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One Hundrea thousand Dolle Alfred Univereity was fonnded in 1836,
and from
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## openin entent ond int int int ande ander ter <br> 



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Spring Term
Milton College．


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 For tarther informatlon，addrom the



## The SabBath RECORDER． <br> 

|  |  |  |
| :---: | :---: | :---: |
| Has left the heavens all coldily clear； Throurh leafieas bninhs the sharp wind blow And all the earth lies dead and dreaer． And though abroad the aharp winds hlow Home closer drawa her circle now， And wurmer glows the light $w$ <br> And yet God＇s lnve is not withdrawn； His life within the kewn air broathes， His besuty <br> His beauty painta the crimsion dawn， And clothes the trees with glittering wreathe． <br> O Godl who giv＇at the winter＇s cold An well as numner＇s joynus raye， <br> Us warmly in thy love enfold， And keep us through life＇s $\square$ －wintry days． －Samuel Longfellón． <br> can we The following letter is itş own ex－ Obey the Rev．A．H．Lewis： Golden Rule：Dear Sir：Some <br> heard a Seventh－day Baptist ago I ister make the statement，＂that as business is carried on today，he could not say that the Golden Rule could be practiced or carried out．＂As this has been the rule by which we have trained our children to square every ac－ tion， 1 was naturally surprised，and have been wondering if all our ministers were of the same opinion，and if so，what effect such teaching would have upon the young．This may contain a thought for an editorial note that will help anxious mothers who are try－ ing to train their children in the nurture and admonition of the Lord． <br> Sincerely yours， <br> な <br> wo cnn ferred to in the above letter er Obes It．the remark quoted，we do not know，and cannot therefore say concerning that particular state anything it it should be interpreted－and it would appear that such an interpretation is possible－to mean that Christians cannot honesty and uprightness in business，at the preseut time，it aeems to us open to grave criticism and condemnation．That＂the cor－ rupted currents of this world＂often interfere with the principles of the Golden Rule in buai－ is alino true that whoover enters the buainewe world，making succese，according to the nar－ row standard of the world，hie only ohject． Golden Rule，but it ie not true that a Chrie－ tian man is onable to go through life and attain succees in bueninese whilo adhering thrictly to the pripiplee laid down in the Gulden Rnhe The betterthought of the world |  |  |
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 conitant and inereasing geapuiatuancom with
Him. It meana retirement from the dietract iug and material interestst of tite, and abdiding
quietly within theese ppiritual sanctuaries of
 Of houree of morrhip, that we may come iuto

fullest touch with Him Dier | pagan ideas which entered into Linat at the |
| :--- |
| begiuning, putting avide the ritualistic |


 a social fad it is uot worth mentioniug. Those
who see in Lent nothing more than ademand for modifying social exceseese the as as far from
attaining the true idea a are those ext romists among Protentante who rij ject the whole idea
of Lent aud of the Lenten season. Nevertheof Lent aud of the Lenten season. Neverthe-
less there is inportunt meaniung in the fact
that Rumish churches, and tuloo Euscopaliau that Rumish charches, and allo Episcopaliaut
and other Protestant churcher, and other Protestant churcher, are kept open
for diaily service duriug the Lenten seasoon. It means much when men eneroseded aud dis-
tracted by businfss take a few moment tracted by business take a few moments out
of their luncheon hour for worship and medt.
tation. There are hosts of men uho, like our correepoondent, are longing and deeppairing in
their winh to fiud God. The primary trouble is that they are not spiritually acquaiuted
with Him; they do not approach Himu iun
 when He is in ahmolnte
they would recognuize Him

## **

One may be most alone when
crowds of men are uear at hand, ii faces into which he lo looks are strauge. Going Luto a strange ch one night, looking from passing, knowing not at the time the we loation
of even a hotel, the writer with a motel, the writer was overwhelmed sands of homes were in sight,and lights shoue
from thousands of windows telliug of com fort, communion and happiness within, but
the writer had no latch-key to any house in the writer had no latch-key to any house in
the great city, no letter of introduction to any perbon. All was strange, strange;
known, unknown. Too many people live this world in such lonely isolation, so far as
God is concerned. and present apiritual communion are meager
or unknown fuctors in or nuknown nactors heach lives. They know
life's business, they feel the grind and worry of it. They know its cares, its troubles and its perplexiies. The skeletons of this life's
disappointmente and sorrows sit beside them at every feast. But where is God? Help can come to such only as they turn, in the sience of their thoughts and the longing of their
souls toward God ; uot a distant God and unknown God, but one who is well-known by all who wil apprise him in epite and in trath This is the vo
you learn it?
-**

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 Hy in finding out what God's purpone is con. orming us in a world full of actuaidififfultien olanning concerning an ideall world, while th
duties and idfflutities of an actual world are are nertinent to thenes yeara. This is ingut a
age of ease, but of strenuouness. The tim io not favor highest and best things hy the
mmediate influhes hut it less to waste time in idile lamenting. A great
veriod of work and worldinean has come to
s. Every man'slife, who ioins in the world as. Every man's life who joins in the world
work, is in danger of being overwhelmed by
wift and tumultuous eurrents. God is shat wift and tumultuous currents. God is shu
away by the din of material things. The end
of what now is we cannot flad by logiciel con clusiona, nor determine hy aubtile reasoung.
Faith mutat anserer when fear akke "What
will the future bring?" Fuith which knowe will the future bring?" Faith which kno
hat whatever coming years mav bring, G
will be in them someh will be in them somehow a
$\qquad$
 material things contains posvili,
ities of spiritual good, sooner or later. Per-
laps the haps these better lessons must come
reaction, but they are not only poesible, b
will be made actual to those who see beyo will be made actual to those who see beyynd
the present and truat inu God and truth for
the future. Much as we may find to condem he present and trust in God and truth for
the future. Much as we may find to oconemi
n the age, it is idle to denounce it as a whole It indicates ignoranee rather than wisdon to
ay to nothing better can possibly come We must tight against being completely ab
Forbed in the age and its movemefte. Every
俍 ime so stranuous as ours is tikely to
absorbing and tyrannical. The currents
vents will either master men, or be mastere events will either master men, or be mastere
by men. They will either overwhelum men
bear them to vietory. All will be ove hhelmed by such an age as ours who do no
hold fast to the hand of God, and abide
hrough firm convietions, along with right brough firm convietions, along with right
eouivens. The greatest need of to-dav is that
men pas. men pause in the push and din of the hour
and listen to the voice of God. He is in the world as much as theough the world was beedwillingness and power to totop, even in the crowded thoroughfare at the rush of noon-
ime, and, if we cannot withdraw inte material seclusion, we can at least within our
hearts find God. Peace will not be found by eicaping from the age, nor by complaining o be found in the midst of every age, for every
ooul who earnestly and devoutly seeks to fin Boal w.
God.

nd we snppoee his present mothod is meant e think he could ecarcely have made a great blunder than that which appears. Instead
of writig a commentary to briag out the
octs connected with the lexsons, he preeume cts connected with the lessons, he preaume
owrite from the inner experience of Cbrist write from the inner experience of Carist.
He presents "what is ontenibly a sort of
ary kept ty our Lord," In
 hrist and the Sabbath, he pretended to give
what Christ thought at the cloee of that day. hat Christ thought at the close of that day
it any man, eefking to comment upon the ritinge of Julius Ce sar, the work of Napo
eon Bonia part, or to portray the inner con scio Bonapart, or to portray the inner con
siounanes of George Washingto by biving
tis conception of what they ought to thave hought and done, or might have thouph
nd done, or by reatating from their experind done, or by restating from their exper
nce what the record Rows they did do, such
presentation of Cevar, or Napoleon, a presintation of Ceysar, or Napoleon, or
Washingtou would be looked upon as worthWeshingtou would be looked upon as wort
eess, not to say mpertinent. If this be true
oncerning men, what siall we say of one Cess, notnig men, what \&hall we say of one
cho assumes to 8 fully understand the
who ho askumes os sa
thoughte, purposes, and conclusions of the
Divine Master ae to reproduce them after so nany centuries. Surely none of those wh
istened to the words that fell from his lips listened to the words that fell from his lips
nor of those who accompanied him as int hate companions and members of his family,
tave aesumed to know his inmost thought, have asenumed to know his inmost thought,
or to record his experiences. Guided by the or to record his experiences. Gaided by th
Goly Spirit the writerf of the New Testament
ave poiven us io brifefest outline what Chri ave given us in brifest outline what Chrie
id. They dared not attempt more. sid. They dared not attempt more. We
wouder if Dr , Dunning has "kpown the mind
of the Lord," that he may thus esume to of the LLord," that he may thus assume to re
port it to the people of this century. The Re ort it to the people of this century. The R
Corver believes in the beest possible method RDDER believes in the best possible met hoo
which can be secured io teaching to both
oung and old what the Scripture saith oung and old what the Scripture saith, an
devont efforts to interpret its words; bu devont efforts to interpret itts words, bu
we can do o lesse than refuse to commend such work as appears from the pen of Dr
Dunning in the Congregationalist. The writ or has read what he has written concerning various lessone, from time to timine, and al-
ways with the conviction that he has dark ways with the conviction that he has dari
ned counsel with words, and pushed himself ed the front moreraran he has tharown ligh
pon the New Testament or donc honor to the work of the Master. Such attempte to in the work of the Master. Such
erpret Christ do not exalt Him.
The Berlin (Wis.) Journal notes the following result which ba come from the agitation in favor
of closing the azloons and other places of buxineess on Sunday, in Appleton,
Wis: "The Sunday-closing crueade in Apple Wis: "The Sunday-Closing crueade in Apple
ton bas reaulted innaking it a wide opee
town as the council has repealed the ordi town as the council bas repealed the ord
nance calling for Sunday and 11 P. M. .losing The saloons will go as they please. The -
dermen say they got digrused at the tempt at atrict enforcement of Sunday laws."
Snch a result supports the position which the Snch a result supports the position which the
RecorDer has taken for many years, i. e., that all laws touching open or closed saloons should se
bueinese.
$\qquad$
nat he seoberab
as long as

