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Next Session to be held at Nortonville, Kans., August 24-29, 1904.

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Prof. E. P. Saunders, Alfred, N. Y., Rec. Sec.
Rev. I. A. Platts, D. D., Milton, Wis., Cor. Sec.
Prof. W. C. Whitford, Alfred, N. Y., Treasurer.

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Religion and Industrial Enterprises.

We have frequently called the attention of our readers to the vital connection between industrial situations and our own denominational history. It is generally recognized that a similar relation obtains in all religious work. A village meeting was held in Kingston, R. I., in March last, to discuss rural problems from various points of view. President Butterfield, of the State College of Agriculture, and the superintendents of the Federation of Churches of Kingston County, and the Kingston Village Improvement Association, were among prominent members of the meeting. Clergymen, teachers and farmers came from different parts of Rhode Island to listen and take part in the discussions. Rev. L. D. Edwards of the Episcopal church, presented a paper which "showed the inevitable dependence of religious upon industrial conditions." For example between 1853 and 1900 the membership of seven leading Protestant denominations in Rhode Island had increased only 12 per cent, while the population in the same section had increased 190 per cent. Superintendent of Schools in South Kingstown showed that educational interests were seriously affected by the same general conditions. The Secretary of the State Board of Agriculture brought out facts showing that thirty years ago small woollen mills were found in almost every village, giving a local market to the farmer. Now the manufacturing interests are concentrated in railway towns. The villages are abandoned, stores are closed, and the farmer can no longer sell vegetables to the mill hands, etc. To meet these difficulties, the representatives of the churches urged the necessity of consolidating whenever possible and to co-operate more than before. It was claimed that statistics from Connecticut demonstrate that where there are two or more churches in a given field, church going declines faster than the population declines. These facts concerning the situation in Rhode Island and Connecticut find their counterpart in many other sections in New England, and emphasize not only the truth that religious conditions are largely dependent upon the industrial situation, but that educational and economic conditions are affected to as great, or a greater extent. The study of political economy, as bearing upon the moral and educational interests of the world has an increasing importance. It is in many respects more vital to the future of religion than most doctrinal issues are.

Look After Yourself.

ONE of the first duties of life consists in making the most of one's self. The model after which one should build, however, is equally important. Neither a building nor a character can be worked out without a model. This must include a clear understanding of the purpose sought and the ends to be attained in building. There is great value in being able to look at yourself as though you were another; at least to consider yourself from the standpoint of others. Most important, however, is that attainment by which one sees himself in the light of highest duty and obligations. It is from God's view that you gain the only complete standard as to the purposes which your life should seek, and the model according to which your life should be developed. It goes without saying that in caring for oneself, physical, intellectual, moral and spiritual considerations must be combined. The ideal man cannot be, unless each of these

features of life are properly developed and combined in just proportion. Physically, strong and pure. Intellectually, trained, cultured and forceful. Morally, clean in every way and dominated by highest purposes. Spiritually, in touch with all truth, with God and all righteousness. That is the true outline. A few minutes ago we looked upon a group of men who are preparing the foundations of a building, on the bank of a stream. The proprietor said to the masons, "the foundation for this building must begin two and a half feet below the bed of the stream. It must be made of cement and stone, broad at the base and brought up to a point well above the ground, in the same proportion." That meant, so far as ordinary events are concerned, a building for the centuries. It meant a foundation that will not only support the stories that are to rise upon it, but will make safe the scores of families for which the building is to provide a home. If the building were intelligent, we should say "It is developing itself in view of the purposes which it is meant to serve." The comparison is forceful and in point. This adage was familiar to the boyhood of the writer: "Every man is the architect of his own fortune." The truth which that adage involved, and more, is suggested by these words. In building yourself as in the sight thought must preside over every hour and guide though must provide over every hour and guide in every action. There should never be a single day when men are careless concerning themselves. There must needs come times of relaxation, and the strenuousness of life must find temporary relief, but never is a man at liberty to cease looking after himself, in the highest and best sense of that term. He who cares for himself well in this life assures to himself success and a glorious future in the next. That next life is the real existence for which earth-life lays the foundation. Whatever else you may do, fail not to care for yourself. Lay the foundation for your life well below the bed of the stream of earthliness lest you illustrate the folly of him "Who built his house upon the sand."

Culture Among the Japanese.

THE people of the United States have known too little of Japan to appreciate several features of its civilization and culture. Notable among these are its songs and its art. That these differ from the songs and art of the western world, goes without saying, and because of these differences they are at first less appreciated by us. The songs of a nation and its love for the beautiful are always recognized as important elements of high culture. This love of art and of song abounds among the Japanese and finds expression in all grades of society. One of the most beautiful mountains is known as Fuji, and it is told that a Japanese poet said, "My wish is that my last sight, ere I change my world, may rest on Fuji's cone." Japanese songs are so abundant that they form a feature in the folk-lore of the nation, and the aesthetic element is so widely distributed that flowers are used as language, far more than among western nations. For example, it is said that a lover who changes his mind, sends to the former object of his devotions, a maple leaf. That tells the whole story since maple means change. So artistic and aesthetic a manner of rejecting a lover is made easy and effective through the language of leaves. "The Japanese Flower Calendar" is a well known feature of Japanese life and literature. In that Calendar the wistaria (often wrongly spelled

wistaria) plays a prominent part. Poetry, in the form of prose, often finds expression in Japanese literature. For example, where one says "Though I be outside the ring-fence and cannot sit beneath thy shade, thou sendest, gentle Wistaria, thy fragrance across it to me, treating me like a friend." A writer in a late number of *The Open Court* gives an instance of the Japanese poetic thought connected with the cherry blossom. The following stanza is said to have been written by a Japanese poet, long ago, "when King Alfred of England was a child."

"The comrades of my early days
Their former friend indifferent view,
Who with a wond'ring eye doth gaze
On th' village that of old he knew
So well. O flower! thy fragrant
Alone familiar seems to me."

Whoever deems Japan uncultured in poetry, and art, mistakes the facts.

AN OUTLINE HISTORY OF ADVENTISM, JEWISH AND CHRISTIAN.

A. H. LEWIS.

Continued from June 27.

CHAPTER 6.

Adventism in the United States.

William Miller was born in 1781 at Pittsfield, Mass., and died at New Hampton, Washington Co., New York, December 20th, 1849. He had little education, and was in no way competent to make a scholarly or critical examination of any great question, historically or otherwise. He served as a Captain on the Canadian frontier in the War of 1812. He began lecturing on Adventism in 1833, and fixed the end of the world ten years later. The times were favorable for such ideas. The Advent question was being agitated in England and Scotland, where the general traditional interpretations which Protestants had adopted were followed. Mr. Miller caught up these traditional interpretations and repeated them with great earnestness and persistency. It was estimated that when the crisis of 1843-4 came there were 50,000 Millerites in the United States. They belonged to all classes, and were not organized as distinct churches or as a denomination. The ignorance of people, in general, at that time, touching the historic and literary facts connected with Daniel and Revelation, as well as Bible history in general, and the wave of religious fervor and superstition which swept over the country, made it easy to arouse great interest and faith in Miller's predictions. After the failure of all his prophecies, the movement soon went to pieces by a natural law of disintegration.

In the readjustment which followed the failure of Miller's calculations and prophecies, new ground was taken by those who became the nucleus of the Seventh-day Adventists. The new interpretations which were made, and the new positions assumed have made Seventh-day Adventism a much larger and more permanent movement than Millerism was. There have been few, if any, Advent movements in the history of Christianity, all things considered, more narrow-viewed and fanatical than that inaugurated by William Miller, and none more honest. It reached its height within ten years, and would have disappeared within a quarter of a century had not readjustments and larger views come through Seventh-day Adventism.

The attention of the Millerites was first called to the Sabbath at Washington, New Hampshire, by two Seventh-day Baptist women, Rachel D. Harris was a native of Vernon, Vermont. She united with the Methodist church when she was seventeen years of age. About ten years later she and her daughter, Delight Oakes—her first husband bore the name of Oakes, the second that of Preston—having embraced the Sabbath, and being members of the Seventh-day Baptist church at Verona, N. Y., removed to Washington, N. H., where they became interested in the Millerite Movement. Being faithful to the Sabbath, they called the attention of their associates in that Movement to Sabbath truth, and a Sabbath-keeping church of thirty or forty members was organized in Washington, N. H., during the year 1844. When the disappointment of 1844 struck a deathblow to the Millerite Movement the few who were faithful sought new ground, still holding to their faith in the Sabbath. They decided that the prophetic periods, concerning which Mr. Miller had taught, did close in 1844, but that the events connected with their closing had not been properly interpreted by Mr. Miller. In the re-examination which followed, they concluded that the "cleansing of the sanctuary" spoken of in Daniel, was not the destruction of the earth by fire, but that it was the work of Christ in Heaven which would conclude His sacrifice for the salvation of the world. Concerning this the late J. N. Andrews wrote in 1867-8. (See History of Sabbath and Sunday, by A. H. Lewis, page 237-ff. Edition of 1870.) So the advent movement led directly to the heavenly sanctuary; and with equal directness to the Sabbath of the Fourth commandment. For it was seen that the heavenly tabernacle with its sacred vessels was the great original after which Moses copied in making the tabernacle and all the vessels of the ministry. Ex. 25. Heb. 9. It was further seen that the heavenly sanctuary had the same grand central object as the earthly, viz: the ark of God's testament. Rev. 11: 19. Ex. 40: 20, 21. Deut. 10: 3, 5. The ark containing the ten commandments with the mercy seat for its top, was that over which the typical atonement was made; and hence the real atonement must relate to that law concerning which an atonement was shadowed forth. Lev. 16: 15. And so the heavenly sanctuary contains the ark after which Moses patterned when he obeyed the mandate "see that thou make all things according to the pattern showed to thee in the mount," Heb. 8: 5; 9: 23. And in that ark is the original of that law which the great Lawgiver copied with his own finger for the ark of the earthly sanctuary. Ex. 20, 24. Deut. 9: 10. And this great fact clearly indicates that the ten commandments constitute the moral law to which the atonement relates; that they are distinct from the law of types and shadows; that they are unchangeable in their character, and of perpetual obligation; that our Lord as high priest ministers before a real law; that men in the gospel dispensation must obey the law of ten commandments; and so the Sabbath of the fourth commandment was found among the things which are as immutable as the pillars of heaven.

Thus the study of the heavenly sanctuary opened to their minds the Sabbath and the law of God. And so the ancient Sabbath of the Bible became with this people a part of the advent faith. The Seventh-day Adventists differ from the other Adventists in this, that they accept the heavenly sanctuary with the ark and the law of

God; while the First-day Adventists reject the heavenly sanctuary, and with it the Sabbath and law of God and still maintain that the earth is the sanctuary to be cleansed by fire at the coming of Christ, and so they keep fixing new dates for the 2,300 days in order to extend them to that event.

The Seventh-day Adventists believe that the three great proclamations of Rev. 14, "The hour of his judgment is come," "Babylon is fallen, is fallen," and "the commandments of God and the faith of Jesus," are addressed to the present generation, and that with their warning voice human probation closes up forever. They believe that God has designed one proclamation of prophetic time in fulfillment of the first three of these three messages; but that the second and third proclamations do not relate to time at all. They believe that the period of time at the end of the 2300 days occupied by our Lord in his closing work in the heavenly sanctuary is the time denominated; "the patience of the saints," in which the third angel utters his solemn warning against the worship of the beast, and proclaims "The commandments of God and the faith of Jesus." The truths of the third angels' message constitute therefore the final testimony to the world. And thus according to the view of this people the commandments of God are to be vindicated in opposition to the claims of the papal power in the closing period of human probation.

(To be continued.)

OPPORTUNITIES FOR THE SEVENTH-DAY BAPTIST TEACHER.

PROF. A. B. WEST.

As the great Teacher found opportunities on every hand and at all times to relieve the weary, to speak a comforting word and to warn the evildoer, so he has made it possible for every one of his followers to minister in his name. Even his humblest follower will find all that he can do for the Master. "For whosoever shall give you a cup of water to drink in my name." The Seventh-day Baptist teacher who lives in a Sabbath-keeping community will find no lack of opportunity for Christian work in common with all workers for Christ.

He will remember that all appointments of the church, including the Sabbath-school, are to be regularly and faithfully kept. That the pastor needs enthusiastic, sympathetic and interested parishioners. That the church and the denomination needs his financial support.

But these are opportunities common to all Christian believers. The teacher, by his education, his training and by his natural ability to teach, has opened to him many useful lines of work. The Sabbath-school may rightly demand of him as a trained supervisor and as a teacher what could not be expected of those not so trained.

But I suspect that my subject strictly refers to those opportunities which may come to a Seventh-day Baptist teacher when he goes out from his Sabbath-keeping home to find employment in his chosen profession. My observation and my experience leads me to believe that no occupation brings to an isolated Sabbath-keeper a greater number of opportunities for Christian work than does that of the teacher. One man of my acquaintance writes me that for thirty years he has not been without a Sunday-school class, and for about half that time he has been Superintendent of the Sunday-school. He is

now helping what he can in a small Congregational church in a city not many miles distant, as one of the choir, teacher and Superintendent of the Sunday-school. He says that he has never been discriminated against because of his belief. Every Christian teacher from the rural teacher to the superintendent of the city school system will find many times more to do than he can possibly accomplish.

A young lady secures a country district school too far from home to allow her to return for the Sabbath. She boards with a family who are members of a Baptist church in a neighboring village. Naturally, on Sunday, the school teacher goes to church with these good people. Naturally since she is a teacher she is wanted to teach in the Sunday-school and because she has a good voice, to sing in the choir. She receives a warm welcome and is made at once to feel at home. She is wise if she lets her faith and practice as a Seventh-day Baptist be known and enters upon these new duties enthusiastically.

