The Sabbath Recorder

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

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The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sas-BATH RECORDER," as subscriptions are received by the secretary of the college. Fall Term opens September 5.

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AUGUST 22, 1904.

WHOLE No. 3104.

THE FAMILY MEETING. CHARLES SPRAGUE.

We are all here, Father, mother, Sister, brother.

All who hold each other dear. Each chair is filled, we are all at home! To-night let no cold stranger come; It is not often thus around Our old familiar hearth we're found. Bless, then, the meeting and the spot, For once be every care forgot; Let gentle peace assert her power, And kind affection rule the hour. We're all—all here.

We're not all here! Some are away,—the dead ones dear, Who thronged with us this ancient hearth, And gave the hour to guileless mirth. Fate, with a stern, relentless hand, Looked in and thinned our little band; Some like a night-flash passed away, And some sank lingering day by day; The quiet grave-yard—some lie there,— And cruel ocean has his share. We're not all here!

We are all here! Even they—the dead—though dead, so dear, Fond memory, to her duty true, Brings back their faded forms to view. How life-like, through the mist of years, Each well-remembered face appears! We see them, as in times long past; From each to each kind looks are cast: We hear their words, their smiles behold They're round us as they were of old. We are all here!

We are all here: Father, mother, - sister, brother, You that I love with love so dear. This may not long of us be said: Soon may we join the gathered dead. And by the hearth we now sit 'round Some other circle will be found Oh, then, that wisdom may we know Which yields a life of peace below; So in the world to follow this May each repeat, in words of bliss, We're all—all here.

Points for the ing of your sermon. If you are not prepared to preach, refuse to attempt it. A man loses standing with his hearers, at the outset, who tells them that he has little or nothing worth saying. Do the best you can and keep still about your want Light of preparation. People who think will discover Bearers. your weak, points soon enough and calling at-

Never make apologies at the open-

not processes of investigation and half-formed are such as impinge on the lives and experi- "Blest is the man of high ideals, ences of your hearers; note, your hearers. Let Who fails to-day, to-morrow, and for days to come, Solomon and Nero alone, and attend to the peo- But never lowers his standards, nor surrenders to ple before you. Do not ask what will please your hearers, but rather what will help them. The world needs helping more than pleasing. Till mind and heart are disciplined He succeeds best who furnishes most towards the good of men and their uplifting. Better Are marshalled by the will one incentive toward higher living and holiness than a score of pleasant platitudes. Remember what Goethe said: "I am willing to listen to any man's honest convictions, but don't bother Japanese Patme with your doubts. I have enough of my riotism and

WITHIN easy sight from our window is a light house, with a "flash A Fixed light." From sunset to sunrise. Point. night by night, it is constantly flashing, flashing, flashing. Other lights are around, some near it. None of them flash. The singleness of purpose which marks that light specific place, a definite type of danger. charts know it by a specific name. The sailors or inaccuracy on its part mean disaster to many. Last night was very dark, but the darkness made the light clearer. It seemed to delight in its work, more than usual. Each flash said: "Here I am. This is the place of danger. Keep on the right course. Follow the path of safety which my flashes indicate."

That simile is always new. Christ tention to them makes matters worse. Keep faltering trust glow in all he said or did. God religious element has been the central force in still concerning your doubts—if you have them gave him a specific work. With unwavering war. This type of religious faith is far more -concerning truth and duty. The world needs fidelity he fulfilled that purpose, doing His inspiring than that of the Russian which depends hopefulness and certainty in all matters of right. Father's will. We will be w

doing and right living. Bring the pulpit results, ideals of our duty to be steadfast in the service of God and truth. If the flashing light should conclusions. Do not attempt to preach on leave its place, confusion and ruin would be inthemes about which you know so little that you creased. Keep your place, or move at the comcannot speak with a good degree of clearness mand of your Master. The place marked by and accuracy. Better let a theme entirely alone that flashing light is not large. Other places are than to "tousel it over" with no result but the more dangerous. But it must not go out nor revelation of your own ignorance. If you are not seek another place without orders. Perhaps the informed on a given theme, say so, and let it keeper would prefer some other location, but alone. Study clearness as to expression. Put his preference must wait on orders from the your thoughts in plain forceful language. Hav- government. Our obligations as Christ's foling done this, do not confuse your hearers by lowers are higher than any earthly standards. repetitions and "further explanations." Avoid The following exhortation is worthy of a place side issues and unimportant matters. The pul- here, but higher than the standard thus expresspit is no place for (-) (-). Living themes ed is the duty to be true to our time and place.

Till hand and foot, till eye and ear,

Till vocal chord and tongue, And all abilities of body and of soul

And move onward to the drumbeat of perfection."

JAPAN has surprised the world in many ways, and not least in the bravery, patriotism and fighting qualities of her soldiers. As the facts come out, it is conceded that

their religious faith is a large factor, if not the

largest one in the case. The Japanese soldiers are drawn mainly from the farmers. They are vegetarians opposed to killing and unused to blood. In dash, endurance, skill and courage they compare well with the best armies of modern times. Ancestor worship is the central idea teaches many lessons. It is the only light of its of their religion. It is two or three thousand kind in this section of the coast. It marks a years old in its present form. The Emperor is held to be the embodiment of all the virtues, and entitled to all the regard due to the whole kingknow it and its place, and rely on it to do just | ly line, back to the first Imperial Ancestor. The what its name and place demand. Inconstancy, central idea in the Japanese faith is never to degrade the name of an ancestor in any way and to live so that one's posterity will give equal honor to him as an ancestor. Through this faith a high and religious patriotism comes. To do a cowardly act or be recreant to duty is to degrade a long line of ancestors and to forfeit the regard of coming generations. The future life is held to be so desirable that "death is not to be avoid-Christians are light bearers, ed save in so far as the prolongation of life enables the soldier to do glorious deeds—a glorused it often. His life illustrat- ious death is always preferable to a surrender." ed it. Fixed purpose, and un- History is full of similar instances, where the

THE PASS THAT CAME TOO LATE.

of homeland and ancestors.

Improving the ing an address at the opening of the "Subway Tayern" in New York City has called out much comment and not a little intemperate and unwise denunciation. Bishop Potter is too well known. as a sociologist, a scholar, and an honest man for any one to doubt the honesty of his purpose in lending his influence to this effort to establish a "respectable tavern," where moderate drinking shall be fostered and excess be avoided. That Bishop Potter did wrong, and that his influence, for the time being, will advertise the Tayern, with evil results, we have no doubt. That respectable places furnishing "soft drinks," price are an aid to temperance is a fact well established, but that a place which sells intoxicating drinks of all kinds, can "take off the curse" by adding soda water, and a speech by the Bishop is foolish and futile. It is equally clear that the saloon as it now exists can not be destroyed by denunciation, nor as yet, by law. Better things must take its place. Thousands will drink intoxicants and few will be cured unless helpful agencies are kept close at hand. "Coffee houses," in the best sense of that name, are substitutes for the saloon, and the establishment of these as in business are all too frequent, but they are all over the United States. We have a longing a work of charity, if need be, would be a long self-corrective, in many respects. Reputable to drive out, and look at them, and see if the step towards actual temperance reform. That business soon "fights shy" of men who are too Seventh Day people' in other parts of the counthe German beer garden is better than the sharp to be honest. This self-protection ele- try are as creditable and sensible as those in American saloon is true, but they are both the friends of the drink habit. Moderate drinking, prises, like those with which we are familiar, in America does not exist and is not possible, and moral interests gain no little good through ence. as in many places in Europe. National char-it. acteristics, climate, treating habits, etc., make the hands of dishonest men, but on the whole, it drinking in any place doubly dangerous in this does put a higher premium on genuine Christcountry as everywhere. Those do not well who ian manhood in business affairs. impuge the motives of Bishop Potter in the case under consideration. Neither do those think wisely who expect that the saloon, under any name or under any proposed or actual restric- In Other tions can be made to advance temperance.

The Social potent influence in keeping the sa- on the part of employees. Drinking men are of the name. The social element is strong in ments of business. A most hopeful probability such people, and especially among those of for- concerning peace between Russia and Japan is eign birth, who seek the company of their coun- already in sight, from the business standpoint, trymen during the few hours of leisure from the If either or both of these nations should push daily grind of life, often close to the edge of their interference with the commerce of the naactual want. There are saloons for each na- tions a little farther, the world's business intertionality, as well as those where different na- ests would unite to compel peace. That will be tionalities are represented. Something that will done in time, even if commerce on the high seas meet this social demand would be created if the is not seriously injured through detentions and who patronize saloons do not go for the sake of business, and the extensiveness of the prevailing of July. drunkenness. Probably the social element is forms of business makes all the world to feel the largest factor in saloon and club life. Tem- the evil of war between any of the greater naperance will be fostered and total abstinence will tions. Hence it comes about that in an age of be attained, as wholesome attractive places gigantic business enterprises the dollar is more of resort are furnished where intoxicating drinks powerful as a peace maker than are the pen and are wholly excluded. The Anti-Saloon work the sword. Could we see and measure all the ought to be pushed along political lines, but in lines of influence, all the inweaving of tendencies all large cities, at least, the establishment of and results, faith in the final triumph of right purely temperance places of resort will be the would be increased. Seeing thus, we should

in times of danger. The Japanese soldier loves most effective foe of the saloon. If the agita- know better than now that out of the evil of tohis Island Kingdom, as a man does his ances- tion engendered by what Bishop Potter has done day the better results of to-morrow come. THE tral home, while many Russian soldiers are forc- aids in calling attention to the need of genuine Recorder has no purpose to deny or to palliate ed to fight for a hated government that has done coffee houses, in great numbers, the cause of the wrongs and evil results of such times as its best to "Russianize" them into forgetfulness temperance will be served in a way which, per- ours, but it does aim to enlarge your confidence haps, he did not intend.

THE act of Bishop Potter in makintense commercialism, are by no and Christian Manhood.

men learn the higher lessons of life through experience in practical affairs, quite as much as through theories and preaching. Opportunities As Others for trickery, and temptations toward dishonesty, See Us. abound in such times as ours, but great enterprises, great trusts, great aggregations of finanests call for confidential clerks, and trusted doctrine can do as much for other people as it care of actual and original owners. Thus it means let the world change its present Suncomes about that high-minded and trustworthy day. On the 24th of August, at Nortonville, and hold great investments. Crooked methods al convention, and delegates will be there from ment is cultivated by times of gigantic enter- Atchison county." We hope The Globe will This does not permit gigantic wrongs at

This corrective tendency against evil, through the influence of business, is seen in many things. Not chair. Forms. many weeks ago we presented facts showing that the business interests of great DOUBTLESS the social element is a railroads demand sobriety, if not total abstinence, loon alive. The majority of sa- too expensive because made incompetent through loon-goers have no homes worthy drink. The same fact operates in all depart-

in God, truth, honesty and righteousness. And to emphasize the fact that on the whole, and in THESE strenuous times, with their the long run, such times and tendencies as surround us have great and permanent conpensatmeans an unmixed evil, so far as ing tendencies toward better things. The stress great moral issues and tendencies and strain of great demands and measureless opare concerned. The majority of portunities help to make men of better mold.

THE Atchison (Kans.) Daily

Globe, for Aug. 6, refers to Nortonville and the Seventh-day Baptist Conference as follows: "Ever since we have lived in Atchison, nearly twencial interests reveal the need of highest Christ- ty-seven years, we have heard good reports of ian manliness on the part of those to whom so the Seventh-day people. They are Seventh-day great power and vast interests must be intrusted. Baptists and their section of Atchison county is In the long run, capital and worldly interests known as 'Seven Day Lane;' a long lane southare their own guardians. They are forced to west of Atchison is lined with the farms of the honestly, tea, coffee, and light lunches, at low safeguard themselves. A great financier, being Seventh Day people. They never go to law; asked, "is there anything in the market more they never quarrel; they are thrifty, industrious, sensitive than a million dollars," answered, "Yes, clean, reputable. We have never heard a scantwo millions." That sensitiveness is the funda- dal about the 'Seventh Day people.' When they mental instinct of self-guardianship. This prin- are spoken of, it is always with respect. They

ciple grows in intensity, when business inter- believe Saturday is the true Sabbath. If this superintendents, because they have outgrown the has done for the 'Seventh Day people,' by all men must be found to conduct great enterprises the Seventh-day Baptists will begin their nation-

> TRACT SOCIETY EXECUTIVE BOARD MEETING.

"drive out" and shake hands with the Confer-

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, New Jersey, on Sunday, August 14th, 1904, at 2.15 P. M., President J. Frank Hubbard in the

Members present: J. F. Hubbard, L. E. Livermore, W. M. Stillman, J. D. Spicer, J. M. Titsworth, A. L. Titsworth and Business Manager John Hiscox.

Prayer was offered by Rev. L. E. Livermore. Minutes of last meeting were read.

The President reported that the refunding bond and release to the executors of the will of the late Mary S. Stillman were properly executed and the money paid into the treasury of the Society.

The annual report of the Treasurer was read and on motion adopted.

Correspondence was received from Rev. J. drink habit did not exist. The majority of those seizures. War is the deadly foe of industry and T. Davis, reporting on his work for the month

> This being the final meeting of the Board for the Conference year, and no new business appearing, time was given to an informal discussion of the needs, plans and desired results of the future work of the Society.

Minutes read and approved. Board adjourned. Made the second second like

ARTHUR L. TITSWORTH der to equippe lie aix comerces but Reclisected

Milk River, and sometime subsequent to the waited for me to read the note of introduction. when the train came in, but he was not on the ghastly horror of the White River Agency, and I didn't read it, though, for I am prejudiced train. while we were the neighbors of the mild, gentle against letters of introduction generally, know-Ute. the low-browed but loving Ute, who mur- ing as I do that they are frequently written un- that he had stopped off at Rock Creek, only a

cruel and harsh spirit, asked the whole White try, in the interests of humanity. River tribe to hoe two acres of their own pota-

the wickedest unhung murderer west of the way back in the fall. Missouri, having prior claims to a good deal of our mining district, which seemed to curse ent of the Liverpool Courier. I've got a whole the most of us with doubt when we went into lot of letters here from prominent Americans, the prospect hole, as to whether we would ever if you would like to look them over. come out alive or not, we were watching the He then produced a red cotton handkerchief with me, my eyes were moist, and as I finished very little general prospecting.

party, weighing about two hundred pounds, the lowly, as a general thing. rapped softly, and then came into the dugout He took it all in good part and put the letters Rock Creek, and couldn't reach his pass at which we called our office.

anybody would have after dining and dressing see me. out of a hollow-chested pack-saddle for six months, during which time he hadn't seen a drop in here?" white man or a Chinese laundry.