Tor it, It it contume mare than tit ought to
It
mont my fant. I
 C id and Suricur and his cominuadmentes:
That is the rizht kind of loyalty, and thoes That is the rikht kind of linyalty, and those
words have the true ring, on the right key.
more decepive comments
We have already called attention to the
perversion of truth and fact in the writinge
 of the flygrant appecimens is fund in the
R teord. Heruld of Citate tor D. Juhn Lididsay Withrow writes on that
leeson, $H \&$ adroitness in avoiding reference
 to Suuduy and in writing so that his readers
will apply what be says concerviag the $S$ tb-
bath to Sunday, iudicates hisi ability to conbatht to Sunday, iudicates hiserability to con-
ceal fact and pervert truth. After stating ceal fact and pervert truth. After statiog
that the Sabbabth was an ancient Clltean, as
well as an well as a Jewish, institution he tuke
lesson-Matt. 12: $113-$ as follows:
"The Sabbath of Jith of jessus.
"The Sabbath of Jesus shook itself free
frou the enthrallmeut of degenerate Judaism and His disciples ever since have evinced their Christian prudence by imitating His example
He never once recoguized the erutieul He never once recogulzed the ertuticial notions
of the Pharisees, who were of all the tribess the most puictilious in observing the sippersti
tions of the Rabiobs. But He did openty, in
terms

 Subbath, whatever He might do on that day
would be right, right not because he was sovereign, but being the Lurd, he would and could do no wrong.
"Therefore, whatever Jesus did on the Sab
bath, it
friends to
 precisely whatever he did, but also whatso
ever is of the same charracter, beiug actuated
by motives evidently as notle. Fulluwiug by motives evidently as noble. Folluwiug
this lead, we observe first, that Jesus was regular in attendauce upout
of God ou the Sabbuth day.
"Occusionly - one of our newspupers takes a
census of the nou-attendauts on church sercensus of the you-attendaiats ou church ser
vices, askiug that clases the reason why they
abseut themoelves from church services. The abseunt thembelves from church services. The
repurter never falls to iuclude this for oue cause: Beea
services dull.
churcers as clubs.
"Another reason assigued for absenting
themeilvestroun church tervicess is, the church
 gather to get soime social advantage, and
they have no place for nor pleanure in the presenice of the plaiuly dressed aud poor peo-
ple. Certaiuly Jesuas was not seeking sceial prefferment wheu he weut into the sy yagogues
of $N$ zateleh, Copernauiu and elsewhere, aud
oun of Nuzaieth. Capernauu and elsewhere, aud
just Bu far au our present time profesbors of
Caristianity act uuder thit ignoble motive they prove they have not His spirit. A Ad do we nut have a seripture that reade - If any
main have not the spirit of Carist he is none of his?"
"A second thing which characterized Christ's ignore uny sanctity in the passing hour when
tercy called him to do chercy called him to do as he would do at the
ame call ot mercy on another day. I will
 Which helper himanity where holp p in on thated
rather than celebrate your ceremouial serracher.
viepe.
$D_{\text {tvin }}$ Divid was an unquestionable authority
with the Jewa of $J$ mun' dav, and so Jevus rater with the Jewa of Jutur dav, and oo Jepus re-
minded them of what Divid did at Nob. He
 at Nob, to give him bread, becaune he and his
escort, which were on the king't buxiuenge?
were hungry. Abimelech answered that there was nc comminn bread , at hand, only the
whewbread. This bhewhread was . welve loaves that were kept on the golden table in
the holy place, not to be eaten by any one the holy place, not to be enten by any one,
(leseon v. 4) but the prients. Rabbinieg
would have decreal tht (lesson v. 4) but the prients. Rabbinism
would have decreend that David and his hü.
gry comrades would better starve than touct gry comrades would better starve than touch
the shewbread. But Duid, with true view
of the spirit of God's Sabbath law, did the

## Whe spirit wis. and well. it It should

go without say, did other-bath-keeping peoples have always been noted as prosperous, peaceful and happy. It would
require aloug search tó discover a.community, where the Sthbath is used for the high
religious and charitable purposes to which Jesus set his Sabbattus apart, in which politit.
cal disorders and social vies prevail. The cal disorders and social vices prevail. The
opposite it the more ectain to be found. And oppowite is the more certain to be and greatest
therefore the himbert eminene and
pxeellence in both ehurch and state ad vocate Cxellence in both church and stata
Such perverrion of truth by silence and
assumption has become common within a few
ven years. Some writers write about "The Suri-
day Laws of Nebemiab", or "What Cur day Laws of Nehemiab," or "What Christ
did on Sunday," etc. Dr. Withrow is too
 Sabbatb question undermiues Sunday as well
as the Subbath and the authority of the
Bible. as the
Bible.
-**
a cyclone-defying barn.
From what appears to be reliable sources
we gather the facts conierning a circular
barn, which has
harn, which has been completed hy ha farmer of
Lapel, Ind. The walls or rather wall of the
Lapel, lud. The walls or rather wall of the
barn is twenty-five feet hiph and sixty. five
 There is no such thing as a post or pillur it
the barn. II order to prevent the weight
the roof from apreading the wall, Seares. wh is a practical blackemmith, forgod three heavy
steel hope, and with theee he encircled the
stren steel honpe, and wifh hese he encircled the
artuuture as a band would be put rround a
big water tank. The barn is cyclono proof, big water tank. The barn is cyclone pron,
for Boreas has no chane to get a hold on the
structure. Invide a drive way runi clear srocure. The stalle for horfees and cattle are
around.
arranged in a circle, there in a bir feeding--
 the builder, cltime that he eane. aheltor more
stork and stow away more fepd in tha hara
than in the ordinary farm structure Who are familiar with cyclones will hail any plan which promise
cy to level things.
We are biplad to listorical society.
We are plad to lay the following fact
printed in The Watchman, beforenur reader
although many of them aiready know of the
Colgute Library. It aims to gather hittoric
materiale from all branches of Baptiste, and
asny horumants concerning the history and Whire:
thome s
S
Some vears ano the late Samuel Culgate of
(range, New Jerwey, found it impossible to brain certain Iuftr, he Baptitst Socieitips. This experience led bin
0 see the necensity for collecting material eariug upon Baptist history; that in ther ature there might be some centre from which
mete relating to the deanomination mikh actwe relbing to the denomination migh or many years is fond in in the $S$ muel Col
ate Baptist Historical Collection he largett of Baptist historical material in his country. if not in the world. It contaips
at the preesant time 3.500 bound volumes, a the the present time 3.500 bound volumes, as
well as about 75,000 uibound pamphlets aud reports.
The mai
nothing of
othing of its original coost, is considen to sa
ach year,
 nent has been provided for carrying on the
work. The ampe endow ear haue number of volunies added thie onated. Bevides these volumes 2,783 re orts and 673 magazines and papers3 were
ceived. We have at preeent in the Collection 3500 volumes the Histori5,000 pamphlets. The growing tendencr to
consult the onsult the collection for reference and study, Freaned during the past year. There is no charge for consulting the collec
ion to anyone willing to visit Hamilton, $N$. Y., for that purpose, and a secretary is con-
tantly on hand to afford the visitor ever stantity on hand to affurd the visitor every
facility. Those, however, who cannot find it convenient to make a personal search, mat
write the secretary, who will secure the ser-
vices of some of the students of the Hamitto Theological Seminary, who can easily obtain
the information desired. the information dexired.
Thourands of prit
Thousands of printed reports and pam-
phlets are still needed to make this collection
 ber of these are now in existence, but are in
the hands of persons who do not appreciate their worth to the deuomination. Anyone
having works bearing upon the bistory of any purt of the Baptist upon the history of
orical add haseh, such has hisustallationitensees and dedication, metches; ; ordination,
uary and oceasion
 of askociations and con ventions, college cata-
logues, ete., will confer a favor upon the mangenent of this collection by communicatiu conquering circumstances.
Circumstauces may be beyond our control,
but it is always within our power to deter ine how we shall face them. Sudden adver
ity
vorectme one man. He fell into a heap
 peop
at
tone
 Craveriving of the eagle's nent,", and went
berw to overcome bis difficulties
 parest neigh; here, neither relaxed his smil or abated his Christian relazed his amivity
olook in his oyeer deopan anty as towardis menes beeapmened, and hise marked. Whin-
of the world，even a a bia neighbor is one pht
it being defoated by the world，though adver－ sity is still equally the lot of them both？－ S
8．Times．

## Publisher＇s Corner．

 NOTICE TO＂RECORDER＂SUBSCRIBERS． prohably noticed a a erowink diffi ulty in read ing the contents of the paper from week to week．＂My eyes are getting poor，＂may havebeen the comment，but that is not the cause The print has berome gradually poorer，as the type has hecome worn from the constan
ure of nine or ten years ure of nine or ten years．
Hene sonmmittee．have charge of the Pubisising
affiaire，and have reetized the condition o House have recugnzed the condition of
affairs，and have retlized that the REcoumer
subseribers were not being aceorded their subseribers were not being accorded their
rightful treatment．Aceordingly，after care ful investigation，they decided to remedy th
trouble as soon as possible． trouble as soon as possible． Two courses were open to them－replace the
worn－out type witb bew at a cost of $\$ 1.500$ or throw out type and hand typenetting，and
secure an up．to date machine to secure an up．oo－date machine to give th
Tract Society an up－todate printing office． The committee finally recom mended the
lease for a year，with privilege of purchase，of a Mergenthaler Linotype marliuiu，
of doing all the work of the office．
of doing all the work of the offic
What will the machine do？
 practically from new tspe．－Type doesn＇t get
old with fish ind practically foum new
old with this machine
It will make every word－small and large
type alike－iut the Helping Hand periectly
readable without ine p ing It will expedite the printing of all denomi national matter－this means the Conference
minutes in October rather than in February． minutes in October rather than in February
It will allow of increased job work－thie means additional income with profits to
ply towards deficits in Society work． Lastly，all this work can be done cheaper
than it can be done by hand－ 10,000 simimar
machines all over the world machines all over the world are proving it every day．This means a further reduction in
the deficit charged againt the Publishing
House by the Society in its production of al matter． ask．
$\mathbf{A}$ great deal．
Who owns the Publishing House The Tract Society．
Who is the Tract Socie The Seventh－day Baptist Denomination Who make up the Denomination？
You，and you，and every reader，and many You，
others．
Granted， Right here．It will cost the Tract Society
$\$ 1.000$ within a month to install and lease the machine for a sear．The money must
come from the denomination to pay this come from the denomination to pay this
amount．$A$ private printing concern would
have accumalated in ten years sufficient mones in a depreciation account to buy a
machine outright，but the Tract Society has machine ourright，but for funct sto cover only kept down its request for funis to cover oniy
the ronnoing expenses of the offce，su that the the raning expenses of the oflyee，su that the
roplacing of worn－．unt equipment must come
directy from the people．