Again a young man accepts the upper department of a graded school in a lumbering hamlet in the woods of Wisconsin. Here he finds no church organization and there is no preaching service except an evening service in a school house a mile out of the settlement. A widow, however, maintains a Sunday-school and in this Sunday-school our teacher finds his opportunities. Here also is a Loyal Temperance Legion in which his services are very acceptable. He has some curious experiences while in woody country. Upon one occasion he accepts an invitation to dine at the home of one of the patrons. When all were gathered around the table, the teacher occupying one of the four chairs which the house affords, the twelve children standing, the father, a frequenter of the saloon and a professional gambler, raps on the table, and in the absolute silence which follows, the teacher returns thanks to the giver of all good things and invokes God's blessing on the homely meal and upon this family. And so he, too, in this churchless district, is not lacking in opportunities.

Another young woman finds her Christian work with the W. C. T. U., first in the organization of a local union, then in the special work in the Scientific Temperance department.

A young man and his wife commence house-keeping in a small village where he has been elected principal of the high school. He looks around for a church home. He finds here three English-speaking churches—Presbyterian, Methodist and Baptist. He selects the Baptist as the one most like his home church and fortunately the one that most needs his help and the help of his good wife. He can sing in the choir, superintend the Sunday-school and his wife can aid him in the work. Who can better supply the pulpit during the absence of the pastor and during the interim between two pastorates than the principal of the high school? While we were at Reedsburg I read sermons at the morning service for several weeks and on one occasion I read "Why I am a Seventh-day Baptist," that strong sermon by our beloved editor, Dr. A. H. Lewis. While at school at Whitewater I frequently supplied the pulpit in a similar manner, and a friend of mine writes me that while teaching in a town in Northern Wisconsin he frequently supplied the pulpit and occasionally spoke in churches of other denominations than the one he usually attended. This same man has often contributed valuable articles to our SABBATH RECORDER, over the signature "Uncle Oliver."

One Seventh-day principal did efficient and faithful service in the organization and maintenance of union men's meeting, an organization that proved of no little good to the community.

The principal of a high school with his growing family were the lone Sabbath-keepers in a city of Central Wisconsin. Away from the privileges of church service on the Sabbath and yet not from Sabbath opportunities. Listen to the mother read in her attractive way the beautiful Bible stories, or to the father and mother and children recite psalm after psalm and chapter after chapter and you will not say that God has dealt unkindly with them in sending them outside the bounds of a Seventh-day Baptist church. Meet with them, if you please in their afternoon service, join with them in the hymns as the eldest daughter presides at the organ, join with them in their responsive readings, and with the father as he leads in a short prayer. Listen to him as he reads from the *Pulpit* the day's sermon, while Sherman, or Wardner, or Platts, gives them their best thoughts. Are not this father and mother making use of their abundant opportunities for Christian work? At times a neighbor or two drops in and for two years two families of Adventists joined with them in a Sabbath-school with whom joined two or three who had been brought up to keep the Sabbath but who have united with no church.

The principal of another high school made his influence felt in the Congregational church of the place as a live superintendent of the Sunday-school, and by an occasional address to the church on Sunday-school and temperance topics. He and the various members of the family served the Y. P. S. C. E. of the church in all possible ways, as president, as members of the committees and as leaders of the prayer meeting. And so the opportunities for Christian work come abundantly to the Seventh-day Baptist teacher, come not because he is a Seventh-day Baptist, but in spite of the fact that he is one, because he is a sincere Christian, is a thorough believer in the power of the living God, and because he is a master in his profession. Nothing so weakens one's efficiency in Christian work as insincerity or weakness in business affairs.

These people have not tried to proselyte, but by their consistent lives have published the truth, have made it known that there are Seventh-day Baptists, that they are able and efficient workers in the world's work and the work of the living God.

WHAT CAN THE WESTERN ASSOCIATION DO FOR THE AMERICAN SABBATH TRACT SOCIETY?

A paper by Rev. B. F. Rogers, read before the Western Association at Independence, N. Y., June 10, 1904.

I suppose the question is not what the Association can do as an organized religious body, in its official capacity, but what can we do as men and women, who are affiliated to any appreciable degree with the views, interests and work which the Association is supposed to foster.

It is very true we could pass commendatory resolutions, and give much excellent advice to the managers of that society, which no doubt would be well received and appreciated for what it was really worth.

But to accomplish what is pressingly needed, something more tangible, and practical must be wrought out, or they might as well depend on what the "wild winds say," or to conversation

like that listened to by a casual visitor in a public telephone office.

AROUSEMENT NEEDED.

Among the first things that I would mention that we can, and ought to do, is to allow ourselves individually to be put in the most favorable conditions possible, which will mightily quicken, and set to work, our intellectual, moral and spiritual sensibilities to the importance of the work attempted by the Tract Society.

It is not instruction that we, the people, so much need concerning the matter under consideration, as is also true in the case of our religious life generally, as it is an awakening to the peculiar duties and privileges of the present hour.

It would be aside from the object had in view by the writer of this paper to attempt to make invidious comparisons between the relative value of the work done by our people, and distributed through the different channels of our denominational organizations. Yet I deem it not too much to say that there is one feature, at least, of our work which so closely identifies us with the Sabbath truth which we hold in contradistinction with most of the religious organizations of Christendom, which demands a distinct mention in this paper. In the evangelization of the world, in the value of the education of the masses, and in philanthropic and reformatory movements of the age we are essentially one with our fellow Christians. So there is a sense in which it may be truthfully said that the work of the Tract Society is more vital to us as a people than that entrusted to either of the other societies, and this calls for a clearer and more forceful setting forth than the present writer is able to give to it.

You may have noticed a quotation in a recent issue of a religious journal, which some of us read, at least occasionally, the words of a serious and brilliant thinker, "That things better not be said at all than to be said weakly." There is doubtless some truth wrapped up in those simple words, for it may be true that an important fact may be so feebly presented as not only to fail to produce conviction and assent, but it may even take on the characteristics of a half truth, which often has the force of an actual falsehood.

Henry Ward Beecher used to be sharply criticised for what was thought to be exaggerations in the presentation of his honest convictions. His reply, in substance, was that preachers and reformers were sometimes obliged to utter what might seem like exaggerations to those who listen, for the reason that men cannot, or will not, hold themselves up even with the ideals of truth that are presented, even if those ideals themselves are below the common standard of their real worth. Very likely some of the hearers of John the Baptist thought he exaggerated when one day, on the banks of the river Jordan, he looked up and saw one coming, and he said, "Behold! the Lamb of God which taketh away the sin of the world." And it would seem that his own faith fell below the altitude of his own statements, when from his prison home, he sent to inquire if Christ was he that was to come or should he look for another. So with many of Christ's own words, the people, and his own immediate disciples even, thought them exaggerations.

The real value of the work of the Tract Society and our relation to it may be summed up in an answer to these questions. Is there any necessity, or even is it good policy, to attempt

to maintain a separate existence, and stem the strong current of adverse opinion and practice of so large a proportion of the religionists of the present day? Or shall we fall into the general swim of public opinion and lose our identity in the great whirl-pool of no-lawism and no-Sabbath?

If there is not importance enough in this peculiar and important Biblical truth to justify the position we occupy, then we have no right to exist, nor will there be vitally enough to maintain an existence if attempted.

If the first of these questions were answered in the affirmative, as I believe it should be, then there can be no difference of opinion as to what we ought to do to forward the interests and work of the Tract Society. No organization, political, social or religious, can be kept alive, and made vigorous and effective, unless there is some method by which the life current of thought and sentiment can be freely circulated throughout its body corporate.

Scarcely more necessary is it that the veins and arteries be kept free from obstruction that blood may be sent freely coursing through the human frame, to keep it healthy and effective, than it is that some medium of inter-communication be maintained for the interchange of views, and the flow of life experiences throughout the length and breadth of the body politic organized for any especial purpose and work.

So the publications of the Tract Society are absolutely necessary to hold together the denomination whose interests it is so richly prepared to observe. The question therefore is what can this Association do to aid the society in its especial and important work? A very direct and practical answer would be, subscribe for its publications, remit promptly for the same, read, study and adopt, put in practice their contents so far as an enlightened, sanctified knowledge will allow. There must of course first be a desire, and to a good degree, a sense of need created upon the part of those who should receive its ministrations, or there would be no commensurate demand for the product of its labors. Another very efficient way by which we can aid very substantially, is to contribute liberally to the general fund of the society, to be drawn from in the prosecution of its varied work. If, however, in the further discussion of this question undue emphasis may seem to be thrown upon the SABBATH RECORDER, it is not to intimate that other lines of work, in their legitimate spheres, may not be of equal importance, but because THE RECORDER is more like the vital fluid in the human body and is sent bounding each week to the very extremities of our beloved Zion, and becomes an enlightening, invigorating and a cementing influence to the different departments of our denominational work. But how may this desire, this need, be engendered and strengthened, and thus become a moving impulse to aid those to whom we have entrusted this department of our work?

FAMILY TRAINING.

Too much cannot be said of the importance of early instruction and training of the children, and young people, concerning the work of our denomination, and especially is this true of the work of the Tract Society. What is true of others is manifold more important and necessary among Seventh-day Baptist families, for it is a thousand times more easy for us all to drift into, and be swept along by the strong current of popular instruction than it is to stem the tide

of an unpopular and ostracized movement. There ought to be, if necessary, and in many cases that necessity will appear, a special drill, in a free, easy and pleasant manner upon the part of the parents until the children become perfectly familiar, not only with what we believe, but in the clearest and simplest manner taught why we believe and practice as we do.

I think it would be a pleasant practice occasionally to take some of the excellent and thoughtful, yet it may be sometimes a little heavy editorials, and communicated articles found in the SABBATH RECORDER, and pass them through the prism of our simpler intellects, that they may be broken up, figuratively speaking, into the seven beautiful colors of the rainbow, and then the eyes of the children will sparkle with interest and delight, and their minds will catch the truth in a new and clearer light.

The SABBATH RECORDER, the *Sabbath Visitor*, the *Helping Hand*, in fact all the work of the Society, should be talked up freely and cheerily in the family circle. I have known families where the opposite course was pursued. In others, scarcely any reference is ever made to the work which the Tract Society is trying to do. This ought never to be. Much is said in these days concerning modern methods of pedagogy of the point of contact" between teacher and scholar. It is doubtless what Frances Willard spoke of as the "arrest of thought." If there is force in this fact in the relation of teacher and pupil, it certainly is greatly accentuated when we come to speak of that of parent and child. The point of contact may well be styled the point where both parent and child are interested in one common subject.

The arc light is said to be produced when two strongly electroized points come so close to each other that each shall be influenced by the other, so the mind of the parent should be so strongly charged with the importance of the Tract Society's work that the mind of the child, in its intercourse with the parent, will beat in unison with that of the parent. It is a psychological law that no mind will become largely receptive until it becomes interested. So the key to the situation will, in a large measure, be found when the parents themselves are thoroughly imbued with the extent and value of the work, so that beyond question the children will become enchained by denominational enthusiasm, yet held by silken links which will neither chafe nor likely break.

Do not attempt to grasp too much at one time; only what can be made clear, pleasing and instructive. Let the child discover an onward movement in the imparting of information and there will appear a rapid improvement in practical knowledge. There is a grace and charm in motion; who is there so stolid as not to look up from work or play to see the "Empire Express" go past! Thus led on, the child will soon be able to comprehend, in outline at least, and love in fact, not only the machinery of operation, but also the object for which it is put in motion. The new Linotype may serve an excellent purpose in awakening the child's apprehension. In addition to what the Business Manager of the Publishing House has given us in a recent number of the RECORDER, let the pages of the latest and best encyclopedias tell us all that can be learned from books concerning this new and wonderful invention introduced to aid in the publication of books and papers. What we all need, old and young, is to have our latent physi-

cal, mental, moral and spiritual sensibilities awakened, and empowered, so as to more sensibly realize the importance of the work committed to our hands.

WHAT CAN PASTORS DO?

Pastors have an excellent opportunity to know how little or much real interest his people have in the work of the Tract Society. And when it is feeble, stimulate and strengthen if possible, if strong, give it a wise direction. They know or can easily learn who among all the families within the bounds of their respective societies, are attentive readers of the periodicals published by the society, and by judicious suggestions and advice may be able to largely increase the numbers of paying and appreciative subscribers. By calling the attention occasionally of his parishioners to some bright and pithy article in THE RECORDER he may serve a good, if not as good a purpose, as would some reference made to a passage in his last sermon as an introduction to religious conversation. A more frequent and perhaps a more exhaustive presentation of the work of the society to the public congregations would at least give a clearer and a better idea of what is attempted by the society, and a higher estimate of the vital relation which the Tract Society holds to our general denominational work. Could the latter be accomplished, to the extent required, all else needed would come as a legitimate result. It is a fact too apparent upon the very surface of our denominational life that we do not as fully as we ought appreciate the value to our cause in the work which the Tract Society is doing.

BIBLE SCHOOLS.

Officers and teachers in the Bible schools, I fear, are often most sadly remiss in duty toward our own published helps in Bible study, when they encourage the taking of others to the partial or total exclusion of our own. I would not exclude other helps, but the rather say, Get the best possible instruction from all sources touching Bible truth, and its application to all hearts and lives of those who seek to learn the lessons of the Sacred Word.

LOCAL AGENTS.

I am of the opinion that all is not done that might be accomplished if those who act as local agents for THE RECORDER would put a goodly portion of the intelligent ability, care and effort into the work of their office that they do into their own private business, and almost an incalculable amount of efficient aid would be rendered to the Society.

It is business men, with business men's tact, to whom is supposed to be entrusted this agency; to those who know how, without giving offense, to approach men and call their attention to some of the little delicacies that are common to all business transactions. Some are doing, as I am happy to believe, all that can reasonably be asked of them in this direction, as it is well known they are not largely, if at all, salaried offices. These also know who are, and who are not, subscribers, and a gentle hint here and there, and a good word spoken in behalf of THE RECORDER might possibly add somewhat to the paying list of readers.

These are some of the ways by which I think the Association can aid the Tract Society in its work. But whatever we attempt with any great hope of success must rest on the background of earnest effort, consecrated by the spirit of prayer, for God's blessing to attend.

But the question is sometimes asked, Why pray

for what we are assured God wants done and will likely do without our asking. But we need to know that if we would become successful laborers with God, it will be by putting ourselves, or submitting to be put, in the spirit which such a prayer would imply.

