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It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a

and contribute to this fund in order that a suitable building may be erected.

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PLAINFIELD, N. J., MAY 1, 1905.

WHOLE No. 3,140.

HE TOOK TIME TO DIE.

There was an old fellow who never had time. For a fresh morning look at the Volume sublime. Who never had time for the soft hand of prayer To smooth out the wrinkles of labor and care: Who could not find time for that service so sweet At the altar of home where the dear ones all meet, And never found time with the people of God, To learn the good way that the fathers have trod:

> But he found time to die. O Yes! He found time to die.

This busy old fellow, too busy was he To linger at breakfast, too busy was he For the merry small chatter of children and wife. But led in his marriage a bachelor life; Too busy for kisses, too busy for play, No time to be loving, no time to be gay; No time to replenish his vanishing health. No time to enjoy his swift-gathering wealth;

But he found time to die, O Yes!

He found time to die.

This beautiful world had no beauty for him; Its colors were black and its sunshine was dim. No leisure for woodland, for river, or hill, No time in his life just to think and be still: No time for his neighbors, no time for his friends, No time for those higher immutable ends Of the life of a man who is not for a day, But, for worse or for better, for ever and aye;

> But he found time to die, O Yes! He found time to die.

-The Advance.

In some form this question ap-Is Life Worth pears very often. It can not be asked by thoughtful men, who are in fair physical and spiritual

health, without implying an affirmative answer.

That it is so often answered negatively is due to ill health, physical, moral or spiritual. That intellectual or spiritual ill health prevails where the answer is negative, must go without saying. The question is valuable if it induces such thought as ought to follow whenever it is raised. If only the conditions of earth-life be taken into account, the answer will surely be in the negative. It is not worth while to bear the ills we have and face those we know not of, if life means nothing beyond thirty, fifty or even eighty years on this earth. But when a large view of life is taken, and especially when it is seen from the intellectual and religious side, an affirmative answer must always be quickly forthcoming as to whether life is worth living. Outside of mere physical experiences and earthly surroundings, life ought to have a meaning so large and sacred as to compel an affirmative answer. It also ought to have such prophecy and promise of coming good that will result

by just what methods they will project themconception of life is not only possible, but is man who seeks to know and do the will of God. Thus seeking and striving, he becomes so allied with the divine purpose that life is more than worth the living. Men thus become component parts of the Universe in its on-going toward higher and better things. Each man becomes a factor in producing the best results, and, in no mean sense, a co-worker with God. Each man thus seeking and striving to live, may be certain that his life, whatever of trial or trouble, success or failure, may come to him, is contributing a definite amount to the final consummation of all that makes for the intellectual development, moral advancement, and spiritual uplift of the world. When we are at one with God, in full sympathy with his purposes and quick to obey his requirements, working with him, life is worth living in a sense higher, holier and more glorious than any words can express.

Hopefulness. from the good we attain here, as to compel an ture in which Hope is chained behind prison present requirement of the Sabbath-school. The

lectually, whatever we attain in spiritual things, enward. A dead branch in her hand is burstwhatever height we reach in religious develop- ing into blossoms, and flowers are springing ment, find their largest meaning in the fact that from the earth around her feet. Hope is a domlife is worth living because all its higher interests inant element in all best things. It soothes sorreach into the future. How far they reach, and row, and gives comfort in failure. It overlooks mistakes and brings strength for new endeavor. selves into it, we may not know in detail, and It bridges the deep chasms of failure and finds it is not important that we should know. It is, new ways toward success. It forms the backhowever, vastly important that we always an- ground for true repentance, and points the way swer the question, Is life worth living? in the to redeemed life, leading on toward perfected affirmative. Little that is best will come to the righteousness. Hope and love are sisters, closlife that does not give an affirmative answer. est of kin. They are the supporters, if not the When a man feels that he is living in conscious creators of our best religious experiences. Four fellowship with God and with righteousness, days ago, a man, now more than three score that he is moving through this world in touch years and ten, said, "I rejoice continually in the with those divine forces that shape the lives of keeping power of God, and in my freedom from men, that he is in communication and contact the slavery of sin which held me for so many with the mind and heart of God, who directs years in the prime of manhood: think of it, Dr. and watches the course and history of the Uni- Lewis, fifteen years of bondage to opium, and verse, he must rejoice in the privilege of living, now, for these many years, the glorious freeand can not but feel that life is worth living in dom of a son of God." There was the tonic of the highest sense. Still more will this be felt if life in his words and in his face, while he spoke, he is conscious of being in harmony with the and thankfulness and hope combined to create great plans of God, that are moving on toward that tonic, that exhileration of triumph and successful consummation, in behalf of all men hope, in a redeemed soul. Yesterday the writer and of the Universe. Feeling that he is thus in walked among the graves of a beautiful cemetouch with God and in connection with him, tery where granite and marble, carved in an a man's life becomes part of God's great plan hundred forms, tell of hope, hope, all and enters into the execution of that plan, bounding hope. The gospel is a message of through every purpose and choice. This higher hope, glad hope. Our highest purposes build on hope. Our noblest aspirations are guided attainable, in a greater or less degree, by every by hope. Hope is the lamp of faith. Gloom flies before it. Doubt dies in its light, and despair turns to joy. Thank God that his love floods this world with life, and that hope springs like Easter lilies where love flows.

affirmative answer. Whatever we gain intel- bars, but her joy-illumined face is turned heav-

A CIRCULAR letter is at hand from Walter L. Greene. denominational Sabbath-school secretary, elect. A series of questions are pro-

pounded in it, the first of which is, "What, do you consider to be the great needs of our Sabbath-schools?" Undoubtedly the greatest need of our Sabbath-schools is earnest and continued teaching concerning the practical truths of the Bible, as they are related to the needs of those who are taught. Historical, geographical and general facts concerning the Bible are of much less value than the religious truths and ethical requirements which it sets forth. The teaching of these must be fitted to the various classes THE glory of hope which springs in view of the experiences, temptations, and refrom love and faith is far beyond ligious development which they immediately redescription by words. Perhaps quire. To teach the heart, and lead the life in the reader has seen a panel pic- ways of righteousness, is the first and everwork.

spiritual life, quite as definitely as the prayer meeting or the preaching service. In many respects the Sabbath-school is the most important service, so far as direct teaching is concerned. The appropriate and constant teaching of practical religion, in the Sabbath-school, is more important than are efforts to awaken especial religious fervor occasionally. Genuine conversion to Christ and the consciousness of personal duty in the matter of public profession of faith in Him, naturally grow from such teaching as is here suggested. To those young people who are already members of the church, such teaching has double importance. Their great need is not so much temporary emotion, as accurate knowledge and conscientious regard in all matters of Christian duty and right-living. These suggestions will enable the reader to fill in the

picture here outlined, and it is enough to repeat

that while other features of Bible study find a

proper place in the Sabbath-school, and have

value, the most important and highest values

come only through the heart-life of the teacher,

and through such practical teaching as awakens

the sense of personal responsibility, and devel-

ops conscience on the part of the pupil. It fol-

lows, therefore, that consecrated teachers, who

know by personal experience what they attempt

to teach, are an important factor in Sabbath

school work. Heart-life, not intellectual cul-

ture, should be the central thought in all such

A NEW item of interest in the work of small colleges has ap-The Value peared in connection with Princeof Small ton University. President Wil-Colleges. son has asked for \$2,500,000 ex-

tra endowment in order to provide preceptors who will be able to give personal attention to the students under their care. In this way he seeks to unite the advantages of the small college with those of the larger university. Those who have observed the result of education as it appears in the pupils sent out from a great university, where there is little or no direct contact between the teachers and the pupils, individually, have learned that a most important element in their education is lacking, under those conditions. Text books, and lectures given before a large company, lack that element of education which can be secured only through direct contact, and personal acquaintance between the pupil and the teacher. The power and personality of the teacher are lost, or dissipated in a of human effort can be thus crystalized and sepgreat degree, when text book and lecture are arated from their immediate source, and be the only means of education. Difficult as it may transferred and transformed into other uses ceived highest sanction, which forbids those who be to sustain small colleges with adequate appli- than those which the first producer would make are not wards of the state to labor more than ances for highest liberal education, it is made in- of them. While dishonest methods of securing a specific number of hours in a day, although creasingly clear by each year's experience, that money must always be condemned, absolutely, given laws declare that in certain hazardous such colleges must be sustained, or that some money, when separated from such sources, may plan like that suggested by President Wilson be used for the highest and best purposes, withmust be introduced to supplement the weakness out taint. The Psalmist declares that God makes of the large university, as it is now conducted. the wrath of man to praise him. A converted The individual element in education is one that prize-fighter may become an efficient evangelist. can not be eliminated, without great loss. The Money which comes honestly and voluntarily circumstances, to work more than an arbitrarily personality of the pupil is one of the most im- into the hands of those who will use it for right portant features in his education. Not less im- purposes is thus converted to the Master's use. portant is the personality of the teacher. This It is turned from actual or possible channels of personal element, in higher education, must be evil into the line of good works. It is along this cally weak, and flatly limiting the individual

preacher who deals with abstract theories, who secured through the small college, as things now fills his sermons with items concerning geogra- are. The same demand is made in the public phy, and the like, can not be successful as a schools, where it forbids the placing of large teacher of righteousness. The same is true of numbers of pupils under one teacher. All eduthe Sabbath-school teacher. The Sabbath-school cators will note with interest this announcement should be a center of religious thought and of from President Wilson, and the smaller colleges will find in it new argument in their favor.