## reatly by meon nonoy promptly

Those who pay in adranoo，
done oo as set，should do it now
one so aus set，should do it now．
Thooe who are in arreare，if they could $p$ pe Those who are in arreare，if they culd pay
up now，in whole or in part，should do so
 would pay np now，the treasurer could meet If you have heen planniug to make icoutri．
 be doublyo welecime．The introduction of a
typeesting machine at this time will make trpeaerting machine at this time will make
the Publisbing House the beat equipped offlee inftion．
Will You Hrlp？

OBITUARY．
Dea． g c mules
Godfrey Charles，only child of $R$ ，thert $G$ ．
and Marie Mules，wan born near B trostaple， England，May 31，1848．When twenty－one
vears old he emigrated to Americe with some iriends，and came direct to DrRuyter．N Y．，
where he worked for many years and found many friends．On May 4.1881 ，he was hap．
pily married to Mise Elmina E．，daughter of


Gnd blest them with four children and
oving，happy home．In August 1894，Re E．B．Saunders began a series of revival mee ings in DeRquyter，assisted by Rev．J．G．Rut
dick and Rev．J．A．Platts．Bro．Mules，with many others，made a public profession of re－ igon and was baptized and reecived into
ellowship with the DeRuyter church．His simplicity and earnestness in all his church
duties led to his election to the office of dea－ con in 1897，and he，with Bro．C．M．Coon， were ordained at the close of that year
Though naturally modest and retiring be
persevered in Christian dity perseene in Christian cuty and privilioge till
his faithfulnees as a church officer became marked with blessing．
In his family he was os kind and affiection－
ate，and amonk his friends so cheorful，that he ate，and among his friends so cheorful，that he
demerved respect and confdence far and wide．
On Sabst On Sabbath evening，Jan．23．he elipped
and fell on the ice striking ou the hack of and fell on the ice striking on the back of his
head，causing concussion of the brain，and
or two weeks he lingered in patient suffering． or two weeks ha lingered in patient suffering，
iving ioving advice to his family，and poace．

 was crowded with eymparhzing friende，
and the deep and ance and flling teare were
blesed teatimonies to his precious memory：
L．B．s．

34．ALTED THEOLOGICAL SEMMAMY In a former communication it ough In a lormer commuication in ough to seminary and college are mutual．One of our
tudente is taking sociology in a collegeclas： studentre is taking sociology in a colleggeclass；
and in recognition of the church＇soblizations an undertand and serve eociectyonkie work
will the credited byous in the account of pas－ will te credited by bil
A necond time Pastor Shaw greatly interest
 amiuary atudenty and teachers by anaddress
on the literary and «piritual excullence of A－brew literarurue，making special mention of
 tended quotaticons from I⿴囗十iah．He showed
why，to the writer＇s satisfaction at any rate，
Hebrew literature also deenerves an honored Hebrew literat ure also deeserves an hooored
place in every colleze curriculum． Alérab，n．प．，Feb．， 1904
The recentir discovered civit cooe of We believe that our reader Se believe that our readers will be glad to respects the most interesting and valuable
discovery of late years．We have therefore deteruined to reprint from the Biblical World
of March 1 1903 of March， 1903 a description hy Profeskor
Charles Fustar Kent，Ph．D．，of Yuile Uuivere－ Charles Fuster Kent，Ph．D．，of Yale Uuivers－－
ity．The reeption which the code has been
and ty．The receprion which the core is strong
aceorded by sholars and experti
testimony to its value from an historic etand－ testimony to its value from an historicictand－
point．When it frrst appeared the REcorDER
called attention to the difierence between it called attention to the difference between it
and the Mosaic codes，from an ethical stand－
Archæ ，logieal students have learned to
seek in Rome the relics of ancient Jerusalem sek in RJme the reiliss of ancient Jerusalem，
but it is a surprise to find in the ruino of dis－
tant Susa the most importapt insecription tant Susa the most importapt dinscription
which has yet come from thetold abylovian which has yet come for was the work of the
empires．The disovery
Freveh expedition under M．de Morgan，which Frevch expedilion under M．de Morgan，which
during theyeara $1897-9$ excavated the errat
ruin of the ancient Elamitish capital．Con－ trary to all anticipations，the chief inscrip－
tions uncovered were not those of the Per tions uncovered were not those of the Per－
sians，but of the Babylonians，whoduring the sians，but of the Babylonians，whoduring the
third millenium B．C．ruled Elam，and later
were conquered bp their were conquered bp their eastern vassals．Al－
ready the excavationsin the Tigris．Euphrates eady the excavationsin the Tieris－Euphrates
valley have revealed the close relations which valley have revealed the close relations which
once existed betwen these peoples．The
Americai ex expedition found at Nipur a stone Americain expedition found at Nippur a atone
toblet．originally dedicated dy Dungi，a king
of ancient Ur，to the goddess Naua of Uruk， which had been carried a ways to Suas，and
then in the fourteenth century B C brought hen in the fourteenth century B．C．brought
back by Kurigalzu，a Kasaite king of Baby－
lon．Most of the Bubylonian inseriptions， thus borne away by the conquerore，remain
din ed in Susa a awaiting the modern excavato
Among these was a great monument com－ memorating a victory of the well－known king
Naram－Sin（about $\mathbf{3 i o 0} \mathbf{B}$ ．C．）
With the
 unde，the king，who about the twellth cen zury bore it to Susa，might record hisachieve
ment．
The superiative importance of this code is
due to the fact that it is not ond rem
 mell preenved．but alec can bedefnitely dated，
about 2250 B．C．It thus antedatea by orer
a thousand yeare the oldeet code hithert
known．Coming as it does from the roign Hammurabi，the groat conqueror who raiee
Babylon to ite position of commanding pree Babylon to its position of commanding pre
tige，it possegese a unique intereat．Alread atire，
a large vosesesese a ounique interest．Aread and religious literature has been disecyere
bearing his nameor diting from hisage．A bearing his name or dating from hisage．A
though one of the earieiest，he is to－day one he best－known characters of ancient history
By courage and ability as a military leade By courage and ability as a military leade
and organizer he liberated bis peoplefrom th Elamite yoke and extended his boundaries s as to include the West Country（Palestine） It is possible that Hebrew tradition has pre－
served his name in the form of Amaphel
kine of Shinar（the biblical deniguation of ing of Shinar（the biblical deniguation
Babylon），who according to Geuesis，chap
 Thdal，invaded Palestive，to be ultimately re
pulsed by Abram the Hebrew．Hie inserip ions and letters tell of his great buildiug en
erprises．Most of the cities of northeri Babylonia eejoyed the fruits of his energ：
and of his devorion to the well being of hi and of his devotion to the well．being of hy
sutjects．Not only did he build teuples， palaces，and fortreeres，but he alto develype devoted patron of apriculture
Justice within his realm and imply the exist uce of the highly developed code which ha
now been discovered．Three of these letter now been discoverea．Priree of theese letrere
contain decrees that property，illegally claim
ed be returued to its rightful owner Alot her ed be returued to its right ful owner Anot he
orders the iuvestigation of a charge of bribery another commands that a certain case
tried before the kiug．Several relate to the ages and proper treat ment of hired servant All reveal an energetic，strong personalit，
and a ruler who initiated and directed th great movements of hif age．The new die
covery also makes it possible to assign t to covery also makes the fiew frepmentro of an
him with confdence the fen
cient law found in the famouslibrary of Ashur cient law f
banipal．
Because of their commercial habits and pear to have been the trrst people to develo nextensive legal system．For handreds and probably thousands of years their laws and
institutions were gradually taking form a their life became more complex and thei jadges were forced to render decisions on
reater variety of subjects．The wonderiu greater variety of subjects．The wonderfu
clay found in abundance in their river－bed
also facilitated in a remarkabe manner th development of the art of writing－in which
they tikure as pioneers－and thus made i posibibe to preserve recordy of lepal decision
and custons． Only in the light of theese facte
is found an explanation of the comprehensive is found an explanation or hecomprebensive
neese and explicity $e$ oss of the newly diseovered nose．As many centuries of human progrees
lie back of it as before it． The character of Ham

$$
\begin{aligned}
& \text { The character of Hammurabi, the independ } \\
& \text { ent recordo of his reign, his letters, and the } \\
& \text { great Babylonian empire of which he was the }
\end{aligned}
$$ great Babylonian empire of which he was the