God confers on us the honor of being co-workers with him and in whatever way, whether by the printed page or by some kindly spoken word, or by some timely sympathizing act, it is uniformly through some human agency that the spirit of Jesus works the transformation of human souls.

Our Reading Room.

MILTON.—On Sunday evening at the close of the afternoon session of the North-Western Association held at Milton Junction, Mrs. Nathan Wardner gave an informal reception to the ministers and the wives of ministers in attendance at the Association. About forty people responded to this invitation. Much regret was felt that Secretaries Whitford and Lewis, and Dean Main could not be present as they had to leave for their homes on the evening train.

Supper was served on the lawn. The hospitable service and social intercourse was much enjoyed. As the party left the table each was handed a rose by the son and daughter of Mr. and Mrs. Cottrell. After returning to the parlors these children sang several sweet songs. President Daland, Mrs. Will Burdick and others also favored the company with music. The great surprise was when Elder R. C. Bond, who is 92 years old, took the violin and played several tunes.

Mrs. Wardner presided over the occasion with much grace and courtesy. When the time came for her guests to leave she thanked them for their presence and assured them that it was not only a gratification to her in a social way, but that the memory of this event would be a spiritual uplift to her in the loneliness of her home in future days. All departed feeling that the time spent together had been pleasant and profitable.—*Milton Journal*.

THE CHILD'S GOSPEL.

A tiny girl who was accustomed to attend church and taught to behave reverently, would fix her eyes on the minister and listen attentively though able to comprehend so little. Once a smile of joy flitted over her face, her eyes brightened, and her lips parted as if to speak. The minister had just quoted, "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God." Mk. 10: 14. She had been taught to repeat the verse and it came to her like the voice of an old friend. She hurried home and throwing her arms around her mother's neck, cried out, "O mamma! dear mamma! I heard the child's gospel to-day!"

Ministers mistake in not preaching more to children and saying more that the little ones can understand. One of the enjoyments in the morning service of Smith Baker's church in this city, is his five minutes' sermon to children.

One of the sweetest compliments of my life was the attention of a little child four years old, who stood on a chair, with her hand on her mother's shoulder, and watched me closely from the beginning to the end of the sermon. Often her little face would light up with pleasure as if she comprehended what I was saying. Do not let us be afraid of "the child's gospel." More than once, fishing for children I have caught an old sinner.—*Illustrator*.

Missions.

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

AFTER an absence of five weeks attending the five Associations we arrived home safely and well. We had excellent health during all the journeyings and the meetings. We are truly grateful for the privilege of attending these Associational gatherings, beginning in West Virginia and closing in Wisconsin. It had been several years, since we went the entire round of the Associations. All the meetings were inspiring, instructive, and spiritual. We never attended the Associations when the different lines of our denominational work were better presented. The general and detail work, the prospects and needs, the spirit of our work as a people, all were brought out in an interesting and impressive manner by the representatives of the work. While it was a great privilege and pleasure to these representatives to attend these meetings we trust their presence and their words will prove a benefit to the Societies represented, and to our general cause. More about these meetings in our next.

SEVENTH-DAY BAPTIST MISSION.

FROM JAY W. CROFOOT.

You will be interested to know that this half year there have been a larger number of outside pupils in the Boys' School than ever before so far as I know. By outside pupils I mean those coming in the morning for English only. They now number 15 and there are 26 boarders. This half year Mrs. Crofoot is helping to teach English as well as giving reviews in catechisms. If you go to St. Louis this summer and are looking at the Chinese department you will doubtless observe the educational exhibit which is with the rest of the Chinese exhibit and not with the educational exhibits of the other countries, I believe. Perhaps you will want to hunt up the little book of photographs, examination papers, etc., representing our own school. "Grace High School," the name on the book, is intended as a translation of the Chinese name given to the school, I believe, by Mr. Randolph, when it was first opened.

One of the subjects mentioned in Dr. Davis's letter in the next to the last RECORDER, April 18, is still much before us. I mean that of a Chinese pastor and evangelist. We have long felt this need, but we don't want any mere "man-called" pastor. Will you not join us in prayer that the Holy Spirit may call some one to this work? Mr. Davis has been preaching a series of stirring sermons on the obligations of the church in that respect and on Christian giving and the like, that we hope will help in bearing fruit of this particular kind.

Dr. Palmborg wrote you of the funeral of one of our church members on April 4th. I want to mention a visit I made to the young widower since. He was sick at the time and his mother-in-law happened to be visiting him at the same time that Mr. Dzau and I were there. She was inconsolable and we told her, as she had often heard before, that her daughter is now happy with Jesus. "Yes, but I am miserable," was her cry. We tried to show to her that she too might hereafter go to join in her daughter's happiness if she would trust in the Saviour, but I fear she has no hope of it. I was much pleased however when a nephew of the sick man, a lad of seventeen, asked, "Could we believe in Jesus, too?" We tried to tell him a little about the Saviour and invited him to come to our services. The

seed planted—who knows? "God giveth the increase."

Last night at the missionary prayer meeting prayer was asked for the special meetings being held for the men of the British fleet now lying at Woosung. I don't know how large the fleet is, but from the fact that from one thousand to fifteen hundred men are on shore leave every day it cannot be small. And "Jack ashore" is certainly in need of prayer. In this port we see more of what an unnatural and dangerous life, from a moral point of view, is lived by men in the navies than ever came to my notice before. Recently there has been reason to fear that one of our church members, an old school boy, was going into the United States Navy as "boy," for the wages are much larger than on shore, but we hope he will not go.

About the war you probably know as much as we do, and often more. But judging from the reports we sometimes get via American newspapers, Josh Billings was right when he said, "It's better not to know so many things than to know so many things that ain't so." Of course the war does not affect us directly except to make us more anxious to get our morning paper, and sometimes vexed at the longer time between mails.

Those "Wise Men of the East," it seems to me, are troubled too much by the regular Asiatic smells to really enjoy themselves. The next party better spend a few months in China to get acclimated before visiting Western Asia. Constantinople and Peking are rivals for the place of dirtiest city in the world, but Mrs. F. E. Clarke did say when here that Jerusalem is worse than Shanghai.

This letter would not be complete without a word of thanks about the new house, your new house which you have had built for us to live in. We have now been living in it a month, and it is needless to say that we enjoy it very much. Nearly everyone admires it, especially the arrangement. Not the least of its advantages in this respect is that my study window overlooks the only entrance to the school. Miss Kelley, one of the two ladies of the Southern Baptist Mission, for whom a very expensive house has recently been built outside the Old North Gate, said: "I wish our house were no larger than this and as well arranged." It required much more new material than I supposed it would, but certainly Mr. Davis got much more out of the money than anyone else could have done. The Chinese surely are right when they say that he is "in the trade." But we are not satisfied yet. We need a chapel. And Dr. Palmborg needs a house at Lieu-oo as soon as she returns there. The large room of the Girl's School, where we have our services, is very crowded on Sabbath days, and we would certainly get much more attendance of outsiders if we had a chapel nearer the street. You don't know of any one who would give a memorial chapel, do you?

But I must stop, only saying by way of news that Mr. Davis left to-night for ten days at Mokanshan and that we are all well, and do not expect to go to the hills this summer unless in September. I am sending a pamphlet which may be of use to you for the Missionary Page.

West Gate, Shanghai, China.

FROM MRS. M. G. TOWNSEND.

Inclosed you will find report for current month. I left Jackson Center and Lake View yesterday, being there nearly four weeks. The

work was pleasant there, but I had to work so awkwardly. Sister Burdick was gone until three days ago, and everybody was cleaning house, so my trunks had to be in one place and I in another. Brother B. expected his wife back from Battle Creek the next week after I arrived so had my trunks taken to the parsonage and dropped me in where he could find a place that was not all torn up, which was Dr. McBurney's. Every horse was brought into service to plow and plant, and so I had to catch chances to visit in the country; everybody was glad to see me and did all they could to help the work along under the circumstances, but in calling I had to go over much of the ground twice to visit those who were too busy to talk at the first going round. The church is in fairly good condition, a good interest was manifested in the prayer meetings, and Sabbath-school, and Young People's meeting, and while the loss of their old stand-by Deacon Babcock was felt, the coming in of Dr. Lester Babcock who identified himself at once with the church's interest, and a family from W. Virginia, E. L. Davis, three of whom united with the church last Sabbath, encouraged and refreshed the faithful brethren. No doubt the church will feel also a financial depletion in the removal of Deacon Babcock, but some of the heirs told Elder Burdick that they were going to keep up their father's usual support. Others with whom I talked are thinking of uniting with the church, and the morning—last Sabbath—I gave my awakening to the true Sabbath, the house was full and young and old listened attentively. I held three temperance meetings with full houses, besides the usual Sabbath services and talks to the Sabbath-school and Christian Endeavor, and Elder Burdick, and also the Methodist minister, said the time was now ripe to move along Temperance organizing lines; the young people of both churches co-operating.

At Lake View, of course being few in number and so far from Jackson Center, they do not catch the stimulation which closer fellowship would give them, but the right thing was done in buying the school house and placing it in town next to the U. B. Church, if it could be equipped, and I laid out a plan for the young people to do it. With an organ, etc., it would be all right. Brother Joshua Jones and Brother Randolph helped them through Brother Burdick's illness, and they kept up the Sabbath-school and services very well. Deacon Conolly took a horse out of the plow—as busy as he was—to take me to some of the membership, who were sick and could not get to service, and we had prayer and reading of the promises, and I held one temperance meeting there in the Methodist Church, which was well attended, and hearty responses of Amen through the address. Brother Will Van Horn took a team and carried me to the places Brother Conolly had not time to, and brought me back to Jackson Center. I believe my visit was refreshing to the churches and prejudice took a back seat, and as I preached on "Acquaint now thyself with God," and "The Efficacy of the blood of Christ ever and ready to cleanse," urging the young people, especially of our faith to stand for each other, and do effective work through consecration and prayer and study of God's word; the Spirit moved to testimony and prayer, giving strength and added faith to stand firm for truth and righteousness.

I am here turned homeward after visiting a few days with my step daughter and her family, which was but a few miles out of my way, and

whom I wanted to see on some unfinished business.

NORTH LEWISBURG, OHIO.

FROM REV. J. T. DAVIS.

Yours of the 10th ult. received in due time, and I thank you for the interest taken in my work. The check from Bro. Utter came all right, and as soon as I could arrange my affairs I started on my northern trip. Before leaving home I had the pleasure of baptizing and receiving into church one of our young people, and although we should be glad to see very much more done in Riverside, yet I feel God has blessed us there.

I have now been from home three weeks, have visited the friends in and about Los Angeles, Hanford, Laton, Fresno, Trimmer and now at Modesto. Have added eight to our Pacific Coast Seventh-day Baptist Association, find two contemplating baptism, and some contemplating church membership.

I have spent the Sabbath with some Scandinavian Seventh-day Baptists, who have been here four years and scarcely knew anything of our work on the coast. Had a service with them yesterday, and last night preached at school house to a small but very attentive audience.

To-morrow I go to Berkeley and from thence to Oregon. Pray God to continue his helping. MODESTO, CALIFORNIA.

THE BEAUTIFUL CITY.

JAMES WHITCOMB RILEY.

The Beautiful City! forever
Its rapturous praises resound;
We fain would behold it—but never
A glimpse of its glory is found:
We slacken our lips at the tender
White breasts of our mothers to hear
Of its marvelous beauty and splendor;—
We see—but the gleam of a tear!

Yet never the story may tire us—
First graven on symbols of stone—
Rewritten on scrolls of papyrus,
And parchment, and scattered and blown
By the winds of the tongues of all Nations,
Like a litter of leaves wildly whirled
Down the rack of a hundred translations,
From the earliest lisp of the world.

We compass the earth and the ocean,
From the Orient's uttermost light,
To where the last ripple of motion
Lips hem the skirt of the night,—
But the Beautiful City evades us—
No spire of it glints in the sun—
No glad-bannered battlements shades us
When all our long journey is done.

Where lies it? We question and listen;
We lean from the mountain, or mast,
And see but dull earth, or the glisten
Of seas inconceivably vast;
The dust of the one blurs our vision—
The glare of the other our brain,
Nor city nor island elysian
In all the land or the main!

We kneel in dim fanes where the thunders
Of organs tumultuous roll,
And the longing heart listens and wonders,
And the eyes look aloft from the soul,
But the chanson grows fainter and fainter,
Swoons wholly away and is dead;
And our eyes only reach where the painter
Has dabbled a saint overhead.

The Beautiful City! O Mortal,
Fare hopefully on in thy quest,
Pass down through the green grassy portal
That leads to the Valley of Rest,
There first passed the One who, in pity
Of all thy great yearning, awaits
To point out The Beautiful City;
And loosen the trump at the gates

Woman's Work.

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

DID WE BUT SEE.

SUSAN COOLIDGE.

The day is long and the day is hard.
We are tired of the march and of keeping guard.
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm:
He turns the arrows which else might harm.
And out of the storm He brings a calm.

The work which we count so hard to do,
He makes it easy for He works too.
The days that are long to live are His.
A bit of His bright eternities.
And close to our need His helping is.

THE Japanese are always ready to accept Western ideas and even improve upon them, occasionally. It is about two years since dining cars were added to the railway trains in Japan, and now they have gone so far beyond us that they employ girls instead of men in their cars as waitresses. When the dining cars were first used, men were employed, but they proved too much like those we have seen in America, slow, untidy and unreliable, and so girls were hired as an experiment.

In certain lines, much more is required of the girls than the men, and some of these requirements would have a strange sound to us in America. The girls employed must have a good personal appearance, have a good education, possess good health and have a record for good conduct in the past. They must comb their hair in a certain style—prescribed by their employers, and without the oil so commonly used and so unpleasant to the nose of the average traveler. They must wear a Kimona and skirt of uniform style and color. They can receive no tips and are not allowed to hold any conversation with those they are serving.

The wages are small, very small, much less than were paid to the men. Again we see the effort to follow Western thought. Many of the girls are from families of a high social standing, and the fact that they have gone into such a service indicates a marked change in the thought and social life of Japan.

It is almost unnecessary to say that the service in the railway dining cars is much cleaner, more prompt and in every way more satisfactory than when men and boys were engaged in the work.