I was sitting on a frontier chair made of pine butt with a strap handle nailed on the top, and | feeling apprehensively in my pocket. administering a dose of kerosene to my "weepon," when Mr. St. Aubrey came in.

boy with a chamois shirt and a nine-dollar sombrero with wattles on the sides, or wear soft tour like a woodchuck or a prairie-dog after a talk at all like our domestic Englishman. prosperous season. He had the air of a man they had been hungry enough there, and at the couldn't get at least half rates. I then looked back to the states, where the home-nest was just was entitled to privileges, agreed to introduce suffering to receive them. So I was coy when him to the division superintendent. St. Aubrey said he had called to see me, beareditor of the Denver Tribune. I did not flush his face that he would grant no favors to Mr. foot had slipped, and when we found him, the had soaked into my system when such a letter and in fact did have that pained look which a wheel had gone over his right arm and leg, and was presented to me earlier in the season.

the cylinder of my blood-purifier and self-cock- a pass, but stern duty just simply will not let hours which he could spare himself—he had ing arbitrator. He didn't get mad. He re- him do it. mained patient and bided his time.

paper men. Several hundred of them had gone to San Francisco during the past twelve months the direction of clothes. So I said to him: in palace cars, returning later on in a most de- "You just telegraph to the general passenger liberate way, by means of the old overland dirt, agent, and I'll youch for your credentials, and his gray flannel shirt there was another letter soling and rehabilitating several myself.

Mr. St. Aubrey did not seem to squirm or

Our town being more or less of a mining was, and that the meaner I could treat him now

"Yes, sir," he said. "I am the correspond- ought to go with an English joke.

reports with a good deal of interest, and doing containing about forty letters, with tear-stains the letter I began to pity him. and bacon gravy on the outside. I waved them It was at the close of one of these apprehen- aside, stating that I had so far kept myself aloof the truth from me, and that behind the light sive days that a healthy but plebeian-looking from prominent people, mixing up more with and flippant mask of his kiln-dried humor he

back in his pocket. After a while I asked him Green River until he had put in a week on the I will call him St. Aubrey, because I do not if he had his special car this trip or did he ex- section. exactly recall his name, and because I can just pect to overtake it on the way? He said he remember that he was an Englishman with a was just traveling in a plain way by himself, of the Tribune saying that St. Aubrey was up French name. He was a "low-sot" man with and that while the overland train was taking our way somewhere, and that he had been for an air of neglect about his clothes, such as most twenty minutes for supper he had run in to the past six weeks traveling alone through the

anyhow, and I thought I wouldn't go through care for danger, while we people, with a garri-He didn't try to look pretty, like a toy cow- without seeing you and shaking hands with son two miles away, didn't dare to go to church

Well, to be brief about it, I put on my hat get there and get our sins forgiven. buckskin pantaloons trimmed with beads. He and strolled down to the train with him. He I wrote to St. Aubrey and told him I feared

down toward San Francisco, and then when cut into the profits, and he wondered if he care of conductor on Number 6. same time jobless, I had helped them to get over his credentials and, feeling sure that he him.

As soon as we came in I knew that it was aboard the west-bound emigrant train as it left ing a note of introduction from the managing a gone case, for the superintendent showed on Rock Creek. In the uncertainty of night his with that keen sense of general jubilee that St. Aubrey. He said he was sorry, and all that, whole pitiful story was clear to us all. The superintendent wears when his whole being then pushed him into a culvert. Realizing that I controlled myself and kept on swabbing gets upon its hind feet and yearns to give a man it was a question of a few agonizing hours—

He said he was a newspaper man. I said Mr. St. Aubrey, especially as it seemed to me yes, this seemed to be a good year for news- that he was a quiet, modest man, who had some local pride in himself, though it did not run in neither the superintendent nor I had cared to River tomorrow for breakfast."

He thanked me and forthwith did so. I will "Twas just after the Thornburg massacre on get irritated. He just quietly looked at me and add that the pass was there waiting for him

The next day I got a note from him stating dered poor old Agent Meeker, and dragged his der duress, and that between the lines there is few miles up the road, and was working with gray head through the clay with a log-chain ever and anon a dumb appeal for the recipient a section gang for a couple of days, to get the about his neck afterward, because he had, in a to kick the bearer across a wide sweep of coun- experience and write it up for his paper. The note was full of massive English humor, which "And so you are going on over to the coast, went to my heart. You know how pathetic Mr. St. Aubrey?" I asked, feeling certain he some English humor is. Well, it was so with this note. It had parenthetical explanations of town, and the Utes, especially under Colorow, the less likely he would be to assess me on his preceding humor, and full directions, and a little oil-can and side-notes, and everything that

> All that he had said to me, and all the letters I had seen introducing him, had failed to move my stony heart, but when he began to joke

Moreover, I feared that he was concealing strove to hide the fact that he was stranded at

That same day I got a letter from the editor hostile hill country, with no human being near "And so you have missed your supper to him except a pearl-gray pack jack, which was almost like no society at all, and that on a saddle-horse he had made the trip through from the "Well, what can I do for you?" I asked, Milk River massacre and the White River Agency, seeing and writing up everything for "Oh, nothing special. I wasn't very hungry, his paper. In other words, St. Aubrey didn't for fear we would be killed before we could

was homely, I'll admit, and onery as you might | talked like a cultivated American, and when he | he needed money and was too poor to ask for say, with a tendency toward gastric prepond- said that he was an Englishman, in spite of his it, and I asked him to tell me candidly about it, erance. His eyes were small, and he had a con- odd name, I could not believe it, for he didn't as I knew where I could get some under the circumstances. I even went so far as to tell Casually he remarked that he was paying him that I had just sold my interest in a stovewho might be in search of more means, and full fare on the railroad and asked if I thought polish mine at Sabile Pass for nine dollars, a so he didn't impress me very well, for I had he ought to do so, considering that he was a part of which had already been paid in on the been doing a pretty active business in the way newspaper man with the proper credentials. property, and that if four dollars would be of of assisting deserving but busted young people As the local fare was then ten cents a mile it any use to him, to so state by note sent at once

The letter was on his body when we found

The day following he had drawn his pay as a section man, and at evening had tried to get reached around to his right hip pocket with his By that time I began to take an interest in left hand and with his English bull-dog cut short the little tragedy.

In his pocket we found the letter which read, all strong and cordial endorsements of a brave and modest man, and in the bosom of road. I had been the humble means of half- your can have your pass meet you at Green of endorsement, more powerful and more tender than the rest. It came entirely unsought, from

not state in formal terms that the bearer was election any oftener, or at any other time: a man of integrity and worth. It did not say As often as the Israelites kept the Passover in every line, and between the lines, it said:

if you were never, never to return, the daylight tution of that memorial supper. will come to me no more until we meet again beyond all this."

stain on the envelope, lay his most powerful sary of that declaration. and most beautiful endorsement, and in his and that was all.

In the shadow of the Snowy Range, where the hoary heads of the Rocky Mountains are Supper on the night with which the fourteenth on terms of eternal intimacy with the blue sky, of Nisan begins, they show that Christ our Pass on the high plateau, near the shore of the water- over was sacrificed for us, and that this is the less sea, where the grass is greenest and the anniversary of the night when he instituted this cactus blossoms through the snow, St. Aubrey supper, making the unleavened bread to repis buried.

everybody, according to the tombstones, seems to have been "killed," and where very few have | Passover which with great desire he had desir-"died," lies young St. Aubrey.

A two-line cablegram in an English paper broke the heart that beat for him alone.

There is no moral to this story. It is just a plain tale, true as to every detail so near as I can recall it after ten years. There is no more to tell. The tragedy was a brief one, and many a weather beaten cheek, browned by prospecting across dazzling snow and against keen mountain winds, was wet as the curtain went down, and the ghoulish undertaker jerked the leather lines from under the cheap coffin, and kicking a few yellow clods of mountain soil into the shallow grave, drove away.

But out of it all came the calm and unruffled railroad "one trip-pass ahead."—The Advance.

AS OFTEN AS—

S. I. LEE.

the Lord's death, till he come.'

time divinely appointed for the eating of the would be every three months. bread and drinking the cup of the Memorial Supper; but that each church, or each denomi- THE EFFECT OF OLD AGE ON MENTAL nation, may set their own time, and eat and drink that supper as often as they please. They to choose how often.

amples on other subjects.

you show your regard for the law of your Crea- | few people know that some of the best books | tor. But you are not therefore authorized to the world has ever seen were written by men six years of age, the second part appearing when choose how often, or upon what day you will past fifty years of age. sabbatize.

dent, they show a majority of electoral votes in write anything. For the encouragement of favor of the sucessful candidate. The votes for those who may be hesitating to put their best and the "Organon of Rational Medicine" when the electors were all cast on one and the same thoughts into printed words, because they happen fifty-five. day. In this example "as often as," is once in to be approaching the autumn of life, we give

a warm, true heart away in England. It did have no authority for holding a presidential

THE (ISIAB) BIAITH IRECORDER.

that he was entitled to respect and esteem, but they showed their knowledge of God's saving Plato, who said an fold man could not learn the Israelites in their blood-besprinkled houses, "You are all I have in the world. Your life when he destroyed the first born of the Egypt- his philosophic studies as a pupil until he was is my horizon. Should anything befall you, ians. "As often as," in this example means once forty years of age, and did not begin to teach the sun will shine no more for me. Take care each year, upon a definitely fixed day of the philosophy until he was about fifty, and he reof yourself, not alone for yourself, but because year, and that day the anniversary of the insti- tained the vigor of all his faculties to the ripe

July, we show that another year has passed since | fifty. Soiled with frequent handling and powder- the thirteen colonies declared themselves an inburned on one corner, and with a bright red dependent nation, and we celebrate the anniver-

As often as parents make a birthday party for pocket the little he had earned as a section man a child they show that this is the anniversary of which governed the logical thought of the world too little to pay his fare to Green River | its birth. A party on any other day would not | for so many ages. be a birthday party and about blueye may to

As often as Christians celebrate the Memorial resent his body, and the liquid product of the In the little frontier graveyard, where most grapevine to represent his blood. And this memorial was given in connection with that ed to eat with his disciples before he suffered. And the time for eating the Passover was definitely and perpetually fixed by Jehovah.

Jesus did not eat the Passover with his disciples before the appointed time, as some imagine. If he had done so he would have transgressed the God given Passover law; and in so doing would have become a sinner, and led his disciples into sin. For the transgression of God's law is sin, and Jesus the Lamb of God the Academy, and was crowned at the theater. was holy, harmless, undefiled, and separate from

belongs to that time, and no other.

If a church decides to observe the Supper Paul wrote to the church at Corinth concern- once in three months they fix a definite time to ing the Memorial Supper, established in con- begin with. And if a member of that church nection with the Passover, on the night in which | should write to an absent member who knew the Jesus was betrayed, saying: "As often as you rule of the church saying: "As often as" we eat this bread and drink this cup you do show observe the Lord's Supper we use unleavened bread, the receiver of the letter would not infer The majority of Protestant Christians assume | from this that the church had changed its time that this passage proves that there is no fixed to an indefinite one. "As often," in that case the "Iliad" and the "Odyssey" at seventy-six.

ACTIVITY.

It is supposed by many that only young peoassume that "as often as," is authority for them ple are possessed of mental virility, says the men and women of mature age against trying to body until his death at eighty-two. As often as you keep the Sabbath day holy, accomplish anything in a literary way. Very

It has been said that a person ought to live ed when he was sixty-nine. As often as American citizens elect a Presi- in this world fifty years before he attempts to work after passing the half century mark. andor

Socrates was an old man when he began the study of music, and he gave the world his wisest sayings when he was sixty-eight.

any more than he could run, was prosecuting age of eighty-two, and handed down to poster-As often as we celebrate the Fourth day of ity all of his grandest sayings after the age of

> Aristotle continued a pupil until he was thirtyseven, and he was fifty-three before he established his school of philosophy at Athens. It was probably after this that he wrote his works simon, after an in promisi

> Bacon was sixty before he arrived at the full maturity of his genius. It was then he gave to the world his "Novum Organum," which has reconstructed science and has given an entirely new method of scientific investigation.

John G. Abbott wrote "History of the American Civil War" at sixty-one, and Romance of Spanish History" at sixty-five.

Agassiz was fifty-nine years of age when he made an exploration in Brazil with his wife and scientific assistants; and the steamer Colorado was made ever memorable by the course of lectures which this most popular of scientific lecturers gave on board.

Voltaire, French poet, historian, and philosopher, and the most celebrated writer of the eighteenth century, did his greatest work after fifty, and at eighty-four produced his tragedy "Irene" in Paris, where he was everywhere attended by crowds, occupied a director seat at

John J. Audubon, distinguished American ornithologist, was fifty years of age when his I think these examples sufficient to prove that first famous volume of "The Birds of America" "as often as," may and often does refer to cir- in folio, one hundred colored plates, drawings, cumstances of immediate time, that whenever and colorings, made by himself, appeared in "as often as," refers to a subject or circum- | London. He was fifty-nine when the fourth stances belonging to a fixed or definite time, it | volume completed the splendid work, which contain in all one thousand and sixty-five figures. He wrote "Quadrupeds of America" when near seventy years of age.

> Phillips Brooks was fifty-two when he delivered his two great lectures on "Tolerance" in New York, and continued his great work in the intellectual world to the end of his life at fifty-eight.

> William Cullen Bryant wrote many of his most beautiful poems after fifty, and translated Du Maurier was sixty when he wrote "Tril-

Emerson published "English Traits" when fifty-three, and the "Conduct of Life" when fifty-

Gladstone translated Farini's "Stato Romano" writer of a recent magazine article. No doubt when fifty; at sixty wrote "Gods and Men of the I propose to test this assumption by a few ex- the prevalence of this notion discourages many | Heroic Age," and continued active in mind and

> Goethe, the greatest modern poet of Germany, wrote the first part of "Faust" when fiftyhe was eighty-two. "Wilhelm Meister" appear-

> Samuel Hahnemann, founder of homeopathy, published "Medicine of Experience" when fifty, Oliver Wendell Holmes did much of his best

sixty years of age. I didram a oh bar Milton completed "Paradise Lost" when fiftyseven, and "Paradise Regained" at sixty-three, Sir Isaac Newton, philosopher, mathematician, and astronomer, was sixty-two when his treatise on optics was published.

Victori Hugo wrote "Les Miserables" when

August 22,[1904/]

Jules Verne was writing romances when past

Noah Webster performed the herculean task of his life between the ages of sixty and seventy. rearing a monument to his own ability, industry, and learning.

EDUCATION SOCIETY.

The Executive Board of the Seventh-day Bap- All tist Education Society met in regular session at Alfred, N. Y., August 18, at 10:30 A. M. Present—President B. C. Davis, Dean A. Sal E. Main, Prof. A. B. Kenyon, Rev. J. B. Clark, Mrs. A. B. Cottrell, V. A. Baggs

With Vice President, Pres. B. C. Davis, in the chair, the meeting was called to order and prayer was offered by Dean A. E. Main.

The Treasurer, Prof. A. B. Kenyon, presented report for Fourth Quarter-49th year-May I, to Aug. I, 1904. The same was approv-

The annual report was next presented by the treasurer and on motion was adopted.

The treasurer then read an abstract of the annual report and it was voted that it be approved as a statement of our year's work to be sent to Conference.

On motion it was voted that the Treasurer be instructed to pay to the Theological Seminary \$300 and to the general fund of Alfred University \$500.

The message of Corresponding Secretary Rev. W. L. Burdick, was read and approved as our message to Conference.

The report prepared by the Corresponding Secretary of the Executive Board was adopted as our report to the Education Socity.