founder，however，all confrm his title as the father of human juriiprudence．His code may with assurance be regarded as the first ex
tensive attempt to develop a aystematic writ tensive attempt to develop a systematic writ
ten．legal systew．That it was intended fo the ued of tubjecto as well as rulers is clegrly
stated in the epilogue ： stated in the epilogue ：
Comet the oppresed who has a case at low come and stand before thite myy y case at an king
and onderetand my precious worde；The in－
weription will explain his cane to
Ahm ； meription will explain his cane to him；be will
nod out what ie just，and hie heart will be
glad．＂ glad．＂
His words in the
are no idie boast：
＂Laws of justice which Hammurabi，the mise king，establiehed．A righteons law and
pious，tatute did he teach the land．Ham－ murabi，the protecting king，am I．I have Bel gave to me，I was not negligent，but
ade them a peaceful abiding place．I ex
 have called me，I am the ealvation－bearine
shepherd（ruler）．whose seipter is straight，
the good shadow that is spread over my city he good shadow that is spread over my city；
n my breast I I cherich the inhabitauts of the
 deep wisdom have I enclosed them；in my
sheter I have let them rapose in peace．That
he strong might not injuture the wenk，in order o protect the widows and orphans．I have
in Bahylon，the e ity－where Antuand Bet raike
 foundations stand tirm as heaven and earth，
in order to beepeak justice in the land，to set－ in order to bespeak justice in the land，to set－
tle all dieputes，and beal all irinaries，set up
 king of righteounvens．＂
It is siguiticant that
It is siguiticant that in the case of this old－
eat of coden its divine origin is taught as de finitely as in that arsociated with the name of M，ses．The Chaldean priest Berosus has
preserved in its later form a Babylonian radition that Oaunees（correenponding to Ea， the eqd（1f the deep）emerged from the waters
of the Persian（ulff briugug the elements of
civilization and a code of tluws．The buarelief on the monument of Humuruabib testitips to
the early existeuce of the belief in the the early existeuce of the belief in the divine
origin of law．In the supercription to the
laws in which the king calls down the bless． origin of law．In the superseription to the
laws，in which the king calls down the bless－
iug of the gods upon those who observe them ing of the gods upon those who observe them
and curses upon thase who disregard them， he adds kiguintcantly：＂：Hammarahi the king
of righteousiese，to whom Shamash［the una－ zod represented on the bas－relief］has yresent－
ed the law，am I．＂ Two hundred and forty－flive distinct laws，
in a remarkably good state of freservation， in a remarkably good state of preservation，
can be deciphered．About thirty－fve more
have been erased，giving a total of about two have been erased，giving a total of about two
hundred and eighty．Thus in number they are about three times greater than the primi－
tive Hebrew code in Exol．，chaps． $20-23.0$
AB
a rule，those of the Hammurabi coliection are longer and more detailed in their speciitica－
tions than those of the early Old Testament tions than those of the early Old Testanent
group．In form，theme，and enactmentethey
present striking points of reeemblance，especit present striking points of resemblance，especi－
ally to the eoc．alled＂Judgmente＂of Exod．，
chape chaps 21 and 22 ．Practically all of them
begin with the biblical formula ：＂If anyoue does．
The
Babylon The esystematic business methode of the
Babyloniana，and probbaby the orgaizizg
genins of the king himeelf，are revealed in the genius of the king himself，are revealed in the
arrangement of the la was．In this respect the code as a whole differs from the Old Testa－
ment laws，where there is little evidence of ment laws，where there is little evidence of
classifcation；for here regulations dealing
with the same theme are unually brought to－ with the same theme are usually brought to－ gether，although occasional exceptions be－
tray its oriental oriein．No consistent Hy
tein of claesifcation，however，is followed
thronghot．Sometimes lavs are rooped
topether because they deal with the eame trineer or leagaus questions；but more common－
cy beause they concern the ly because they concers the same class or
profesion．
The collection is distinctively a civil code，
and contains no religious or ceremonial regu－ and containe no religious or ceremonial regu－
lations．As a revelation of the acial．econo－
mic and judicial organization of the ancient lations．As a revelation of the Rocial．，eocon．
mic and judiciol organization of the ancient
Babylonians it has no equal in all literature． Babylonians it has no equal in all literature．
In regard to a coore of debated questions，it
presente detlite data in place of the previous presents deftinite de
vague conjietures．
It opens with four
It pens with four law intended to prevent
men from bringing suit or accusations men from bringing suit or accusations against
heir neighbore without cause，for example： ＂II anyone bring an accunation of any
crime before the elders，and does iot prove crime before the elders，and does iot or any
what he heas charged he shall，if it be a capi－
tal uffene charged，be put tal sffense charged，be put to death．＂a cap
This enaetment erreepod to the This enactunent corresponds to the Deuter－
onomic law which declares that a false wit－ ness shall be punished for the crime which he aleely im puted to another（Deut．19：16－21）
The regulation regarding the reywull of judgese is more strict than that of the He－ brews，which simply concemned bribery and
in justice without specifyiug any detiuite pen－
 In a judge try a case，reach a decision and
present his judgament in in writing；if，later，er－ or shall hppear in his decision，and it be
hrough his own fault，then he shal！pay twelve times the fine set by him in the cane，and he
shall be publiely removed from the jud hall be publely removed from the judge＇s
bench，and uever asau shall he sit there to

ist now Japan，or Nippon，is very much in Just now Japan，or Nippon，is very much in，
he world＇s eye．Nippon mean＂sun＇s origin，＂，
．e．，the land over which the sun first rises， i．e．，the laud over which the sun first rises，
denoting，the position the empire occupies in denoting，the position the empire occupies
he extreme Eatst．Old Jopan is very ancient；
ts birthday was at least 2550 yeara ago． New Jopan had ifs birthday ou July 141853 ． On that day Commodore Perry landed on
siol of the Einpire of the R sing Sun，and pre－
pented the sented the official letter from President Fill－
more to the Ja paneseaun horities．From that memorable date up to the present，the tranas
ormation tures，commeree，politices，sociology，law，educa
tion and morals have beeu such as to justify he use of D minie Samıson＇s favorite excla－ narkable aptitude for absorbing new idea 14 which respect it con trasits sharply with it
Chinese and Korean neighbors，both of whicl
 in nothing，apparently，judging by recent ce－
ble dispotches，has Japuu advanced more re
parkubly than







 RECORDER

## kospel and will not coived Josne Christ.

ceiped Jesun Carist.
The nint is that the most precious service
of the missionary is the oral preaching of the of the mi
gospel.
giving by hindu christians.
 Ane qualities in a minister. He must be abi
oo edify and hold bis congregation, yea, o edify and hold bis congregation, yea, in
crease it if he can by his preaching, by his Inteletual, sechoranly and grifed powers but
in for Chrigs. But in these days when to all for Carist. But in these days when too
many people go to church not to be instruct many people go to church not to be instruct
ed and be paritually uplifted, but to beenteratind be spiritually uplifted, but to beent
tained by fin singing and an eloquent reli,
uis oration for an hour, and will ous oration for an hour, and will go whe
they can be best entertained, churches can hay can be best entertained, churches can
and do cater too muct to this demand, in the choice of a minister. Spèaking ability
oratorical power, is not the sine qua no
quality for the poapel ministry quality for the pospel ministry. A past
with medium speaking abbility, but havi nost.excellent pastoral qualities, will acco
plish more in building up a church than plish more in building up a. church than
pastor with a number one epeaking abbili
and having poor pastoral qualities. and having poor pastoral qualities.
theee days churches are maguifying to there days churches are maguifying to
much the oratorical power in a qospel minie
ter and are minimizizag too much the pasto er and are minimiziog too much the pasto
al quegtion. Becaune of this our cause piritual life, iuterest, and growth are
viuising in the family and in the chur tself, It is aht right for a cluyrch seekiug a pastor to agk, is he a good preacher? but
should ask just as much and asemphatically
he a aciod pastor? If the is he a aciod pastor? If the minister is n
nite as good a preacher as he is pastor 4uite as good a preacber as he is pastor,
will be safer and better for the church
all him than to call the mine and him than to call the minister who is,
Good deal better prearher than pastor. We lead in this worldy age it which we are liv
ing, that the goipel minister who atrives t
 pantor, beloved iu the hone by he young
and the old, as well as hourred auid beloved or his pulpit ministrations.
Lessons of forty-eight years' experience. R-v. Henry B J.esup, D. D. the veteran mis
sionary to Sy ina, given the folluwing as the lessons that he has learued in his wissionary
iife. They are worth noting: life. They are worth noting
$\mathrm{M} v$ frot lesson is one of
Mv first lesson is one of gratitude to God
that I have beeu enzbled to live so loug iu such a bleered work.
The secoud id the
The second is that, if I could live my life
over again, I wonld choose the missionary work above all others.
$\qquad$ The third is one of oorrow and humiliation
at my many mistakes and failures and on at my many mistakes and failures, and of
strong dexire that I I might try again with
new purpose, new wisdom, and new consecration.
The fou The fourth is the inadequacy and worth.
lessuess of the human elemeat in the missio ary work unlens vitalized, inspired, and con-
trolled by the Divine The filth is the vantage.ground oceupied by the new mistionary, of tooday, over thos who went out fifty years ago.
The sixth is that the gre
 fieldd, such as the Syrian maseacres of 1860 ,
und Chine Bexe Boxer rutbreak of 1900 are and Chinese Boxer outbreak of 1900, are the
ploughebares upturning the soil for the good meed, and preparing the way for ree
tion, regeneration, and reformation. tion, regeneration, and reformation.
The seventh is that the Bible is bound to The eventh is that the Bible is bound to
applat the Koran, the Vedas, and the ooks of Confucius.The eighth is that the world neede the

A few yerars apo I investigated carefully the
conowic conditions of the most progperoue
 dura minesion. I discovered that 5. rupees
(hatisi, \$1.6) was the average monthly in-
come of each family of that congregation. come of eacti family of that congregation.
And that meant only 33 cents a month for he support of each member of i family ! W
ave congreations whose income is less than have congregatiapss whose incomen is less than
this. Aud yet the Christians or that mission
contributed over 2 rupees ( 75 rente) contributed over 2 rupeees 75 renta) per chure
member as their ofiering for 1900 . For al member as their offering for 1900. For al
the Protetant miseion of South India th
average offering per church member during 1900 was 1 rupee and 9 annas ( 52 centt).
Fur South India thin reppesented an amgre-
gate sum of 248852 rupees ( $\$ 83,000$ ), or gate sum of 248852 rupees ( $\$ 83,000$ ),
about seven and one-half per cent of thin tot sum expended in the missions during that
year. An American can easily realize how year. An American can easiy. reagize ho
mueht this offining is as an aboolut gift but
he can not realize how much of sell denial it he car-not realize how much of gelif denial
meann to that very. poor people, nor how
large an offering it is as related to the bees large an offiring it is as related to the hes
ffifrings of our home churches to-day.-Rev. P Jones.
BISHOP THOBURN ON WHAT OUGHT IO BE DONE.
This is what this eminent authority say This is what this enininent authority says
with exclusive reference to his own church, the Met hordint:
If anked for
If anked for an estimate of the men needed,
I should rav that we mhould enlist at leapt
20 at I shonld nav that we should enlist at leant
250 miswionaries within the next twelve
mounths. D, not be startled in that this
 which I poseres of the hatuall estent and im
perative demauds of the work, you would wonder at my use of so small, a number as
250. The painful fact is that wehave become accustomed to figures which are altogether
and ont of pruportiou to the vaxtnees of the work
which we bave in baud. We should ena
 mureto eastern
aud 50 to firica.