LETTER FROM MRS. TOWNSEND.
(Read at the Woman's Hour at the Eastern Association.)

JACKSON CENTER, OHIO, May 12, 1904.

Dear Sisters of the Eastern Association:

It affords me great pleasure, although I am not able to see you face to face, that I may talk to you by proxy through a sisterly letter in response to a request to do so by your Associational Secretary, Mrs. Randolph. I have often wished, since I came into the denomination, and especially so the last year since the sisterhood have so kindly taken their share in support of the work assigned to me to perform for our blessed cause, that I could meet them face to face and tell them what could not be so clearly conveyed by a letter. I am sure, could they know the gratefulness manifested and the eagerness to learn better things and merge out from what many call drudgery and narrowness of life, that they would feel it a great honor and pleasure to serve in

such need. I talk to them of others' efforts and achievements, and the power of prayer of those who sometimes are even in worse circumstances than their own and tell them of the societies of women all over the land called Seventh-day Baptists, Missionary, Benevolent and Aid societies that beside much other work done help send me to help encourage and strengthen those who need it worse no matter of what name or circumstance. My dear sisters, there is not a neighborhood or hamlet that is not full of needs on some line and as I pray with and for them and leave the literature, which I think will be most helpful, I assure you it is casting bread upon the waters, which is accompanied with the promise, "After many days it shall return unto you."

Many of course are well-to-do, with many of the comforts of life, and even the luxuries, and as I present my card and tell them of my work and inquire what lines, if any, of benevolent work they are engaged in, I find many of them in the same line as myself, and we compare methods as to which seem the most practical and productive of good, I find this, that according to our number, the societies of women in the Seventh-day Baptist churches are doing more practical, uplifting, helpful work than in many of the larger churches.

I met a lady not long since who was a prominent member of one of the large Methodist churches, and inquired relative to the woman's work there. She said they had no regular organized society at present in it, for nearly all of the women who could work in one belonged to some of the Women's Clubs of which there were a number in the place. When I attended the regular weekly prayer meeting of that church, only nine women were present including the pastor's wife and myself, seven men beside the pastor, and three boys. My heart ached. I called at nearly fifty homes, the larger number containing church members and in some of them the entire family belonged to that church, and when I spoke of attending prayer-meeting and finding so few there, the invariable answer was, "There was so much else going on" and some were on programs and such worldly entertainments, that I was constrained to inquire of one of the leaders what her opinion was of Helen Gould's attitude and utterances regarding clubs and so-called society women, and one woman told me the Bible did not teach that women should organize themselves into church work, but should give as they had opportunity for the poor and needy and that we were not responsible for the heathen countries. I referred her to some of the women in both the old and new Testaments, and cited her to the last chapter of Paul's epistle to the Romans, and when I told her what organizations I represented and worked for she said they must be a very good people.

Among the leaflets which I left with her was Women in China, by Mrs. Sara Davis.

So dear sisters, there is much to do. Remember that the faithful in few things shall receive their reward. Christ said, "Go ye into all the world." We may not all be conveniently situated to go, but we can help to send, and God gives us who help a share in the abundance of the harvest, according as we have done, with our ability.

"It is not beauty that makes a happy home, nor fine furniture, nor plenty of good food. It takes a sweet-natured and a comfort-distilling tongue every time to imbue four walls and a lot of upholstery with a soul."

TAKING THINGS TOO SERIOUSLY.

The chief cause of worry is in taking things too seriously. We ought to realize that the mountains of to-day often become the ant-hills of to-morrow. Frequently if we postpone a worry for a day or two it will fail to keep its appointment.

I once knew a woman who never possessed real serenity of mind, until a great sorrow came into her life, then she said: "I never knew until now what a real trouble meant; it has thrown all the sham worries and make-believe unhappiness into the background."

It is a rough and tumble world, where everyone has his own private little battleground, and he is not much of a soldier who runs and tells his neighbor about every little scratch.—Alice Hegan Rice in *Good Housekeeping*.

Now is the day of the lawn mower. Of course, if you have not a lawn you do not need a lawn mower. But is there any good reason why the farm home should not have a well kept lawn? There is nothing that makes a home look more home-like than a neat velvety lawn with well located trees and shrubbery, and they add value to the farm as a salable asset, for anyone will pay more per acre for a farm with beautiful grounds around the dwelling than for one just as large and as productive with a bare house standing in a bare field. The dollars invested in the making and keeping of a lawn and beautiful surroundings about the home may not seem to you to return a cash interest, but they are doing it all the same. If in no other way, they do it in their influence on the lives of those who grow up on the farm, and the most valuable and important live stock on the farm are the boys and girls to grow up thereon, and they will always reflect in their lives the difference between a home and a house on a farm.—*Practical Farmer*.

AN OFFERING OR A COLLECTION.

Though frequently used as synonymous, the words "offering" and "collection" are widely different in meaning. The distinction is happily set forth in this anecdote.

A small boy had a dog which he had named Fido. One day at dinner the boy's father noticed him take the best portion of the roast beef which had fallen to his lot and place it on another plate. Upon inquiry, the father learned that the meat was for the dog, Fido.

"My son," said the father, "it would be better if you ate that meat yourself and gave Fido some of the scraps which are left." The boy protested, but the father was obdurate.

At the conclusion of the meal the boy took out to Fido a plate heaped with scraps of the roast. "Here, Fido," said the boy, "I wanted to make you an offering, but here is only a collection."—*Exchange*.

ALFRED THEOLOGICAL SEMINARY.

During their recent visit to Alfred, Secretaries A. H. Lewis and O. U. Whitford addressed the members of our school and other interested friends, each giving two addresses. Dr. Lewis spoke upon the past, present and future of Seventh-day Baptists; and upon the doctrine of our Lord's "coming"; and took part in a class discussion upon the subject of interdenominational co-operation, besides leading the weekly Seminary prayer-meeting. There was special interest in his second address, in which

he emphasized the splendid nature of Christ's "coming." Dr. Whitford spoke upon the influence and value of missions, and upon the pastor's work. The second address was one of the very best the writer ever heard on that important subject. We are grateful for these most helpful visits of our brethren.

The department of Church History acknowledges with hearty thanks the receipt of histories of several of our churches. Special mention should be made of the Nortonville, Kan., and Rock River, Wis., sketches, whose excellent contents came in neat book form, all ready for a place on our library shelves. We wish all of our churches could see the value of these histories to both the present and the future. Prof. Gamble's delight at having them in our library ought to be a good reward for their preparation.

A. E. MAIN, Dean.

THE DESERT.

"And the child grew and waxed strong in spirit, and was in the desert till the day of his showing unto Israel."

M. B. CLARKE.

In loneliness and solitude
Through all life's earlier years,
His path was laid, his home was made,
These hidden hopes and fears.

Alone amid the arid sands,
The slow months went and came,
The hot winds of the desert swept
Across his brow like flame.

The soul within him beat its wings
Against the prison bars,
As night by night before his gaze
Swept on the silent stars.

Out in the great world there was work
And saddest need was there,
His eager heart with longing burned
God's messages to bear.

In vain the fullness of the time,
Lay in that mighty hand
Which holds the centuries, and rules
Alike the sea and land.

So in obedience and faith
He waited for the hour,
Whose stress of need should thrill his soul
And touch his lips with power.

Alone yet not alone those years
No earthly love might share,
His soul grew stronger day by day
For God was with him there.

Are there not kindred hearts whose lives
Seem desert-bound to-day?
Hemmed in by fate as circumstance
They tread a narrow way.

Still longing for the larger field,
The broader life to share,
They faint beneath the barrenness
Of daily toil and care.

This lesson from the Baptist learn,
Whose feet the desert trod,
No life will fruitage fail to yield
Whose years are passed with God.

THE TEACHING OF RESPONSIBILITY TO CHILDREN.

Read before the North-Western Association at Milton Junction, June 16, 1904, by Mrs. W. D. Burdick of Nile, New York.

All work for children, whether it be in the home, in the Sabbath-school, or in the Junior Society, is a work of training. It may be training in different lines, but it should all lead to the grand final result of producing strong workers in the cause of right.

Questions are always arising as to the best methods to be used in teaching children to love the church and to have a desire to do all in their power to strengthen and build it up.

All methods and lessons fail unless they lead the children to feel a personal responsibility in everything connected with the church.

Some may think children in their care-free lives cannot feel responsibility, but are they not learning lessons in it every day in their homes or in the day school? No matter how young the child may be sent to school, it does not take it long to learn who is responsible for its conduct and the preparation of its lessons. This matter cannot be unimportant, for there is nothing to-day that so seriously hinders church work as the lack, among its members, of a feeling of personal responsibility.

If we, in our work with children, would train them to become faithful helpers in the church, we must place all the responsibility upon them that it is possible for them to bear.

First:—Make them responsible for their attendance at Sabbath-school. Teachers can do a great deal to help the children to see that it is not only pleasant to have them attend regularly, but that it is necessary that they should be in their places every week in order that the work of the class be done properly. They should be taught that they not only lose something by staying away, but that they are depriving others of the help that their presence would give. Help them to see that they are in part, at least, responsible for the attendance of others, that they can do a great deal in getting other children and older people, too, interested in the Sabbath-school and its work. Keep before their minds always that regular attendance is necessary, that it is a duty, that it is a privilege that we should be thankful for, and that it will bring us knowledge and happiness and blessing.

Second:—Make the children responsible for the preparation of the lesson. They should be taught that one of the greatest works of life is to study the Bible and learn from its pages the true way to live. It does not matter whether the lesson assigned be a name, a verse, or something more difficult, it must be counted as very important, and each child led to feel that unless each one comes with the lesson learned, the work is greatly hindered. I do not doubt that if all Sabbath-school teachers were to reveal their greatest difficulties, one of these would be the lack of preparation of the lessons by their pupils, and if their pupils would be honest they would admit that the great reason why they find the Sabbath-school class dry and uninteresting is because they fail to do their part,—studying the lessons at home. I believe that teachers of the younger classes often bring about a great deal of this difficulty by the methods used in their classes. It is so much easier to tell your class a story than it is to question them and lead them to tell you the story. If teachers do all the talking in class they must not blame the children for soon learning that there is no need of preparation at home.

I heard a child say once that she did not need to learn the Golden Text, for if she could not repeat it the teacher would help her and it would be all right; but the same child went home from Junior meeting one day, crying, because she couldn't think what book came after Jeremiah, and the teacher would not help her. Was there any difference in the results? She wasn't anxious to learn the Golden Text that week, but she

did know what book came after Jeremiah, and every other book in the Old Testament before the next Sabbath. Why was it? Because she had learned that no one else would do her work for her, and that she alone was responsible for the preparation of that lesson.

I believe that teachers should expect more of their classes in regard to the study of the lesson than they sometimes do. Keep a record of the preparation of the lesson with the record of attendance and see what a change it will bring about, and how much more successful the class work will become.

Third:—Make them responsible for some of the financial work of the church. No matter how small the gifts of the children may be they must be regarded equal in importance with the larger gifts of the older members. Responsibility in giving is more easily taught at the age of ten than at twenty, and it is one of the lessons that should be taught to children. Help them to see that the church needs their support in every way, and that the work will be hindered unless each one does his part. It may not be an easy task to teach the responsibility in all of these things, but it must come in this work of training or the work is a failure.

Remember that you are responsible for some of the future work of the children, and if your work is done well, and the children leave your hands with a feeling of personal responsibility for the church and its mission, you will leave to your church that which will be more valuable than an endowment, an army of workers who not only feel that they belong to the church but that the church belongs to them.

STANDPOINT OF A COMMERCIAL TRAVELER.

Substance of remarks by Walton H. Ingham at the North-Western Association, Sunday evening, June 19, 1904, at Milton Junction, Wis., and requested for RECORDER.

The opportunities of a commercial traveler for Christian work are not greatly dissimilar to those engaged in other walks of life, except in so far, as a traveling man comes in touch with a large number of people, or with a more varied condition of society.

There are at least three points of contact where a salesman touches business life, first, in what is known as the "trade," that is the mercantile and industrial concerns with which he does, or attempts to do, business; second, to the thousands of fellow travelers who, if they are not omniscient (?) are at least omnipresent, and third, to the outside world incidentally.

The opportunities for Christian work press upon a traveling man wherever his route may take him. Not altogether because men in mercantile lines are especially bad as it is that he is a Christian; not what others are not, but what he is, is the determining reason.

The rank and file, however, of that large body of what is known as the business world is not a devout one.

Of necessity it could not be a hard lot, it is purely a selfish one.

While there are many splendid exceptions in consecrated Christian business men, nevertheless, the active, hustling, pushing men in charge of the majority of business concerns are essentially non-religious.

With insufficient interest to make them even irreligious they care little for religious

scruples and still less for denominational lines. They have one god whom they devoutly worship, whose name is "Business," and a high priestess before whom they bow in abject adoration, whose title is "Success."

The temptation, therefore, for the Christian traveling man to put aside his Christian manhood is increased by the easy good-fellowship of the trade.

Anxious to secure and retain the favor of the men who place the orders, the young traveler consents to become a "good mixer," oftentimes at the cost of his loyalty to Christ.

The passing assent to some questionable or irreverent story, or the neglect of at least silent rebuke to that which savors of the indecent or the profane, brings about a condition that confronts not only traveling men, but men in all other walks of life.

While opportunities for encouraging that which makes for cleanliness and purity in speech and act are constant, he is a brave and wise man who always uses them wisely and keeps on doing business.

Continued traveling on the road only emphasizes the conviction that the crying shame of this day in small village or large city is the profanity of the young and the obscenity of the adult. Not only Christians but moralists recognize this condition and feel the obligation of society to better it.

Individual effort may not avail much, yet the cumulative power of earnest Christian manhood will have its helpful influence. To his fellow companions the traveling man has the opportunity of lending a hand and helping a brother at all times.

Co-operation has strengthened his influence. It was my brother Nicholson of Janesville who organized that band of Christian traveling men known as "Gideons," one of whose purposes is to improve every opportunity to honor his Master.

I have a very kindly feeling for that traveling man who said his regular line was preaching the gospel but who sold hardware on the side, provided he sold enough hardware.