> We have already suggested that the agitation concerning a gift of \$100,000 by Mr. Rockefeller to the American Board of Missions

will result in good. It indicates an awakening interest in the larger questions of honesty as they appear in the business world and in the work of charitable and religious institutions. On the What other hand, unfortunately, too many things have been written which indicate immature thought and too great tendency to personality. The Interior, Chicago, lately said: "The prudential committee of the American Board has at length voted definitely to accept Mr. Rockefeller's \$100,000, and we suppose that ends the debate over this particular gift. The talk was rapidly verging toward the 'ad nauseam' stage, and we can bear to bid good-by to the subject without tears. We have heard, however, that the objectors will carry the principle of the matter into the annual meeting of the Board next fall on a 'hypothetical case,' and try to get the corporate members to tell the prudential committee that no more such money must be taken. If such is their purpose, we advise the gentlemen to begin early in the resolution which they mean to present; they will find it a piece of verbal construction work a deal harder than they're thinking now. It will be easy to frame a rule which would make every offered missionary gift a pharisaic advertisement that the giver thinks himself good enough to contribute; but that, we judge, is not just what is wanted; it would cut into revenues woefully. But unless some general law is adopted that would shut out all gifts of all sinners, it will be necessary to state exactly what sins disqualify a man from no doubt. giving to missions, and then to establish a court to try contributors against whom information is lodged. This reduction to absurdity is not captious; it is the logical outcome of the protest that has been made against the giving of Mr. Rockefeller. And by the time the cool days of October are here, this phase of the matter will doubtless be so evident that nobody will care to make any more commotion over it."

Money is the product of individual effort by way of labor, thought Can Money be and business. It is one of the most beneficent provisions in the

providence of God that the results

larger view of the question that final judgment should be made, and it is not too much to hope that the incident which has attracted so much attention will serve a high and beneficent purpose in warning all men against dishonest methods, and in securing a clearer conception of the place and value of money in the work of Christianizing, educating and up-lifting the world. At all events he who dogmatizes not, and does not deal in loose statements and wild assertions at this time, will give greatest aid to a clearer understanding and a more nearly just settlement of such questions.

THE whole discussion centers

around the question as to what standard can be made concerning Standard. the acceptance of money for religious, charitable and educational purposes. It is evident that no absolute standard can be adopted, and that large questions as to the nature of money and the purpose which God designed it to serve in the world, must always enter into the consideration in such cases. It will be agreed that money should never be accepted from individuals or corporations when the acceptance will, in any way, prevent full discussion and out-spoken condemnation of any wrong method pursued by the giver, whether in the procuring of money or in any other direction. In other words, "hush money" should never be accepted. On the other hand, as in the case under consideration, no organization can justly sit in judgment upon the methods of any man or corporation in the business world. without having large and adequate information, as great as is needed by courts of justice to determine legal points involved, and greater still to determine moral principles which may be involved. A secondary consideration also finds place, namely, when money is offered for a good cause, the issue is not the same as when money is asked for from those who have gained it by dishonest methods, of which dishonesty there is

THE late decision of the Supreme Court of the United States, pronouncing the ten-hour law for bakers in the state of New York, unconstitutional, involves and sug-

gests many things beyond the immediate de-

cision. It indicates that no law can secure class legislation under the cover of police-power for protecting the morals and health of the community: Practically, this decision is a strong blow against labor unions and socialistic tendencies. Similar laws touching hazardous employment have been sustained by courts of last resort,—for example, the eight-hour law of Utah for miners, but provisions are made for emergencies. We believe that no law has reand exhausting pursuits, a given number of hours shall constitute a legal day's work. It is one thing to say that eight or any other number of hours shall constitute a legal day's work, and quite another to forbid a citizen, under any specified number of hours. There is also a great difference between regulating labor in dangerous occupations, or for the immature and physi-

freedom of contract, in ordinary trades. The decision under consideration is valuable at this time when the tyranny of organized labor and the greed of organized capital are in battle, and when the community in general is made to suffer through both these influences. Seen in its true light, the issue centers around a fundamental principle in our National government. This decision means a free opportunity for every man to make his own way unhampered by artificial regulation by government, or by labor unions. It means the State's refusal to set a point beyond which a man may not rise by superior energy and industry, and it ought to mean the refusal of the people to make any labor organization's standard of achievement, the maximum beyond which the ambitious may not go. It is one of the ripening fruits of experience in these days of intense activity, and boundless opportunity in the fields of labor, commerce, and wealthproducing enterprises.

A Week of Prayer for

THE usual announcement concerning a week of prayer for the better observance of Sunday has been made by various Sabbath Associations in the United States. The

dates are April 30 to May 7, 1905. In announcing that week, The Defender says: "Let us recall gratefully as one of the surviving gifts of the lost Paradise, the Sabbath which was at the very beginning divinely made for man, and which is therefore not to be considered as Hebrew but human and humane. Let us ponder the profound significance of the fact that in the God-given Ten Commandments, The Keystone, largest of all, is the Sabbath commandment, the breaking of which leads to the breaking of others, the keeping of which leads to the keeping of the others. Let us remember that Jesus taught us to observe the weekly Sabbath, and by an act that was in effect a legislative act, transferred its rest and special worship to the Lord's Day, so called by His apostle of love in the New Testament, and so called every week since in unbroken succession." The above statement is an example of the position now taken by those who still hold to the change-of-day theory, concerning the Sabbath. The reader will notice that the only point of authority suggested in the above, centers in the idea that Christ rose from the grave on Sunday, and that this was "an act that was in effect a legislative act." That idea is so general in the public mind that few persons will stop to analyze the statements made above, or to consider whether they are correct from the standpoint of the Bible. While the readers of The Recorder will readily detect the inaccurate and unbiblical claims concerning the transference of Sabbath to Sunday, by Christ, it will be well for them to consider also that now, as for the last three hundred years, the only definite biblical element which is claimed for Sunday observance rests upon the error, historically, that Christ rose on the first day of the week.

In The Defender for April, 1905, is the announcement that the New England Sabbath Protective League was unable to carry out plans for a stricter Sunday law in Maine, during the late session of the Legislature of that State. It says: After consultation with a number of representative pastors and others in Maine, it was decided to postpone the presentation of a bill against Sunday excursions until the next Legislature. We greatly regret this, but the apathy

which was found in certain quarters and the timidity in others, together with other considerations, which were beyond our control, led to this postponement. It should not be necessary to carry on a vigorous campaign of education throughout Maine, in order to convince her people that the Sunday excursion is a constant and growing menace and peril, but such seems to be the case. Possibly a general revision of the Sunday laws may be necessary. Great carelessness with regard to Sunday work in her mills, as well as Sunday sports and excursions, exists in Maine to-day and it is to be hoped that this will not continue much longer."

Rhode Island

THE Providence (R. I.) Telegram. April 17, under the head, "Rhode Islanders are Sabbath Breakers," reports an address made by Dr. Kneeland, Secretary of the

New England Sabbath League, made on the evening of April 16. Among other things, The Telegram says: "Rhode Island was again held up last evening as a state notorious among other states as being lax in her morals. Political corruption was not touched upon, but her desecration of the Sabbath was deplored. The state was described as the only one of the New England states that allows Sunday baseball, and that fact and the toleration of the open shore resorts on Sunday were amply scored. The town of Warwick and the conditions said to exist there, was also mentioned as a case. The description was made by Rev. Martin D. Kneeland, D. D., secretary of the New England Sabbath Protective League, during an address at the Trinity Union M. E. church. 'It is sad,' said Mr. Kneeland. There must be an uprising of the people to demand a better Sabbath observance. There must be a campaign of the league and an attempt to restore the fair name of the state. We want to help out the reform forces in your state, and the league asks your assistance. Mr. Kneeland began his address by pointing out that the one great question of reform is the Sunday question. Sunday is a day of rest, and is not to be spoken of as a side issue in these present times. Another testimony is one which will appeal to every man and woman, namely, the industrial side of the question. There are over four million Sunday laborers in the United States, and the number is increasing. The demand for Sunday labor is caused by the cry that it is necessary. All Sunday work is not unnecessary. It was at this point that Mr. Kneeland gave his description of Rhode Island, saying that it is notorious among the other states for its Sunday baseball, its Sunday amusements and shore resorts, its automobiling and general Sunday desecration. He spoke of Rhode Island as being founded by that godly man, Roger Williams, and as a state that has fallen away from his teachings. The non-observance of Sunday, brings in gambling and other forms of vice."