PaEsby Lerian missiov work
Daring the last year no less than 5227 church members were reported added to the
ooll. The previous year there were 5,241 oll. The previous year there were 5,24,
this being the largest number, with a siugle this bing the largeest number, with a siiugle
pxception, in any year in the Board's history.
The native memberbhip now stande Tne native membership now stands at 36 .
540 . In 1833 there were only 7 Americai 540. In 1833 there were ouly 7 America
misesionaries uuder the Board. Thirty years
her there were hut later there were but 90 native workers. In
1903 there are 781 missionaries, and 1088 1903 there are 781 Missionaries, and $1: 088$
native workers. Thess ofyures indicate a
ateady growth. To.day there are 127 sta-
 370 pupite in echools. 38342 Sunday scho.
ars, 693 charches, 122 tutentent for the min-
stry, 10 printine presees, which last year istry, 10 printin, preseses, which last year
prited $107,98,713$ pagee, and 91 hooppitals
ind diaponaries which treated during the
 american board receipts for fifty yenss.
 ie an intereating stody. With markedregular-
ity dark daye have appeared when the Boardity dark daye have appeared when the Board
has euffered trom the general Anancial condi-
tione which prevailed in the country. Aftertions wich prevailed in the country. Attor
ward the ereceipte have rieen to a higher plàne not to go back again. It has not beon unor foreign miseions ; in fact, this occurred as or forign mienions; in fact, this occurred as
far back as 1837 , and has been prophesied
and

 number,
$\$ 168000$. $\$ 255000 ; \$ 298000 ; \$ 151000 ;$
$\$ 462.000 ; \$ 645000 ;$ and the last decadd. in: \$462.000; \$645 000; and the last decade. in-
cludint the innacial embarraasement of 1883-
1895, \$701.000. For the past few years the queytion of whether there ahould be a debt bas dopended upon the r

- Cougregational Work.
THE ALIEN OF THE WILD.
That accurate and sympathetic That accurate and sympathetic etndent and
interpreter of animal life.Charles G D Roberte, tells a strange story of deep paychologic as
well as natural interest in "The Alien of the well as natural interest "The Alien of the
Wind in Mareh McClure's. The life and fate ofy blark bull, born in domenesticity. driven
by the elements out into the wild and again by the elements out into the wild and again
drawn to the hanntof man make a sudy as well As a atory worth the telling and worth the read-
ing. The whole problem of theeffect of en $\begin{aligned} & \text { riron- }\end{aligned}$ ing. The whole prohlem of the effect of en viron-
ment and circumst ancenupon fife and character
is raised before us. The evolution of the ani. menand before us. The evolution of the ani.
is raised
mal is faccinatingly deseribed. The bitter lone. liness of the woods, the contests with strang
animals, the reatless wanderings, the vague longing, the brooding. diepatififaction with
what he knew not are all followed unto their logical concluein- -tragedy. The climax in
reached in the flight of the bull out of the woods and the wild back to the land and life
of his progenitors. There no fence nor stall of his progenitors. There no fence nor stal
can contaiu him nor withatand his maseive strength and untamed nature. Trained in
the hard school of the wild, the survival of
the fittest, he regards all men and things as the fittest, he regards all men and things as
naturally
inimical. When death finally comes in a last final charge on a pay bevy o children one realizes that it was inevitable
As the old woodsman whodealtout to him this fate commentsin regret and sympathetic com-
prehension, "'There wa'n't no place fer you prebension, "There wa'
neither here nor there."
an hour with him.











The 1.
Even if a man doesn't lonk like a fool he
can eaily decoive strangers by acting like
one


## Woman's Work.

## not Now. <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br> 

WE sometimes feel that we are organized to
death and that we have a committee for
death and that we have a committee for
everything that could be thought of. There iveryning truat in than assertion, and yet in the
is oce of this statement and while acknowled
fact og that there is something of truth in it, th it or of the Woman's Page makes a plea
something more. A press committee is what we want in each one of our Wowen's Societies
You like to know you like to know what other women aur
doing aud you are doing many things your solves that would interest and encourage thers, if there was only some oue who was reached the Recorder. You have made some change in your work, let us know if it ha sociable, tell us about it. Some one has pre pared a good paper for your meeting, send it to us. We are interested in what interesta
you. There is really no reason why you
sould not let others know what you are "oing, only-you know the old saying we urge that you make some one person so we urge that you make some one person
respousible for this matter. Some societies may ask the Secretary to attend to it, other
may put it in the hands of the Literature or Tract Committees, while still others may pre fer to do as has been suggested, have one person whose special business it shall be to let
the rest of us know what her society is doing. the rest or un know what her society is doing
If you are only on the lookout, you will be surprised to find how much your band oo workers have been doing, that would suggest
methods of work to others and be a Bourco of
interest and encouragement. Reports of interest and encouragement. Reports of
work, original papers, suggestions, helpful newspaper articles, will be all acceptable
Would you not like to join in this plan o ooperation? The frst point, then, is to ap point some one to do this work and the next
is for the person to attend to it and then send regularly to us the items of interest. Because
we believe this could be a means of great
 yood, we would be very glad to see something
like the plan suggested put into effect, and
urge that you give it cousideration and like the
urge the
trial.
"regulate your hurry" A friend of mine traveling in Norway told
methe was much amged it the direction on
the hotel walls for Englibh tourista; tuat re-

## lating to the fre eecape being part, unique, viz,," Regulate your hurry."

 That many women in this rushing, feverish the order of the day; nearly every one at tempts too much, and consequently we have
lost much of the quiet and repose which make lost much of the quiet and repose which make
life beaiutiful. The old fashioned womau who was always at hoine has bean supplanted by
the the hurried, nervous one, who is rarely in the
house, except to eat and sleep, or to enterhouse, except to eat and sleep, or to enter
tain company; and who, when she does have a leisure moment, is too weary to erij y it
Said one of these women, to whom the excite aid one of these women, to whom the excite
nent of outside interests was meat and drink and to whom club life, society life, and every
thing indeed but home life was a delight, $!$, thing indeed but home lifie was a delight, ". 1
can keep up as long as I mave guests in the can keep up as long as I have guests in th
house, but when they have gonei I am utterl
 remarke about my thing 'so entertaining to
Outsiders, and so dull when I am alone with Outtiders, and so dull when I am alone with
Tía, but he does not readize that I am worn
out and ready to drop." Eut and ready to drop."
Even the young. qirls are drawn into the
nubh, and $I$ know one pretty little creature in her, teens, who complaing wearive that in in
does not stay at home long enough the sew oes not stay at home long enough to sew on
her buttons, for hesides her fociety duties she belonga to no less than six clubs, yet she
ber hings she can not stop, not knowing how to
rogulate her hurry. gulate her hurry.
But it is a plea
But it is a plea for the children I would
make, in urving the mothers of the present
duy to regulate their hurry day to regulag their morry.
a child surely has a
A child surely has a ripht to much of it
nother's time, and a claim on her interest i mother's time, and a claim on her interest i
all ite plans; but how many children get thi
right? Are t tey not ight? Are they not more frequently dis irsed with a haur m-run away now-l'm
tred-don't bother me-some other time? he other time seldom; if ever, comes.
One New Year's day I was an amused spec
tator at a doll's reception, aud chanced to ear a conversation which made me realize
ow little the society mothers actually see o
 tons were present at this fanction and a arreat
ariety of costumes displayed. One little
dxen-haired beauty semed to laxen-haired beauty seemed to be the most
admired. Her underclothing was all hand mired. Her underclothing was all han eception gowa was equally fasciuating. Who made her clothes?" "came a chorus of uestious.
"Why my mother dressed it, of course! She
ways does! She loves dolls as much as I do," ans
beauty.
"Your mother dersed io.
 cow I wish my mother would do that But ver see her. When I get home from school he is at a reception or card party, and at
ight she either has company or goes to the heater, and on Sunday she or so tired she
leeps nearly all day, or goes out with pa pa." Naturally I was anxious to see the doll thi Naturally I was anxious to see the doll thie
notherless (?) child brought, and I was not
surprised to tind it bedecked with bits of surprised to tind it bedecked with bits of rib
con and gauze, hastily put together by . $\begin{aligned} & \text { bon and gaze, hastily put together by a a } \\ & \text { ourse, and the cheap ffifct pathetically told } \\ & \text { the tale that even dolls cin not altogether be }\end{aligned}$

[^1]