Communication was received and read from Corresponding Secretary of the Conference, Rev. L. A. Platts, D. D., in reference to the Conference program.

A letter from Corresponding Secretary of the Education Society, Rev. W. L. Burdick, was also

was adjourned. Pres. B. C. Davis, Vice Pres.

V. A. BAGGS, Secretary. EDUCATION SOCIETY. TREASURER'S REPORT. Fourth Quarter-40th Year-May I to August I, 1904.

REVENUE AND EXPENDITURE.

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Mrs. Abby W. Berry, Independence, N. Y. Mr. Leslie Bliss, Little Genesee, N. Y. Miss Mabel Maxson, Milton Junction, Wis. Respectfully submitted, A. B. KENYON, Treasurer

Examined, compared with vouchers, and found correct. J. BENNETT CLARKE, Auditors, E. E. HAMILTON,

THE GLORY OF BELIEVING.

Doubtless Paul had his doubts, but what is certain is that he never boasted them. What he After approval of the minutes the meeting did boast, was that through a long and arduous and at times clouded pathway he had "kept the faith." He did not speak of that as a matter of course, but as a matter of conquest. One would suppose, reading his farewell address to Timothy, that he considered to believe and to continue believing a far more notable achievement than to doubt and to die an agnostic.

The fact is that doubt, instead of being the occasional attainment of the exceptionally great mind, is to the average man "as easy as lying." The difficulties of belief, both moral and philosophical, are so patent that any man can appropriate them. One does not need to write a "Synthetic Philosophy" in thirty volumes, or even to read them, in order to stand where Herbert Spencer stood. If it be true that certain eminent logicians have been doubters, it is not less true that many very obscure and ignorant pot-house wranglers have been infidels. One can discover as many agnostics in any penitentiary as in any university, and before a child can voice his doubts, he has them. And yet, curiously enough, with the world "a thinker" is accepted as synonymous with "a skeptic."

hat there is no foundation for such judgment slightest knowledge of life as it is, ought to nvince any one.

The difficulty is not to doubt but to believe. he victory is not in denying God, but in "seehim who is invisible" behind this order of universe which spreads out before our bodily es. It is theism, not atheism, which requires nstructive processes; and it is providence, not ance, which needs to be searched out, acceptand defended. It requires no special endowent to apprehend matter and force; but to see sign, to discover love, and to rest assured of mortality, try the man to the extremity; and he be lacking in certain divine endowments. will never attain unto it.

All our nobler impulses are born of things no has ever seen. They are the heritage not of ght, much less of doubt, but always of faith man whose certainties are bounded by the sible horizon, ever wrought any notable hievement for mankind. It is the glory of ith that it sees God where doubt sees vacuity: at is sees design and love where doubt sees ly chaos and blind chance; that it sees redempon where the world sees a dead Christ on cross. and that it sees immortality where oubt sees but a bier, a corpse, a tomb so oo There is little in this visible world to bid hope. "The riddle of the universe," as aeckel called it in scorn, will never be solved the laboratory. The key to that mystery is ound when the soul is touched by that divine park which is conveyed from heaven; and while ne worldliest of the worldly can doubt, only the ild of God can stand up and say, "I believe."

What we need to-day is not teachers to eugize doubt, but prophets to understand the sueme glory of faith. We need men who can realize that the soul best believes, not when most ignorant, but when rising above all possible information. It does not require a scholar to call up difficulties. They rise of themselves. So far as the common experiences of life are concerned, it is true that

> "The drift of the Maker is dark As Isis hid by the veil."

We need men to whom more is evident than the drift of this world. To help us at all, our teachers must be men who see the drift of another world, and see its currents set toward the blessed isles of the ideal life. Greatness does not consist in seeing the evident but in seeing the necessary. No man can ever lead this world to the heights of joy and holiness who does not himself see visions and dream dreams. Neither the explorer nor the logician will ever settle all our problems. But settled they will be for every soul when it receives by the power of God "the gift and faculty divine,"-"seeing him who is invisible," walking with a presence that is incorporeal, and rising to heaven, "whose builder and maker is God."—The Interior.

TO RECORDER SUBSCRIBERS.

Because of a change in mailing methods and the rush of work, dates have not been changed recently on Recorder labels. The dates mean nothing now, and will be removed entirely when the new system is complete. Receipts are sent to all subscribers n ho have remitted subscriptions. than and carte of deart, said and

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Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. LETTER FROM MISS SUSIE M. BUR-

DICK

The plans of which I wrote you have been followed with little deviation. It was very pleasant to meet with Chicago friends, and as usual I received much kindness at their hands. The meeting on Sabbath afternoon with the little company of our own faith was very precious, and the reception at Doctor Post's in the evening was most pleasant. I shall long cherish the memory of the group of dear friends who were still standing at the gateway as long as I could see them as my train left Chicago on Sunday evening.

Monday morning found us in the western part of Missouri. A part of the program which ing. "Kansas has been drowned out" someone this night we also crossed the Nevada desert and said, and it certainly looked so that day.

Tuesday morning we were at Lajunta, Col. It was a bright morning and everything presented a contrast to Kansas. Alfalfa fields, sweet potatoes, large patches of sugar beets, gardens and fruit trees, wherever there was water, were fields were very entertaining, but I could not believe the meadow larks were quite as much at fred meadows, nor the red-headed woodpeckers seen them.

come by that route.

valley, then the Salt Lake valley. Wherever what might have, but had not happened. There there was water there was luxuriance of growth. was one sleeper behind and a very long train One of the striking features of the landscape was | in front. After some little delay the cars ahead the long avenues of Lombardy poplars, stand- were detached from the two in the rear—we ing like sentinels and peculiarly suited to their | were brought into the forward cars and came on surroundings. It seemed to me that water our way. I shall not soon forget the picture never was so blue as the waters of Salt Lake that | we left behind—the grand mountains,—the deep morning, nor sand so white as the sand on the valleys,—the bright sunshine over all and above shore, nor mountains so blue and purple as those beyond. At Ogden our train was an hour serted sleepers—the front one, which had late, but that time was made up during the after- brought us so many miles, limping toward the noon. After leaving Ogden there were more gorge below! We were impressed that such a than ninety miles of desert, sand and sage deliverance from what might have been a ser-

hardly think of anything more desolate than these stretches of sand and the little stations by the way are if possible more forlors than the desert. To the north a violent electric storm came up. About three hours out from Odgen My dear Mr. Whitford:—I am glad to report to be a derelict of the great sand ocean—an that I am thus far on my way toward Shanghai. old prairie schooner with the cloth cover, the 6th instant. color of the sand, torn in rags. On looking more closely we discovered that it was not deserted, but there were people in it and one man was waving vigorously at the train. What sort of animals were drawing the wagon could not be seen, but they were making slow progress. The sight of this outfit, and the thought of the many work in every branch as heretofore. Have people who have had no other way but this to dwindled to nothingness and what we had taken we had not understood, was not a change of cars, as a matter of course became definite, special but a delay of four hours at Kansas City. The blessings. Evidences were not wanting that if conductor said so cheerily, "It will give you a only there were water this desert might be made chance to see the city," that only a person un- to blossom and to bear. At one of the staappreciative of opportunities could have com- tions it was refreshing to see a little plot of out of the town and in other ways kept busy of the house. There was a glorious sunset and lorn outlook it was. Such poor cornfields, the moonlight could be seen large herds of cattle

on Thursday morning were at Reno.

After Reno came the Sierras. Notwithstanding the forty miles or more of snowsheds, there was much to enjoy—the snow-capped mountains. Donner Lake which could be seen from so many directions and altitudes, the trees and thrifty enough. Flocks of doves in the alfalfa the fine clear air. In due time the top of the mountain was reached and we had passed Summit. The mountains and the deep valleys with home as they would have been in the dear Al- their streams upon which we could look down became more and more interesting. Locations as contented as on the hills where I have so often where hydraulic mining had been carried on were pointed out. We had passed the little vil-At Pueblo there was another delay of some- lages of Blue Canon, Towle, Dutch Flat, with thing more than two hours and I was interested their houses surrounded by fruit trees. About to see this very thriving western town. A trol- midday after leaving Gold Run and when nearley ride through the city out into the country ing Cape Horn an unevenness in the running gave an opportunity to see not only the build- of our car was noticed; soon we were humping ings but what wonderful changes can be made along in a very disturbing manner. It was estiin sand and sagebrush wastes when water and mated that the car must have run about half labor are brought to bear upon them. All the a mile in this way when the trouble was disafternoon and well into the evening we were in covered and the train brought to a stop. The the observation car passing through the wonder- tire had come off one of the wheels of the front ful mountains of Colorado. I shall not attempt | truck of the car. The wheel was broken and to describe that ride, but was continually thank- the truck had left the track and had been bumpful to Mr. Ordway, who had influenced me to ing over the ties and when stopped was painfully near the edge of the gorge. Naturally there Wednesday morning we were in the Utah | were a good many expressions of gratitude for us just at a curve in the road were the two debrush before us and the day was hot. One can lious accident, must mean that God has some livery.

work for us yet to do. May we find this work and do it worthily!

Between five and six o'clock I was glad to find Mrs. Fryer at the Oakland station, and since then have been in her pleasant Berkeley home. we saw at some distance what at first appeared | My tickets have been taken and all arrangements made for sailing on the steamer China on the

BERKELEY, CAL., Aug. 2, 1004.

FROM F. J. BAKKER, ROTTERDAM HOLLAND.

Through the blessing of our Father in Heaven

I have been able the past quarter to do my

spoken many words to people of every condicross the desert, brought a wholesome season of tion, which may our God in his loving mercy humiliation. We were indeed ashamed that the bless to the glory of his name and to the benefour days journey had looked so long, or that we fit of our fellowmen. We have had the blessed had found it hot, or had taken any notice of the privilege to baptize two young girls of 17 and dust. What had seemed to be discomforts before 16 years of age on the first day of May last. The vounger of them was our youngest child and only daughter. You can think how thankful my wife and I were and how our hearts rejoiced in the goodness and mercy of our God. She is the only child we have at home as the four boys you know are all in your country. On plained. I took a trolley ride of several miles grass, fresh and green, and like velvet in front the 20th day of May about an hour before the Sabbath commenced, Brethren E. B. Saunders until we were off once more. All that day and as darkness came on the train was just coming of Shiloh, N. J., and E. A. Witter, of Salem, W. night we were crossing Kansas and rather a for- into a watered valley—the Humboldt—and in Va., stood at our door, and it was I can tell you a great surprise to us. The next day, the weather-beaten shocks of grain and nothing do- and horses and an occasional house. During | Sabbath, they both were with us in our meeting twice and spoke many good words to us to comfort us and give us strength and gladness in the midst of many hardships and tribulations. It was as cold water to a thirsty man, this meeting with our brethren. They stayed with us a few days. We were sorry that Bro. Saunders was not well, in the midst of our gladness, but when they left for London he was much better. Bro. Witter was well and strong and so I showed him several points of historical interest in our city, viz., the place where they drowned a Christian woman by the name of Anneke Jans in 1530 because she was what the enemies called it.—"rebaptized." Two days later, Bro. L. C. Randolph, of Alfred, N. Y., also came here, and we had a meeting with him at the home of Bro. Onwerkerk. He told us many things of his trip to Palestine, Egypt, Greece, Italy, etc. I showed him where that godly woman was drowned outside the Delft-gate. Bro. Witter also saw the quay where the Pilgrim Fathers left the harbor of Delft haven to sail for the new land of America, which is "the land of the free and the home of the brave.'

During quarter I have made 136 visits, held 75 meetings including prayer meetings, written 115 letters and communications, and distributed 1526 tracts. Do you know that a missionary has come from your country to Denmark? Bro. C. Swendsen of Centreville, So. Dak., helped him to the money for the voyage. His name is Lars Larsen. He is unmarried, 43 years of age. Two years ago he became a convert to the Sabbath and he used his spare time in the winter in holding meetings. Formerly he lived many years in Alta, Iowa. Our people in Denmark, who were so many years without a good leader are very glad to have him with them.

ROTTERDAM, HOLLAND, July 30, 1904.

Copies of the "Pulpit Gleanings," published by Rev. George B. Shaw, are now ready for de-

BAPTIST FORWARD MOVEMENT FOR EDUCATION.

August 22, 1904.]

An effort is to be made by Baptists to raise an endowment fund of \$500,000 within five years, with which to educate a native ministry in foreign fields. President Wood, of Newton Theological Seminary, who championed the policy at the annual meeting of the Missionary Union. says that it is the most important action American Baptists have taken in years, and that if the money is raised and set at work it will produce results on the mission fields ten times greater than an equal investment of funds in American missionaries could. It is a part of the plan to found or endow an educational institution in each of the great fields occupied by this body, for the thorough training of native converts for But crying has made me blind, they say, Christian service.—Missionary Review.

THE AMERICAN BOARD AND MEDICAL MISSIONS.

In Turkey, India, and Ceylon, China, Africa, and Japan, the American Board has a total of 42 dispensaries and 28 hospitals. These hospitals and dispensaries last year treated 253,-800 patients, the work having been performed under the superintendence of 40 American phy- For he knows the road to Laughtertown, sicians. 12 of whom are women. It is an astonishing fact that all of this medical work, which is so far-reaching in its influence, cost the board last year, apart from the mere support of the missionary physicians, not more than \$12,000. This equals \$1.00 for every 21 patients treated. -Missionary Review.

A FAREWELL TO MISSIONARIES.

A unique service was held in Oberlin, June 12, in connection with the departure of Rev. L. Corbin and wife, both graduates of the institution, for China, to reopen the Shansi Mission, which was destroyed by the Boxers, with the murder of the missionaries and of most of the converts. The memorial arch bearing the names of those and other martyrs was near by, and among the speakers were two Chinese, Fei Ch'i Hao and K'ung Hsiang Hsi, who escaped from the slaughter, and are now Oberlin students preparing for service in evangelizing their native land. K'ung is a lineal descendant of Confucius.—Missionary Review.

THE BIBLE SOCIETY AND THE RE-VISION.

The American Bible Society has decided to

amend the constitution of the society so as to permit it to print the Revised Version of the Bible. With the publication of the notes of the American revisers, together with the demand created for the revision of the Old Testament, and the growing demand of scholars for popular editions of the Revised Bible, the Bible Society managers have been led to realize the changed situation and to act accordingly. Consequently, the Bible Society will publish in one volume the couraged on account of not seeing the immethe Old Testament revision published in 1885. souls. While in this state of mind she fell The churches are increasingly making use of her Lord and Master, she noticed that nearly all | fireproof depository made of cement. the revised Bible in their pulpits, a practise who entered bore sheaves of grain, while she which will be greatly promoted by the action | had none. She began to tremble and weep, | ings. It is all on one floor, and is so light and of the American Bible Society. The society has fearing that instead of the words of welcome perishable in its materials and construction that, not yet determined when it will begin the pub- she had expected, she would hear the words, even when secured for the night, it would in lication of the Bible in the Revised Version or | "Depart from me, I never knew you." Soon | many cases scarcely bear the weight of a drunkwhat proportion of its output will be of the more | in passing that way, he noticed her, and said | en man leaning against it. The windows are modern work.-Missionary Review!

