. and industries also are the gifts of sorrow and With our light and jaunty air, with our flippant | adversity. The time was when the miners of other fear before their eyes. No privacy is too mines to be starved, crushed and beaten, police court, the chief executive of the nation | his eyelids. But sorrow and sympathy lent a and the most worthless tramp, are dealt with in | heat and glow to the inventive faculty of Watt the same utterly trifling and waggish fashion. | that luxury would have made impossible, and The first thing the eye lights upon every morn- at last his hand overtook his thought, and the ing as we turn to read the world's news, is some man perfected his engine. It was in the very grinning and hideous caricature.

sing:

"There is a fountain filled with blood Drawn from Immanuel's veins, And sinners plunged beneath that flood Lose all their guilty stains."

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was the oratorio of the Messiah, with its mar- to yellow journalism. The foolish writer did God to grant something. Probably the only velous march of all that is stately and grand and not know that he was laughing at the cross, value which he perceives in a long-continued fender and pathetic in music-they chattered and mocking at the holiest and most transcendent supplication is whatever evidence it affords of giggled away just the same. We do not need tragedy this world has ever seen. He did not the petitioner's earnestness, and when his all seeto know the names of such people, or to know know that he was identifying himself with those ing eye observes that the whole heart is poured their family or their pedigree or their relatives, on Calvary who passed by railing and wagging out in a prayer there can be little additional force to rightly size them up. We know what they their heads and taunting the dying Redeemer. in continuing to make the appeal. are by their conduct in such a place and under I repeat, it is awful the freedom we take nowa-A prevailing prayer is one which is so founddays with things around which have clustered ed in penitence and faith as to illustrate one's One time in the Yosemite valley, on a bright the holiest hopes and the loftiest aspirations of desire to be right in his own spirit before God It is one which, no matter what its form or its

> But let us be careful. I tell you there always tempering its intensity with the proviso. something to fear. Life is infinitely more than "Yet not my will but thine be done." It recognizes the superiority of God's knowledge and the rightfulness of his rule over us. It understands the fact that a prayer may be answered best by seeming to deny it. It is the cry of a trusting child to a loving father for a favor, not of a clamorous suitor for some just but as yet ungranted right. Prevailing prayer is understood best by looking back over life and noting when and how men and nations. If they are not rooted in our petitions have been answered. And it may reverence for things good and high and holy be well to remind any who believe that God has been persuaded by their sheer persistence to give steadfastness in Puritan character; if the men them just what they asked for, of the comment of Holland stood like a wall of adamant between of the Psalmist upon some like them, "He gave them their request but sent leanness into their souls." Theirs were not prevailing prayers in istic of the sons of Scotland,-it is because of the best sense.—The Congregationalist. the fear of God.—The Interior.

REACTION AND PROGRESS.

It stirs our wonder that in the very hours THE Seventh-day Baptist Church of Hornellsville. when the outlook has been darkest for the race N. Y., holds regular services in their new church. cor. and the hopes of mankind have seemed about to West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Praver-meeting topple down in ruins, that in the collision and the preceding evening. An invitation is extended to conflict and reaction therefrom man has achieved laugh at everything. No position, no calling, no his greatest victories for liberty, culture and reall and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us. gin with some school of painting, and moving BOST SEVENTH-DAY Baptists in Syracuse, N. Y., hold forward steadily, gather volume and beauty, as Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 the dawn moves forward into the full glory of South Salina street. All are cordially invited. secrated and venerated for ages. Whether it be the day. The great art epoch began at a time a wedding or a funeral, an ordination or a when life was full of ugliness, when man man-BOP SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. ners were repulsive, when all cities were sodden to grow funny over. It is the cartoon age to in unseemliness, and in the reaction therefrom S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited. SEVENTH-DAY BAPTIST SERVICES are held, regularhandling of things sacred, with our universal | England hoisted the coal out of the deep pits ly, in Rochester, N. Y., every Sabbath, at 3 P. M., at frivolousness, we are sowing the wind and we with ropes, or made themselves dwarfs by the residence of Mr. Irving Saunders, 516 Monroe shall reap the whirlwind. Look at some of our carrying the heavy baskets up on ladders. It Avenue. All Sabbath-keepers, and others visiting the newspapers! There is no fear of God or any | was a piteous tragedy. Children entered the city, are cordially invited to these services. sacred nor sanctity too holy for them to pry | Through drudgery, women also became little THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building into. They rush in where angels would not dare | better than beasts. In that hour the iron enteron Randolph street between State street and Wabash to tread and write up the solemnist things of life ed Watt's very soul, and the bitter cry of the avenue, at 2 o'clock P. M. Strangers are most corin the most pert and wanton style. Altar and poor drove sleep from his eyes and slumber from dially welcomed. W. D. WILCOX, Pastor, 516 W. Monroe St. THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching serage also when weavers were starving and ate vice at 11.30 A. M. A cordial welcome is extended to Some time ago a paper in one of our cities crusts, were naked and wore rags, that the great-ELI FORSTHYE LOOFBORD, Pastor, all visitors. 260 West 54th Street had a most scurrilous reference to that beautiful est looms the world has seen were invented. hymn which all evangelical Christians love to Also at the hour when the tyranny of Charles FOR SALE. was the blackest and his despotism the most defiant, the liberty and beroism of the Puritans In Alfred, N. Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel flamed forth with the clearest, whitest light.--Address, P. O. Box 137, Alfred, N. Y. (37). Dr. N. D. Hillis.