### SUMMARY OF NEWS.

Joseph Jefferson, a noted actor, died at West Palm Beach, Fla., on April 23. He was born Feb. 20, 1829, in Philadelphia. For more than forty years he was before the public, and for the greater part of that time he was the most conspicuous and honored among men of his class. His ancestors were actors for three generations preceding him. In addition to his success as an actor, he maintained his reputation as a man of unsullied character. He was buried at Buz-

zard's Bay, Mass. A poem from his pen appears on another page—"Immortality."

United States Senator Orville Hitchcock

Platt, senior senator from Connecticut, and one of the first among leading public men, died at Washington, Connecticut, on April 21. He contracted a severe cold while attending upon the Swavne Impeachment trial in Washington, D. C. He had not fully recovered from that at the time of Senator Hawley's funeral, in attending which he added to his illness, and March 31 yielded to what became bronchial pneumonia. His last public speech was made before the Legislature of Connecticut where he delivered a eulogy upon General Hawley, on March 21. Senator Platt was born in 1827. He had been a member of the United States Senate for twenty-six years, and was truly a leader in that body. His special characteristics were clearness of judgment, and steadfastness of purpose. He was not a great orator, but he was industrious, patient, and accurate, and therefore, a man of more than usual power and influence. Such was his ability and physical strength that the latest years of his public service were marked by steadily growing influence. The State of Connecticut and the United States have suffered a great loss in his death. In this connection it should be noted that within the last fifteen months, the United States Senate has lost six of its most conspicuous and influential members. Beginning with Feb. 15, 1904, this death-roll includes Hanna of Ohio, Quay of Pennsylvania, Hoar of Massachusetts, Bate of Tennessee, Hawley and Platt of Connecticut. These six men differed in many respects, but they were all leaders of note. Such a death-roll does not often appear, and since there are less than an hundred members in the United States Senate, the result which may come from the removal of these great leaders can hardly be foretold. Senator Platt was buried April 24 at Washington, Conn.

The Bibliotheca Sacra has contributed a long and notable article, in its April issue, to the discussion concerning Mr. Rockefeller's gift to the American Board of Missions. It supports the acceptance of the gift, in strong terms.

An unusual event occurred on April 13, in the village of Manchaug, Mass. The pastor of a French Catholic church of that place, Father Riborg, having abandoned the Catholic faith, he and twenty-two members of his church, were baptized into the fellowship of the First Baptist church of Worcester. About sixty, who have been Catholics, are identified with this new movement. This event is the more notable because Massachusetts as a whole, led by Boston, is far more nearly Roman Catholic than Puritan.

Special interest is awakened in the ancient Druid monument at Stonehenge on Salisbury Plain, eight miles from the village of Salisbury, England. This ancient center of Druid worship, which ante-dates Christianity by two thousand years or more, has been surrounded by a wire fence and an admission fee is charged, to those who wish to visit the ancient temple. Law suits have been brought against the owner of the grounds, upon the claim that the public should be allowed free access to those monuments of an ancient faith.

The Jews in the United States are preparing to celebrate the two hundred and fiftieth anniversary of the settlement of Jews in North America. That there should be great enthusiasm in this anniversary, will appear when we remember the success which Jews have attained in the United

States, in spite of great odds against them. There were twenty-three Jews in the first company, which landed at New Amsterdam two hundred and fifty years ago. The Dutch authorities refused them almost every privilege. At first they were refused a Jewish cemetery, and restrictions concerning business were thrown about them in every possible way. Religious bigotry was prominent in the early Dutch settlers, and the Jews received a double share of its other extreme. More Jews now reside in the world, the number being estimated at 700,000, which is said to be twenty-eight times more than the number of Jews now dwelling in Jerusalem. It is also estimated that the entire number of Jews in Asia and Africa, taken together, exceeds the number of Jews in New York by only an hundred thousand. Every sixth person in Greater New York, at the present time, is a Jew. The Jews control the wholesale commerce of New York City, and much of the retail business, as well. It is said that through the assistance of Jewish money alone, was Columbus able to make his voyages of discovery that brought America to the knowledge of the world. Many of these details will doubtless come before our readers in connection with the anniversary that will occur in September, next. Meanwhile, it will be well to consider, carefully, the facts of Jewish history, and the possible bearing which Jewish influence, Jewish money and Jewish learning may have on the history of America during the present century.

The possibility of a tariff war between Germany and the United States has appeared during the last week. It is too early to predict definite results in that direction.

Opposition to Japanese immigration has appeared in some quarters. Concerning this the New York Tribune has said: "There have been few, if any, things more ill timed and less in harmony with the general spirit of the American people at present than the agitation against Japanese immigration. At a time when Japanese arms and statesmanship are commanding the admiration of the world these agitators are doing all in their power to make an enemy instead of a friend of the greatest Asiatic power, a power worthy of the best treatment accorded to a European nation, and one whose friendship and self-respect America in particular, which introduced Japan into the ways of modern thought and life, should of all nations most thoroughly respect. Judging from the achievements of the Japanese, both in peace and in war, they would form a desirable element in America's material life-much more desirable, in fact, than many other elements against which no special protest has been made."

At the end of the week, little more is known concerning the naval situation in the Far East than that the Russian Fleet is somewhere, and the Japanese Fleet is somewhere else. The inventors of news have reported battles about to be, or in progress, from time to time during the week, but as a whole, rumors indicate that nothing important has happened, and that there is not much definite information concerning what is about to be. Skirmishes of more than usual importance have taken place on the land, but no general change in the situation on sea or shore has occurred. Anxiety as to riots and revolutionary up-risings on the first of May continues to agitate the leading Russian cities.

Rev. James Henry Darlington of Brooklyn, New York, was consecrated as Episcopal Bishop of the new diocese of Harrisburg, Pa., on April

An important law touching temperance and Sunday observance in the State of Massachusetts has been variously interpreted for several years past, because of a semi-colon in a certain place. It is now reported that the very commendable anti-cigarette law in the state of Wisconsin is bitterness. The present situation marks the held up by a semi-colon, and that a similar law in the state of Indiana has been "blocked by a city of New York than in any other city in the disjunctive conjunction." These instances indicate what authors and printers, as well as readers, sometimes keenly appreciate, that the art of saying things and embalming them in cold type is subject to many dangers and imperfections. In the case under consideration it is easy to believe that the enemies of reform sometimes secure immunity for evil, by a semi-colon.

> It is reported that Charles Schwab of the Bethlehem Steel Works has secured a contract for building several sixteen-thousand-ton warships for Russia. Steel plants at other places than Bethlehem will take part in this work.

> It is reported from Laporte, Indiana, on April 26, that a campaign concerning the "Puritan Sabbath in Illinois" is about to be inaugurated, because Governor Hanly has announced his determination to enforce the present Sunday law against saloons. On the other hand, the saloon keepers have determined to retaliate, and announce that they will "stop the sale of milk, papers, cigars, confectionery, ice cream soda, etc., on Sunday." If this program is carried out, it will be another illustration of the inefficient character of legislation which places liquor selling on Sunday in the same category with other forms of business.

A conference lately held in Boston to consider how the number of candidates for the ministry may be increased, has decided that there are ministers enough at present, and that the great need among Protestants is a higher quality of ministers rather than an increase in num-It is said that the Conference declared that "in its present state, the Protestant ministry seems an extra hazardous profession in which the peace of mind, as well as the maintenance of conscientious men is exposed to too many risks."

#### YOUTH AND AGE.

A fair maid sat by the window-sill, And mused as the night came down. Her sweet young life had known naught of strife; Clear was her eye, and her hair was brown; But her heart was sad in the twilight still. For she thought of the past that had slipped away— Swift as the water that runs the mill; And the fair maid sighed at the close of day.

An old saint sat by her window-sill, And prayed as the night came down. And pain and care had been oft her share; Small was her cot, and but poor her gown; But her heart was stirred in the twilight still, For she thought of the future that stretched away— Sure as the sun o'er the western hill And the old saint smiled at the close of day. -Baptist Commonwealth.

#### THE TRAINED NURSE.

The trained nurse is one of the most practiand valuable additions to medical practice in modern times. Science and experience go far to support the statement that "the spoon of the nurse is more potent than the prescription of the physician." While no comparison like the above can be adopted as general, physicians long-continued observation and experience. are aided by the trained nurse to an extent should be the best time to dispense knowledge,

which was impossible in other days. The general good in the point of health and morals is promoted beyond measurement by the work of intelligent, conscientious nurses. THE RE-CORDER calls attention to an advertisement in another column, calling for pupils in the Training School at Battle Creek, Mich. The writer has personal knowledge of that Training School which makes it a pleasure to commend its

#### DROPS FROM A DOCTOR'S BOTTLE. W. F. CHURCH, M. D.

At the Feet of Wisdom.