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

THE ROAD TO LAUGHTERTOWN. Oh, show me the road to Laughtertown, For I have lost the way! When my heart was broke and my hair turned gray I've quite forgotten how to be gay, It's all through sighing and weeping, they say. Oh, show me the road to Laughtertown.

For I have lost the way!

used to belong in Laughtertown Before I lost the way; For I danced and laughed the livelong day, Ere my heart was broke and my hair turned gray; So it ought to be easy to find the way. And still toward Teartown my sad feet stray-Oh, show me the road to Laughtertown, For I have lost the way!

Would ve learn the road to Laughtertown O ye who have lost the way? Would ye have young heart though your hair is gray Go learn from a little child each day. serve his wants and play his play, And catch the lilt of his laughter gay, And follow his dancing feet as they stray: O ye who have lost the way!

-New York Tribune.

A SUBSTANTIAL memorial to the life and work of a good woman has been erected in the city | an over-tired brain: 1. A healthy indifference to of Passaic, N. J., and has taken the form of a wakefulness. 2. Concentration of the mind on library building. Mrs. Jane Watson Reid had simple things. 3. Relaxation of the body. 4. given much time and thought to improving the Gentle rhythmic breathing of fresh air. 5. condition of the men and women in her husband's employ and it was thought that a library age, but keep on steadily night after night, with building for their own use would be the best a healthy persistence in remembering and pracway to carry out her wishes. The building is ticing these five things, we shall often find that situated in the heart of the tenement district, what might have been a very long period of is attractive in appearance and has capacity for sleeplessness may be materially shortened and twenty-seven thousand books. They already that the sleep which follows the practice of the have about six thousand, given mostly by Mrs. exercises is better, sounder, and more refresh-Reid. The building contains a lecture room, a ing, than the sleep that came before. In many special reading room for children as well as cases a long or short period of insomnia can be adults, and other rooms for meetings and edu- absolutely prevented by just these simple means.

These people are delighted that they have such a building for their own, and use it with the greatest freedom. They come from all parts of Europe, but they prefer for their reading matter science and history rather than the light \$200,000, and is a loving tribute to a noble

A DREAM. of oil is remissed to the expressed

"He that goeth forth and weepeth bearing rejoicing, bringing his sheaves with him."

I have been told of a lady who, having been actively engaged in Christian work, became dis-"Daughter, why weepest thou." She meekly of paper stretched across a wooden trelliswork,

answered, "Lo, these come laden with sheaves while I stand empty handed." "Fear not," he replied, "I have gathered up the fragments that thou hast left here and there, behold they are in my garner, a goodly store; go back to earth and resume thy labors of love assured that the least service performed, even to the giving of a cup of water in my name, shall not lose its reward; and thy tears, are they not all in my bottle? Go, therefore, bearing precious seed, and thou shalt return rejoicing. "Sow thy seed in the morning and in the evening withhold not thy hand." Although it may seem that other hands reap the golden grain, remember that the sheaves are all made up of spears of grain, and if thy spears are all gathered together thou mavest have a goodly sheaf."

She awoke with a new born faith and a determination to do faithfully the work that came in her way, content to scatter the seeds of truth and righteousness, trusting it to fall on good soil in abundance to the salvation of souls, and the glory of God, remembering the words of Paul, "I have planted, Apollos watered; but God gave the increase.'

Let this vision serve as a lesson to us all, to "be not weary in well doing for in due season we shall reap if we faint not." GLEN, Wis.

There are five things to remember to help rest Regular nourishment. If we do not lose cour-Here is perhaps the place to say that all narcotics, are, in such cases, absolutely pernicious. —Leslie's Monthly.

SIMPLICITY IN THE HOME.

The principle of simplicity in house furnishliterature of the day. The library has cost ing, which so many profess in these days and few practice, is applied with great literalness by the Japanese. They have very little furniture in their houses, and much of that little, like cushions, finger warmers and tobacco stoves, is only brought in when required. The only furniture which remains permanently in a room precious seed, shall doubtless come again with is a screen or two, a table a foot or two high not for sitting at, but to support some valuable vase, and at New Year's time the three tiered sacred rice flour cakes, known as mochi. The beds are rolled up when not in use, and, though New Testament revision published in 1881, and | diate results of her labors in the saving of | the owner may have many handsome vases, he does not, like an American housewife, try to together with the Bible as further revised by asleep, and dreamed that she went to Heaven; display them all at once. One or two are the American committee, and printed in 1901. and as she stood waiting to be welcomed by brought out at a time, the rest being kept in a

The Japanese house is as simple as its furnish-

and paper screens, sliding in grooves, serve as pressed is that before the rising of the moon was that Judaism has not claimed as its own before dows, but in a land of earthquakes a house that on the First day. can fall about the ears of the occupants without doing them any serious injury is perhaps the most desirable.

These houses have no heating arrangements, except little hand stoves, and the Japanese are seldom warm in winter beyond the tips of their fingers. But they do not seem to mind cold and are so fond of air that among the poorer classes the whole front of the house is usually taken down in the daytime, and replaced, if it is sunny, by curtains of dark blue or chocolate colored cotton.

Outside their houses the Japanese are as elaborate as they are simple within. Sometimes man with a back yard only twelve feet square will convert it into a diminutive garden, with a lake and mountain, river, bridges and arbors, and if he has two or three acres, or even one, a row of earthenware jars, containing dwarfed were cheered and strengthened to go on. blossoming fruit trees or the tiny firs in which the people of the Flowery Kingdom so delight, ed in the interest of a girl out of employment.

A SAD MEMORY.

"I'd like a cup of coffee," said the stranger to the man Whose restaurant was run upon the "old home cook-

"The same, sir," said the other, who could broil an brew and bake;

"You shall have a cup of coffee like your mother used to make.

The stranger's eye grew moistened as in memory once

He tasted of that coffee that he drank in days of yore And to the restaurant keeper: "Well, if that's the case,"

"And it's all the same to you, I guess I'll have a cup of tea."-Good Housekeeping.

A JUST JUDGE.

A funny story comes from the South, where the cynic had gone to spend a few of the cold days of January. While coursing his way through Georgia he stopped off to see an old friend and a jaunt through the country was the outcome of his visit. It happened that his friend was quite prominent in politics in the vicinity, and as they trudged down the road an old darkey approached and saluted them cheerfully.

"Mornin', jedge," began old Sam. "Howdy."

"Say, jedge, I'se like to be on de nex' ticket for justice uv de peace," continued Sam.

"You a judge!" replied my friend. "Why, what do you know about the law?"

"Mos' eberthin'.

a man was brought before you charged with happiness without from within." committing suicide, what would your judgment

This caused Sam some deep meditation, and after a considerable wait he replied:

"Well, under de circumstances, I guess I'd make him support his wife."

CORRECTION.

dition." published in The Recorder. (issue of speaking on this point, says: July 11,) I wrote, or certainly intended to, "So

partitions. The better class of houses are a the darkest part of the night, and a visit to the little more substantial, and have glass in the win- tomb at that time would have been "very early"

JITHE SABBATH RECORDER.

LOWER LIGHTS.

For Christ and the Sabbath, 2 Cor. 4: 6.

THE LIGHT OF LOVE IN THE HEART.

Mission work to-day took me from a povertystricken home to one of great wealth. The bare rooms, containing a few pieces of shabby furniture, in which was the care-worn wife and mother, had a depressing effect upon the spirits.

The next call was at a splendid mansion in the interest of this very suffering family. Truly "one-half of the world does not know how the other half lives," unless there are some to go this home, who possess true Christian culture, were very much interested, and seemed glad this connection is the equivalent of the Hebrew he will certainly do so. If he can do nothing to help. They spoke such words of encouragemore, every Japanese who can afford it will have ment and commendation of our work that we

Yesterday another wealthy home was visitand which are made to grow smaller every year. This home presented a marked contrast to the lent alone throws light on the possible meaning. others. Luxuriant and costly were the furnish- Dalman in his work: "Die Worte Jesus" makes ings. The lady was cheerful and kind, thanking indeed the attempt to prove that in the mouth of us most kindly for our service, but the worldly Jesus the technical terms represent values other spirit was manifest everywhere. The lady's than those carried by them when employed by face did not beam forth the love of Christ as did the Rabbis. The proof for this contention has the others.

> poverty or wealth. Many a seal-skin covers a sonable assumption that if Jesus spoke as he is breaking heart, while the cheerful countenance, said to have spoken, of the Kingdom of Heaven, schooled by its proud possessor, gives no sign of the World to be and the like neither he nor of the suffering within.

been bereft of husband and father, manifested by in Jewish circles. such a spirit of peace and contentment that it shadow of their recent bereavement.

As a celebrated lecturer said, happiness is not personality—it is patent that his interests were produced from without, but must come from the largely ethical. Now Franz Delitzsch first and heart. If there is joy in the heart, great trials many after him, admitting that some of the New and sorrows may be cheerfully borne. Out- Testament sentences are also found in the Talward blessings add to our happiness if the heart mund and there ascribed to the sages of the is right, but they do not produce it. He gave synagogue and the academy, have made much an original maxim: "In order to have happi- ado of the circumstance that Hillel for instance "Well, now Sam, if we should elect you and ness within from without, one must first have who may be credited with teaching the golden

ANGELINE ABBEY.

CHRIST A JEW, AND MORE.

The more Christ's work and words are considered in the light of history, of antecedent influences and facts, the more is it seen that what sion is secondary the ritual dominant, while in he was, what he said, and did are intimately con- that of the latter it is dominant and exclusive. nected with the best elements of Judaism. Rab- But upon closer analysis this inference appears In my article on "Scepticism Fostered by Tra- | bi Emil G. Hirsch, in the Reform Advocate, unwarranted. Jesus is credited only with Hag-

"In sober prosy earnestness let us accept the as a collection of Midraschic interpretations of soon after the full moon the darkest part of the gospels as biographies and admit the authen- Bible verses. Now had we of Hillel only his night was "very early." The type makes me ticity of every word alleged therein to have been Haggadic preachings no mention in them would

his advent? Geiger and others have years ago contended that in all of these utterances there is neither trace of originality nor indication of the intention to be original. Beautiful as many ofthe sayings of Jesus are, inspiring as for the larger world his message has been, there is none of them but has had its prototype in the sayings of the masters of the synagogue. In fact many if not all of his sayings can only be understood properly if retranslated into the technical terminology of the theology of the synagogue of his day. Take for instance that concept so often invoked, that he had come to fulfill the law. Oceans of ink have been drained to give this phrase a meaning implying the abrogation of the law. Had the writers of the wonderfully learned theses on this point only taken the trouble to look at a very familiar prayer in the between and tell them. The wealthy ladies of daily service of the synagogue they could have saved themselves all their pain. To fulfill in lekayem which absolutely has no possible reference to the idea of abolishing the law. Fidelity to the law is emphasized, on the contrary.

"As in this instance, so in the case of every one of his phrases the Aramaic talmudic equivanot been furnished. On the contrary, his argu-Trouble and happiness come independently of mentation has corroborated the historically reathey whom he addressed connected therewith One poor family in the country, which had any thought but that familiarly expressed there-

"The conclusion of the matter then for us is could hardly help increasing one's faith to ob- that Harnack's historical Jesus was a Jew who serve them. The mother not only does the neces- had the views of his time. The religion of sary work of the household, but some of the that Jew was none other than that of the synaheavier outside work, besides weaving carpets. gogue of his day. One point is worthy of fur-She is cheerfully assisted by half a score of will- ther discussion. Taking the life of Jesus and ing little hands, which are every day becom- his teachings as recorded in the gospels—though ing stronger and more competent to lift more of I repeat many of the more advanced critics rethe burden from her shoulders. The love of fuse to recognize the gospels as anything more God, in her heart, and in that of the children, is than documents reflecting the later controversies the secret of their felicity notwithstanding the of the church and others have gone so far as to deny the proof altogether of Jesus' historical rule was at the same time very much concerned about ritual trivialities, concerning which Jesus left no decision.

"Superficially examined the point seems to establish a vital distinction between Hillel and Jesus. In the case of the former the ethical pasgadic sayings. The gospels may be described say "very dark." The idea intended to be ex- spoken by the Master. What do they contain be found of Halakic decisions and preoccupa-

of Rabbinical conduct. He is at no point het- brain, to make blood and strengthen the tissues, erodox. His views on the Sabbath for instance to increase my energy and improve my general are neither new nor revolutionary. In one health?" Never. It is always, "Will it hurt word, Jesus as described in the gospels is al- me?" together within the lines of the synagogue, nowhere beyond or above them."

AUGUST 22, 1904.]

EDITORIAL NOTICE.

ence, which we hoped to print in this issue have Why not occasionally reverse it and ask, "Is it not come to hand; hence the limited amount of right?" Suppose it is not wrong, there is still original matter this week.

of he and BIG BORES. Mand wast

nel plans of the Pennsylvania and Long Island Railroad Company has awarded the contract to Life is too full of that which is uplifting, helpbuild the four tunnels under the East River to ful and character forming, to spend our time on S. Pearson & Son, Limited, the English contract that which has at the best only a neutral influtors. This company is perhaps the largest firm in the world, It has existed more than half a century. It does more than \$80,000,000 worth of business a year. For more than ten years it has been engaged in some of the largest engineering works in the world. It built the English government docks at Malta, and has had to be lords and masters and let others do the ters of history! It is the God-thought which is a number of large contracts in China. It has serving. Jesus, however, taught us the dignity the nucleus of individual glory and renown. now an extensive contract with Mexico for har- of service. One who has learned this lesson The evolution of the good goes steadily forward. bor and railway construction, and is building the will not despise service, but glory in it. Tehuantepec Harbor Railroad from the Gulf side to the Pacific side, with harbor construction at either end. The firm of the O'Rourke that which we render here. We cannot wipe the "walk humbly with his God."—C. E. Locke, Engineering Construction Company obtained tear from the eye of the mourner there, for the |D.D.the contract for the North River tunnel job. Lord God shall wipe away all tears, and there The first of the two tubes building for trolley shall be no more crying. We cannot sit down cars was finished recently, so far as the bore is beside a mother who has just closed the eyes concerned, and several gentlemen connected of her only daughter and try to comfort her with the enterprise walked through under the with the hope of the Gospel, for in heaven there Hudson River to New Jersey.

had been the accuracy of the plans of the chief | the little ones, for in heaven they hunger no | the two sections was exactly in line, both as kneel by the couch of the sufferer and comto level and direction, without a hair's breadth of | mend him to the pity and compassion of God, | putting her paw into the mouth of a narrow milk variation. When the tunnel under the Detroit for in heaven the inhabitants never say, "I am River from Sarnia to Port Huron was complet- sick." ed, several years ago, a variation in the courses of the headings of only three fourths of an inch was thought to be remarkable. The founder of intellectual and spiritual life we shall minister. the firm of S. Pearson & Son built a large por- Much of our work in this world is coarse, ex- key's ways. It is said that starving pigeons that tion of this tunnel thirty years ago, and every hausting, and tends strongly to degrade. But inch of his work is as good to-day as it was in heaven, while we may not be eyes to the blind peas to save their lives, but that if pea-eating then. The first contractor, a man named Has- and feet to the lame, we shall be able to contri- pigeons are put with them they follow their exkins, did not succeed; the tunnel leaked and about twenty workmen were drowned. The we shall be surrounded than we can now do. Pearson Company was then called on and did the work until the owners of the tunnel ran short of money. The latter firm has never had any tunnel disasters.—The Christian Advocate.