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It was ridiculed in the smart way so common in its persistence. It is not a mere teasing of

aim, subordinates the human will to the divine,

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The Sabbath Recorder

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

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Salem College... Twentieth Anniversary Building Fund.

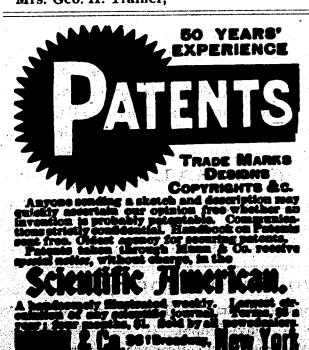
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It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a and contribute to this fund in order that a suitable building may be erected. The names of the contributors will be published from time to time in "Good Tid-

ings," the "Salem Express," and the "SAB-BATH RECORDER," as subscriptions are received by the secretary of the college.

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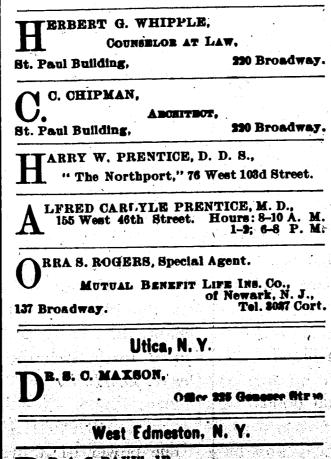
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The Board will not obtrude information, help or advice upon any church or persons, but giveli when asked. The first three persons named in the Board will be its working force, being located

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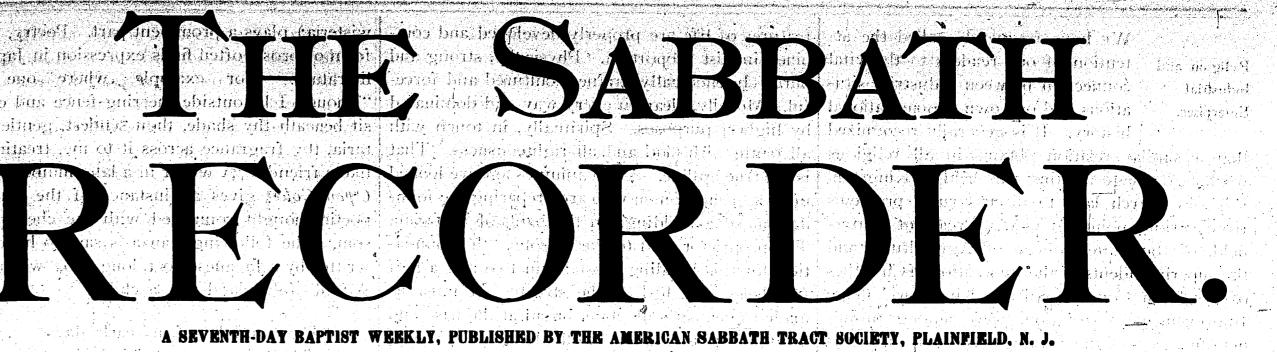
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A DEED AND A WORD. A little stream had lost its way Amid the grass and fern; A passing stranger scooped a well, Where weary men might turn; He walled it in, and hung with care A ladle at the brink; He thought not of the deed he did But judged that all might drink. He passed again, and lo! the well, By summer never dried, Had cooled ten thousand parching tongues, And saved a life beside. A nameless man, amid a crowd That thronged the daily mart, Let fall a word of hope and love, Unstudied, from the heart: A whisper on the tumult thrown, A transitory breath-It raised a brother from the dust It saved a soul from death. O germ! O fount! O word of love! O thought at random cast! Ye were but little at the first,

VOLUME 60. No. 27.

But mighty at the last.

New Testament Preaching.

of help and inspiration. It may not be wholly whelmed, and out of seeming ruin better things

gregation with the New Testament and its teach- in your memory, a fact not to be forgotten, that ings always in mind. That, however, is the true he does not check the coming of dawn who ideal, and in proportion as preachers attain to it, shoots the birds that herald it; nor can a majortheir sermons will be vigorous, clear, convincing, ity in the world hold back the unfolding of Truth, sharp and clinching. behind which the Eternal God is.