There has been much discussion of late over a part of the valedictory address delivered by Doctor Osler, on Feb. 22, Johns Hopkins Uni versity. For the purpose of making a sensation. the part referred to was incorrectly reported. The speaker made reference, in a jocular way, to a plan presented in one of Anthony Trollope's novels, that on arriving at sixty men should retire to a college for a year of contemplation. before ending their lives quietly by chloroform. Notwithstanding that Dr. Osler is fifty-six and probably no more anxious to leave this planet than the average individual, this reference was telegraphed over the country as his own view, and of course taken seriously by many people who have reached, or are approaching that age. It may appear to some that the learned doctor was rather dogmatic in stating that "the effective, moving, vitalizing work of the world is done between the ages of twenty-five and forty years," and "so the history of the world shows that a very large proportion of the evils may be traced to the sexagenarians-mostly all the great mistakes politically and socially, all of the worst poems, most of the bad pictures, a majority of the bad novels, and not a few of the bad sermons and speeches." These views will, no doubt, be in hearty accord with those of the great corporations who talk of establishing an age limit. They want only the best years of a man's life, physically, or the enthusiasm and muscle that go with young manhood.

As an authority on the physical capacity and condition of men Dr. Osler ranks high, but when it comes to mental achievements his opinion is worth no more than another man who has observed as closely or studied history as carefully. It seems somewhat arrogant to fix an age limit, for so many exceptions may be found that the rule can only be that of a majority, and not a general one.

Long before forty a man has usually entered upon his life work. He has created ideals and formed plans in connection with that work, but those plans and ideals may not be executed or realized until he has passed far beyond the meridian of life.

At. forty a man should be better equipped, mentally, than at any previous age. He may lack the impetuousity of earlier years, but if he is without ambition, it may be because his hopes and aims have not been achieved. If imagination is not as vivid as at twenty-five, there is a better knowledge of the reality in life, for judgment has been tempered by experience. Nothing will take the place of experience, in many instances, not even the repeated experiences of others. From middle life, until the body or mind begins to weaken, has always been considered the period of wisdom. Knowledge has not only been acquired by study, but by

meant to listen to Socrates or Plato? Who can He can help men to a higher plane, because he estimate the benefit to Paul of the teaching of has worked and been drawn upward, himself. Gamaliel, or to Timothy of that of Paul? The His life may be a stimulus to increase faith, rashness and impulsiveness of early years need elevate hope and prove that love is the greatest the restraining influence that can come only thing in the world. from experience. Those declining in life are needed as guides for those pushing their way into the world and into the mystery of things, in the fullness of strength.

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When a man has worked long and faithfully he is entitled to rest in his declining years. This is so generally conceded that many are advocating an old-age pension. New Zealand now gives a small pension to those in need, who have reached the age of sixty-five and have been citizens for twenty-five years. Not only would an age of retirement be of advantage to the average man, but it would give room and opportunity to others who are struggling for a mere existence, in the same line of work. If one-third of the doctors and lawyers in this country were suddenly cut off from their work, the remainder could meet all demands on their services, after a slight period of readjustment. This would not be true in many other professions. Statistics show that the number of students entering theological schools is gradually diminishing. This means that some of the churches must unite, or be without a pastor, or that ministers must continue in service for a longer period. Denominational lines are still too closely drawn to expect much of union for years to come.

A church without a leader usually is soon

found in a deplorable condition. What remains, then, to maintain present conditions, is for ministers to serve as long as their faculties permit, if there is a demand for their services. The profession is one favorable for maintaining health, and its members live longer, on the average, than those of most occupations. For this reason they should be better able in body and mind to continue their work for a longer period, if necessary. Unfortunately a condition prevails in many churches similar in one respect to that now found in the business world. This is the demand for young men. The ambition and enthusiasm of youth seems to be preferred to the wisdom of age. It is not easy to account for this preference. The claim is sometimes made that the young pastor gets along better with the young people and has greater influence over them than one advanced in years. Ought a brother's influence to be better than that of a father? It is possible that the young man is preferred because he is more energetic and does that work that should be performed by laymen, or is it because of his greater positiveness and hopefulness? Whatever the reasons, it is certain that the popular young pastor will, in the course of time, be one of those who, from the point of age, are not among those who are desirable. He can no doubt put off the evil day by avoiding mannerisms, keeping out of ruts, and retaining his enthusiasm. General Booth at seventy-four seems to have as much enthusiasm and fire as several ordinary preach-

The minister with whitened locks and furrowed brow ought to know how to teach, for his long years of observation have shown him what men need. He can best sympathize with grief and suffering, for he has known grief and suffered keenly. He can be charitable of faults, for he knows how hard it has been to correct his own. He can be lenient with the doubter,

# Popular Science.

BY H. H. BAKER

A New Railroad Engine.

An altogether new type of an engine is being constructed for the Southern Pacific Railroad Company, which promises to revolutionize transportation. It is to be made on different principles from any engine now in use.

The capacity is to embrace a speed of one hundred miles an hour, and of three thousand miles without a stop; at an expense of less than one half of any of the present styles of engines. It is to be operated on the compressed, expansive air principle by the use of mineral oil, costing only from three to five cents per gallon.

The engine works on what is called the four stroke cycle. A reservoir carrying compressed air as a reserved power is used for starting, which gives the one quarter of a revolution, or the first stroke. This stroke only takes in atmospheric air at its common temperature and ed in a spray; during the first part of this stroke the combustion of this oil keeps up a constant pressure to its end, which is regulated by the amount of oil injected, the second part of this stroke is practically expansive and carries forward the generated heat. The fourth stroke completely exhausts the gases, and completes the revolution of the engine. Next cannot the ties be dispensed with?

## A New Flying Machine.

John Montgomery, Professor of Science in Santa Clara College, California, has been experimenting on a flying machine for many years, and has finally completed an aeroplane which can be steered, and flies in the air without a gas holder, like a balloon, or any motor for power. He has named his machine Santa Clara. It is fashioned on the principle of a bird, and like some of the aerial families (a genus of beetles,) it has four pairs of wings of a tripodal formation; each wing has an upward curve, scientifically constructed, having the same concave features as those found in the wings of birds.

The frame of the machine is made from spruce, which is very supple and not easily broken. Steel wires are so distributed that they keep the wings in proper shape, and are covered with canvas. Motion to the wings is given by the operator, partly by his hands, and partly by his feet, in such proportion as is requisite to maintain an upward inclination or a horizontal position. This is accomplished by means of light steel tubing for shafting, attached to the frame. The guiding is done by the motion of the body.

A thorough test of this bird-like machine, and a successful flight, has lately been made by Mr. Maloney, an aeronaut of much experience, at San Jose, at a height of three thousand feet above the city, where it sailed around for over a

Going at a speed of six miles an hour it could be stopped and turned about within a circle of

for the storehouse is well filled. How much it for there have been dark days in his own life. forty feet. A contrary wind appeared to make but very little difference as to the speed.

Were it not for the rapid expansion and ascension of the atmosphere by heat, causing swift action to fill the vacuum created, there would be far less danger in aerial navigation near the earth. As the earth is unvielding to wind, the pressure becomes very great and powerful, and vessels that have a solid but moveable substance to sustain them frequently have to scud before the wind or be forced on shore and destroyed.

The prospect of finding the north pole by a subterranean passage or reaching it by an aeroplane would not be very flattering in either case.

## The Business Office.

The fiscal year of the Publishing House closes July next. At that time we will close our accounts, and open the books for another year. Between now and then we want to get in as much money as possible from any who may owe the Publishing House even a small amount. We want to make our payments to the Treasurer of the Tract Society as large as possible. His payments to us have been large, for we have been improving our plant wherever possible. Such improvements require ready money, or we don't get the discounts. Now every RECORDER pressure. The second stroke compresses this reader can help us make a good showing this air and the compression raises its temperature to year by paying up now. Don't consider a statefully one thousand degrees F. The third stroke ment from the Publishing House in the nature takes a firm hold of the work in hand. Into this of an insult. We don't consider a bill in that hot expanded air a small quantity of oil is inject- light. We want a bill with every article we buy, so we can know just what it is costing us. So should you, and you should be just as eager to help the Publishing House meet its obligations as you desire others to meet their obligations to you. Let's deal with each other in a business-

> The Business Manager would like to find a Seventh-day Baptist boy, with some knowledge of the printing business, especially in the press room, who would like to complete his trade under favorable circumstances, in a clean, up-to-date office. If you know of such an one, write the Business Manager.