| relegated to nurses, but like their owner, need "mothering." <br> In the former case the mother went so far as to "love dolls" and even on occasions was called dolly's grandmother. And can you not that she managed to instil some beautiful thoughts that could bear precious fruit in after years? <br> In contrast to this is another case where the mother was a society woman solel, y. On one occasiou she was unwillingly acting the sitting in one coruer of the room intent upon a book, and holding in her hand a little switch, probably not so much for actual use, as to intimidate her little charge, and insure to herself an uninterrupted hour. In another coruer as far away as possible sat Dorothy coruer as far away as possible sa yourore with her doll baby in her lad. "If you dare to do that again," I heard her exclaim, in exact imitation of her mother, "I shall give you a good whippiug." Then followed some sounding slaps and a great pretense of anger ou the part of the little lady. The scene was so comical that the mother herselly too true to life. She said she thougnt the care of children was very wearing and she would be very glad when Durothy was grown up. And when Dorothy does grow up, think you she will be any kinder to her own children, if she has any, than she was to her doll? I fear not. Yet where is the conscientious mother who does not hope that her children will do better than she has done, and succeed where she has failed? If this hope it to be realized, No one can take the place of the mother. She must give herself up to the work and "herdrawn too much into the vortex of outside interests, there is ouly one course before herto stop short and "regulate her hurry."The Iuterior. <br> platform of men's league for woman suffrage. <br> It seems that there is an organization in Great Britian known as the "Male Electors form contains the following reasons for their existence: <br> 1. Breause women equally with men are subject to laws. <br> 2. Because, being themselves one half of humanity, women are concerned as deeply as men in the legislation that affects humanity. 3 Because, therefore, the opinion of wom en as expressed by their vote would be of the highest service to the whole commonwealth. <br> 4. Because denial of this equal legislative right to women is the refusal of justice to half the human race, and a detriment to the whole. <br> 5. Because under a system of partially the liven of $t$ goverament the inarsaffer <br> 6. Because experience has proved that man alone are as unfit to legislate for women, as women alone would be unfit to legislate for men. <br> 7. Becanse while "taxation without reprepreapntation is yet greater tyranny. <br> 8. Because by the legal recognition and | tellect and character and reciprocal estima tion of both sezes woald be raised. <br> 9. Because the help of politically enfranchised women isindispensable for the upbuilding of the higher humanity that is to be. <br> 10. Because - The Woman's cause is Man's; they rise or sink together, dwarf'd or god-like, bond or free.' <br> Dr. Pentecost, who has recentiy returned from a tour through Cbina and Japan, believes the former to be the most important missionary field in the world. In an interview he says: In the first place, the Chinaman is far and far away the atrongest man in the East. In the second place, the solution of the Chinese question is the most im- portant of all the questions now confronting the world. Without Christianity all the powers of the earth are not able to solve that question."-Ex. <br> GUIDANCE. <br> During the past few weeks the Sunday- <br> school pupils of the country, if they are following the international easons, have been considering incidents in the Master's life which brought him into conflict with the traditions and the customs of the people to whom he first spoke his message. No doubt many a student, older as well as younger, has wondered why a people who had been so long anticipating the coming of a Messiah should have been so slow to see what many believe not be at all surprising, either, if more or less were convinced that the people of those days were the hopeless slaves of trudition, and that it was this deplorable condition more by tradition and custom than by any other band. <br> It requires a deal of prodding to push a into which he has allowed himself to settle. He has found that the old ways worked sat isfactorily in the past, and he feels that if customers did not like them now it was more the misfortune of the customers than of himself. He dislikes to confess in his action that "old things have passed away." In our social relations we are controlled more by "what people will say" than by the right or wrong in all matters, for in the greater things we are apt to weigh up the moralities; but in the little things of life, it is the customary or the traditional thing which we do in a majority of cases. If some one should ask of us other thinge, we very probably would rebel. It is the custom to which we bow. Every inventor who has "turned the world over" has been obliged to seek a resting place for his leverall by himself. We call such men ćranks, and so they are on the principle that a crank makes proposition, however, that all cranke make something go around, is not true. It is the | failure to recognize this fact which has caused mpny a crank a feeling of disappole slowest But the things from which we are the to move are those which have been creatad by custom-" they all do it." <br> Now we are not prepared to make a plea for the cranks wholesale. That would be too great.a risk to take. All that we urge to-day of the cranks who come along and attempt to mave us out of our beaten paths. It will do no harm to give a listening ear to much that they say. If it be truth it will prevail, and if it be falsehood it will come to naught. But may be for our advantage many times, while had we closed $i t$, we should have missed the time in our affairs which leads to prosperity and fame. Don't be too much afraid of the cranks.-Westerly (R. I.) Sun. <br> CURIOUS WOLVES. <br> "Here," said I to me, "what are fireflies do- <br> ing in thirty below zero?" The fireflies were At once I investigated. The wolves' eyes. The wolves were escorting me home. <br> Newspaper tales to the contrary notwith harmles, timber wolves are perfectly this was a good deer district. Their curiosity however, is always active, and no doubt curios ity alone held them to my company. Su we progrensed. <br> Then my lantern flickered out. I lit it. Again it weut out. I shook it, and discovered that it was dry of oil. Then I considered. Ahead of me somewhere in the pitch darkness a siugle point in a hundred-mile suow.choked wilderuess, lay Camp Thirty-neven; chances decidedly against that. $B$-hiud me, another siggle point, was Camp Furty. The thermomed ahead I should almost certainly pass our camp, and fiud myself lost in the morning. If I waited for dawn where I was I should probably freeze. <br> "It looks like a walk around a tree all night," said I, "and I'm hopiug newspaper fulse." Also, like a child, I wished vaguelly for moons. <br> However, before selecting my tree, I kicked off mv snowshoes and began to feel for the trail with my moccasined feet. To my delight I discovered that by keeping every nerve on the stretch I could just distinguish the difference in consistency bet ween the virgin snow and that trodden by the snow-shoes. The finite caution I applied myself to the task of following the trail. A dozen times I stopped for flve minutes to rest my nerves. Perhaps mazen tiwes more 1 wandered, 1 three hours to cover the remaining mile and a half, but I did it, and at last had the satisfaction of topping the little hill that lay above in my bunk, and a most unique Christmas Da, was over. <br> Next afternoon I went out to look at my trail ; I found that the wolven, seven in numbar, had followed me to fairly within sight of the camp.-Country Life in America. <br> You can almost see the cracks in the average man'u voice when he attempts to warble. |
| :---: | :---: | :---: |


| LATE Livv. JAMEs BAIL Matthew 5: 17-20. | inyolves him in a contradition. Such an interpreation is an impeachment of his wisdom or veracity, and is inadmissible. Jesus said |
| :---: | :---: |
|  | (Mattr 3 |
|  | fulill, $\pi \lambda \eta \rho \omega i \sigma a t$, all righteousness.' |
|  |  |
| one of these lenat commandmente, and malll teach men |  |
|  | The inner or spiritual |
|  |  |
|  | consisted |
|  | iritual power. The letter kil |
| This language of Jesus is in his Sermon on | spirit giveth life; the words close thought; the thought is the life. The |
|  |  |
| Thiat sermon contained the fundamental doc |  |
|  |  |
| and the prophets is here made equal | The law, in its smallest letter or point of a |
|  |  |
| shall in no wise pass from the law, til |  |
| dicated | an |
| nial or civil laws of the Jewi |  |
| 兂 | ecribes and Pharisees, was worthless in his |
| their end when Christ, the antity |  |
| with the Jewish nation. The only | The law, |
| could remain while heaven and | $t$ change of letter or point |
| th existed were those whose | carries each precept of that law |
| limited. Thtot ten command | Sabbath of |
|  |  |
| s, as lony ae they existed. While God ex- | ty of Jesus Christ in his first sermon. |
| 昂 | "Nulla dies sine linea |
|  |  |
| ed in the ten precepts of the |  |
| y are also as uuchangeable | the mort famous of ancient Grasider |
| and man in their | out |
| jot or one tittle thall in no wise pass | sibly this was an essential |
| the law." Jut, or yodh, is the smallest | success. $\mathrm{H}_{9}$ wa |
| the Hebrew alphabet. Imea in the | estio |
| Greek, translured jot is the smallest letter in |  |
| alphabet. Kıрa |  |
|  | trated. Some day it will |
| ela | method by which it is har |
| nat th |  |
| Il not pass. This perpetuates | phenson or Ed |
| $v$ in its original completeness. | "Nulla dies sive linea"-no day withen |
|  |  |
|  | $\Lambda$ sportsman seut twenty-five cents in |
|  |  |
| mandments. Gud has mad | to preventa shotgun from seattering. The |
| ter or le | answer was: "Dear Sir: To preventa |
| passuge, then, evidently refers | from scattering. put in a single sho |
| make, then, evdenty reat | the men who do one thing, and do it well |
| vert |  |
| in the least, would be dis- | on a dozen half learned trades; he may grow |
|  | rich on one trade thoroughly mastered. A |
| e denunciation is followed by a precious | eshot may do |
| shall do and teach | dozen that fly off in as many directio |
|  | aucient proverb says: |
| be called great in the kingdum |  |
| heaven. The word commandments very | seven will |
|  |  |
|  |  |
| ts have the character of completene |  |
| ging to them. |  |
| he criticism sometimes made on the |  |
|  | to a shoemaker who attempted criticism di- |
|  | reeted elsewhere than against a faultily |
|  |  |
| law by Jesus Christ. |  |
| 111 |  |
|  |  |
| signitying a full ratification. Jesus declared | stuff in the same time." Oa another occa- |
| me not to destroy, but to | sion, speaking of a would-be critie of his |
| by fu | portrait of Alezander the Great, he said, "An |
|  |  |



When wo seek a standard of life, to regu ite our conduct, where else tian in the Bibl is here to it found more vivia presentation
of life as stould be lived, and of life as it
should not be lived? Where else is there given such pathetic iliustration of the conse
uences of sin as is contained in the story o David's life; or more defluite presentation of
the rewards of righteounness? One may study he rewards of righteoukness? One may stud,
bistory outside of the Bible and fail to tind anywhere a commingliug of the various ele
ments which make up the religious life in any we proportions. han has made such head
way the world that apparently no iinstance may be found of well.rounded religioun sife
perfect in every particular. We look in vain pef fect in every particular. We look in vain
for a nation that has produed or expressed
this ideal religious life. We look in vain for an associatiou or hrganization of any kind
anat has furni shed the world an txperinct that, has furnished the world an experienc
that might be aceepted as the true type. In
dividual men have approached this ideal vidual men have approached this idea
more nearly than uations or organizations
But the men who have reached the highest
. But the men who have reached the highes
Dace in this effurt of trauscendent interes o all humanity have, after all, exhibited
characteristicisi of weakuebs and evidences of
vnate siufuluess which have made it clear haracteristics of weakuess and evidences of
conate siufulneess which have made it clear
mat that bumanity in itelf may not atta
supreme goal.-The Biblical World.

## to every man his work.

Christ has not established his church for witnoes alone, but alaso for training. The od-
ceation of believers coimes through their witcation of believers coines through their wit
ness for Christ. Exch by seeking, or neglect ess for Christ. Lach by seeking, or neglef
of eeeking, , is own work is araining or refus
one development which Christ intend ing the development which Christ intend This edicucation is only possible in social life
is imposaible except for social ends. Fo he working out of our solivation Goo has
apoointed us our own place in life's class. The practical idea of a church on earth is ot, therefore, a company of trained work ars, but of ordinary men and women who are
willing to be trained in seeking and doing heir own work. It is not, as so many seem
the to think, an efficient pastor and a lezy but
liberal congreation. It has a p pacee for the
ther but it has also a place for every least
 very one of its members is alert to fo find hie
own wrak and ready to do it.-The Congre. own work, a
gationalist.