Brown at the IS. IT. RIGHT.

eating. When there is something that we de- ing for the life beyond, and what a glorious The man without a purpose lives on, but he

tions. Jesus in the light of the gospels is a If we can satisfy ourselves that it will not do any courage such a man, because he says I have failmere Haggadist. This acounts for the ab- serious damage, that it will not bring on indiges- ed once, and, now I know what my weak point sence of Halakic trivialities. The Halakic de- tion or dyspepsia or sleeplessness, or cramps, is, I will correct it next time. Christ supplies cisions which here and there are attributed to we eat it. We never ask, "Will it help me?" our need by teaching us the meaning and signfihim in no way depart from well-known canons "Is it just what I need to build up body and cance of life.

So it is with worldly amusements. "Is it wrong?" we ask. "Does God forbid it?" there anything in the Bible against it?" If we can satisfy ourselves that it is not wrong, we Papers connected with the opening of Confer- engage in it. Is that all that should be asked? through our lives. Bunyan and Luther and Linthe question, "Is it best?" "Is it what I need to build His mighty thoughts into their humble be more effective in my influence for Christ?" "Is it going to make me nobler and truer, better The corporation formed to carry out the tun- able to fulfill my life work?" "No," must we say, "It will not do that." Then hands off. ence.—Baptist Commonwealth.

> "HIS SERVANTS SHALL SERVE HIM." Service does not seem to some a very attractive feature of the bliss of heaven. In this one else will go, and do what no one else will world men do not admire service. They prefer do." It is the God-purpose which makes chap-

shall be no death. We cannot give bread to The tunnel was bored at both ends. So great | the hungry nor a cup of cold water to one of

The service we shall render there will not be outward and physical, but in the inner temple of

LIFE—A SCHOOL.

It is very much the same as in the matter of believing this, taking life as his school, preparsire, we always ask ourselves, "Will it hurt me?" thing it is to live! Even failures do not dist enjoys not life. J. H. Friswell. 250 it in profit

WALKING WITH GOD.

Walk humbly with God! The possibility of companionship with the infinite presses us into the dust." He that humbleth himself shall be exalted! Greatness consists not in original talents, but it will be found wherever our heavenly father is permitted to control and operate coln would have remained in undiscovered obscurity except that they permitted the great God lives. The measure of a man depends on how much of God he permits to enter into his life. All creation is full of God; the flower has more of God than the stone, the bird than the flower; but man is God's masterpiece. The masterpiece in marble or canvas is the work in which the artist has invested most of himself. God's investment in man is an intimation of the possibilities of the man who walks humbly with God. Mary Lyon used to say to her students: "If you want to serve your generation, go where no If a man would have a part in the great pro-The Bible teaches us that we shall still serve cess of the world's redemption he must be in heaven. Our service there will differ from good—and this he will come to if he strives to

IMITATION IN ANIMALS.

Some animals have wonderful powers of imitation. Dogs brought up in the company of cats have been known to acquire the trick of licking the paws and then washing the face, says the Detroit News-Tribune. When a cat has been taught to sit up for her food her kit engineer that it was found that the joining of more, neither thirst any more. We cannot tens have been known to imitate her action. Darwin tells of a cat that was in the habit of pitcher every time she got the chance and then licking the cream off her paw. Her kitten soon learned the same trick. A lady tells of a rabbit that she keeps in a cage with a monkey, and says that Bunnie has caught many of the monhave been brought up on grain will not eat bute far more to the happiness of those by whom | ample and eat peas.

FIRST IRON CASTING.

What is believed to be the first iron casting Life is God's gymnasium. He takes the meas- | made in the territory now included in the Unitures; we do not know what they are. He puts ed States is preserved in Lynn, Mass., if hisus in our places, and gives us what discipline we tory is well authenticated, says the Scientific need. The ministers call churches means of American. It is a cooking pot, weighing a little It is a very peculiar fact that whenever there grace, and prayer means of grace, and the Bible over two pounds. It was made about 1642, near is a worldly amusement about which we are in means of grace; and so they are. But, also, Lynn, where a small blast furnace was built that doubt we invariably ask the question, "Is it your shop is a means of grace, and your kitchen | year. This furnace used charcoal for fuel, with wrong to do that?", "Is it wrong for Christians is a means of grace, and your social gathering bog ore found in the meadow along the Saugus to dance?" "Is it wrong to go to the theatre?" is a means of grace; your dull and stupid cook river, and oyster shells as flux. The furnace "Is it wrong to play cards?" Always, is it is a means of grace—or disgrace, just as you was operated until 1688, with some intermiswrong? itemicrocon for visitgithen all to wine choose to make them. Let a man got into life sions.

Children's Page.

A LITTLE MATHEMATICIAN.

"Eight long furlongs I've gone to-day!" With evident pride said Ethel May.

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"Three hundred and twenty rods, you know, Is what I've been"—'twas brother Joe.

"One thousand, seven hundred and sixty-true! So many yards I've walked," said Prue.

"Five thousand, two hundred and eighty feet I've gone," said Ben, "and it can't be beat!",

"Pooh!" laughed Ted, with a knowing smile, "You've only gone, each one, a mile!"—Barefoot Time.

THE CAPTAIN'S DOG "TEXAS."

The dog that I am going to tell you about belongs to the captain of one of the steamers that stand to see if the ship is going right, and to out trouble. give his orders to the sailors; and this high deck whistles that the steamer gives when it is going above water through sheer fright. to stop or to go, or to do anything else, that he | A funny, though able, swimmer is the rabbit knows them all, and is as interested as any of He submerges his body with the exception of the passengers.

many landings on the way; and Texas always | churns the water madly to get away. But with understands the whistle and runs down and all his awkwardness he is a swift swimmer, and waits for the gang-plank to be put out, and is al- among the land animals is beaten only by the ways the first one ashore. No one ever has to look after him for fear he will be left. He listens for the whistle himself, and comes trotting back in time. But once something happened to and a man in a rowboat has all he can do to keep keep him from getting on board, and poor Texas Labreast of the swimming squirrel. was left. The people on shore were very kind to him; but he was restless and unhappy, and kept watching for the ship to come back. It was a good many weeks before the ship that he belonged on came again; but it was only a few days before another ship stopped on its way back from Alaska, and Texas was put on board. But what do you think? Although the ship stopped ever so many times, and all the passengers kept going ashore, Texas never left the ship. People tried to coax him and to lead him; but he was so afraid of being left again that he wouldn't budge until the voyage was ended. And then, when he looked over the ship's side, he knew that he had reached home; and he pushed so fast to get ashore that he almost knocked a lady over (which wasn't very polite). And, once on land he ran on, through street 'after street, turning all the corners without anyone to show him, until he reached the captain's

Now the captain had started back again to Alaska by this time; and before he went, he had said to his children that he would stop at the landing where Texas was lost, and try to get him again, but that he was afraid Texas might have been hurt or killed, so that he couldn't bring him. It would be a long time before thought it was he. But Texas kept on barking, the next world with."

and then pushed the door with his paws; and then the captain's little boy, Dick, jumped up and

must have swam!"

was any Alaska boat but his papa's. His mama and brothers and sisters all laughed; but he ran and opened the door, and sure enough! Texas ing him a letter which is labor for him to debounded into the room and jumped on all of cipher. If you cannot write rapidly and plainthem, and wagged his tail and barked glad little ly, write less and distinctly. To waste the time barks, and was the happiest dog that ever was of another through your carelessness—is it not seen. And the children were as happy as he; positive unkindness? and when their papa came back, he was happy too, to find his good dog ready to go to Alaska | ten the very shape of the letters. If it be so with him again.—The Watchman.

HOW ANIMALS SWIM.

Almost all animals know how to swim, withrun between Portland, Ore., and Alaska; and the out having to learn it. As soon as they fall into reason he is called "Texas" is because he always the water, or are driven into it, they instinctivefollows the captain when he goes up to the high | ly make the proper motions, and not only man-

is called the "Texas." So you see the dog is giraffe, and the llama, which can not swim withnamed after it. Day after day, when the pas- out assistance. Camels and llamas have to be sengers look up to where the captain is standing, helped across water, and giraffes and monkeys they see Texas beside him, listening and look- drown if they enter it. Now and then both of ing anxious and wise, as if he were taking care the latter species manage to cross waterways of the ship too. And what do you think? He when they are driven to extremities, just as has listened so much to the different kinds of human beings occasionally can keep themselves

head and tail. The latter sticks away up in the The steamers that go to Alaska make a great | air, and his hind legs make "soap-suds" as he squirrel. The squirrel swims with his heavy tail sunk away down in the water, and his head held high. He cleaves the waves like a duck,

> One thing which none of the land-living animals does is to dive. No matter how hard pressed a swimming deer, rabbit, squirrel, or other purely terrestrial animal may be, it will ice-bear, and otter dive immediately.—Farming

THIS LITTLE PIG STAYED AT HOME.

A New Jersey farmer tells this little incident and vouches for its truth: "I had more pigs than I wanted to keep, so I sold one to a man in a neighboring village. The little pig had been living in the pen with his brothers and sisters, and had never been outside of it until the man who bought him put him in a basket, tied down the cover and put it in his wagon to carry to the new home. Late in the afternoon I saw something coming across the swamp meadow below home. I watched it struggling through the wet places, climbing the knolls, until I could see that it was my little pig, all covered with mud and very tired. He went straight toward the barn, against which was the only home he recognized. The money was returned to the man who had bought it, and the little pig stayed

They told Lord Erskine that a certain man the captain would be home again. So, when the was "dead, and that he had left £200,000." His children first heard Texas bark, they never lordship replied, "That's a poor capital to begin plication of churches of the same denomina-

PRACTICAL HINTS.

Never let a tradesman call a second time for the amount due. If you keep him waiting, "That's Texas! I just know it's Texas! He and calling again and again, you wrong him. You might as well rob him of his money as of Dick was a little boy and he didn't know there his time, for time to him is money. Is it not practical dishonesty to do so?

Never try the temper of your friend by send-

It would seem as if some persons had forgotwith you, you should renew your acquaintance with them, and continue to trace them carefully, until you have overcome your bad habit.

I have heard a friend say, observed Dr. Mather, that there is a gentleman mentioned in the nineteenth chapter of the Acts, to whom he was more indebted than to any other man in deck above the pilot-house, where he has to age to keep affoat, but propel themselves with the world. This is he whom our translation calls the town clerk of Ephesus, whose counsel Exceptions are the monkey, the camel, the it was to "do nothing rashly." Upon any proposal of consequence, it was usual for him to say, "We will first advise with the town clerk of Ephesus."

Never engage in any thing on which you can not look for the blessing of God. To act independently of Him is practical atheism. To do His will should be your constant aim.—Sel.

MINISTERS' SALARIES AND THEIR SUPPLIES

It is well known that the average salaries of the ministry are low. We suppose that taking the country through they would not go beyond the yearly sum of \$600. This is very little more than the stipend of a day laborer, and is duplicated twice over by the wages of many a mechanic. There is no class of men, except possibly teachers, doing a work of equal demands and import who are so poorly paid. The realization of the hardships of this is increased when is remembered that the cost of living to a minister's family is usually much greater than is that of the ordinary citizen receiving the same amount. He must maintain a different style of remain above water. But the musk-rat, beaver, living and is held to a higher standard. He is called upon to entertain more, his family demands a better education, and he himself, unless he is to become a fossil and so useless, must have books and an occasional outing in attendance on associations and conventions and general gather-

> The lowness of salary, that as a rule characterizes the ministry, grows out, as we conceive of it, of two or three conditions. For example, the cost of living everywhere has increased during these last years. Demands of various kinds have grown so that when they are all met, and the claims of the family, etc., are satisfied, there is little left for anything else. The obligation of sustaining the church, too, is not felt as it ought to be. Maintenance of that is usually placed at the end of the list of obligations to be contributed to. Many a man scrupulously faithful in lodge or other relationship, will satisfy himself as to the church with the contribution of a nickel placed now and then on the collection plate. In addition likewise in many towns because of the multiplicity of denominations and sometimes in cities because of the unwise multition, these bodies are too weak to adequately

care for those whom they employ as pastors. It is a constant struggle and striving and everrecurring deficits, in the face of which for the most part the pastor is the chief sufferer.

August 22, 1904.]

The result of all this now is a manifest depletion of the ministry. Despite the denial of it which is sometimes made, this seems to be a fact. A recent copy of a Pittsburg journal states that in and about that city there are between twentyfive and fifty pulpits vacant and unable to ob tain suitable supplies. Moreover, this same condition of paucity is affecting the seminaries, which, in some small measure at least, are supposed to be the feeding-places for the church's needs. This journal says on this point: "The three theological seminaries of Allegheny have felt the effects of the small salary subject, and as a consequence, in part at least, not more than forty-one students will be ready to enter the ministry in May from the three institutions." We suppose that with variations chiefly produced by local causes, the same condition quite generally exists throughout the country in connection with our colleges and seminaries. That at least seems to be the testimony on the part of those who may be supposed to know.

It is somewhat difficult to devise means where-

by this condition may be bettered. It is comparatively easy to say that the minister ought not to care for the stipend he is to receive when he hears the divine call to go preach the word. He should take what he can get and trust in the One from whom he receives his commission for his daily need and for the rainy day of old age. We say it is easy to say this, and yet it is asking of the ministry a degree of faith for which as a whole the church has hardly prepared it. In fact this can hardly be brought about unless our ministers will adopt the system of celibacy and eschew the privileges and advantages of family life, and against that the whole genius of Christianity cries out. The solution in the old countries is, of course, State support, but would justify it if it could. A more systematic wealth.

When some member of his family wished so much for certain things as to be willing to borrow and go into debt for them, Agassiz wrote: "Don't get into debt. Starve and go to heaven. but don't borrow. Don't buy things you can't pay for."

More than 30,000 Christian churches are with in the bounds of the Louisiana Purchase, having more than 2,000,000 communicants, and property valued at \$70,000,000. Saturday, Sunday, and Monday, Oct. 29, 30, and 31, have been chosen for the celebration of the religious and missionary aspects of the purchase of LouisYoung People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

A CHRISTIAN ORIENTAL IN AN OCCI DENTAL HEATHEN CITY.

It was one of the disappointments of my trip that, for a combination of reasons, it did not seem best to visit Paris. And one of the chief attractions of Paris to me was that Christian Chinaman lived there and was waiting to welcome me. I had anticipated meeting him and seeing that heathen Occidental city through the eyes of a Christian Oriental. He s a man of unusual intelligence, a keen observer, a lover of his own country's welfare. He is enthusiastic to learn the ways of other peo- life, energy and decision of will, a stirring of ples in order that he may get valuable suggestions as to how the Chinese people may improve. He is, withal, of a sterling devout truth that Christ saves the whole being and character.