To the outside world with whom the traveling man comes in contact the opportunities are on every hand to lend a good influence and to cheer the neglected and despondent. The demand is so apparent it needs but to be mentioned to receive your approval.

As a Sabbath observer it has been my sweet privilege to "drop in" now and then among our smaller churches and receive the strength that comes from personal touch with those strong, loyal friends of the truth.

If my presence and my words in assuring them of the deep, strong love of the denomination for them in their loyalty, and the feeling that we are all one large family in Christ's service, were a pleasure to them, it certainly has been a greater one to me, and has left a fond memory that has remained with me months afterward.

If any lukewarm Christian man or woman longs for a quickened spirit try the experiment of giving pleasure to those less favored in church privileges than yourself. Opportunities are seldom wanting.

But in a larger sense we are all fellow travelers; some are commercial, others professional, more are industrial, and a still larger number are just "so-so" travelers.

To each and all opportunities for Christian

service come abundantly. We at least can and should live for right, for truth, for purity. Less than that service is neglect, more is not asked.

At home, in society, on the road, opportunities crowd each other for the active exercise of all our Christian graces, and it is just such a meeting as this Association that gives the added strength for us to meet them nobly.

LIFE'S ESSENCE.

BY RICHARD REALF.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rosebud of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning out-masters the metre.

Never the daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty sceptres the flowing;
Never a Shakespeare that soared, but a stronger than he did enfold him,
Nor ever a prophet foretells, but a mightier seer hath foretold him.

Back of the canvass that throbs, the painter is hinted and hidden;
Into statue that breathes, the soul of the sculptor is hidden;

Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where these shine,
Twin voices and shadows swim starward, and the essence of life is divine.

THE BEANS OF THE DEVIL.

Rowland Hill began his sermon one morning by saying, "My friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so; and to my great surprise, I saw them follow him to the slaughter house. I was anxious to know how this was brought about; and I said to the man, 'My friend, how did you manage to induce these pigs to follow you here?' 'Oh, did you not see?' said the man. 'I had a basket of beans under my arm; and I dropped a few as I came along and so they followed me.' 'Yes,' said the preacher, 'and I thought, so it is that the devil has his basket of beans under his arm; and he drops them as he goes along; and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and all your broad and crowded thoroughfares are strewn with the beans of the devil.'

The devil is just as busy now, with his basket of beans, as he was when Rowland Hill preached that sermon, and he is just as successful in enticing silly men and women to the slaughter-house of souls.—*Selected*.

Children's Page.

LITTLE RAIN-DROPS.

MRS. HAWKSHAW.

Oh! where do you come from
You little drops of rain;
Pitter, patter, pitter patter
Down the window-pane?

They won't let me walk,
And they won't let me play,
And they won't let me go
Out of doors at all to-day.

They put away my playthings
Because I broke them all,
And they locked up all my bricks,
And took away my ball.

Tell me, little rain-drops,
Is that the way you play,
Pitter patter, pitter patter,
All the rainy day?

They say I'm very naughty,
But I've nothing else to do
But sit here at the window;
I should like to play with you.

The little rain-drops cannot speak,
But "pitter, patter, pat,"
Means, "We can play on *this* side,
Why can't you play on *that*?"

AUNT ANN'S TOAD.

BY ETHEL S. YOUNG.

Roy was in bed. He had been sent there for trying to throw a stone around a corner the way Charlie Brown did. How was Roy to know that the stone would break a window? Mama would have believed him when he said he didn't mean to. Aunt Ann was not so gentle and patient as Mama, who had gone away for the summer.

It was past dinner time now, and little Nan was coming upstairs sobbing. She had played "be a chicken," and had tried to drink her milk by throwing her head far back, and making little fountains when she found she could not swallow comfortably. This behavior was too bad table manners to go unpunished. So Aunt Ann had promptly sent her to her room.

"Don't cry, Nannie," called Roy soothingly. But the little girl, refusing to be comforted, crawled into bed and cried herself to sleep. Roy could see her through the half-open door; her tousled head of downy yellow curls making her look not unlike the chicken she had been imitating.

"Aunt Ann is too mean to live," thought Roy, sitting up and giving the pillow a hearty thump.

It was a warm afternoon. Roy turned and tossed in bed until he heard carriage wheels on the gravel. Looking out he saw Aunt Ann driving away. There was no one else in sight except Bess. She was sitting under a shady bush in the garden, playing with the fat toad Aunt Ann kept to eat the bugs.

"Gobble is cross to-day," Bess called to her brother, seeing him at the window. "He keeps trying to bite me."

"Put him to bed," suggested Roy. "It's naughty to be cross."

"I don't believe he's got any bed."

"Then put him in Aunt Ann's. It's her toad."

Bess sprang to her feet. "You wouldn't dare, Roy Parker," she cried.

"Wouldn't I, though. Aunt Ann deserves to be punished. I hope Gobble'll bite her. You get a trowel and bring him in."

Bess stood still and thought a minute. She

knew it was wrong. Yet she was strongly tempted to "get even" with her aunt for many an hour spent in bed. She was not long deciding, and Gobble was soon cosily tucked in between Aunt Ann's sheets.

The sound of a carriage turning in at the gate sent Roy scampering back to bed. Bess ran down stairs and met Aunt Ann coming in with Aunt Emily. Now Aunt Emily was much beloved by all the children. They always tried to be good when she came. Bess forgot all about Gobble in her joy at her favorite aunt's arrival, and sat beside her all the afternoon as she lay on the sofa resting after her journey.

"I'll have you sleep in my room instead of in the spare chamber, sister," said Aunt Ann after supper. "My bed will be softer for your poor tired back."

Bess's thought returned to Gobble with a bound, and then her heart almost stopped beating. Suppose he should bite darling Aunt Emily! More likely Aunt Ann would find him first, and then she, Bess and Roy would be disgraced when they particularly wanted to show how good they could be. If she could only get upstairs! She was trying to slip out of the room when Aunt Ann stopped her.

"Get your Bible, Elizabeth," she said, "and show auntie how you have improved in your reading. We'll sit out on the veranda where it's light."

Poor Bess felt as if she could put her mind on nothing except toads. But she obediently read the chapter on the moral virtues which Aunt Ann selected from Proverbs; then explained a few verses to prove that she understood what she read. When she came to the passage, "The way of the transgressor is hard," she hung her head, feeling that she understood it better than ever before.

"It means," she said, "that when you do wrong you always have trouble."

"Always," repeated Aunt Ann decidedly. "Remember that, Elizabeth. Now sit by Auntie and entertain her like a little lady while I get my room ready for her."

The dreaded moment was at hand. Bess caught her breath. Aunt Ann had risen to go when the gate clicked, and three ladies came up the path.

"Why, good evening, neighbors," cried Aunt Ann, stepping forward to meet them.

Bess breathed more freely. Here was her chance. Upstairs she sped and into her brother's room. "Roy," she whispered excitedly, "Aunt Emily is going to sleep in Aunt Ann's room. We must get Gobble."

Roy bounded out of bed in alarm. Together they ran into their aunt's room and opened the bed. No Gobble was to be seen! The children looked at each other blankly. Where could he be?

Just then Aunt Ann startled the guilty pair by coming into the house and calling, "Elizabeth, where are you?"

"Run quick," whispered Roy. "Don't let her come up here till I find that toad."

Bess hurried away, and Roy began to hunt. He felt the bed all over carefully; then groped around on the floor. Still no Gobble could he find.

It was growing dark. Roy must get a light—a thing easier said than done, for Aunt Ann was terribly afraid of fire. She allowed no lamps nor matches to be kept anywhere except in a disused iron sink in the kitchen. To get a light

meant a trip downstairs with the risk of being caught and questioned.

Roy went to the top of the back stairs and listened. Peter, the hired man, was in the kitchen eating his supper, while Cook was washing the dishes. It was clearly a bad time to go down. He seated himself on the top stair and waited. It was now his turn to suffer. Where was that toad? He had been cross, and putting him into a warm bed was not likely to improve his temper. There was no telling what he might do to dear Aunt Emily, if he were not found and put out doors. In a cold sweat Roy strained his ears for every sound. He could hear Peter talking in his slow drawl to Cook, and scraping his knife on his plate. The minutes dragged by.

Finally Peter pushed back his chair and went out. Cook rattled on with the dishes, and began to sing Coronation at the top of her voice. Under cover of the noise Roy crept downstairs, through the entry and out onto the back porch. Happily, the old sink was on the opposite side of the room from Cook. By reaching through the window from the porch, Roy succeeded in getting a lamp and matches without detection.

But even with a light the search for the missing toad was in vain. Roy was obliged to give up in despair. Probably Gobble had hidden himself somewhere, and would pop up on Aunt Emily in the night and scare her to death. It would be all his fault, thought Roy; he, who loved Aunt Emily next best to Mama.

"I never thought I should get into such trouble," he sighed.

Then the fear seized him lest Aunt Ann should find him there with a lamp. He blew it out hastily, and started downstairs again. All was still in the kitchen. Roy quickly replaced the lamp and ran back. At the head of the stairs he was met by Bess.

"It's all right, Roy," she whispered. "Only we must hurry to bed now."

"Have you found him?" gasped Roy.

"Yes," she assured him. "I was sitting on the veranda by Aunt Emily. They were all talking. I heard a little soft 'plump,' and there was Gobble hopping down the steps. He crossed the path right in the moonlight and went into the garden. He must have got out of bed long ago and hopped downstairs himself. O, I'm so glad. I did get a fright! It is true that when you do wrong you have trouble, isn't it?"

"I should say so," replied Roy. "We've got out of it now, but I'll never do such a thing again."

Next morning after breakfast, Aunt Ann called the children to her.

"There were dirty marks on the sheets of my bed," she said solemnly. "Do you know any thing about them?"

Poor Roy and Bess hung their heads in shame. To be disgraced before Aunt Emily was dreadful. There was no help for it, and out came the whole miserable story. Aunt Ann, not realizing how much they had already suffered, sent them to bed to repent. So all the long morning the children had to stay in bed. By and by the voice of little Nan came up to them from the garden.

"Naughty, naughty Gobble," she was saying. "Next time you want to take naps in my Auntie's bed, you wash your feet clean."—*The Congregationalist and Christian World.*

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

THE IMPORTANCE OF JUNIOR WORK.

ALMEDIA C. WITTER.

(Read at South-Eastern Association.)

If the fathers and mothers of our children and youth could look down the long stretch of years, and see the good and lasting results from the Junior work, I am sure they would be more interested in, and anxious for this part of their children's education. The church is the children's place of safety, and its influence reaches down deep and far out.

I do not mean the Junior Christian Endeavor especially, but the Sabbath-school as well, or any part of the church service where it touches the child life. An important field of work is the instruction of children and youth in religious things. The mind is very receptive while young, and things learned at that time will be retained through life. The eyes of the little ones are quick to see, and they are ready to imitate the gentle, loving Christ-like spirit, and ever ready heart and hand to help the weak and burdened, as well as the every day life of service for Christ. Such service will go a great way towards preparing the young hearts for the Saviour. Childhood is full of hope and courage, and Christianity presented with its joyous side is readily accepted by the children.

Childhood is the time for most active growth and development and wise careful training and religious teaching will lead them into the fold of Christ. If to them the way seems rough and steep they need a helping hand or an encouraging word, and a grave responsibility rests on us as Christians to so lead and direct the children while their young hearts are receptive to the influence of the Gospel.

I will only mention one or two lines of work that I think of great importance, for I believe every teacher whose heart is in her work will take up the special line of work that is best suited for her particular Sabbath-school class or Junior Society.

More or less of discouragement must come to every teacher or leader because of the noisy mischievous, fun-loving age that comes to most children and which in almost every case will be dropped after a year or two. A hearty co-operation of the parents with the leader at this time will go a great way in helping along in right paths, for I believe all parents understand their children and see the good traits and possibilities in them that no leader or teacher can see, and each needs the support of the other.

Again, we may be discouraged because we do not see good results from our work. That is not for us to know; we cannot see the end from the beginning, but good results will follow faithful work.

Not many of us ever complete the work we begin but it is left for other hands and other times, so when we fail or lay the work down unable to carry it farther some one will take it up and carry it on much better than we could have done.

What the children read is of the utmost importance. If a person is known by the company he keeps, whether he be good or bad, just as truly is he known by the books he reads.

This is true of a man or woman, whose character is developed, but what shall we say of a child whose mind is a plastic clay. Would it not be reasonable to think that it would partake of

the character of that which it reads and so become a part of its own character.

The conversation a child hears, the books it reads, and the home influence all have something to do with the character that is forming day by day.

Little children grow as do the flowers, without taking any thought about their growing, and take no anxious thought for the supply of their needs, but leave all the care of providing to its parents.

The parents then should take the utmost care in selecting the books for the little ones to read as well as the stories that are read to the little ones who are not old enough to read for themselves, knowing that a child imitates that which it hears, as well as that which it sees.

It is plain then, that reading may be a great good or a great evil, and a grave responsibility rests on the parents to place the best books and reading matter in the hands of the children; books and reading matter that shall stimulate to the best growth and development of the mind. Favored and fortunate indeed is that child, whose parents have so directed its mind and cultivated a taste for wholesome literature.

But you ask, "Can every child be cultivated in the same way or to the same extent?" It is true, a parent may place the very best of literature into the hands of a child, that which would stimulate to the highest development of mental or moral character and the child has no taste or inclination to read it; all children are not born with the same degree of attainment or the same talents, while one will excel in one thing another will excel in another, but every child can be educated and cultivated in that in which it is deficient, even if it be the smallest taste for good reading, not as well perhaps as one who was gifted in that particular line, but so trained and educated that it shall develop a taste and habit for reading. That shall be a source of never-failing pleasure and profit.

Next to the reading matter for the older children, but not least in importance, comes the story telling for the wee little tots, whose baby minds are reaching out for new things to grasp, and what shall these be, surely not the widely known and popular Mother Goose melodies, entertaining and attractive they may be and help to while away many and many fretful hours, but the effect on the child's mind must be anything but gratifying. While they are considered harmless, we do not care to fill the little mind with such light and frivolous things, when we have so many beautiful stories of which I will only mention a few.