Young People's Work


A Word of Cheer That succesesful worker with the Juniors,
Mise Lydia W. Sloumb, of St. Paul's Metho-
diet Episeopal Church, Wilmington, Del., in a diett Episcopal Church, Wilmington, Del., in a
recent leter gave the following yood advice
to other Junior workers: "I should say to any oicieny that in disecourgeged and thinks of disbanding, Don'i! Haug together, and
pray that God will bless you. I nodertook
he Juior work six pray that God wind less you. w in absoate-
the Junion work six years ago, with absolu Iy no experiente; and with a diseonraged so-
ciety of only oue member; but that one
Juaior; with my assistant and myself, held a Junior; with my assistant and myself, h
meetion, thoouhh I could not lead in $p$
with even thoue three with even those three present. To the nex
meeting each of us brought oue more. So greew, untiln now we soldom have less. than fif
ty in attendance ounany meeting I $I$ had no ty in attendance un any meeting. I had no
help except what $I$ obtained from the Junior Lelp except. what I obtaiued from the Junio
topic book and the Juaior Christian Eudear
a World. Nothiu in in or World. Nothiug in my life has helped
me more toward being a conscientious Chrie tian than standing at the head of this band
tian of Juniors. It has developed mie spiritually
ae well as giving me contideuce, and I thak
as God that he brout me the work to do, and
made mesee that it was my duty to do it." made me gee that it was my
Caristian Endeavor World.

A Session of Court
One day Ifound that three of the boys, on
of them being my own, had had a little trouble; so I sum moñed them to my stud as witnesese, and had three other boys as a
jury, I myself being the judge. The court
was formally opened, and witnesses gave their testimony. I asked the boys wher
they thought the fault lay, and each of the they thought the fault lay, and each of the
owned tis share. Ouie of them thought he was most to Hilame. The jury coincided
with the evien of the wittensee, delivering
themeal themselves safely and impartially beyond
their years and beyoud my expectatious.
The They aeked the witnoesses if they would like or make any acknowledgments
er: They promptly aeked forgiveness al al er. They promptry afked forgiveness al
round, apperiug a bit shame.faced, but en
tering fully into the diguity of the court ering funly into the dipnity of the court
room and the importance of the occasio room and the importance of the occasion
There was nothing left for the judge to do
but to disolve the sesion
but to dissolve the eession.
If we can so easily come to a better under
standing and feeliug with each other by standing and feeliug with each other
talking ot over, why not go at once to our Heavenly Father when anything is wrong-
not for his beeevit, but for our own. Of course "He knoweth what things we have to hear our petitions as evidences of a dilial heart, and from our own minds the doubts
and misunderstandings will be cleared a away. The sweetest asesuran
Begin the dev with him Form the bat Begin the day with him. Form the habir of
turning to him when in need, and the prayer will come instinctively. Associate your idil moments with prayer. As you sit by your
freeide before the lamps are lighted, as the
train plunges through a dark tunnel, when train planges through a dark tunnel, when
you are on a long, lonely ride, when you awaken in the night, aud cannot at once go
to eleep again, commune with your Heavenly Father.


## Children's Page.

##       

A LITTLE PHILOSOPHER

 but I had not the power to discern that h
was a philosopher. He was standing at $\mathrm{m} y$ was a philosopher. He was standing at my
door, epemignyly a child of about ten years of
 I supplied his modest want and asked my
humband if be were the child of vomene new
neighbor. He replied that he was an It tulian neighbor. He replied that he was an Italian
boy from the cempn near by where the work
men on the railroad were living. My ueighbor men on the railroad were living. My ueighbor
he was indeed, from May until.Christmas, and a plpasanter one I never had. . He came often
to buy eygu and nilk and as we became betto buy eger and rilk and as we became bet-
ter acquaguted he of ten cume just for a a cell
and later, for a day's
 time spent with him was well erriployed. He
taught me many Italian words and phraves,
besides the chocice bits of philosophy I quatbered from his conversation, a little at at time. Iu the same way I learned something of hit
history.
$\underset{\text { four mates }}{\text { He mes }}$
 he was two years old he went to live with an
uncle who had no children. His uncle was a carpenter and had taught tim the fkillful uee
of carpenter's tools. In Mat of carpenter's tools. In May, 1900, he came
to Americe with his father, tratring from
Naples. Said he. "I thought the water only a little pond and I I could go back hōiere any time I wanted to, but when I got here and
found out how far from home I was I wanted
to go back." His mother and three sisters to go back." His mother and three sisters
and a brobber were in Italy, and it is not not
strange that he should feel homesick. Another uncle who came to $\Delta$ merica before he did told bim he had better go to school and
try and learn sumething; so he aittended try and learn sumething; so he attended
school in Boston for about a year. He had been in school in Italy for about five years:
I asked him: "Could you speak any Euglish when you came to America" "Why no
there were no schools where I could leary it,", there were no schools where 1 could learn it,
he replied After leaving schol he worked
as.errand boy, or water boo, for a raulroad as errand boy, or water boy, for a raliroad
couatruction company. Much,of the time at

| ter 1 knew him he worked helping to level the track. He was very valuable to both the company and the mien on account of being able to speak both Italian and Engligh. I knew of his earning $\$ 34$ each month for two months. A member of my family rather imthe priest. His reply was, "I send it home and they do what they please with it." I found bim most loyal to friends, church and country. Once I said to him: "I am sorry in the cold and come home to a cold house and then have to get their own supper." "O they don't mind,", he said, "They have to, they can't help it." "Well," 1 said, " I admire their cheerfulness and I hope I shall learn to be more cheerful since I have so much more than they to make me so." "You have to be," said he. "When the men have to work they dance and sing because they have the work to do, and whan they don't have work they dance and sing because they dou't have to work." So they were happy in every case. All through my acquaintance with him he met every experience with the same happy philosophy, so I have written out his system of philosophy as he expressed and lived it. If there is something you "have to do and you "can't help it,"" "don't mind," just do it, and if there is something you have to bear and you can't help it, pa there is always a bright side to everything, look for the brightuess and be glad of it and laugh and beyond your control. Yous have to do that way if you want to get the most and bevt out of life and do thiugs the best and easiest way. S, metime when my philosopher has done something worthy the name he bears-ribat of a grear Iraliau artist and sculptor-I shall be delighted to say: "That is my philosio) pher. I knew he would do something great." Feb 23 , 1904 . <br> WHAT A BOY KNEW ABOUT ANTS. <br> Alice ran down to cut a white rose. A boy sprang up from behind the bush, pulled off Surely I didn't!" <br> Alice was startled, but the trouble in the boy's fuce made her want to help him. "What didn't you mean to do?" she asked. <br> He pointed to the gardener, who was gathering up the roots of a plant that had been knocked down and the pot broken. The gar- dener was scolding. As Alice turned she saw him shake his fist at the boy. <br> I was down on the ground watching the ants," said the boy, "and he called so sharply that I jumped, and there was a crash. I'll pay for the pot. I have a little money at home, and-"," said Alice."Tell "Never mind the pot," me about the ants!" "I was watching them. I'm Dr. Wilson's boy. "He's a naturalist and-" here. You are our new neighbors." <br> "Yes; papa is writing a book about ants now. I-I hope the gardener won't disturb <br> "T <br> Yhat is why you didn't run away?" battle. <br> "Boy, you are queer," said Alice. "What battle? <br> Why, our red ants came over and made | town-formicary, papa calls it-of black ants under that bench. And in a corner of our garden there is a bigger town of red ants. Our ants are slave-makers. They no out and kidnap the babies of black ants-the Fus- cans. Our ants have a good many slaves now; but it seems they want more, so-" <br> Boy !" said Alice, severely. <br> 0 , it is truel And it has been true for a hundred years. It was fuund out by a Swiss named Huber. He called the red ants Amazons. And now in America we have They do the same things that those others did, two hundred years ago. Only, we have two kinds. Oue is called Polyergus. Their fighters are wonderfully brave when attack ing and carrying away spoil; but at home they do nothing. The blacks do the dig. ging, make the chambers and long halls. They care of the little ones of the reds, like foster mothers. All of this makes the reds so lazy that they even have to be fed. It has been tried. Reds of that kind have been shut up, with plenty of food, and some have starved to death. All of them would have done so if the shiny black slaves had not been let in to feed them, make the house orderly, and do the work they had been accustomed to at home." <br> This is very wonderful,", said Alice. ""Sit. down on this bench! And the others?" <br> "The others are called Sanguines. They fight and work both. The slaves only help them. They do uot do all of the work. The homes of these red ants have a style of their own, with but little sign of the slave style of building; while the others-the lazy ones-let the slaves build their cities nearly is permitted to lay her eggs in the home of the slave-makers. She is killed. When they waut new slaves they go out and raid for another supply." <br> - And are the slave-makers red?" <br> Yes; that makes it easy to watch them.' At this moment the old grrdener came up, took his hat off to Miss Alice, and said: "Oh'm after wahrniu' yees agic H $\rightarrow$ 's that throubleiu' yees agin th' b'y mies. <br> "O, Jobn, don't scold!" cried Alice. "He's our new neighbor, and he's very sorry, though T'm glad. D.nn't bother us, please, John! He's telling me the most wonderful thinge! ' <br> Wubnderful, indadel" said John. "I'll warrint me he's tillin' av th' koind young dade "" <br> "Wel!?" guestioned Alice, turning to the boy. <br> Well," the boy answered, "I saw our red ants come out of their town and rush about making up their army and getting up their courage. And I knew that a fight was com- ing. They ran back and forth and around and around. 'Twas as if they were stirring each other up. One would hit the forehead of another. Or two of them would strike hands and seem to eay : 'We're in for itll We'll give it to 'em l' Perhaps some were lazy and didn't want to go. Maybe some they just bullied the rest into going. <br> While the red ants were hustling about, getting up their courage and making sare that they were all in fighting trim, the black ants-their slaves-went calmly on with their |
| :---: | :---: |



Sabbath School



Lerson xi-DE.tith of juhn the baptist.