#### Announcement of the Battle Creek Sanitarium Training School for Missionary Nurses.

The management of the Battle Creek Sanitarium Training School for Missionary Nurses desires to announce than a new class will be organized during April and May, 1905. None will be received except those who give evidence of a sound Christian experience, and who esire to devote their lives to Christian philanthropic work. Boys and girls are not wanted. Only mature persons of sound and settled character and principles are desired in this work.

For information, address, **Battle Creek Sanitarium Training** School for Missionary Nurses, Battle Creek, Mich.



MAY I, 1905.

## Missions.

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

REPORT OF L. A. PLATTS, D. D. I left my home in Milton, Jan. 17. In Chicago a telegram overtook me calling me to Farmingham, Ill., to the funeral of Irvin Bumpus. This detained me over the first Sabbath, and Bro. Wilcox filled the first appointment here, which I could not very well recall. Returning to Chicago, I came on to Battle Creek on the 24th, in a driving snow storm, in the midst of what has proved to be a very severe winter. Much of the time for the next four or five weeks the streets and walks were badly blocked by falling and drifting snows. As many of the people are at home only in the evening, the work of calling, during this period, was attended with much difficulty. Fortunately, spring opened early, and from the latter part of February forward conditions for work have been much more favorable.

On the first Friday night after my arrival, a prayer meeting was organized, which has been held from house to house with a good attendance and a most excellent spirit. After the sermon on the first Sabbath, we organized a Sabbath-school, which has since been held with an average attendance of 28. The attendance at the preaching service has varied all the way from 25 to 50, 35 being a fair average. In all these services I have striven to present the fundamental doctrines of Christian faith, in their relations to practical Christian living, and on the basis of plain scriptural teaching. Counting some of the more formal of the prayer-meeting talks, I have delivered 22 sermons and addresses, among which was the funeral of a young man whom I found dying of consumption, in the hospital, and who, it is believed, was brought to the Lord by my visits during the last two weeks of his life. I have made 170 family visits and personal calls, representing 40 families or parts of families, in which there are about 90 persons, 20 of whom are now members of the church and 33 of whom are enrolled (in four classes) in the Sabbath-school. Of the remaining number, some, undoubtedly, will drop out, not caring to follow the movement any farther; others, with the proper labor, can be brought in. How large a proportion will thus be garnered, it would be vain to prophesy. But the fact that they have been interested enough in the services to attend them, even occasionally, and that they welcome those pastoral visits and invite the visitor to come again, are encouraging indications.

In all this work I have not forced myself or our work upon the attention of any person unwilling to receive me and listen to the word I have sought to bring them. And in no case have I sought to unsettle any person who is satisfied with his or her present relations with the Adventist church. How do I find the people whom classes. By this I mean those persons who, havit is proper to visit? In various ways. Some- ing failed to observe the "health reform," or sides being not very well adapted to the purpose times the names of persons who would be likely having become negligent in regard to some other to be interested have been given to me; some- of the doctrines deemed by the church essential, times I have been introduced by a friend, and have been dropped from the membership of the often strangers have come to the service and in- church; or such as have, for one cause or anothvited me to call. Within the next two or three er, voluntarily withdrawn from the church. solution of the problem seems to lie in the owndays, I usually make these calls. They are the Some of these are individual cases, others em- ing or the controlling of some building or room most hopeful. More opportunities of this kind brace whole families, with great varieties of by the church which would be looked upon as have come to me during the last three weeks details in the conditions, and experiences. So its permanent home. than during any similar period since the work far as I have been able to find these, they have

enth-day Baptist Hand Book.)

Added since, by testimony............ 3 Added since, by baptism ...... 1 Total present membership........... 20 Regular Appointments: Prayer Meeting, Friday evening, average attendance.... 16 Sabbath-school, 10:30 A. M., average at-

Preaching Service, 11:30 A. M., average at-

this field and its needs, several things ought to meeting on the Sabbath. be said:—

sults of the quarter's work have been disappoint- been trained in the faith of the Seventh-day Ading; in others, they have been quite gratifying. ventists, and while differing so widely on some The additions to the membership have not been points as to be separated from that people, there as numerous as previous interest seemed to are other points, considered by them as importpromise. This has been due, in part at least, ant truths, which are somewhat different from to the fact that I have been unable to make defi- the prevailing teachings of Seventh-day Bapnite announcements with respect to the future tists on the same points. Chief among these of the work. When asked about this, I have may be mentioned the nature and destiny of been obliged to answer that I could not remain, man. They generally hold what is termed by the but that we were planning to put some man on Adventists the doctrine of the non-immortality the field to stay. Almost invariably the answer of the soul, or "the sleep of the dead." Immorhas been, "I guess we will wait and see." The tality is given to the righteous at the resurrecsettled conviction, both in the movement and tion, and the wicked are then doomed to a final, cut of it, is that a permanent, careful and able total destruction. Another point is the second leadership is positively necessary to its success, coming of Christ, which is generally held in a and that the sooner it can be assured the better more material sense than that which is usually it will be. Most of those now outside of it do taught by us. They also attach more importance not care to take the risk of being identified with to the probable nearness of that event than we a losing cause. Another thing which has made have been accustomed to place upon it. They have the work go slow, is the fact that these people also given more attention to the study of the have been trained in the notion that the Ad- "Symbolic Prophecies" than we have done, and ventists are away at the front in all matters of have derived some opinions from that study doctrine and practice, and, although they are which we might not be prepared to accept. On dissatisfied with those same teachings and practices, they are not quite sure that they would not be "taking a long step backward" by joining any other church. They must have time to become acquainted with the situation and learn that "there are others" who know the Scriptures and their relations to right living.

has added but few names to the membership roll, it has done what is quite as important. It has drawn the members together in a closer fellowship and in a more united and determined purpose to carry forward the work. It has also located more definitely the field inviting our labor, and defined more clearly the nature and methods of our work.

2. Our work, for a time at least, must be with what may properly be called the neglected invariably welcomed my visits, and some of has been assumed that it is the purpose of the

ganized Dec. 10, 1904, on the basis of the Sev- are regular attendants at our services. The field is large and needy. Patient and prayerful work, 

3. There are some men, with and without families, who might be won to us and our cause if we could promise them work which they could do and keep the Sabbath. In fact, the removal of much of the business formerly done here by the Adventists to other localities has forced many to accept employment in shops or factories where they are obliged to work on the Sab-Public religious services attended...... 45 brethren have given this matter a good deal of Families and parts of families visited..... 40 iness of some sort will be started which will be Persons represented in such calls and visits. 90 of great help to the cause, not only in giving Letters written in the interest of the work. . 25 employment to a number of people, but also in For anything like a clear understanding of furnishing, for a time at least, a better place of

4. Concerning the beliefs of these people. It I. As to results. In some respects the re- must not be forgotten that most of them have the other hand, the fundamental doctrines of salvation through Jesus Christ, witnessed by baptism; justification by faith proven by works of righteousness; the work of the Holy Spirit, sanctifying the life; the true evangelism, seeking the needy and perishing; the keeping of the commandments of God and the faith of Jesus, On the other hand, while the quarter's work and the supreme importance of the Scriptures as the only rule of faith and practice, are held substantially as we hold them. Upon all questions which are merely questions of opinion, there is a commendable degree of liberality.

5. One other point should be mentioned, and should, perhaps, be placed as No. 4, and that is concerning a suitable place of meeting. The hall, at present used, is centrally located, which is the chief thing to be said in favor of it. It is on the third floor, with no elevator, which makes it hard for the older people to reach, bewhen reached. All other places obtainable are so far removed from the district from which most of our attendants come, that to remove to any of them would seem unwise. The only other

6. In all that has been said in this report, it To tabulate the work. (The church was or- them are members of our Sabbath-school and Board to aid the Church in the support of a good man permanently located in the field. Without this, there is very little hope of great permanent results; with it, there are possibilities of steady and permanent growth in the field. This thought I have tried to keep before the people here, and have repeatedly urged it upon the attention of your Corresponding Secretary, and upon such of our leaders as Dr. Post, of Chicago: Dr. Main, of Alfred; and Dr. Lewis,

In conclusion, this work has enlisted my sympathies, engaged my energies and filled my mind and heart, for three months, as almost nothing else has ever done before. I shall continue to hope and pray for its success.

7. I came to this field on a furlough from the Milton Church, my salary for the time being discontinued, the church paying the expense of supplies in my absence. Further, there was no definite promise of compensation from other sources, the general understanding, however, being that I should receive not less than my regular salary and traveling and incidental expenses. I could not well afford to receive less; I would not take more. It was understood by the churches of Milton and Battle Creek that this should be made up from,—first, contributions on the field, second, the appropriation from your Board, and third, the Milton Church.