What child is there that will not become interested at once in the story of Joseph, of his love his father had for him, of the little coat of many colors made by his loving mother, and how he was sold yet saved for a great work that was his to do, or in the little Samuel who was taken to the house of the Lord and consecrated to His service when but a year old, and how his mother went to see him once every year and took a little coat for him, and when a little child the Lord called him and of his readiness to obey.

The important and ever delightful story of the wonderful bright star of Bethlehem that guided the three wise men of the East, until it stood over the manger where the baby Saviour lay will interest the little ones.

The stories of these sweet lives and the pure hearts of these little boys as well as other Bible characters, as they are told in child-like sim-

licity, will have their effect on the little ones that will be the beginning of a character that will be as true and lasting as the memory of the stories that nothing can efface.

Mothers this message is to you: This work must begin in the home. Yours, the privilege to first lay the foundation of a true and noble character, that in late years will be consecrated to the work of the Lord.

Teachers of Juniors in whatever capacity it may be, we need greater earnestness in our work if we would strengthen and develop the good seed already planted in the heart and reap an abundant harvest.

SALEM, W. VA., May 18, 1904.

LONDON VIEWED FROM AFAR.

Dear Readers of THE RECORDER:

We cannot sit quietly down in the midst of our home enjoyments, and enter into pleasures and inspiration of our home fields, without first giving you a brief account of our visit to London and the work of our people in that great city.

On Friday morning, May 27, the trio of Seventh-day Baptist pilgrims arrived in London by the Great Eastern Railroad from Harwick. It was about 8.30 when, having deposited our baggage in the station, we stepped out upon Liverpool Street for our first view of the world renowned city of smoke and fog. After having found personal comfort in a London coffee house, at an expense of a sixpence, we entered a Liverpool street bus for Waterloo Place. We had not ridden far before a gentleman, noticing that we were strangers in the city, began to point out to us various places of interest, such as Mansion House, the Royal Exchange, St. Paul's Cathedral, etc. At Waterloo Place we found the office of the American Express Company, and there found letters from home and friends in the homeland that brought cheer and comfort to our hearts.

As we were leaving this office at 10 o'clock, sudden darkness settled upon the city, a dense cloud of fog and smoke shut out the light and left us in the darkness of night for a season. We had heard of fog so thick it could be cut, now we thought we were looking into it.

After the fog had lifted we took a bus back to the station after getting our baggage started in search of our places of abode, for Randolph was to make his home with the son of Rev. Mr. Jones, the former pastor of the Mill Yard Church, while Saunders and I were by invitation to stop with Col. T. W. Richardson. We received a most hospitable welcome and were made to feel at home.

The first Sabbath afternoon Mr. Richardson asked Randolph to preach, he in his good-natured way drafted the other members of the trio, on the ground, I suppose that variety gives spice. There were twenty-eight present, and all enjoyed the service, as was evidenced in the hearty handshakes at the close of the service.

It was our purpose while here to visit all the families of our people in the city and give them what cheer and encouragement a visit from American brethren could give them. We prayed God to help us leave good cheer with all. Our plans and desires were not fully realized, as we succeeded in reaching only a part of the people. We found, however, that there were great causes of discouragement in the work, and that some personal differences were largely the ground of this discouragement. It is evident that Col. Richardson and his good wife with others who

Popular Science.

BY H. H. BAKER

Death and Destruction for the Want of Scientific Care.

stand with them in maintaining weekly services at St. Thomas's Hall are practicing personal self denial for the sake of regular Sabbath services. While there are many in and about London who hold in common the great truth of the Bible Sabbath, it is sad indeed, they will let differences about some of the non-essentials keep them from being united in a strong body for God and the Sabbath.

That many of these people are sincere and devoted to this great Truth is evidenced by the constant sacrifice they make for the sake of their convictions. All the people met us with great cordiality and manifested joy in the privilege of the meeting. We certainly commend the Sabbath interests of London and the friends there to the thought and prayers of all our beloved Zion. Let us pray that in some way the Lord will raise up one, who, under the Spirit, may be used for the strengthening of the things that remain, and gather to our cause there till London shall be a center from which Sabbath Truth shall go forth to the Eastern world. The last Sabbath we were there Randolph preached a very forcible sermon on love and fellowship.

I believe I voice the sentiment of the rest when I say that it did us much good to meet Mr. F. M. Barker and hear from him much about London and its environments that we would not have been able to get otherwise. Through a wide experience and an active life he has been able to gather very much of valuable information and his interest in the cause of humanity fits him to use the knowledge thus gained in a way to benefit others. We are indeed glad to see our young men making themselves such places of importance in the world. We hope always to find them also true to the Lord giving to Him all the glory and honor.

As the name of Mr. Barker will always be associated in our minds with the visit to London so will the name of Miss Palmiter of Ashaway, R. I., be ever associated with our visit to Italy, because of her good cheer and valuable information given us concerning the sights and scenes of Florence. Long may they live to enjoy the work they are doing. God bless them and keep them warm in His love.

Ere these words are read by you dear brethren and sisters, we who have been traveling in strange lands for more than three months will be wrapt in the security of the home societies and enjoying the hearty handshakes and good wishes of those we love and have borne on our hearts and in our prayers. "Though sundered far by faith we" have "met around one common mercy seat."

We have enjoyed our trip more than can be readily told, but nowhere have we found a country for which we would be willing to exchange our own loved America.

We can sing with a new zest, "My country 'tis of thee, I sing." The God of peace be with you all in fullness is our prayer.

E. A. W.

Every little floweret

Which growing up you see;

Every little pink shell

You've gathered from the sea;

Every little thing that lives,

In earth, or sea, or air,

God has made and watches over

With his loving care.

—Selected.

The untimely death of approximately a thousand people last week was consummated in a few moments by fire on board of the steamer General Slocum, or by drowning, or being driven overboard by the flames, to seek refuge in the water for protection, but finding none, were doomed to die by drowning, men and women, and children of tender age.

While these lives are being penned judicial courts to the number of three are being organized. The Coroner's, the Mayor's and the Federal at Washington, D. C. All three are to investigate, and if possible determine on whom the responsibility rests for so great a destruction of human life. It is not supposed that the origin of the fire was by an anarchist, yet from where the fire was first discovered, there was plenty of inflammable material open to the toss of a match through an open door.

We have not an idea that any one of the three courts will go back far enough to attach guilt or even responsibility to the men who made the life preservers so imperfect that they could sell them at 16 cents apiece, or had any care whether they ever saved a life or not, or the mechanics whether the wood work would ever get on fire, or would burn if it did, so long as they did as they were ordered.

The risk of being accessory to loss of life would not be a consideration, were it not made so by law. The value of human life is so undervalued that for a very small sum comparatively men will even aid in plots to murder. If only one, three, or even five are killed, or maimed for life, on our railroads, it is simply called accident, and in a few days forgotten, when if they were investigated, it might be found that the accident was caused by the heedlessness of an employee who was employed at a very cheap rate, and had no thought of responsibility.

We are of the opinion that scientific thoughts, words and actions should take place more frequently among the owners and directors of railroads, as to how lives could be made more safe in transit, as well as about the enlargement of engines, cars, etc., to increase their capacity, and add a greater percentage per year in dividends, then there would be more precious lives saved and the dividends more largely increased.

Let us look for a moment at the loss of life by the railroads in the United States as shown by the interstate commission, in their report for the months of July, August, and September, only one year ago. Are we to suppose that the railroad officials since last September have put forth efforts of any magnitude to reduce the death rate for July, August and September of this year, or for any of the months that have passed since September last. If so, we have not heard of it, nor do we think the general public to any extent have been so advised.

Here is the commissioner's report for the three months of last year: "Passengers killed, 60; employees killed, 220; passengers injured, 1,668; employees injured, 1,994. All, or nearly all of these accidents, by the aid of science, and care on the part of the railroad officials, could have been prevented. Other accidents, not connected with the trains, but to be looked for, and actually did take place in those months, resulted in killing 109 passengers and injuring 2,688

more, and killing 916 employees and injuring 11,484 more persons.

We do not for a moment think that the railroad officials are responsible for all of this latter class of accidents. Many people will not heed any warning of danger, however plain and forcible. Policemen have to whack people hard to drive them away from danger of being killed. Farmers, if they were to see a train coming at the rate of a mile a minute, will sometimes hurry their teams in order to cross the track before the train arrives, and fail to get over, and all get killed, horses and all.

It is to be lamented that corporations, and even individuals, will take great risks, rather than increase expenses to make sure against accidents that may occur, and damage some one else.

The steamer General Slocum evidently would have gone all right, and returned with her thousand people unharmed, had it not been for the bar and the *stowaway*, so near at hand. Here are without doubt, the chief points of danger on all of our excursion boats. Science, although "unpopular" here, yet is always on hand, and points the way to protect human life.

DOUGLAS.

DINAH MULOCH CRAIK.

Could ye come back to me, Douglas, Douglas,

In the old likeness that I knew,

I would be so faithful, so loving, Douglas,

Douglas, Douglas, tender and true.

Never a scornful word should grieve ye,

I'd smile on ye sweet as the angels do—

Sweet as your smile on me shone ever,

Douglas, Douglas, tender and true.

O, to call back the days that are not!

My eyes were blinded, your words were few;

Do you know the truth now, up in heaven?

Douglas, Douglas, tender and true?

I never was worthy of you, Douglas,

Not half worthy the like of you;

Now, all men beside seem to me like shadows—

I love you, Douglas, tender and true.

Stretch out your hand to me, Douglas, Douglas,

Drop forgiveness from heaven like dew,

As I lay my heart on your dead heart, Douglas,

Douglas, Douglas, tender and true.

There is no poorer man than the rich man who never gives.

RESOLUTIONS.

A. B. PRENTICE.

The following tribute to the memory of the late Rev. A. B. Prentice, was adopted by the Seventh-day Baptist Church, Adams Center, N. Y., at the morning service, on Sabbath, June 25, 1904, and requested for publication in the SABBATH RECORDER:

On May 24, 1904, without a moment's warning, Rev. A. B. Prentice, our former and much esteemed pastor, laid down the work of life and passed over the silent river. Seldom is it that one is permitted to labor so long and so faithfully in a given place, his work here in Adams Center extending over one-third of a century. During all these years we had learned to love him as a most efficient and beloved pastor, wise counselor and true friend. Truly we shall all miss him for he seemed like a father to us.

In view of the relation sustained to us for so long a time, it seems most fitting that we, the members of the "dear old church," as he was wont to call her, should place on record our appreciation of his example of faithfulness and devotion to the cause of truth and also our deep sorrow for the loss of so faithful a brother, one who was in every way worthy of our respect and regard.

To the bereaved family, we extend our heartfelt sympathy in this great affliction that has come to them, assuring them that they mourn not alone, as we share

in their grief and shall ever tenderly cherish his memory.

O. DE GRASSE GREENE.

Wm. P. JONES.

Mrs. J. E. HULL,

S. S. POWELL,

Committee.

The following resolutions were adopted by the Seventh-day Baptist Church of North Loup, Neb., relative to the death of Rev. Asa Babcock Prentice:

WHEREAS, Our beloved Pastor, Rev. Asa Babcock Prentice, was on May 24, 1904, suddenly called to his final rest while apparently in good health and laboring under conditions of great usefulness, therefore,

Resolved, That we, constituting the church of his pastorate, hereby express our profound admiration and enduring love for him as a Christian minister and pastor.

Resolved, That in his noble bearing in his every day life as displayed in his intercourse with men of affairs we recognize in his a spiritual force to draw men, often unconsciously, first, to a noble living, then to a spiritual conception of Christian serving.

Resolved, That his unaffected presence and absolute sincerity in every act of his life made friends for him with all classes of men and this, with his rare ability as a preacher, made him effective leader in all church work. We therefore record our most deeply felt sorrow at his removal since, "The harvest truly is great but the laborers are few."

Resolved, That we extend our heart felt sympathy to his sorrow stricken wife, pointing out that her effective helpfulness in Christian work and the almost ideal home life at the parsonage, have endeared her to us and that our love for her will remain unswayed by any detracting memories. We also extend our active sympathy to their children now living in the East.

Resolved, That these resolutions be spread upon the church records and that a copy be furnished the SABBATH RECORDER and the *North Loup Loyalist* for publication.

MRS. ANNA S. T. LARKIN.

Mrs. Anna Sheppard Titsworth Larkin reached her heavenly rest, May 5, 1904. She leaves many sorrowing loved ones, for we feel we have lost a true friend. She was a loyal wife, a good home-maker, a fond mother, and best of all loyal to her God. Church and fireside will long miss her and in loving silence the "vacant chair" will be almost sacredly handled. She, "Being dead yet speaketh" here and in foreign lands. She hath molded many characters, and until the last wave of Time touches the shore of Eternity, none can tell how much she hath done for her Master. Her life, sometimes, was checked with shadows, but the dark plaids were threaded with brightening rays of heavenly love, and "The clouds have rolled away," and she abides "Where no night ever comes," for she is with "The Father of lights," and has entered into rest. She waits, with the loved above, for those who sorrow here. Let us "Gather up the sunshine" of God's promises and rejoice that there are waiting mansions and that it is in love that He calls his faithful, weary children home. Let us hold her in sweet remembrance and comfort one another with these words, "she hath entered into the joy of our Lord."

In behalf of our "Ladies Aid Society,"
Mrs. L. E. LIVERMORE,
Mrs. A. H. BURDICK,
Mrs. J. G. BURDICK.

NEW MARKET, N. J.

MARRIAGES.

ASHLEY-GIRARD.—In the town of Colburn, Adams County, Wis., near Coloma, June 10, 1904, by Rev. L. A. Platts, Mr. S. Hartford Ashley and Miss Esther Mae Girard, both of Colburn.

BURDICK-BURDICK.—In Westerly, R. I., June 21, 1904, by Rev. O. U. Whitford, Mr. Archie Wells Burdick and Miss Grace Melville Burdick, both of Westerly.

CADWELL-STILLMAN.—At the residence of the bride's father, Nortonville, Kansas, June 21, 1904, by Rev. Geo. W. Hills, Mr. Herbert C. Cadwell, of Morris, Ill., and Miss May E. Stillman.