This gentleman's father was little better than a heathen beggar, but his mother had been educated in a Christian mission school, and she sent her boy to such a school. He has grown up a tower of strength for the cause of Christ in that land. His wife is a member of our S. D. B. church, was one of the medical assistants until her duties as wife and mother kept her in her own home, and she is still one of the most trusted friends of our missionaries.

The Chinese nation is capable of producing some of the finest Christian characters—and But as he looked he could not turn. He stood Christian mission schools pay.

WHEN THE ROLL IS CALLED UP YONDER."

is not so much that those who are doing now sang it with heart and soul. Something in shall do more, but rather that those who are do- those childish voices touched the visitors probably the Lord's workers in the ministry friend Ford, a tall athletic preacher from Jameswhile the chorus raised again, "When the roll is called up yonder, I'll be there."

Thank God for the thousands upon thousands who have been enabled by the preaching of the Gospel of Christ through the spoken discourse, through the written word, through the influence of consecrated teachers, through the healing of the body, through the daily living of exemplars,—to sing that song in deed and

"WHERE DO YOU SIT?"

One of the features of Christianity which makes it stand out in strong contrast against iana in St. Louis and throughout the country. the background of the heathen cults, is its in- ceedings at Conference.

tensely practical character. Let a Mohammedan girl go to a Christian school, and in a few years a living illustration appears whose force can not possibly be escaped.

The real facts about the position of woman in Mohammedanism are not polite reading. It is enough to say that she is regarded as of little consequence, and that the Turk's mind is full of sensuality. He does not trust woman, but keeps her in seclusion. Instead of saying "Where do you live?" the common salutation of one Turkish woman to another is, "Where do you sit?" The Christian schools bring intellectual development to the girls, but they bring more than that. They give them physical culture, and awakening into normal, healthy the moral nature into vigorous activity, an aspiration after spiritual ideals. What a grand turns its activities into healthy usefulness.

MANIFESTING CHRIST.

The great picture painted by Muncaksky of Christ before Pilate was being exhibited in Canada, at Toronto, I think, and there came a rude, rough, wicked sailor to see it. He entered the room at the time of day when there were no others there; and paying his money to the woman who sat inside the door, he came in and stood for a moment, looking at the canvas as though he would glance at it and go away. there with his eyes fixed on that central figure of majesty and love. In a few moments he took off his hat and let it fall upon the floor. After a few moments more he sat down upon a seat, The last place we visited before arriving at and then he reached down and picked up a book Jerusalem was Ramallah, the home of Sheik that described the picture, and began to read; Joseph Audi. We took lunch and rested at the and every few seconds his eyes would turn tohome of a cousin of his who was the guide of ward the canvas and toward the figure of Christ. the party. After dinner a visit was made to The lady who sat by the door saw him lift up a school for girls which has had a wide influ- his hand and wipe away some tears. Still he that could hardly be resorted to here, and few ence for good throughout that section. It was sat; five, ten, fifteen, sixty minutes went by, and delightful to inspect this clean, well ordered still the man sat there as though he could not stir. way of contributing on the part of our members | home. Just before we left we were taken At last he rose, and coming softly and reverentand congregations would probably do more to into one of the rooms where some twenty girls by toward the door, he hesitated to take one last mitigate the present condition of affairs than were at their lessons. They made a charming look, and said to the woman who sat there: anything else. The majority of the members of picture with their neat dresses, respectful man- "Madam, I am a rough, wicked sailor; I have our churches, one is safe in saying, do not con- ners, prompt answers and bright, eager eyes. never believed in Christ; I have never used his tribute anything, or at least a large proportion After brief exercises, at a signal from the teach- name excet in an oath; but I have a Christian of them do not. If all brought into the store- er, they stood together and sang, "When the mother, and my old mother begged me to-day house the supply would be more bountiful. It roll is called up yonder, I'll be there." They before I went to sea, to go and look at the picture of the Christ. To oblige her I said I would come and I have come. I did not believe that ing nothing shall do something. If the Lord's strangely. I felt the moisture coming to my anybody believed in Christ! but as I have looked people everywhere were willing in this direction, own eyes. I turned to the right and saw my at that form and that face I have thought that some man must have believed in him, and it has would not so often lack.—The Baptist Common- town, straight and sinewy as an Indian, with touched me, and I have come to believe in him the tears rolling down his cheeks. He was a too. I am going out from this time to be a bekindred spirit and I put my arm round him liever in Jesus Christ and a follower of his." Oh, beloved, as I heard that story, the tears came unbidden to my eyes, and my heart glowed with a mighty longing. I thought if a poor, weak man, living himself in a godless land, could take his brush and preach on canvas, and cause our Christ to glow upon it, until a rough, rude, wicked, licentious man should be won to believe in him, what might not my God do if he might paint Christ in me—nay, if he might reproduce Christ in a human life, that the life might be Christ's and that men might come to believe on him.—The Watchman.

THE RECORDER plans to give in full the pro-

SOME HINTS TO PREACHERS. Here is a bit of homiletics in verse. It was read at the alumni dinner of the New Brunswick (N. J. Theological Seminary by Prof. Louis Brevier, and printed in the Christian Intelligencer:

If you've got a call to preach, why heed it; Multitudes of struggling sinners need it; Providence will aid your course and speed it.

If your call is cov. don't coax and charm it: Wait a bit; a short delay won't harm it. Many a preacher had a call—to farm it.

Pulpit manner? Pshaw, I can't unfold it; Fill your head with facts, and they will mold it; Fill your heart win love too full to hold it.

If you have a taste for speaking, whet it; If you're awkward, shy, reserved, forget it; Thought of self will spoil the best, don't let it.

If your right arm imitates a rocket, Or revolves grotesquely in its socket, Never mind, that's better than the pocket.

If your left hand wants to wave, well, wave it; Leave the petty rule to those who crave it; Millions perish, help! A world sinks, save it!

If you're feet are big, don't try to hide it, Forward right foot, plant the left beside it; Down with dudishness! I can't abide it.

If you feel you're something of a poet, Pay the world the debt of song you owe it, But pray don't put prose in verse to show it.

If you've read a clever passage, note it; Possibly the time may come to quote it; Only don't pretend 'twas you who wrote it.

If you have a word to say, just say it; Speak it out with all your heart, don't play it, Nor, as some well-meaning folks do-bray it.

If you'd be an orator, why be it; You can act your own fate to decree it; See the truth, and thus make others see it.

Use your own gifts; there's no need to covet: Love the light of earth and heaven above it, Others then will know the light to love it.

Have your voice trained: learn how best to use it: Cultivate pure English, don't abuse it: If a simple phrase will answer, choose it.

Gain the power to read well; 'twill adorn you; But, unless you wish the wise to scorn you, Shun the actor's arts and wiles, I warn you.

THE INTIMACY OF BROOKS.

No haunt of Nature is more sympathetic than a brook. Whether it dashes down a mountain side or ambles through the meadows, it is ever singing a song to the understanding heart. The friendliness of its babble touches the chord that vibrates when a kindred spirit reveals itself in the light of a human eye. has grain and a said

your mood.

tains. They gather the visible phases of its be-ing as they come from mountain fastnesses and light; they are also shadowed by shifting clouds friends; but to be without God is worst of all and blackened by the sleeping hours; they are One may be without the knowledge of God, dimly lit by myriad stars and silvered by the without the fellowship of God, without the life dreamy moon; they have even hidden the mes- of God, without the love of God. He is not sage of stormy skies and restless wind—this you far from every one of us. In Him we live and will find in the depths of a dark pool after look- have our being. But many do not hear His ing long with a troubled gaze.

and Nature—man and God, if you like. To the a desolate life one must lead who is without patient heart of the gentle angler, Izaak Walton, it was a source of religion—almost a Bible; the loved and served Him, but afterward departed musical soul of Tennyson found it a lyre tuned with the harmonies of life; our own Washington Irving knew it as a curving vein of poetic and legendary fancy: we also have Shakespeare's word that there are "books in the running his God must be most desolate of all. of a world brooks."

However the brook may appeal to man, its relation to him is always an intimate one. Without the grandeur of the sea, it has yet a quality which endears it more. The vast waves, rolling out into limitless space, terrible in their splendid force, with death ever lying beneath their smiles, are awe-inspiring, sublime. They are to be thought of as we think of time—of eternity. The sea is the epic of Nature—the brook, the ballad; we ponder the one as we ponder the ages—we love the other as we love the human touch. It is the "simple and heartfelt lay" that starts the tear and wins the smile. As in the hour of trial we desire, not the wise, but the sympathetic, so in the needs of life we crave, not the distant power, but the intimate help.

Happy is he whose lot is cast in the neighborhood of a brook. He may know it in all its many freaks and graces; he may follow its bends and stretches—may see it mystified in the starlight and sparkling under the moon; he may watch it emerging from the white cloak of winter and donning the mantle of reflected green, again, he may lie on its banks while it bears away the dry and fallen leaves: he may also stroll beside the brook when only bare, brown branches are netted above its stony bed. To him it will reveal itself:

adully of a party of the first of the first

Strong without rage; without o'erflowing, full."

If, however, your lot is cast in the turmoil of If you are world-weary and tired, seek the a city, when the atmosphere is heavy with to find Him. Inquirers are sometimes asked to quiet pools of a brook; they will breathe the se- doubt, when the soul of endeavor seems gone, sign cards bearing the words, "I desire hencecret of peace, left in their depths, perhaps, by then journey to a brook—not as if fleeing from forth to be a Christian." Almost everyone dethe stars they mirror at night. Should your something you dread, but as if seeking some-sires to be a Christian, and in some the desire purpose in life be shaken, your grip on yourself thing you love. By the side of the rushing is strong enough to induce them to say so, to uncertain, turn again to the persevering brook; water, with the trees above and the rocks sign a card, to put up the hand, or to go forfresh inspiration will come as you watch it stead- around, you will lose the weight of your bur- ward to a mourners' bench. But not one of ily coursing onward to deeper streams. Per- den; you will only have the meaning of it left. them will ever find the Lord until the will shall chance you are content; then, from the pools The song of the brook will enter your heart, eas- say, "I now decide to be the Lord's." Many a and shallows and rushes, a note will reach you ling the throb of care; as you listen, your heri- young man desires to go through college, but that it were not well to miss. Whatever your tage of life will grow—inward and outward never goes to college because he does not decide tone may be, you need only approach with open good will rise. With spirit cheered and to go. Many a man in Europe desires to bemind, and the brook will speak in the spirit of strengthened mind, you'll turn your footsteps come an American citizen, but he never beback to strife, blessing the brook for rippling comes an American citizen until he decides to The living waters, in a language all their own, into your soul the harmony of truth.—The come to America and comply with the condi-

TO SEC 21 THE HIGHEST QUESTING TO STATE Nearly all men are diligently seeking somedaily through the plains. They catch the wood- thing. Some are seeking gold, some office, some land sounds of bird and beast—the insect chirps learning, and some happiness. They are seekand hums; these they blend with the cadences of ing perserveringly and with the whole heart. summer rain and the murmurings of trees; im- But the chief object of search is God. "Seek prisoned by the icy bonds of winter, they know | ve the Lord."

the might of cold and the captive strength of This admonition implies that there are some frost: freed by the blessed sunshine, they are who are without God. It is bad enough to be turned to liquid gold, infused by the glory of without a home, without money, or without voice, nor recognize His claims, nor ask for His Thus the brook is an interpreter between man counsel, nor thank Him for His mercy. What God Especially is this so if he once knew God, from Him. What an irreparable loss! Wives have lost their husbands mothers have lost their children, sons have lost their fathers, and these losses are very great; but the soul that has lost

Men should seek Him first of all and above all. Stop everything else and seek only the Lord until you find Him. Do not seeck happiness, for this will come into your life when He comes into your heart, just as the leaves unfold when the season of spring rolls round. Do not seek comfort for He is the God of all comfort. Do not seek to be rid of your burden of sin and trouble, but seek the Lord; and as the morning cloud disappears before the rising sun, your burden will fall off when His smiling face shall beam upon you. He is all and in all, and with Him you have all things.

Do not expect to find Him by intellectual research. He is not found by philosophical speculations and scientific investigation. "Who by searching can find out God?" It is not by the operation of the reasoning faculties, nor by flights of magination, nor by swelling floods of religious feeling that the soul must enter into the kingdom of God. Is there then no faculty of the mind through which God may enter into the soul and life? There is. It is the will. "Whosoever will." "Be it unto thee even as thou wilt." "Ye will not come unto Me that ye might have life." It is the exercise of the will that brings things to pass. Reason may argue, judgment may weigh and ponder, desire may incline, conscience may command, imagination may allure, fear may awaken and alarm the soul "Though deep, yet clear; though gentle, yet not but the energy of manhood and womanhood never moves forward to definite action till the willschooses. When the wheat make or some idease.

It is not enough to desire to know God and express the great Power that creates and sus- Churchman. Churchman. Churchman. Churchman.

into your life you must will it so It is the will that opens the door through which He enters. "Lift up your heads, O ye gates; and be ye lift runs as follows: up, ye everlasting doors; and the King of glory shall come in."—Christian Advocate.

THE JAPANESE FLORAL CALENDAR. THE MORNING-GLORY.

What is known in the Occident as the morning-glory goes in Japan by the name of asagao, or "morning-face." But the Japanese variety is far beyond comparison with any other variety, as we learned when our Japanese vines were the wonder and admiration of our Chicago neighbors. And the Tokyo master of the asagao, Suzuki by name, said to Miss Scidmore "Yes; I know the Korean and the American asagao are little wild things, like weeds, not beautiful or worth growing." And Miss Scidmore herself testifies as follows: "For size, beauty, range of color, and illimitable variety there attained, this sunrise flower precedes all others, until its cultivation has become a craze which is likely to spread to other countries, and -who knows? - perhaps there introduce the current Japanese custom of five-o'clock-in-the- Court. morning teas and garden parties."

The asagao is said to have been brought from China into Japan by scholars and priests who went over there to study Buddhism. And a Chinese priest who came to Japan wrote a poem to the following purport: "The asagao blooms and fades so quickly, only to prepare for tomorrow's glory." It is quite likely this connection with religion as well as the fact that it fades so quickly that makes the asagao unsuitable for use on felicitous occasions.

Miss Scidmore states that "the late Empress-Dowager, a conservator of many old customs and aristocratic traditions, and a gentle soul with a deep love of flowers, poetry and art, kept up the culture of the asagao, and had always a fine display of flowers at her city and summer palaces during the lotus-time of the year." But in Tokyo the finest morning-glory gardens are at a place called Iriya, beyond Uyeno Park; there wonderful varieties, too numerous to mention, are exhibited. Of the different colors, the dark blue takes first rank.

Two well-known poems about the morningglory run as follows:

"Every morn when the dawn brightens into joy, The morning-glory renews its beautiful flowers, And continues blooming long in this way, To give us hope and peace that wither not."

i midicilakteo off group over some a otroco

"Oh, for the heart Of the morning-glory! Which, through its bloom is for a single hour, Is the same as that of the fir-tree. Which lives a thousand years."