The financial statement is as follows: Salary three months, \$62.50 per month .....\$187 50 Traveling and incidental expenses ..... 22 00 Board, 13 weeks at \$3.50 per 

Received on the Field.....\$ 86 50 Appropriation from the Board 100 00 Leaving for Milton Church.. 68 50—\$255 00

Besides the amount contributed by the people, as contained in the above account they have paid \$22.50 hall rent, supplied the congregation with Life-Time Hymns, at a total cost of about \$10.00, and through the Sabbath-school have raised money for supplies and running expenses of that department of the work. Taken all together, I think their contributions have been very liberal.

All of which is submitted with the earnest hope and continual prayer that the right man may be secured for this promising field, and that "The Lord of the Harvest" will bless his labors to the building up of a strong and permanent interest, through the instrumentality of which many precious souls may be saved.

BATTLE CREEK, April 16, 1905.

## MISSIONARY BOARD MEETING.

A regular meeting of the Seventh-day Baptist Missionary Board was held at Westerly, R. I., Wednesday, April 19, 1905, the President, Wm. L. Clarke, in the chair,

Members present: Wm. L. Clarke, Geo. H. Utter, G. B. Carpenter, L. F. Randolph, Madison Harry, O. U. Whitford, A. McLearn, B. P. Langworthy, 2d, W. L. Burdick, Ira B. Crandall, A. S. Babcock, A. H. Lewis, C. A. Burdick, A. J. Potter, John Austin.

Visitor: Lewis Randolph.

Prayer was offered by Andrew J. Potter. Minutes of last\meeting were approved.

The reports of the Treasurer and the Corresponding Secretary were approved and ordered recorded.

The following orders were voted:

경영화 등에 가는 사람들은 그리는 경우 모르게 되었다.		
ORDERS FOR APRIL, 1905.		
U. Whitford, Salary, \$225; postage, etc.,		
\$13 52	\$238	52
leorge Seeley	37	50
. T. Davis, California field	75	00
lystone field	25	00
Portville church	18	75
tokes church	12	50
Cartwright church, December, \$16 66; quar-		
ter, \$12 50	29	16
Iammond church	25	00
Cumberland (N. C.) church	6	25
Rock River church	12	50
Iartsville church	` 12	50
Carlton church at Garwin, Iowa	25	00
	18	<b>7</b> 5
Richburg church	18	<b>7</b> 5
Boulder church	25	00
L. F. Skaggs, Boaz, Mo	6	25
W. H. Godsey, Wynne, Ark	- 6	25
American Sabbath Tract Society-Propor-		
tion of minutes	65	00
•		

An interesting report of labor at Battle Creek, Mich., was received, in which Dr. Platts outlines the present needs of the field and gives valuable suggestions regarding future work.

It was voted to appropriate \$25 additional, in part payment of the expense of Dr. Platts as missionary pastor.

It was voted that the money from the Silas Bumpus estate (\$577.66) be placed with the permanent fund

An additional \$50 was appropriated for the church at Boulder, Col.; also an appropriation at the rate of \$50 from April 1, 1905, was made for the Farnam (Neb.) church.

The Program Committee reported as follows: WESTERLY, R. I., April 19, 1905. Brethren of the Missionary Board:

Your committee on arranging program for the hour given to the work of missions at the coming General Conference would report as follows: Brief outline of our work-O. U. Whitford.

Our China Mission—Geo. H. Utter.

The Battle Creek outlook-L. A. Platts. Themes for discussion before the Missionary

(a) How can we aid the Board of Systematic Benevolence in raising funds for denomination-

(b) How can we increase denominational in-

terest in Foreign Missionary work? (c) What is the desired relation between the Executive Committee of the General Conference and the Denominational Societies?

Respectfully submitted,

C. A. BURDICK, L. F. RANDOLPH, WM. L. BURDICK.

Committee.

The Corresponding Secretary reported: Sermons and addresses during the quarter, 20; communications, 765; reports, 35.

Rev. L. D. Seager has labored with the following churches: Garwin, Iowa, Jackson Centre and Stokes, Ohio, and Ritchie church at Berea, W. Va. These churches have been greatly blessed and strengthened, 27 having been added by baptism and experience, and others are ready for membership.

D. C. Lippincott and daughter have done excellent work at Farnam, Neb. Brother Lippincott writes: "We have had one of the best meetings I ever held."

A. S. BABCOCK, Rec. Sec.

WM. L. CLARKE.

Manhood is not indicated by years, nor by stature. It manifests itself in deeds.

#### TREASURER'S REPORT. Quarter Ending March 31, 1905.

GEO. H. UTTER, Treasurer,

In account with

	THE SEVENTH-DAY BAPTIST	r Missionary Society.
	DR.	
Cash	in treasury, January 1, 1905	
Cash	received in January	2,025 83
Cash	received in February	452 98
Cash	received in March	

3 \$4,123 54

O. U. Whitford, balance for quarter ending Dec. 31,-1904 .....\$151 89

O. U. Whitford, advance for quarter ending March 31, 1905 ......... 100 00—\$ 251 89 G. H. F. Randolph, salary and expenses, quarter ending Dec. 31, 1904 ..... George Seeley, salary quarter ending Dec. 31,

1904 ..... R. S. Wilson, balance for quarter ending Dec. 31, 1904 ..... John H. Wolfe, labor in Blystone field ..... 25 00 Westerly, R. I. ..... 50 00

12 50 Niantic, R. I. ..... 12 50 First Hebron, Pa. ..... 12 50 Hebron Center, Pa. ..... 25 00 Salemville, Pa. ..... 37 50 Richburg, N. Y. .... 12 50 Hartsville, N. Y. .... 18 75 Portville, N. Y. .....

Cumberland, N. C. .... 6 25 18 75 Welton, Iowa ..... Garwin, Iowa ..... 25 00 37 50 Boulder, Col. ..... 12 50 Rock River, Wis. ....

Stokes, Ohio ..... 25 00 Dalaware, Mo. ..... Little Prairie, Mo. ..... 50 00 Hammond, La. ....

D. H. Davis, salary six months ending June 500 00 30, 1905 .....

J. W. Crofoot, salary six months ending June 30, 1905 ..... Rosa W. Palmborg, salary six months ending June 30, 1905 .....

300 00 G. Velthuysen, salary six months ending June 30, 1905 ..... F. J. Bakker, salary six months ending June

110 00 30, 1905 L. D. Seager, salary and traveling expenses . 169 00 Mrs. M. G. Townsend, salary to Dec. 31, 1904 16 66 Jesse E. Hutchins, traveling expenses ..... 10 00 American Sabbath Tract Society:

Pulpit and postage, January ......\$34 16 Editor's postage, etc ...... 3 00— 37 16 500 00 841 86

Cash in treasury, March 31, 1905 .....

E. & O. E.

GEO. H. UTTER, Treasurer.

\$4,123 54

6 25

6 25

500 00

#### RESOLUTIONS

WHEREAS, Our Heavenly Father, in his infinite mercy, has taken home to himself, our dear sister, Mrs. Sarah Ann McWhorter, who for many years has been a faithful member of the Lost Creek Seventh-day Baptist Church, therefore be it

Resolved, That while we feel the loss, let us emulate her example of faithful and loving service for Christ and his cause.

Resolved, That we bow in meek submission to His Divine will and that we extend our heartfelt sympathy to her bereaved husband, daughter and family; further

Resolved, That a copy of these resolutions be sent to the bereaved family, also to the SABBATH RECORDER for publication.

By order of the Ladies' Aid Society.

MRS. CLARA KENNEDY, MRS. ILEA RANDOLPH, MRS. BESSIE C. BOND, Committee.

The college professor will now have his turn, thanks to Mr. Carnegie.

# Woman's Work.

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

NATURE'S TRAGEDY. MRS. H. L. HULETT.

The robin chirped to the flowers, "Come, come," Right cheerily called he; The blue-bird trilled a bewitching air, "Oh come," sang he, "for life is fair, Awake and breathe Spring's perfume rare, The world is blithe and gav."

Full warmly shone the old March sun, Enticingly shone he, Till the crocuses all blue and yellow, The lilac buds and the pussy-willow And even Sir Dandelion, saucy fellow, Peeped out joyously.

The children laughed in innocent glee, Right merrily laughed they, All Nature joined in triumphant song Ye timid flowerets, be brave, be strong, Ye timid flowers, be brave, be strong, Push upward into the day.

But Jack Frost, up in his Northland home, Grumbled maliciously. "Short work I'll make this night of their glee, With North wind's help, we'll see, we'll see, What of their glory and pride there will be, At break of day.

The morning came,—from my window Gazed I dejectedly. A dirge in my heart repeatedly said, "All verdure is dead, is dead, is dead," Silent the blue-bird, and robin red Chirped most drearily.

But hope awoke in my inmost soul, Reproachfully spake she, "Ah, blind one, canst thou not understand How all is controlled by the Father's hand And this seeming death throughout the land Is but externally?"

"For deep in the bosom of Mother Earth The tiny rootlets cling, Safe from the frosts and storms that are rife, Cosily hid from the mad winds strife, Thrilling with life, with life, with life, The life of the new-born Spring."