COWLES-SAUNDERS.—At Richburg, N. Y., June 22, 1904, by Rev. O. D. Sherman, Mr. Elmer B. Cowles and Grace A. Saunders.

DAVIS-HUGHES.—At the home of the bride's parents, Mr. and Mrs. Henry Hughes, of Jackson Centre, O., June 25, 1904, by Rev. J. G. Burdick, Mr. Rufus B. Davis and Miss Eulalos Hughes, both of Jackson Centre, Ohio.

WHITFORD-JENKS.—At Eden Park, R. I., June 22, 1904, by Rev. H. J. Piper, assisted by Rev. O. U. Whitford, Mr. Allen C. Whitford, of Westerly, R. I., and Miss Etta E. Jenks, of Eden Park.

DEATHS.

ALBERTI.—At New Brunswick, N. J., June 21, 1904. Thomas Shipley Alberti, in the 93d year of his age.

Mr. Alberti was the son of George F. and Anne Shipley Alberti and was born in Philadelphia, Pa., March 18, 1812. In 1838 he was married to Asenath F. Randolph, who died in 1893. He is survived by a son, William M. Alberti and three daughters, Mrs. Ernestine A. Howell, Mrs. Elmira Whiting and Mrs. Georgiana Titsworth. Mr. Alberti accepted Christ as his Saviour in 1829 and the year following he was baptized and became a member of a Baptist church in the city of Philadelphia. In 1836 he began keeping the Sabbath and united with the Piscataway Seventh-day Baptist church. In 1838 he was one of the constituent members of the Plainfield church. When the new church was organized he was elected clerk, which office he held for thirty years. Mr. Alberti is spoken of as "the father of the Plainfield Sabbath-school." He secured the organization of the school in 1841 and was its first superintendent. He loved the Bible and was an enthusiastic and able teacher for many years. Throughout this very long life he has been a man of unusual activity in business, philanthropic, and religious circles. He grew old gracefully. To the very last his mind was clear, his eye was bright, his step was elastic and his heart was young. The Plainfield church will miss his visits and his letters. The churches in New Brunswick will miss him. The poor of that city will miss him. The prisoners in the jail will miss him. His children and grandchildren and great grandchildren will miss him keenly. The later years of his life were spent in the home of his son-in-law, Prof. Alfred A. Titsworth in New Brunswick, where the farewell service was held on June 24, conducted by his pastor, assisted by Rev. L. E. Livermore and the Rev. J. F. Shaw, the pastor of the First Methodist Church of New Brunswick. The burial was at Hillside Cemetery, Plainfield. The key of this good man's life as indicated by his letters and by his daily walk was "God is love" and "the joy of service." In a Christmas letter to his daughter, Mrs. Howell, he inclosed the following lines which he said were to be his New Year's greeting to her for the year 1904.

1812—1904.

WRITTEN TO MRS. ERNESTINE A. HOWELL.

Ninety-two years have passed away.

Since first I saw the light of day:

They seem but like a story told,

I do not feel that I am old.

Yes days, and months, and years, may be,

Through love divine, reserved for me.

If to his vineyard Christ bids me go,

Strength as my day He will bestow.

'Tis sweet to work in God's employ,

His service is my greatest joy.

Too old to work? How can this be?

We'll work throughout Eternity!

As angels we may do His will,

Our joy of service, *ours* still.

On earth how much there is to do,

And means and men so very few;

Let earnest prayer and love prevail,

Believe! Obey! we cannot fail.

G. B. S.

BABCOCK.—Suddenly, at his home in Lincoln, Neb., May 29, 1904, Herman A. Babcock, son of Eld. Geo. C. Babcock, deceased, and an only brother of Eld. Oscar Babcock and Mrs. Delia Chase of North Loup, Neb.

In the war of the Rebellion he was a member of Co. G, 37th (Wis.) Vols. He came to this state in 1872, making his home in Valley County for many years. From the North Loup *Loyalist's* obituary of Mr. Babcock we take the following:

"He was among the first settlers here and early became prominent in Valley county politics, being for a number of years county clerk. He served two terms as state auditor and was then appointed insurance

commissioner. When Peter Mortensen was elected state treasurer he was chosen his deputy, which position he held at the time of his death. Probably no one in the state was better or more favorably known than Mr. Babcock."

BURTON.—In Canonchet, R. I., May 11, 1904, Rebecca Worden Burton, in the eightieth year of her age.

Mrs. Burton was a great lover of home and home life. Her husband, Ephriam Burton, preceded her to the other shore a little more than a year when her son Gillett Burton took her to his home where she was kindly cared for till death. Three sons and other relatives are left. Many years ago she joined the Rockville Church, and remained a member there till called away.

COON.—Leonard Coon, son of Dea. Pardon and Esther Coon, was born May 27, 1823, at DeRuyter, N. Y., and died at Nile, N. Y., June 6, 1904.

Mr. Coon was the last of a family of twelve children, all of whom grew to manhood and womanhood. He was happily married to Sarah A. Dye, of Lincklaen, N. Y. To them were born five children, but four of them died in childhood. There are left to mourn his departure a daughter, Mrs. F. E. Stillman, of Nile, N. Y., and adopted children, E. H. Coon of De Ruyter, and Mrs. Harlan Potter of Scott. In 1890 he and his wife moved to Nile, N. Y., to live with their daughter. His wife died in 1896. For some time he has been in poor health, but his death came suddenly. In early life he united with the Seventh-day Baptist Church at De Ruyter. At the time of his death he was a loved and honored member of the church at Nile. His body was laid at rest by the side of his wife at Friendship, N. Y.

CRANDALL.—At the home of her daughter, Mrs. O. L. Moulton, near Bloomfield, Ark., June 10, 1904, Mrs. Elizabeth F. Crandall, in the 71st year of her age.

Elizabeth Freeman Maxson, was born in the town of Boliver, N. Y., March 11, 1834. In early life she professed faith in Christ, and in Him she continued to hope and trust. She was married to John M. Crandall, July 5, 1851.

GREEN.—At Farina, Ill., March 10, 1904, Enid Miriam, daughter of Byron M. and Edith M. Green, aged 1 year 5 months and 24 days.

Who knoweth the purpose of life—
Who values the passing year—
How much is worthy our strife—
How great is our mission here?

HASKINS.—Chas. A. Haskins died at his home near Milton Junction, Wis., June 16, 1904, of Bright's disease.

The deceased was the eldest son of Almond and Angeline Haskins and was born in Pennsylvania in 1850. The family came into Wisconsin when Charles was a small boy and later lived in Dodge county, Minn. Dec. 27, 1887, he was united in marriage with Miss Florence B. Burdick of Moody county, S. D., where they made their home for several years. Later they lived for a time in Gentry, Ark. Last fall they returned to Milton Junction. Charles has been in failing health for two or three years. He leaves in deep sorrow a devoted wife, two daughters and one son; three brothers, Roswell of Minnesota; Eugene and Delos of Milton; a stepmother, and many relatives and friends. Funeral services on Sabbath afternoon were conducted by the Rev. Geo. W. Lewis, pastor of the Seventh-day Baptist church of Dodge Center, Minn., a friend of the family while in Minnesota and Dakota, assisted by the Rev. O. S. Mills of the Rock River church. Text, "Set thine house in order; for thou shalt die, and not live." II Kings 20: 1. A quartet from Milton furnished the music and burial was in the Milton Junction cemetery.

KENYON.—Near Hopkinton, R. I., May 19, 1904, Willie S., son of Wm. L. and Mary Langworthy Kenyon, in his 23d year.

Willie was a good boy, for whom all had a kind word. During a tedious sickness he was most tenderly cared for by his parents, who with two brothers and one sister and many relatives are left. The funeral was largely attended on Sabbath afternoon, May 21. The casket was laden with flowers and the world about was putting on its robe of green, while orchard and meadow and woodland were beautifully and fragrantly bedecked with myriads of flowers. The pastor spoke briefly from Christ's words, "Consider the lilies of the field, how they grow." Matt. 6: 28.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1904.

THIRD QUARTER.

- July 2. The Kingdom Divided. I. Kings 12: 12-20
July 9. Jeroboam's Idolatry. I. Kings 12: 25-33
July 16. Asa's Good Reign. II. Chron. 14: 1-12
July 23. Jehoshaphat's Reform. II. Chron. 19: 1-11
July 30. Omri and Ahab. I. Kings 16: 23-33
Aug. 6. God Taking Care of Elijah. I. Kings 17: 1-16
Aug. 13. Obadiah and Elijah. I. Kings 18: 1-16
Aug. 20. Elijah on Mount Carmel. I. Kings 18: 30-46
Aug. 27. Elijah Discouraged. I. Kings 19: 1-8
Sept. 3. Elijah Encouraged. I. Kings 19: 9-18
Sept. 10. Elijah Taken Up into Heaven. II. Kings 2: 1-11
Sept. 17. Israel Reproved. Amos 5: 4-15
Sept. 24. Review

LESSON III.—ASA'S GOOD REIGN.

LESSON TEXT.—2 Chron. 14: 1-12.

For Sabbath-day, July 16, 1904.

Golden Text.—"Help us, O Lord our God; for we rest on thee."—2 Chron. 14: 11.

INTRODUCTION.

The Book of Chronicles is like the Book of Kings in that it has been arbitrarily divided into two halves. It is of much later origin than the Book of Kings and has many passages that are evidently quotations from the earlier record.

The Chronicler makes important additions to the historical statements of the Book of Kings. There are variations in some of the records that amount to practical contradictions. If at any time the reader feels that he must choose between the two, he will find it safer to trust in the author of Kings.

Rehoboam reigned seventeen years and was succeeded by his son Abijah—who reigned three years. These two bad kings were followed by the good king Asa. The bad kings were not of course utterly bad, and this good king concerning whom we study this week was not beyond reproach in his conduct.

TIME.—Asa's reign probably began in the year 917 B. C. or about that time. There is considerable discussion in regard to the date of this era.

PLACES.—Jerusalem; Mareshah, about twenty-five miles southwest from Jerusalem.

PERSONS.—Asa and his people, and his enemies.

OUTLINE: 1. Asa Institutes a Reform. v. 1-5. 2. Asa Builds Cities and Equips an Army. v. 6-8. 3. Asa Defeats His Enemies. v. 9-12.

NOTES.

1. So Abijah slept with his fathers. In Kings he is called Abijam. The name means, Jah (or Jehovah) is my father. It is possible that the writer of Kings intentionally changed the name in order that so wicked a king should not seem to have the divine name as a portion of his name. In his days the land was quiet ten years. This expression reminds us of the Book of Judges. This time of peace and rest was devoted to religious reforms, and to military preparations. Asa was probably very young when he came to the throne,—perhaps not more than twelve years old. If we count Tibni, Asa was contemporary with no less than seven kings of the Northern Kingdom. This fact of itself would suggest the comparative peacefulness of Asa's reign.

2. And Asa did that which was good and right in the eyes of Jehovah. This is the way the sacred writer has of saying that he was a good king. It seems that in later life there was an exception in the uniform excellence of his conduct.

3. The foreign altars and the high places. That is, those at which foreign gods were worshiped. The pillars. These were probably stone obelisks devoted to the worship of Baal. Asherim. These were carved wooden pillars devoted to the worship of Asherah (or Astarte), the female goddess corresponding to Baal.

King James' Version is scarcely correct in rendering this word, "groves."

4. To seek Jehovah, etc. In contrast with their seeking of the various false gods of the nations round about them. To do the law. The word translated "law" is often used of the whole Pentateuch. "To do" the law, is to observe its requirements.

5. Sun images. Or, sun-pillars, used in idolatrous worship.

6. And he built fortified cities in Judah. He improved the opportunity of these peaceful years to provide defense in case of possible wars in the future. Because Jehovah had given him rest. It is one of the characteristics of the Chronicler to call attention to the fact that whatever happens happens through the providence of Jehovah.

7. The land is yet before us. This is Asa's way of saying, There is abundant opportunity for us and no hindrances. Because we have sought Jehovah our God. The pious king recognizes that the peace and prosperity which he and his people enjoy is a blessing from Jehovah in view of their loyalty.

8. And Asa had an army, etc. Besides his fortifications for defense of the land he equips an army that will answer either for defense or offense. This was probably not a standing army, but a well drilled force of militia that was ready to muster on short notice. Bucklers. These were large shields intended to cover the whole body. Three hundred thousand. . . . two hundred and fourscore thousand. Compare the numbers in chap. 13: 3. "Fourscore" is an old English expression. The Hebrew word has no more reference to scores than our modern English word "eighty." Mighty men of valor is the usual expression for trained and tried warriors.

9. Zerah the Ethiopian. Some have thought the reference is to an Egyptian king Usarken or Osorkon; but the word translated "Ethiopian" is precisely the same as that rendered "Cushite" in 2 Sam. 18:21 and elsewhere. We are therefore probably to think of some Cushite king.

10. Then Asa went out to meet him. This boldness of Asa is almost without precedent in the history of Judah. The Israelites usually met foreign invaders behind the walls of their fortified towns.

11. There is none beside thee to help, between the mighty and him that hath no strength. Asa expresses his full confidence in God. He may mean that God can help the weaker side as easily as the stronger or that he is the one who can interpose between unequal combatants; but at all events he means that Jehovah is surely to be depended upon. The reading is not quite sure. For we rely on thee. Some are surprised that a king with five hundred and eighty thousand soldiers should not rely upon them, but Asa realizes that no matter how great his material resources may be it is still necessary to have the help of God. Let not man prevail against thee. Asa would imply that God himself would be virtually defeated if those who put their trust in him should be put to rout.

12. So Jehovah smote the Ethiopians. The victory was directly from God. Jehovah used the five hundred and eighty thousand, but the Chronicler teaches us that they were but the instruments of Jehovah. This is the only place in which we are told of an Israelite army meeting and defeating one of the great nations of the world in open battle.

13. Unto Gerar. About twenty-five miles southwest from Mareshah. It is mentioned in connection with the journeys of Isaac.

14. And they smote all the cities round about Gerar. We may guess that these cities had received and protected the fugitives. In modern times a defeated army often retreats in good order, but in ancient times the defeated were usually utterly defeated and put to flight with great slaughter.