For Sabbathd.ag, March 19, 1004.















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her aubbter.




















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$\qquad$ and










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## ol hie Aaridem orithe <br>       <br> Our Reading Room. <br>  <br> THERE IS NO SUBSIITUTE











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How
providential that $M$ rs.


 linnd blesesed mandinifentations of the christ pirit. Let us thank God for it and magnify
L. ह. s.
more and more.





 resident Girdion being present was preseed
to the service and in in his easy and interest
 tipe, an he called atention to many of the
cenes and
expreriences through mhich the






to a fund that is beiug raised to help defray
the Pastor's expences.: It was reported that the amount of $\$ 200$ would be paid into bi hands before time fur him to start. It was a
pleasant occoasion and we hope that real good will come from the gathering.
A series of meetings is under way in the
Salem church and will be held each night till the Pastor leaves, then, if the interest de
mande, President Gardiner will take mandé, President Gardiner will take'up the
work and carry it formard. The meetinge work and carry it forward. The meeting
have begun with goor interest, and believe that much qood will result. We . are starting
out with special anxiety for a few who have out with special anxiety for a few who have
been deeply moved but have never been able
to to tate a decided stand. We are prasing for to take a decided stand. We are prasing for
the Master's blessing to rest upon the work.

Salemvile, Pa-A late number of Good Tidings, Salem, W. Vi., pub
ing items for Saleminile, Pa
"We are in the midst "We are in the midst of a good revival meeting, conducted by our worthy pastor, B
G. Davis. The meetings commenced on th evening of January 31, and have continued
both morning and night every day since ex cept sixth day, which is preparation day fo
the Sabbath. The evening meetings hav been largely y tt tended and are eqrowing in in
terest. The church at Salemville is in bett terest. The ehurch at Salemville is in bet
condition spiritually than it has been years; all are working in harmony and love Although but two have professed conversio
as jet we are boping and praying that
others will follow"
others wil follow.
Ronnore, W. Va-The Good Tidings res "The The Endeavor Society is endeavoring t
keep up a good iuterest in their meeting
Rev. E. W Witter, of Sal our quarterly meeting Feb. 6. He came on the 5th, preached that night, twiee on the Sabbath and had two meetings on Sunday
The visitation gave us much encouragement The interest manifested in the meetings made us wish he might reninia with us for nome
time. We are feeling very much our veed an under shepherd, that we may have regular ministrations in divine thinge.
5 Lost Cueer, W. Va.-The evening of Feb. church with Orestes Bond and Amos Brissey in charge. Theybheld two meetings, per day

| took charge of the meetings, having two meetinge per day till Friday, when be went home, and President Gardiner came and took charge, closing the meeting ou Sunday. **** We are feeliug greaty our weakenet condi- tion and desire that our bretbren in the Lord will remember us in their prayers. We are feeling hopeful that the tide will be more farorable to us in the near future. Weneed that some will make their homes with us; that our farms shall not all go into the hands of the stranger-Good Tidings. stranger:-Good Tidings. | coming season. Fruit experts tellus there will be all the peaches the trees can properly mature. It has frequently been remarked that ours is the most spiritual church in the may be so deep and broad that God will be well pleased. <br> Albion Wis -The Recorder is notifad that Rev-T.J. VanHorn now of Brookfield, N. Y., has accepted a cill to the pastorate of the church at Albion, Wis. Of the time when he will enter upon it we are not infurmed. |
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| of Good Tidinge says: <br> Tae C E. has been kept up with splendid interest aud good attendance. Our last meeting, led by Mr. Williams, was very thrilling. In connection with the topic Mr. Williams gave a very interesting talk and an illustrated song, which was very touching. We plead with our sister societies for 'their We plead with our sister societies for hay earnest prayers that wg may accomplat much yet. As we are without a leader naturally the Eudeavorers feel a greater burden. <br> Green Briar, w. Va-Mr. A. Brissy | Little Genesee. N. Y.-We have official information that Rov. $\cdot$ S. H. Babcock enters upon the partnrate of the church at Little Genesee, N.' Y., May 1. <br> - Noaní Cōnn - Rev. Andrew J. Potter and wife of Noank are expected to be in Westerly this week to visit. Rev. and Mrs. O U. Whitfaw days. Mr. Potter has spoken a numher of times in our village, giving sermons worthy the consideration of good audiences. He is to speak again to-morrow night in the $W$. C. T. U. rooms, Potter building, on the Bridge, T. U. rooms, Potter building, on the Bridge, |
| preached for ne at the Seventh-day Baptist church Jan. 23. says a Good Tidings correspondent, taking for his text the 2 d verse of the 4th chapter of Exodus. We hope to welcome him again on the third Sabbath in this month, Feb. 20. | at 7:00 o'clock -Westerly Sun. <br> the gracf of cheerfulness. <br> EMMA A. LENTE. <br> I said : I will be glad to day ! <br> The rain-clouds drift along the hills, The grass is drowned in lakes and rills, The grass is drowned in lukes and rills, Tue birds of song are chilled and mute, The dreariness seems absulute; And yet I will be glad to-day! |
| Bible study was organized in this society. A committee of four was appointed to arrange a list of topics and provide leaders for three months. These meetings-have been very in. |  |
| teresting so far. The committee also ar- ranged a plan, which has gone into effect, to release Pastor Hurley from one Sabbath morning service each month and tranfer the same to the following Sunday night, issuing |  The eir will tirill hize twiic wine, <br>  |
|  | Special Notice |
| his declining years. He was a great inspiration to us in ôur Bible study class. We shall greatly miss him in these meetings. Pastor |  |
| helpfulness. The Sabbath congregation will bath school singing is led by an orchestra of seven instruments. Both the C. E. and Junior | Sabbath in each month at 2 P. M., at the home of Dr. S. C.Maxson, 22 Grant St. Other Sabbaths, the Bbe class alternates with the various Sabbath-keepers in the city. All are cordially invited. . |
| Societies are doing good work. Their leaders are of such character as make success. We have had a very pleasant winter; a few disa- greeable days of course. "Some days must greeable days of course. Some days mus |  |
| be dark and dreary." Not a week has passed in which farmers could not plow; and few have passed in which plowing has not been done. The coldest weather was four below zero, when one can get all the wood needed for the cutting, winter has no terror. The " Canning | MThe Seventh-day Baptiat Church of Hornellsville N. Y., holds regular services in their new church, cor West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30 . Prayer-meting the preceding evening. An. invitation is extended to all and eapecially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with ue. |
| Plant"' is not a thing of the past. For information on this point write to M M. Lanphere, secretary. <br> The population of Geutry has increased |  |
| he last cee years. of the Recorder, one of which is that people here are on the point of starvation. However in spite of these reports people will come and look and locate. Word has gone out that there will be no peaches in Gentry the | 516 W. Monroe St. <br> 5 The Seventh-day Baptist church of New York City holds services at the Memorial •Baptint chnrch Washington Square South and Thompson Street. The Sabbath-school meets at 1045 A . M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. <br> Eli Forbythe Lonfboro, Paetor, 321 W, 28th Btmet |




## The SabBath RECORDER. <br> 

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| THE DESIRED HAVEN. Psalm 107:23 to 30. <br> CHARLES C. EARLE. <br> With prow toward home <br> O'er perils of the pathles wait for me "er forils of the wind" my barque glides frthe, Through cloudlese day. <br> The stofrm-bird cries the coming gale, <br> Attempest breaks, and wild winds wail, And brpe is gone. Euroclydon; <br> Main-sail and oaken mast are The creaking ship mounts up to heaven, Descende to dismal depths, aud driven, All powerlegs helm. All powerless <br> To guide <br> And with the morn, till waters lave <br> The Futherland. | radical and dangerous. Churches and pastors are too liable to overlook this defect. Nevertheless, if it is ever overcome, it is must be from within. That soməwhat elusive andimpersonal group of confederated churches called the denomination can do a little to develop denominational strength, but the chief work must be done in and by the local churches, for themselves. Organic growthmust come from within. That is an universal law. Life gathers material from without and assumilates that material into new forms and Atness, according to its own laws and purposes. This principle is universal, eventhough unrecogazazd and unapplied. though unrecogoizod and unapplied. | nominationalism are made stronger for all work. Churches which say, "We can scarcely take care of ourselves, and have neithermoney <br> work,", perpetuate and for denominational work," perpetuate and increase weaknessand inefficiency. As individuals who neglect prayer-meeting, Sabbath-school, and church work in general, in the local church, shriuk into narrowness of life and are of little value in the church, so are churches which live within themselves, and withhold their sympathy and support from denominationa becanse the churches do not rise to higher ground in denominational matrers. Our most vital work of Sabbath Reform is a prominent example in this direction. This is the short road to greater weakness. |
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| Sle hat been said in the Recorver con- |  |  |
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| dering the weak and the strong points in |  |  |
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| treated by Secretary Whitford, on the Mis sionary Page, a week or two since. Notwith standing all that has been said, the fact |  |  |
| that the local church is the prine factor inour denominational machinery, does not |  |  |
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| seem to have received any adequate attention. The primary factor in our denominational life is the individual Seventi-day |  |  |
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| Baptist. His faith, conscience and devo. |  |  |
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| tion determine the strength or weakness, success or failure, of the local church. The history of each church illustrates this truth. |  |  |
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| history of each church illustrates this truth. As individuals determine the character and destiny of the local church, so do the indi- |  |  |
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| ure and the destiny of the united and co-operating churches which constitute the denomination. The development of individuals in the local church, and of the local churches as |  |  |
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| individual organizations, has been exxellent |  |  |
| in many respects. Much in the history ofchurchee and individuale is worthy of com-mendation, and cause for pride. Oon the |  |  |
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| other hand, our churches have been soloosely organized, and so imperfectly developed |  |  |
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| along the lines of denominationalism, that now, when we are confronted by denomina- |  |  |
| tional work and problems as never before, |  |  |
| weakness and unpreparedness are prominent features There have been potent reasons why Seventh-day Baptist churches have been |  |  |
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| com pelled to foster individualism. But when such individualism prevents compactness and |  |  |
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| nnity in denominationalism, the defect is |  |  |


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    deal with circumstances as they
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