The Japanese have also what they call hirugao, or "noon-face," and yugao, or "eveningface." The latter, which Occidentals would presumably name "evening-glory," seems to be especially famous for the beauty of its white blossoms. In the Genji Monogatari, a lady-love of the hero sings as follows:—

"The crystal dew at evening's hour Sleeps on the Yugao's, beauteous flower; Will this please him, whose glances bright, Gave to the flowers a dearer light?"

glory is, of course, that of the maiden, O Chiyo | the country. It was held at one time by the San, who, having found a vine with its blossoms | Egyptian pharach. It was fortified by Solo-

turb it, but went elsewhere to beg some water. there—saddest event in the history of the kings The poem, which is in the form of the hokku.

> "Asagao ni, Tsurube torarete

This means, literally translated, "By asagao bucket being taken, begged water." But Sir Edwin Arnold's poetical version is also worth quoting:—

"The morning-glory Her leaves and bells has bound My bucket-handle round. I could not break the bands Of those soft hands. The bucket and the well to her I left: 'Lend me some water, for I come bereft.'"

more's illustrated article, quoted above, for an a beautifully cut jasper seal bearing the name insight into the occult features of morning-glory of King Jeroboam I. culture in Japan, we close with her final sentence: "The asagao is the flower of Japanese | being laid open before our reverent gaze, with flowers, the miracle of their flori-culture, and happy result that the Bible is growing to be one may best ascribe it to pure necromancy, and more than ever before a living book, eloquent cease to question and pursue."—The Open with warning and instruction, with promise and

IN THE MORNING. "Cause me to hear thy loving kindness in the morning." MARIANNE FARNINGHAM.

A dangerous time is the morning! There is nothing to fear at night; Calm are the eyes in closing, Tired of the urgent light; The body is healed in sleeping, ·Trouble and labor cease. The soul is in God's safe keeping, The heart is in perfect peace.

But who can say in the morning How fierce will the trials be? What difficult paths may be trodden, What griefs may encompass me? The great, wide world is sunlighted: But I see not an hour before What new, strange sorrows or dangers The future may have in store.

Oh, speak to me in the morning. Lord of my every day! Thou art my great director As I pass to the hidden way; If I hear thy voice in the morning I open the day with song, Forth shall I go to-conquer, Thy presence shall make me strong.

I think of another morning After long, long sleep-But why should I fear the awaking Since thou wilt my spirit keep? Oh, speak to me in that morning. Jesus, in thy sweet grace, And I shall have found my heaven In the light of my Saviour's face.

May there be no cloud on that morning: The clouds are for mornings here; In the brightness of that great glory All darkness will disappear. Oh, sunrise that has no setting, Oh, day of supreme delight— God, give me the joy of that morning After a restful night.

THE SPADE AT MEGIDDO.

On a spur of Mount Carmel running into the Plain of Esdraelon, near the Kishon where Elijah slew the prophets of Baal, was the ancient fortress and city of Megiddo. It was a Canaan-The most famous verse about the morning- ite capital long before the Hebrews conquered

of Judah—Josiah was slain by Necho.

The hill that marks the ancient site, Tell el-Mutasellim, is sixteen acres in area. Since April of last year, under the direction of Dr. Gottlieb Schumacher, two German societies have been exploring this eminence. Trenches 60 feet deep have not yet pierced through the layers of crum bled historic remains. Seven cities have been discovered, one below the other. Among the objects found are grewsome relics of Canaanitic and Israelitic idolatry, specimens of the stone pillars that they worshipped, stone altars, cisterns for the blood of the sacrifices, and especially nine jars, in which children—first-born and twins—had been suffocated by earth and ashes heaped upon them, and then offered to the cruel With the recommendation to read Miss Scid, deities. Among other valuable discoveries was

Thus with ever-increasing fulness the past is power, for the present year of our Lord.—C. E

MARRIAGES.

Burns-Hill.—In Independence, N. Y., Aug. 12, 1904, by Eld. J. Kenyon, at his home, Leon D. Burns, of Ulysses, Pa., and Ethna I. Hill, of West Bing-

CRANDALL-WEBSTER.—At the Seventh-day Baptist parsonage, Albion, Wis., July 16, 1904, by the Rev. T. J. Van Horn, Mr. Frederick J. Crandall and Miss Mary J. Webster, all of Albion, Wis.

Michel-Crosley.—At the home of the bride's parents Albion, Wis., Aug. 10, 1904, by the Rev. T. J Van Horn, Mr. Charles B. F. Michel of Marion Iowa, and Miss Ella A. Crosley, of Albion

PALMITER-CRAW.—At the parsonage, Alfred, N. Y. Aug. 11, 1004, by Rev. L. C. Randolph, Mr. George Jesse Palmiter, and Miss Helen Smith Craw, all of Alfred.

DEATHS.

Allen.—Galen Ormanzo Allen was born in Austin Minn., March 15, 1865, and died of appendicitis at Chicago Heights, Ill., Aug. 4, 1904, aged 39 years 4 months and 20 days.

He was the youngest son of the late Dr. Orlenger and Almeda E. Allen. He leaves a wife and four children-Claude V., Frank W., Esther Josie, and Theodacia Glenn, aged respectively, 17 and 15, 12 and 9 years. He also leaves an aged mother and two brothers, Drs. A. O. Allen of Mt. Lake, Minn., and A. W. Allen of Austin, Minn., besides numerous relatives and friends who deeply mourn his loss. His remains were taken to his home in Marinette. Wis., for

SMITH.—At his home near Alfred Station, N. Y., Aug. 9, 1904, of a shock of paralysis, Noel Byron Smith His parents, Ashbel and Martha Wightman Smith. were brought from New England to Brookfield, N. Y., when young children. They emigrated to Alfred in 1815. Of their four children only one is now left. Mr. Smith was born at Alfred, N. Y., June 4, 1830. He was married to Cordelia Thomas, and to them were born three children, two of whom are living. There are also four grandchildren. After the death of his first wife, Mr. Smith was married to Frances Boycan Lewis. For over thirty years "Uncle Noel" and "Aunt Frances" have lived in the community, loved and respected. Mr. Smith was baptized after he had a home of his own and became a member of the First Alfred Seventh-day Baptist church, in whose fellowship he has since remained. He was a man of quiet industrious, faithful life, benevolent to any who needed, help, and kind, to, all. Services were held at the home, Aug. 17, conducted by Pastor Randolph,

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. Who as the second
The Kingdom Divided I. Kings 12: 12-20
Veroboam's Idolatryl. Kings_12::25-33
Asa's Good ReignII. Chron. 14: 1-12
Asa's Good ReignII. Chron. 14:1-12 Jehoshaphat's ReformII. Chron. 19:1-11
Omrigand Ahab
God Taking Care of Elijah Kings 17: 1-10
Obadiah and Fliish Kings IX: I-10
Elijah on Mount Carmel Kings 18: 30-40
Finan Disconfasco,
Elijah Encouraged
Elijah Taken Up into HeavenII. Kings 2: 1-11
Elijah Taken Up into HeavenII. Kings 2: 1-11 Israel ReprovedAmos 5: 4-15
Review

LESSON X.—ELIJAH ENCOURAGED.

LESSON TEXT.—1 Kings 19: 9-18.

For Sabbath-day, Sept. 3, 1904

Golden Text.—"Fear thou not, for I am with thee.

INTRODUCTION.

It is possible for a man of God to be discouraged; but he need not remain discouraged. Indeed if he at once carries his troubles to God he need never be cast down. Elijah under the juniper tree needs but a vision of God to transform him into Elijah the un-

It was easy for Elijah to see that Jehovah was victorious when the fire came from heaven upon Mount Carmel and consumed the sacrifice, and the wood and the stones, when the people acknowledged Jehovah by word of mouth and by their readiness to kill the prophets of Baal. What he had yet to learn was that Jehovah was equally victorious when the people had lost their enthusiasm and were silent, and Jezebel's influence seemed again to be predominant.

We need to learn the lesson that the kingdom of God can not suffer a real defeat. The triumphs that are visible to the outward eye seem to be the most real. When a foreign country is opened to commerce, and the missionaries are allowed to enter freely, we see the great victory for the Kingdom of our God. When on the other hand persecution arises, and men and women are slain we think that we see a defeat. But the blood of the martyrs is ever the seed of the church. The seeming defeat is the path of victory.

TIME.—Immediately after last week's lesson: PLACE.—Mt. Horeb.

Persons.—Elijah in the presence of Jehovah. OUTLINE:

- 1. The Revelation of Jehovah in the Still Small Voice. v. 9-14.
- 2. Jehovah's Instruction to Elijah. v. 15-18.

9. A cave. Or rather, the cave. According to tradition this cave was the cleft in the rock (Exod. 33: 22) from which Moses had a glimpse of the glory of God. And lodged there. That is spent the night. ably that the worshipers of Baal shall be utterly cut We need not infer that Elijah had to wait a long time for the revelation of God. What doest thou here? This question is probably not a rebuke, but rather an invitation for the prophet to lay open his heart before Jehovah. Elijah had come to Horeb wearv of life and seeking to understand the will of God. Jehovah gives him the opportunity to express himself by asking, What is thy business here?

10. I have been very jealous for Jehovah. Instead of "jealous" it is much better to translate "zealous." "Very" is emphatic. Elijah would say, I have done my best, but it is of no use. The word "hosts" is often used as a part of the divine name. Forsaken thy covenant. The agreement was that they should be his people and he should be their God. They were to keep his law and he was to care for them. Compare Josh. 24; Exod. 20: 3 and other passages. Thrown down thine altars. They had desecrated the many sacred places devoted to the worship of Jehovah. Slain thy prophets with the sword. Jezebel had undertaken to kill all the prophets of Jehovah, and the people were evidently supporting her. If the people had not been her willing instruments she never could have accomplished much. Even I only. No doubt Elijah was

by way of climax. The complete apostasy of the people is shown in that when there is but one prophet of Jehovah left, they seek to kill that one.

11. Go forth and stand upon the mount before Je hovah. Elijah's statement of the situation is to be answered not so much by a message, but by an appearance of Jehovah himself. As God appeared in theophany to his servant Moses, so now he is to appear to Elijah. And, behold, Jehovah passed by. This should be rendered as a part of the preceding sentence, "and, behold, Jehovah is passing by." significant feature of this verse and the next is the mighty hurricane, the earthquake, and the fire are not distinctively the manifestations of Jehovah, serve only to introduce the real manifestations of Jehovah's presence. Our narrator would not deny that the wind, and the earthquake, and the fire are caused by Jehovah; but they are not the means by which Jehovah has chosen to show himself to the prophet.

12. A still small voice. That is, the sound of a low whisper. Comp. Job 4: 16. Some have thought that the revelation of God through the still small voice is intended as a rebuke to the violent prophet who had slain the prophets of Baal, but this theory is not sustained by the charge in v. 17. It is rather a revelation of real power associated with no outward display.

13. And it was so when Elijah heard it, etc. Better, and it came to pass. The prophet realizes that now is the time to obey the command mentioned at the beginning of v. 11. He wrapped his face in his mantle. The revelation of Jehovah is not addressed to eyesight but to hearing. The prophet covers his eyes in rever-

learned the lesson, is now set to work again. Baalworship is not to be destroyed immediately, but the prophet is instructed as to the means that will in a few years lead to its most complete overthrow. Thou shalt anoint Hazael. Many expositors have found considerable trouble in this passage in view of the fact that we find no record in the Bible that Elijah anointed any one of the three, Hazael, Jehu, or Elisha. Perhaps the anointing here referred to is altogether figurative, and is fulfilled when Hazael is informed that he is the instrument of Jehovah to punish Israel, and when a certain prophet anointed Jehu. On the other hand it is not impossible that Elijah did anoint all three as he was commanded, and that our author of the Book of Kings omitted the narratives of these doings when he compiled his records. It is easily conceivable that Jehu had an intimation long beforehand of the part which the prophet expected him to play in the overthrow of the house of Ahab. He was ce tainly ready for action upon the shortest notice.

16. To be prophet in thy room. Elijah is not to be lisplaced because of unfitness for the task, but he is to anoint a successor because the work is not all to be rains. accomplished in his life time. He had made the mistake of thinking that the reform was to be brought about within a few days, and now he is taught that

it is to take years. shall Elisha slav. This verse is evidently figurative: for whatever we may think of the others Elisha does not appear as an executioner. The meaning is proboff. There will be a threefold force directed by Jeligious service.

18. Yet will I leave me seven thousand in Israel, etc. This is probably a round number and rather small in proportion to the whole population. There is a all. righteous remnant of the nation that is not carried away with the Baal worship. Elijah is to realize that he is not entirely alone, and that the outlook, even from a temporal point of view, is not as bad as he thought. Hath not kissed him. The kiss is regarded

There have been excavated something like 81,000,000 cubic yards for the Panama Canal. The French company actually collected two hundred million dollars and expended about one hundred and fifty-six million dollars in L. Babcock, is doing good work. A large class work. The total cost to this government, in- of young men who are interested and faithful cluding purchase price, is estimated at one hun- under the teaching of Dr. Geo. E. Crosley, are dred and eighty-four million dollars, but it is a joy to the heart of the pastor. His own class liable to run up to two hundred and twelve mil- of young married people is also a very inter-

Our Reading Room.

WEST EDMESTON, N. Y.—The Lord has given many blessings to us since last we wrote. The church has much for which to be thankful. Attendance at the Sabbath services has been good through the summer. The church has long needed a good parsonage, and has been working toward that end. A number of our people have been tithing the past year. All have materially increased their offerings. A small church, but earnest workers. They have just called the pastor for another year and increased his salary about \$100, when they were already giving him more than he was worth. Pledges for parsonage have mostly been secured as follows: Christian Endeavor Society, \$100; Ladies' Aid Society, about \$200; personal subscription, between \$700 and \$800; total, \$1,000 to \$1,100. With this amount most of the parsonage can be built new and the rest repaired; also furnace added. Pastor and wife are studying at Battle Creek Sanitarium. Will be absent till October, and thus give the people a nice long rest. The Sanitarium is a grand institution. Not only do they heal the body, but they preach Christ. It is Christ's way of preaching the Gospel; preach-15. Go, return on thy way, etc. The prophet, having ing it by caring for the sick people; a beautiful lesson, a noble work.

> Yes, tithing is the right way. To think that we are partners with God! This idea got hold of us last year at Conference. Tithing will carry our home work along beautifully. It will relieve all of their boards of their financially embarrassed condition. God will bless us in it. Take this tithing idea with you, dear friend, pack it in your trunk and carry it to Conference with you this year.

> > A. C. D., JR.

BATTLE CREEK, MICH.

Albion, Wis.—The summer at Albion is proving to be a very beautiful one. The many days of glorious sunshine which at one time threatened disaster to the crops by reason of drouth, have been followed by refreshing

The social life has been bright with family gatherings and several weddings. Three young couples have recently married with the 17. And him that escapeth from the sword of Jehu intention of making their homes here. The society at Marion, Ia., is to be reinforced by the recent going to them of one of our brightest young women, who has become the bride of a worthy young man there. The establishing of hovah to the destruction of this pernicious form of re-these Sabbath-keeping homes is a most encouraging and hopeful feature of our church life. May God's richest blessings rest upon them

> Throughout the summer the Sabbath worship has been well attended. Large and reverent congregations have maintained the service of God. We have been cheered and helped by the inspiring words of three of our eastern brethren, Rev. W. D. Burdick, of Nile, N. Y., Rev. I. L. Cottrell, of Leonardsville, N. Y., and Rev. G. B. Shaw, of Plainfield, N. I.