OUR LATEST ORPHAN DISTRIBUTION:

H. D. CLARKE.

Our latest trip with orphan children has been exceedingly interesting, though unusually laborious. Mrs. Clarke and I reached New York City June 9 and immediately began to fit out our party. The boys had already been selected for us, and most of the girls. Each of the boys received a new suit of clothes. Mrs. Clarke and a helper in the Baby Mission purchased ready-made clothes for the girls. It was better than a

Christmas entertainment to see them when they tried on the dresses and donned their hats. Happiness scarcely expresses it. But with the joy of seeing such scenes came sorrowful ones later on. A mother came with two boys, a baby of eighteen months and a sweet, refined and pleasant boy of four and a half years. She must give them up. Her husband, a temperate man, was crippled with rheumatism and could not earn enough for his family of six children. She signed papers of release, and we took the children.

Another young mother came to give up her only boy of two years. The husband and father was in Sing Sing prison and she was a drunkard. But the little waif was a beauty and appeared to be a perfect child physically. She kissed her pet, and went away, probably to drown her sorrows in strong drink. From that moment the dear little fellow called the writer "My papa," and clung to us tenaciously throughout the journey.

Miss Sadie was a modest and lady-like girl of fifteen years, very bright, quiet, cheerful, and willing hearted, with her were two sisters. Charles T. was a jolly, obedient boy of thirteen years. And so on through a long list of thirty-one boys and girls. In this party were three babies. These all required extra help, so four of us started in charge of the company. We telegraphed Mrs. C. S. Sayre, of Alfred, N. Y., to join us at Buffalo. The West Shore Railway Co. gave us a special car from New York to Chicago and the Milwaukee road furnished a fine coach from Chicago to Manilla, Iowa. The officials and trainmen gave the party every possible attention and comfort. For such courtesy we were most grateful. Thus we travelled, for two days and two nights. In Iowa two more children were added to our company. These we divided into two companies, one stopping at Coon Rapids, and the other at Mapleton, Iowa. The opera house was crowded, and the local committee gave the best of help in sifting the applicants. After all the children were assigned to the best homes we could find, we had twenty more good homes awaiting children for a future coming.

I was permitted to meet the church at Garwin, Iowa, where we have a few wards. Pastor Lippencott is faithfully laboring to strengthen the church, which now is enjoying a good degree of unity. I spoke at Marion the next Sabbath.

In New York we found it very pleasant to meet with the church on the Sabbath and listen to Pastor Loofboro. I am beginning to feel quite at home among the Sabbath-keepers there, and find them interested in my special work. The Judson Memorial Church, where Sabbath services are held, does a great work for destitute children.

With the blessing of God we have helped eighty-four (84) children to find homes since the last of January. But in that time many more have been born to lives of hopelessness and misery. The great problem is not yet solved.

BENEDICT, NEB., June 20, 1904.

Poverty may pinch us, but it is only sin that can destroy us.

Love will not speak evil of any; but neither will it speak good of all.

How many of us have even a desire to forget an unkindness? For this desire we should pray.

Religion is the best armor, but the poorest cloak.

THE SERVICE OF SONG.

H. H. HINMAN.

Singing as a part of public worship is doubtless as old as worship itself. It is the heart's response to God's compassionate love to man. "Thanksgiving and the voice of melody" have always been associated in the worship of God, and this is true both in the Mosaic and the Christian dispensations. But there are at least three things that are essential to the profitable service of song. Without them it is a mere artistic display.

First, it must be spiritual. Prayer and praise are not self-originated. They are acceptable to him only as they are inspired by the holy spirit. The apostle says, "I will pray with the spirit, I will pray with the understanding also; I will sing with the spirit, I will sing with the understanding also." 1 Cor. 14: 15.

It is to be observed that the apostle applies the same rule equally to prayer and song. They are to be "with the spirit." Nothing else can he worship. What God thinks of the forms of worship which are not from the heart, we are told by the ancient prophet, "When ye spread forth your hands I will hide mine eyes from you. Yea, when ye make many prayers I will not hear." Isa. 1: 15. It is little short of blasphemy to lift up the voice in the forms of prayer or praise when it is not with the heart nor "with the spirit."

Secondly, it should be "with the understanding also." There can be no real worship that does not involve the exercise of the understanding. God appeals to us as reasonable beings. He says, "Come, let us reason together." As well have a prayer-wheel to recite our prayers.

Third, As to pray in an unknown tongue. So too, music, however artistic, that expresses no thought, is not worship. If the words used can neither be heard nor understood the music is no better than "sounding brass or clanging cymbal." It is possible that the singer may be a real worshiper, but the congregation for whose benefit he sings, has no part in such worship. As an artistic display it may be admirable, but the time and place for public worship is not the time and place for mere display.

Thirdly, the service of song should be for teaching and admonition. The apostle says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, spiritual songs, singing with grace in your hearts to the Lord." Cor. 3: 16. Our songs and hymns are rich in Christian doctrines, when sung so as to be understood, they have been a great power for good in the work of the church. We suffer great loss when they are not heard and understood. To make any part of public worship merely esthetic, rather than spiritual, is a perversion of its real object. As an expedient to attract a congregation it may have some influence, but it is by no means so powerful as true spiritual worship, and the manifest presence of the Holy Spirit. If the anthems that are sung in our churches were either printed in our hymnbooks or on slips to be circulated through the congregation, as is the custom in some churches, the congregation might have a part, if not in the singing, at least in the worship which they ought to express. Is there not need of a change in this respect?

LEWIS, IOWA, May 27, 1904.

He preaches well who lives well.

WHAT HOME IS.

A London paper offered a prize for the best definition of a home. About five thousand answers were given, some of the best were the following:

A world of strife shut out, a world of love shut in.

Home is the blossom of which heaven is the fruit.

Where you are treated best and grumble most. The father's kingdom, the children's paradise, the mother's world.

The best place for a married man after business hours.

The place where the great are sometimes small and the small are often great.

The jewel casket containing the most precious of all jewels—domestic happiness.

Home is the coziest, kindest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrow.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

An abode in which the inmate, the "superior being called man," can pay back at night, with 50 per cent interest, every annoyance that has met him in business during the day.

That source of comfort which youth does not fully appreciate, which the young men and maidens lovingly desire, which the middle aged generally possess, which the old rightly value.

PREACHER'S ATTENTION!

A few years since a correspondent of the Watchman, who had been a pastor, has for several years been at liberty, visited churches of various denominations. He made these comments:

"Some of the ministers had fallen into exceedingly bad habits of elocution. They dropped their voices at the end of sentences, emphasized prepositions and pronouns, and used guttural or explosive tones which were equally inaudible. I have good ears, but I lost fully one-half of the sermons of two noted divines, because they did not speak so that I could hear. A few ministers had evidently taken elocution lessons. I am unable to decide which is worse, the untrained sloven, or the trained elocutionist, who reads the Bible as if he were giving a dramatic recitation, and mouths his sermon. I am satisfied that the current pulpit elocution is a serious bar to the free course of the gospel.

"A good many of the sermons were over the heads of the audiences not because their thought was so profound, but because their phraseology was so ridiculous. The words objective and subjective, solidarity, entity, categories, psychical, were used frequently. I sympathized with a young miss, in front of me, who whispered, 'Mamma, what does "categories" mean?' In short, many of these sermons had not been cast into vernacular phraseology of the theological seminary, or of the learned discussion, rather than of common life. The profoundest ideas that I heard were couched in the simplest language. The speaker evidently realized that all of his hearers had not taken a post-graduate course in philosophy at Harvard."

Oh, the joy of doing good! Brethren, next to heaven, the greatest joy that can be found is the joy of doing good to others. Did you ever meet some poor man who said to you, "Bless your heart, you led me to the Saviour"? Did you ever see a woman look you in the face with unspeakable love, and say to you, "You are my father in Jesus Christ; you brought me to the Saviour's feet"? If you once knew this joy, you would always be hungering after more of it; you would never be fully satisfied with what you have now, and would be ever wanting to do yet more and more. I have tasted of that sweetness, and I have found it so refreshing to my spirit that I would have all Christians taste of it too.—Spurgeon.

The Most High will have no partnership in any spoils system.

Special Notices.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2:30 P. M. Sabbath-school at 3:30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially 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 service at 11:30 A. M. A cordial welcome is extended to all visitors. ELI FORSTHYE LOOFBORO, Pastor, 260 West 54th Street.

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It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.
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 suitable building may be erected.
The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.
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A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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JULY 11, 1904.

WHOLE No. 3098.

THE editor of THE RECORDER, at Death of Rev. Watch Hill, July 5, learns from N. M. Mills the daily papers the reported death of Rev. N. M. Mills, pastor at Marlboro, N. J., as the result of a railway accident near St. Louis. Bro. Mills, in company with the writer and others, attended the Central, Western and North-Western Associations, as delegate from the Eastern Association. When the writer parted with him at Milton Junction, Wis., June 20, he expected to visit his former home in Minnesota, and said: "I may return to New Jersey by way of St. Louis." In the absence of direct information we presume that in consummating that plan, he was on the ill-fated Wabash train. He spoke repeatedly of the pleasure and profit which the sessions of the Associations brought to him. With our sorrow has come his eternal reward. THE RECORDER sends to his stricken family, and the pastorless church at Marlboro, abundant sympathy in the name of the Great Comforter.

as he cannot afford. In the case of preachers, who are left to choose their themes, much thought should be given to the choice of a theme, as well as to its development. For want of such care the sermons are likely to be less valuable comparatively than the papers. On occasions like the Associations those who preach ought to select themes which are of more than ordinary interest and value along denominational lines, and in the larger fields of Christian thought and action. Many themes that are well enough, and pertinent in a given church, are of little value at an Association. Delegates from sister Associations ought always to justify their appointment by such choice of themes, and such treatment as will rise above their ordinary work at home. This is not a criticism on the late Associations, but a general statement applicable to the future, and to all similar occasions.

going mediocrity, but the most and the best must be the aim. Officers under appointment for the sessions of 1905 should now begin their plans for those sessions. They should, by all means, attend the coming anniversaries, at Nortonville, so as to enter fully into the deeper currents of thought and action touching denominational interests, and plan for adequate consideration of those interests, at the Associations' next year. Denominational re-adjustment demands reinvigoration, re-consecration and renewal of the spiritual life of the whole people. The central point of success or failure is with the individual church, but the Associations may do, and must do, far more than hitherto to nourish and strengthen the whole denomination. This is not a matter of option, nor one for lazy consideration. It is duty, clear-cut duty, imperative duty, and a to-be-coveted privilege.

THE editor started on the tour of the Associations on the 17th of May. This morning, the 28th of June, is the first hour in which he has been able to write a word by way of general review of them. Much might be said of them; only a little can be said here. In no instance was the attendance large except on Sabbath Day and First Day. An estimate of the character of these meetings must begin with the fact that those who attend them are among the more earnest and devoted workers in the Churches. This does not mean that many are not able to attend who are earnest and consecrated workers at home. But those who are comparatively indifferent make no effort to attend, and do not realize how much they lose. Because of the devotion of those who attend, there is quick response by the people to all that is best in sermons, addresses, papers, reports and appeals. In each of the Associations the officers were competent and prompt, and no time was lost in desultory methods or parliamentary tangles. The papers presented by persons appointed at previous sessions gave evidence of care as to preparation and a good grasp of the themes treated. It is pleasant to commend them and to urge those who have been appointed to prepare papers for next year, to begin at once the reading and thinking necessary to as great or greater success, in 1905. There can be few excuses, if any, for an inferior paper or sermon when the writer or preacher has notice a year in advance. If one thus appointed does not rise above ordinary standards, he is guilty of neglect, such neglect

Value of the Associations. THE Western and North-Western Associations did wisely in discussing themes touching the value of the Associations as related to the work of the denomination. Such discussions are pertinent and timely. Neither men nor organizations amount to much without clear convictions as to the importance of their place and work. The marked increase of interest and power in the General Conference, during the last decade, has thrown the Associations into the shadow of less importance. This ought not to be: and one means of adding vigor and value to the Associations is to discuss their worth and the best means of increasing that worth. In the matter of considering denominational interests, the old time "Hour" allotted to various denominational enterprises, is a "Back number" which ought to be decently buried. The programs of the last two years, especially of the present year, have been much better than former ones, in this respect. Any interest of the denomination is worthy of a full-fledged sermon, address, or paper, and of adequate discussion, besides. The Associations should anticipate and supplement the General Conference in good solid work. The Associations should develop new forces and bring out new talent, especially on the part of young people. They are the natural training ground for larger work in more important fields, and for better work within their own borders. New workers should be sought each year, but important interests should not be weakened through incompetent hands. Our Associations are doing well, and this is proof that they can do better. Preachers and delegates are doing well; this fact emphasizes the need of doing still better. Not contentment, but advancement. Not easy-

No ONE can study the place and efficiency of our Associations without seeing that pastors are an important factor in Associational life. Vigorous pastors insure vigorous Associations. All successful organizations must throbb with internal power. If an Association must rely mainly on delegates, secretaries, etc., from without, it is unfortunate indeed. Outside help is valuable, and should be prized, but each Association needs pastors who know what ought to be done and will take the steps for its accomplishment. Men who clamor for leadership are failures. Men who see what ought to be done, and move quietly, but wisely, for its accomplishment, find support and following. Pastors are the natural leaders in Associational matters. As such, they should seek mutual interchange of opinions and co-operation in the work to be done. As each pastor leads his church, so the pastors unite to lead the Associated Churches. Consultation and co-operation should not be left until a late hour, nor to chance meetings. The executive committee, headed by the Moderator,—other things being equal it is better that he be not a pastor—should be in close touch with the pastors in making up the annual program. Pastors will do well to keep their congregations informed as to the work of the Association, from time to time during the year, that interest and enthusiasm may be at the front and secure an adequate attendance when the time for meeting arrives. To be silent concerning the matter until a week before the meeting and then make a weak reference to it from the pulpit, is a good way to kill the Association. If an Association, at any time is weak, if its annual sessions are commonplace, tame, or feeble, the pastors in that Association must bear a good share of the