And so, my soul, this mystery learn: Its lesson to others tell, 'Mid storms of life, without, within, The winds of grief and the frosts of sin, If deeply, firmly rooted in Him, All shall be well. ALLENTOWN, N. Y.

#### WOMAN'S BAPTIST FOREIGN MISSION-ARY SOCIETY.

The annual meeting of this society was recently held in Boston, and was an occasion of much interest. The meetings were largely attended and the official reports were most encouraging. eight million Burmese, there are only five thous- I shall have to punish you," he said, and reached gether with all sorts of big tools for repairing

and Christians. A great field, but one must have plenty of courage to undertake it.

The mission with which Mrs. Cummings was connected, in the Henzada district, is one of the most prosperous in the country. It has ten schools and has recently celebrated its fiftieth anniversary. She says that any school with merit will get pupils, and a constant effort is made to keep every department up to a high degree of excellence. The Government demands two sessions a day. Devotional exercises, including the singing of Christian hymns and the reciting of the Lord's Prayer, opens every session. A part of each day is given to Bible Study and all pupils are expected to attend church and Sunday School.

The special aim of the school is to train teachers, so that the children of the poor Christians. may be educated. They also try to make the mission self-supporting by means of its schools, although they sometimes have to have help from outside. A great effort is made to send pupils to some higher institution of learning, when they have completed the course in the mission school.

#### FATHERHOOD. A RADIANT MEMORY.

I have no theories of fatherhood to present. only a radiant memory.

I remember a tall man with a full black beard, clear, light blue eyes, a high, white forehead with a flourish of dark hair above it. He wore a a tight-fitting suit of blue overall cloth, and Russian imperial boots of grain leather which came above the knees. I can see him now walking to his mill with a quick, long stride, or standing before a turning lathe with a snowstorm of shavings powdering him from head to foot.

glad to see. This was the man who never came the rosettes, carved the ornaments with his own into the house without stopping to put his arm about her and kiss her and whisper something in clock. her ear. This was the man who drew me be-"Little Sonny" and "Hen-o-ree-O-Nic-o-las." church, and who sat in the twilight Sunday evening and played a mellow-toned flute of ebony and elevators, of which we boys never tired. with machinery of German silver.

I was afraid of him, just a little; because he took me to Boston by way of the white steamer was so tall and strong, and because everybody and all the animals I knew minded whatever he I remember the heaps of red-hot ashes, the said. I used to think mother was afraid of him, Addresses on different phases of missionary too, because she used to blush when he came near work were delivered by workers from Japan, her. And then once when I was busy playing India and other countries. One address on the and said, "Wait a minute," twice, when mother work in Burmah was of especial interest. Mrs. asked me to put away my things and go to bed, Cummings, who had been for many years a mis- he looked at me and said "Henry!" in such a way sionary in this country, was able to speak from that I never forgot it. I imagine it was the try, examined the machinery, looked through her personal experience. There is not the op- memory of such a look that made my brother our house, walked over the little homestead and portunity for commercial advancement of the Fred once ask mother to punish him for some country that there was in former years, on ac- disobedience rather than tell father about it; or count of the pressure of the Chinese and Indians. perhaps it might have been Fred's recollection ey, father built a little cottage from plans which During the last year, half a million tons of rice of a punishment which I received for lying. "Is he drew himself, and into it we went. There was exported from Burmah. The spiritual con- it possible my first boy will tell a lie to his were four of us boys then, all vigorous and as dition of the country is also not encouraging. mother?" my father had asked, with a piercing hungry as healthy country boys alone can be. She said that considering the money expended look straight through me. He talked with me We must be fed. He opened a repair shop in and the number of workers, the mission work in calmly, kindly, but to his sorrow I persisted in the village. It was our delight. There were a Burmah had shown the smallest results of any my lies, defying him and everybody else to make buzz saw, a jig saw, a carpenter's bench, a hand of the mission stations of the Far East. Out of me say anything I did not please to say. "Then forge with rotary blower, a turning lathe, to-

for a maple shoot which I had been using upon my wooden horse. I have never forgotten that whipping,—the thrill of it which took my breath away, the pain of it which surprised me beyond measure, the wonder that father's face could be so calm through it all. He shut himself into his bedroom afterwards and prayed to God with tears that his boy might never tell a lie again. I discovered that day the heinousness of sin.

Not long after, when father was away, I was

throwing stones near a shoe shop in the village and broke a pane of glass. Somebody told mother. She called me in and said, "You know what your father told you about throwing stones in the street?" Yes, I knew. "When he comes home, tell him at once what you have done, that you are sorry, and that you will never do so again." Oh, the agony of that afternoon! What would father say? What wouldn't he do? He would kill me. Ah, how little I knew him! When at last he came, and I had managed to sob out my poor story, his keen eyes softened with tears, he wrapped his strong arms about my shrinking little body and lifted me tenderly into his lap. He told me that he would forgive me, that he was happy to know that I had told the truth, that he would pay a man to set the glass; and then his voice failed him and he kissed me upon the forehead. The memory of that kiss will go with me as a benediction forever. I knew that day the joy of a pardoned sinner.

How I admired that man! When I awoke of spring morning I could hear him whistling while he spaded the garden. He hived bees and managed ugly horses; he could mow and milk and run the machinery in the mill. He could make the most wonderful things with a jackknife, willow whistles, darts, bows and arrows, windmills. When the new church was This was the man whom mother was always built in the village he sawed the shingles, turned hand, made the great clock dials, and set up the

Then came illness. The dust of the mill was tween his knees before breakfast and called me too much for his lungs. The puffing engine, the humming planer, the great crying and singing and patted a jig upon my back. He rode me up- saw which ate its way through the oak logs, the on his shoulder, sat me upon his knee, and prac- buzzing lathe, the clucking shingle jointer, were ticed me on the sounds of the alphabet until I all sold and carried away. Father built a shoe never mispronounced, and took me upon the shop and set up the new machinery. Business front seat by his side whenever he drove any- was rushing. He was often away to Boston and where. This was the man who sang bass in New York and Philadelphia, and had wondrous stories to tell of the locomotives and steamboats

> When I was about seven years old father from Hingham. It was just after the great fire. queer, distorted shapes of iron, the weird ruins of granite walls, and the soldiers with their tall hats and glittering regalia standing guard. It was a gala day for me, but a day of thick darkness for him. The fire had ruined his business. The creditors came to the factory in the coun-

Again everything was sold. With hired mon-

machinery, and all sorts of little tools for repairing clocks and watches.

MAY 1, 1905.

But business was slack. It was a hard winter. Day after day no work came to the shop. But what good times we had at home! Father played horse with us. We rode upon his back as he crawled about the floor on his hands and knees. He told funny stories. He taught us how to make little trellises for house plants and how to saw wall brackets from thin wood. which, later, we sold from door to door in a neighboring village and so earned our first money. We had enough to eat, such as it was the simplest and often coarsest of fare—but mealtimes were always jolly. Father was the light and joy of the house.

But every day there was a time when we missed him. I wondered about it at first; but once or twice I found him in a room alone with a Bible before him, and once I found him upon his knees. I have that Bible now; and when I turn to the twenty-third Psalm and find the pages soiled and worn, or to the last chapters in John's gospel and his epistles, and find the leaves loose and brown and spotted as with tears. I know the secret of those silent hours, and I knew also the secret of that perpetual joy which like a fountain of living water overflowed upon us all in prosperity or adversity, morning, noon and night, every day of his life.

He never made us boys a promise which he did not keep; never deceived us; when he wished us to obey him, never spoke more than once: and never required the formation of an intellectual or moral habit which he did not himself exemplify. And yet he was not harsh or unkind, or even inconsiderate in dealing with us. We were taught by example a reverence for sacred things, a respect for age, and a thoughtful courtesy towards women.

On Sunday afternoons he read aloud the Bible stories until we knew the old book almost by heart. Winter evenings he read to us such books as Goodrich's "History of the World," Dr. Kane's "Explorations in the Arctic," and Abbott's "History of the Civil War." When we began to read for ourselves he knew what we read. Because of his thoughtfulness in those days I have never read a useless or vicious book.

was industry. We were to do with our might whatever our hands could find to do, simply be- by them. cause it was right to work that way. Moreover, we were to be generous in our living.

sad day of his death I never heard a cross or unkind word or saw an angry or impatient look pass between him and the woman he loved, the sweet mother of the seven children who now it was unanimously voted to recommend the rise up and call him blessed.

"With beams December planets dart, His cold eye truth and conduct scanned; July was in his sunny heart, October in his liberal hand."

Journal of Education.

You own the Publishing House. Keep its credit good as you do your own.