The Bible school under the most efficient leadership of our excellent superintendent, D. sincere in this opinion. They seek my life. This is lion dollars. and desired and esting one of the seek my life. This is Young and old are marking in their Bibles all blessings more precious than gold.

the passages treated.

AUGUST 22, 1904.]

parsonage is carrying on a systematic and ana- who has made a million dollars at the expense lytical study of the Gospel of St. John.

largely attended. Excellent music, a brief talk ing often works out for a Christian an exceeding by the pastor on live topics, and a generous par- | weight of glory. Let us learn to see things ticipation by the people has made the meetings rightly and call them by their right names. most helpful.

nominational Societies. (I Cor. 12.)

16-20.) Pray for the growth of the Kingdom. Aug. 19, The Conference. (Psa. 122.) Pray shall see a Father's smile behind the darkest for a Spiritual Uplift.

Matt. 5: 17-20.) Pray that we may be faith- the King in His beauty and know all things even ful to our trust.

H. C. V.

ion met Wednesday, August 10, at the assembly what was in man when He reiterated His re- The officers are: Moderator, Louis A. Van Horn; room of the old Academy. About one hundred and fifty were present. The meeting was called to order by President E. E. Campbell. anxious for the morrow; sufficient unto the day Music by a male quartette; prayer by Rev. M. is the evil thereof." Worry is not only a sin G. Stillman; reading of greetings from absent against God, it is a sin against our health and ones, by the secretary; music by quartette. Election of officers:—President, George Pierce, Palistine, Texas; vice-president, Prof. H. M. is worry that corrodes and kills. There is only Soper, Chicago, Ill.; secretary and treasurer, one practical remedy for the sin of anxiety. Let Josie Higbee, Walworth, Wis. Music by quartette; registering of names of students and fight the battle until it opens, or shed tears over teachers present, fifty-nine in all; three teachers, sorrows that may never come, or lose the jovs Mr. and Mrs. S. P. Ballard, Sharon, Wis., Rev. of present blessings by the sinful fear that God N. Y., holds regular services in their new church, cor. M. G. Stillman, Walworth, Wis. Dinner was will take them away from us. We need all our served in the Congregational Church. A beautiful trip was made around Lake Geneva, stop- for to-day's burdens and to-day's battles. To- all and especially to Sabbath-keepers remaining in the ping twenty minutes in Lake Geneva.

Josie Highee, Sec.

SEEING THINGS RIGHTLY.

There is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace; for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Iesus Christ. The difference between the impenitent sinner and the same person after he is regenerated is that he looks at Christ with a new eye, and has discovered Him to be the very Saviour and guide that he needs.

But there is no direction in which we are apt to make more egregious mistakes than when we look to our heavenly Father's providential dealings. Some Christians are betrayed into a heathenish habit of talking about "good luck" ing or burglary are often flagrant offenders in his eyes opened ought to know better than to twice to five times as long over the deciphering made such mistakes. Yet how prone we are of letters as would have been necessary if their light and to call them by wrong names. We carelessly dishonest? Few persons look at the

bracing the instruction in The Sabbath of the out to be a dangerous snare or a lamentable man's time will write him a letter that, from its Bible, is under the care of the pastor's wife, and loss. Quite as often we condole with them over illegible handwriting, destroys time and temis interesting a large number of the school, occurrences which are about to yield to them per alike. Every one not a paralytic can, no

A good degree of interest in Bible research has lost his money and saved his character, and a question of my time or my neighbor's, whose is springing up. A Monday night class at the be equally careful how you congratulate a man of his religion. A severe sickness has often men shall write, they shall give account thereof The Sabbath evening praper meetings are brought recovery to a sinner's soul, and suffer-Then we shall not put funeral palls over rich Prayer meeting topics for August, 1904:— blessings, or decorate temptations with garlands Aug. 5, Relation of our Churches to our De- of roses. Let us all ask God to open our eyes and give us spiritual discernment. Then we Aug. 12, Missions. (Psa. 2; Matt. 28: shall discover that this life is only a training school for a higher and a better one; then we cloud, and at the end of the pilgrimage of duty Aug. 26, Sabbath Reform. (Exo. 31: 12-17; it will be one of the raptures of heaven to behold as we have been known.

If we possessed clearer discernment we should not so often torment ourselves with sinful anxi-WALWORTH, WIS.—Bigfoot Academy Reun- eties about the future. Our loving Lord knew monstrances against borrowing trouble in advance, and when he said, "Be not, therefore, peace. It sometimes amounts to slow suicide. Honest work, however hard, seldom hurts us; it us not climb the high wall until we get to it, or strength and all the grace that God can give us the preceding evening. An invitation is extended to morrow belongs to our heavenly Father. I city over the Sabbath, to come in and worship with us. would not know its secrets if I could. It is far better to know whom we trust, and that He is able to keep all that we commit to Him.

> 'Why forecast the trials of life With such sad and grave persistence. And look and watch for a crowd of ills That as yet have no existence?

'Strength for to-day is all that we need, For we never will see to-morrow: When it comes the morrow will be to-day, With its measures of joy or sorrow." -London Christian.

THE ROBBERY OF POOR HANDWRIT

People who would recoil from ordinary thievand "bad fortune," and using other expressions a form of dishonesty closely akin. We joke that convey the idea that human life is a mere about our own poor handwriting, and groan game of chance. Blind unbelief may be ex- over our friends'. But how many hours of York City has discontinued its Sabbath services for the pected to err, and to scan God's work as either precious time were stolen yesterday, do you sup- summer. Services will be resumed on Sabbath-day. a riddle or a muddle. A Christian who has had pose, out of the life of persons who spent from | Sept. 3, next. to regard many of God's dealings in a wrong writers had been honestly careful instead of speak of things as afflictions, which are really matter thus seriously, but that fact in no way great blessings under a dark disguise. We lessens the moral responsibility of the offenders. Address, P. O. Box 137, Alfred, N. Y.

The supplementary work of the school em- often congratulate people on getting what turns A man who would not tolerate wasting another matter how old, learn to write clearly. Every Be careful how you condole with a man who one has a simple duty to write clearly. If it is should be spent? Verily, it would not seem irreverent to say that for every illegible word that in the day of judgment.—Sunday School Times.

> Basket ball is a missionary agency. A teacher in the Friends' girls' school (English) at Tung Chwan in Yunnan, China, says that the Chinese girls are wild over it. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The enticement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan these many years.

Special Notices

NOTICE.—The annual meeting of the churches of Iowa will convene with the Carlton Church at Garwin, Iowa, Sept. 2, 1904, beginning at 10:30 a. m. secretary. Bernice F. Furrow. Introductory sermon: Rev. D. C. Lippincott. Essayists from Garwin: Marshall Haskell, Alice Knight, Nora Lippincott. From Welton: Olin Arrington, Ida Rogers, Archie Hurley. From Vinton: Mrs. U. D. Kennan. From Marion, Mr. and Mrs. C. A. Shanklin, Mrs. Marv Mentzer. As this annual meeting convenes the following Sabbath after Conference, we cordially invite all who can to stop on their way home from Confer-

> J. H. LIPPINCOTT. Sec. protem.

THE Seventh-day Baptist Church of Hornellsville. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting

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 First Seventh-day Baptists Church of New

ELI FORSYTHE LOOFBORO, Pastor. 260 West 54th Street. JULY 10, 1904.

FOR SALE.

In Alfred, N. Y., twenty two acres of meadow land with barn. Ten minutes' walk from University Chapel.

THE STABLE OF CONTENTS! HDITORIALS. Points for the Pulpit; A Fixed Point; Light Bearers; Japanese Patriotism and Bravery; Improving the Saloon; The Social Side; Our Times and Christian Manhood; In Other Forms; As Others See Us. 529-530 Tract Society Executive Board Meeting. 530 The Pass That Came Too Late. 531 The Effect of Old Age on Mental Activ-The Glory of Believing 533 MISSIONS.—Letter From Miss Susie M. Burdick; From F. J. Barker, Rotter-dam, Holland; Baptist Forward Movement for Education: The American Board and Medical Missions; A Farewell to Missionaries; The Bible Society and the Revision 534-535 WOMAN'S WORK .- The Road to Laughtertown, Poetry; Editorial; A Dream; Simplicity in the Home; A Sad Memory, Poetry; A Just Judge 535-536 Editorial Notice. His Servants Shall Serve Him. . . . Imitation in Animals. CHILDREN'S PAGE.—A Little Mathema tician, Poetry, The Captains Dog "Texas"; How Animals Swim; The Little Pig Stayed at Home. 538 Ministers' Salaries and Their Supplies . 538 | Proposed Centennial Fund . . . \$100,000 00 Young People's Work.—A Christian Oriental in an Occidental Heathen City; When the Roll is Called up Yonder; Where Do You Sit ?. 539 Manifesting Christ. Some Hints to Preachers, Poetry . . . The Intimacy of Brooks. The Highest Quest The Japanese Floral Calandar. In the Morning, Poetry The Spade at Megiddo. MARRIAGES DEATHS.......

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A. H. LEWIS, D. D. LL. D., Editor John Hiscox, Business Manager.

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Salem College...

Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years.

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

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sent back word, "I will not be disbanded." Mis- to Him, and Home. The great purpose of this

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Secretary 12.1 move

AUGUST 29, 1904.

WHOLE No. 3105.

AFTERMATH.

HENRY WADSWORTH LONGFELLOW. When the summer fields are mown, When the birds are fledged and flown. And the dry leaves strew the path; With the falling of the snow, With the cawing of the crow, Once again the fields we mow And gather in the aftermath.

Not the sweet, new grass with flowers Is this harvesting of ours: Not the upland clover bloom; But the rowen mixed with weeds, Tangled tufts from marsh and meads, Where the poppy drops its seeds In the silence and the gloom.

efficiency of an organization, denomination, or

nation, depends upon the persons composing it,

ence and De-

THE importance of personal enthusiasm and effort in our denominational work is likely to be underrated. The personal factor is the nominationalism most important one in all organized efforts and general work. The

notably upon those leaders of groups through whom the masses are touched and by whom the many are inspired and guided. Real efficiency centers in individuals, not in masses. A few determine the theme of the world's thought and action. A little leaven leavens the whole lump. This great fact which Christ enunciated and acted upon, is the law of progress or failure in all things. The history of Christianity centers and carried, rather than fought and complainaround and in Christ, and his disciples,—thir- ed of," peace and relief both hastened to her. the pastor of the Haarlem Church, and of our teen men; remember, only thirteen men. All re- Such experiences are sure to come when God's cause in Holland. The excellent character of ligious, political and social movements illustrate children learn that it is by his loving provision The Review, as a literary magazine, will give the value and power of a few personal factors. that much of our best training comes through weight and value to the cause of Sabbath truth The wise, patient and persistent devotion and enthusiasm of one, or a few persons, determines troubles, and many of our failures come be- pleasure we take in the fact that Pastor Velthe destiny of great religious moments and cause we rebell against experiences, which, if thuysen has been so justly honored among his denominational interests. Life and death, success and failure, in the history and work of or- Although human vision must always be short- him the truth is also honored, the church at ganized humanity, turn upon individual char- viewed and imperfect, truthful souls soon learn | Haarlem is prosperous and is increasing in numacter and effort. The first requisite to our de- that the sun shines behind the clouds when the bers and influence. The members of the church nominational success from the human stand- storms are at their fiercest on the earth. Yes- there, as at Rotterdam and elsewhere, are active point, is inspiring, and wise individual leader- terday the storm of rain and wind along our in many good works, which make for the welship in each church. This involves first of all, coast was by far the fiercest of the season. To- | fare of the city of Haarlem, and of the higher inand always, the pastor and his immediate ad- day the sun shines on us, and the winds are cool- terests of humanity. The pastor's son, G. Velvisers. But aside from them, the value of in- ed to comfort standards. There was a night on thuysen, Jr., who has been prominent in "Midterested and earnest men and women, in any part | Galilee when the disciples were storm-tossed | night Mission" work for some years, has gainof the church or denominational organization and tempest-beaten to the verge of ship-wreck. ed place and influence second to few, if any of is great, greater than we are likely to appre- On no other night could they have learned such the workers in the field of Social Purity. This ciate. The familiar story of one devoted wom- lessons of faith and comfort from Him, who fact gives added strength to the Sabbath Cause an is in point. A given Presbyterian church in bade the winds go back to their home in the hills, in Holland. The Recorder congratulates its a county district of Pennsylvania was reduced and the waves to smooth away into the "great readers in Holland in that the blessings of God to one resident member, a woman. The author- calm," which followed the Divine Voice. All are thus apparent upon them and their work. ities in charge of that field voted that the church spiritual experiences are safeguarded for our We pray that they may abound more and more should be declared extinct. This heroic woman good. All storms drive God's children nearer in blessings and good works.

was rebuilt. That was individualism at its best. velopment of vigorous Godly character. The All church and denominational interests have disciples were better men, in many ways, after similar experiences, and similar demands for the that night of storm. Our correspondent took a efficient, unfaltering, personal factor. We wrote step near God when she "accepted the cross," to command the devotion and efficiency of in- which ceased to be a burden, when accepted dividuals, men and women, lone Sabbath-keep- There is an old and pleasant mansion on the ers, and lone enthusiasts whoever and wherever river bank four miles away, which is so hidthey are. Such lives, even when comparatively den from the street by trees and hedges that the unknown and unappreciated are of highest value passer sees little or nothing of it, but from the to the denomination in its larger work. Such river side its beauty and comforts are in full persons are centers of power and influences of view. Our fears and doubts, our weaknesses inspiration and life, even though they hold no and rebellion often hide the good results which official place, and are not recognized as of spec- the Father seeks for us through trying experial value. An important lesson comes at this liences. At the smelting works, Denver, Col., point. Each one is bound to make the most and we saw load after load of certain kind of rock the best of himself for the sake of interests thrust into the consuming heat of fire and chemilarger than himself. The smaller the denomi- cals. For aught we knew the rock was as nation, and the more important its mission, the worthless as common mountain stone. By and greater is the demand for the highest type of in- by we went below, where little streams of dividual life and influence on the part of its liquid metal came out, in which lead, silver and members. We should appreciate this more and | gold were combined. These streams came from more. Failure and success await each ones an- the crushed and fire-tortured rock, which had swer to the demand for individual development in behalf of denominational life.

the writer told of a trial that seemed sharp and almost "unbearable:" but when she determined Haarlem, that it was a cross to be accepted | Holland.

sionary efforts were renewed, and the Church life, as God sees us, is the unfolding and full debeen thrust in above. These metals were separated by further treatment, and precious gold was gained, the much sought treasure. So God A LETTER came yesterday in which gathers for us spiritual treasures.

THE article from the Dutch Review, which has appeared in the last few numbers of THE RE-CORDER shows the high standing of

what men call crosses. A large share of our which is so fully set forth by it. Beyond the accepted, with prayer for help, bring best results. | countrymen is our thankfulness that through