Daylight will Come Even

THE proposition of Mr. Carnegie to establish an endowment of Fostering \$5,000,000, "the income of which Heroism. shall be used to relieve the immediate pecuniary suffering of those

WE were thinking of the struggles men make to save themselves from ruin, after they have entered **Though You** Kill the Birds. the way of evil and to prevent the fulfillment of God's purposes, while listening to the early birds this morning. They who perform acts of memorable heroism," is a began singing at half past three, quietly and new and untried department of benevolence. It faintly at first, louder and more abundantly as | shows Mr. Carnegie's character in a still higher the minutes went by. They heralded the coming light than that in which he has already become of davlight. All the forces of the universe were | familiar through the establishment of libraries. behind that coming. The birds do not bring it, There is no doubt but that the establishment of and their silence would not have prevented it. | libraries is one of the more important, if not When men enter the ways of disobedience the one of the most valuable factors in civilization evil forces of the universe combine to crowd and culture. On the other hand, whatever tends them toward ruin. They may laugh at the pos- to cultivate true heroism, whether in things sibility of disaster, may deny that they are in the material and physical or in the intellectual world. WHATEVER else it may be, the path to death, and sneer at those who warn them. and better still, in moral and religious thought, preaching in the New Testament All this makes little difference. The certainty of must rank among things of first importance. is clear and forceful. The New ruin is increased with each hour, unless they True heroism involves the whole man. In any Testament preacher is not a man make radical change and turn to ways of right- case, it rises above mere animal bravery. Many swayed by doubts, either as to his eousness. The other side of the picture is seen times the evidence of intellectual ability and of message or the authority with which he speaks. in the struggles which men make against the moral bravery appears in times of emergency, Beginning with John the Baptist, he is sent of coming of righteousness and the success of re- of which men and women have never given evi-God, and realizes the burden and importance of form. However much delayed reform may be, dence before. It belongs to men. with their the truths committed to his utterance. As Peter, and however much men may deny the power of higher intellectual and spiritual endowments, to a representative preacher said, "We must obey truth and righteousness, the mightiest forces in rise with emergencies, and to give utterance to God rather than you." This ought to be the the spiritual world are behind them both. The words and facts far above the common plane of key-note of all preaching through all time. If advocates of truth may be silenced, the appeals of their existence, and of the world around them. we may venture to speak of the Book as a person, | truth may be disregarded, the voice of the minor- | Mr. Carnegie's gift is to be used also for those the New Testament is conscious of a high, holy ity may be sneered at, and righteousness may who are dependent upon persons who lose their and important mission. It grapples with the seem to be homeless in the streets. All this, lives in heroic endeavor to save their fellow men. great social and religious problems of all times. however, is as useless in checking the progress as well as for the heroes themselves who, being Its central thought is the sinfulness of sin, and of God, or turning aside final results, as it would injured, still survive. The endowment is to be the glory of deliverance from it. Rising far have been for a man to silence the voice of the known as the "Hero Fund." It is placed in the above the Jewish notions which had preceded the birds, this morning. The development of results hands of a Commission of which Mr. Charles L. time of Christ, the New Testament conceives of | in the history of the world, under the guidance | Taylor is chairman, and Mr. F. M. Wilmot is all men as being equally involved in the prob- of God, is as resistless as the forces of Nature secretary. One provision is that "no grant is to lems of life, as equally liable to the results of represented in the floods and winds or the crash- be continued unless it be soberly and properly sin, and equally entitled to the blessings of right- ing landslide of the mountains. Last night we used, and the recipients remain respectable and eousness. John the Baptist set the key-note, read of a landslide which took place years well behaved members of the community." It when he cried "Repent." That word runs ago, from a mountain in Switzerland-we have provides for the giving of medals to the one through all the Book. It is an essential feature passed over the grave of the villages that were doing the heroic actions, or to the widow or of New Testament preaching. Repentance is then buried. Happy homes and joyous life, in- next of kin. Whatever may be the final outcome declared necessary because "the Kingdom of fancy and old age alike were pitilessly entombed, of this gift by Mr. Carnegie, which represents Heaven is at hand." This should be interpreted, when the mountain side let go its hold, and a new and much-to-be-commended use of a part not as a call to repentance for fear of punish- rushed into the valley below. Beautiful farms of his great wealth, it is not too much to hope ment, but because only the repentant and re- now cover the graves of the buried villagers. In that the influence may cultivate true heroism, newed man can enter into the Kingdom of a similar way the ruin which evil works, for a and so aid in the development of that larger Heaven. Those who preach in the 20th century time, and the brief triumph of unrighteousness manliness which is one of the highest virtues of will find the New Testament an unfailing source which defies God and Truth, are at last over- civilization. 计通过通知 法可能投资的 easy to prepare sermons for a 20th century con- and more righteous living come. Write it down Duties are ours, events are the Lord's,

JULY 4, 1904.

WHOLE No. 3097.