WHERE TREES RAN NECTAR, Dear to the heart, that old gnarled maple grove That fixed our childish love. Where spring by spring the trees ran nectar; trees Scored with dim histories Age-furrowed, vast, and wise; where, foaming high Through the red smoke hard by, The black-lipped caldron still dispensed a brew

A little tingling brook flowed by the place, Clasped in the frost's embrace. Yet struggling with its fetters; round its brink Played musquash, glided mink, While hazels there their first pale tassels swung, And snowbird loosed his tongue. The owl at dusk caught up the vernal strain: The hylas piped refrain; Nor this nor that more sylvan soft and clear Could fall on listening ear Than drip of sap through many a hollowed spout In buckets all about

Sweeter than honevdew!

Such was the camp whose cabin, thatched with boughs, Earth-chinked, a Crusoe's house, Still lured us forth, the unspoiled joys to sip Of wild companionship: Dear to our childhood, dearer now, I ween, For mellowing mists between,

Through whose rare veil you hillside fringed with ice Blooms warm as paradise.

If this be so, blest be the spell! say I: Blest be Time's alchemy By which the thrilling early draught appears Twice sweet in later years.

-C. E. World.

## SOUTHERN WISCONSIN.

L. A. PLATTS, D. D.

Another session of the Quarterly Meeting of the Southern Wisconsin and Chicago churches has come and gone. This time it was held with the church at Milton Junction, commencing on Friday evening and closing on Sunday afternoon, April 21-23. At the opening session, Prof. Edwin Shaw, of Milton College, preached a comforting, restful sermon on the "Peace of Jesus," John 14: 27, which was followed by a number of testimonies from brethren and sisters who had proven the doctrine by sweet experience.

On Sabbath morning, afternoon and evening following, sermons, able and inspiring, were preached by Pastors O. S. Mills of Rock River. T. J. Van Horn of Albion, and M. G. Stillman of Another valuable lesson taught by example Walworth. The large audiences which attended these services were edified and strengthened

At the session held on Sunday morning, the Milton Junction church presented Prof. Allen We were here to help—to help each other and B. West and Bro. H. M. Burdick for ordination to help God save the world. Therefore we must to the office of deacon. A council of delegates, give of our time, our talents, our money, to as- regularly chosen by the following churches, was sist in every good work. In the darkest days organized, viz.: Milton Junction, Albion, Rock one-tenth of the scanty earnings was set aside River, Milton, Walworth, and Chicago. Of this as consecrated money and given away as occa- council Rev. T. J. Van Horn was chosen Modsion served. No one ever pleaded a worthy erator and Rev. W. D. Wilcox, clerk. By vote of the council, Rev. L. A. Platts conducted an From my earliest recollection of him to the examination of the candidates relative to their christian experience, their understanding of the duties of the deacon, and of the doctrines of the church. At the conclusion of the examination, church to proceed with the ordination, and Pastor Crandall and the moderator and clerk of the council were appointed a committee to arrange the order of the service. After a few minutes of intermission, this service was conducted as follows: Sermon by Rev. L. A. Platts; consecrating prayer, with laying on of hands, by the pastor, Rev. G. J. Crandall; charge to the candidates, by Rev. M. G. Stillman; charge to the

church, Rev. O. S. Mills, and right hand of welcome by Deacon W. H. Greenman. It will be interesting to know that Deacon West is the son of the late Deacon William B. West, who was an interested and interesting member of this quarterly meeting for about forty years, and that Deacon Burdick is a grandson of Eld. Oliver Perry Hull, one of the pioneer Seventh-day Baptist ministers of Southern Wisconsin and Minne-

In the afternoon of Sunday was held the Young People's meeting, led by D. N. Inglis, president of the Quarterly Meeting Union. It being the Easter time, the topic for the meeting was the Resurrection of Jesus and its relation to our own Christian Life and Hope. Many earnest and helpful testimonies were given to the power and comfort of the doctrine. The singing was led by a choir of young people from different societies, directed by Miss Gelsemina Brown, the male quartet from Milton College sang two selections, and Misses Alice Clarke and Ethlyn Davis, of the Milton society, sang "Thy Will be Done."

From the opening service on Sabbath eve to this closing session by the young people, the tone of this meeting was sweetly spiritual, and many strong and earnest words were spoken in reference to our opportunities and responsibilities as a Christian people. We Wisconsin people would scarcely know how to dispense with these quarterly gatherings. They quicken our personal spiritual life, strengthen the bonds of fellowship among us as churches, and deepen our loyalty to those great truths which make us a separate Christian people.

MILTON, WIS., April 24, 1905.

HANDS OF TOIL. In the shop of Nazareth Pungent cedar haunts the breath. 'Tis a low eastern room. Windowless, touched with gloom, Workman's bench and simple tools Line the walls. Chests and stools, Yoke of ox, and shaft of plow, Finished by the Carpenter,

In the room the Craftsman stands, Stands and reaches out his hands.

Let the shadows veil his face If you must, and dimly trace His workman's tunic, girt with bands At his waist. But his hands-Let the light play on them; Marks of toil lay on them. Paint with passion and with care Every old scar showing there Where a tool slipped and hurt; Show each callous: be alert For each deep line of toil. Show the soil

Of the pitch; and the strength Grip of helve gives at length. When night comes, and I turn From my shop where I earn Daily bread, let me see Those hard hands; know that He Shared my lot, every bit: Was a man, every whit.

Could I fear such a hand Stretched toward me? Misunderstand Or mistrust? Doubt that He Meets me full in sympathy? "Carpenter! hard like thine Is this hand—this of mine: I reach out, gripping thee, Son of Man, close to me, Close and fast fearlessly."

—The Outlook.

# Children's Page.

'LASSES JIM. We had er 'nana, me an' Sulvenus, An Io, an Moll, an th' little twins, An we was go'n ter eat it 'tween us; So that's jes where the trouble bergins. To, he said, waste it all ter cut it; Jo had the say, coz Jo, he earns; Twas avry cent his own that bought it, So he said we mus bite ber turns.

I said first turn mus be fer Jo, But th' little twins, they's apt ter fight; So they grabbed holt, nen 'Venus-oh' You ought ter see how big they bite! Moll she jes took er little taste, Moll's alwuz fraid she'll take too much She said me'n Jo mus have the rest, When tap, tap, tap, there come er crutch.

An there stood little 'Lasses Jim; We calls him that coz he's er coon; He sleeps on rags; his dad's er limb. He licks Jim awful. Jes uz soon Uz we seen him, Jo looks at me, His mouth er waterin—so was mine But 'Lasses Jim's er cripple. He Says, lookin down, so, all 'e time:

"I aint had nothin, I aint had, Since day 'fore yis'dy on'y er rim Er cheese rine." Hi, wa'nt me'n Jo glad Ter give our part right up ter him? All 'thouts the peelin, that we tore In two, an sucked it awful thin. An nary one on us knew berfore How sweet tis suckin 'nana skin! -Christian Work and Evangelist.

#### EURANIA'S BOYS AND HOW THEY KEPT HOUSE. ANNA STILLMAN.

A boy stumbled up the steps to 536 Poplar Avenue. "Telegram," he announced to the maid who opened the door. "Take it in. It's for Mrs. Stibbins. Hurry up now. Give her this to sign."

Mrs. Eurania Stibbins was seated at the table at work when Norah came in with the telegram. She tore open with trembling fingers the envel-"Come at once. Aunt Betty is sick:" The fateful paper fluttered from Mrs. Stibbins' hands. "O, dear, dear," she cried, with no thought of disobeying the summons, "if Charlotte were only home.'

"But Charlotte isn't," cried Chris joyfully. Two boys had immediately come out of the sitting room, and hung around the table, while they endeavored to possess themselves of the news. "Aunt Betty sick," said Julian, the younger, who was the quickest this time. "O take me, ma, do."

"He says sign it," said Norah, holding out the other paper.

shall send word to your father and tell him that I am going." But the boy forgot to tell Mr. Stibbins.

When the boys got home from school they found a letter which their father had written to their mother. Chris read it aloud, while Ann, the cook, listened in the pantry. "Dear Eurania: Harkins says the case in on for the fifth. This necessitates my catching the one o'clock train for New York. Take good care of yourself and the boys. I shall be home in a few days. Your affectionate husband. Ezra Stibbins.'

"Here's a lark!" cried Chris. "Father catching the one o'clock train, mother running for the twelve, and the best of all, Charlotte safe at Uncle Henry's. What can't we do?"

"I shan't eat this hash," said Julian. It's three days Ann's made us swallow this. Tell her to cook me something else. Hurry, Norah, I'm awfully hungry."

"You've eat it 'most up," said Norah, grinning at the empty plates.

"You're not to talk," said Julian, "only to carry out my orders."

"Orders, is it?" cried Norah. "I ain't hired by you and I ain't 'goin' to take your jaw."

"I'll dismiss you, then," said Julian, arising from his chair and swelling up. "My father and mother are away and we're at the head and"

"Oh, gracious!" said Norah, her big face tilted away," said Julian. up scornfully. "Head? O, gracious!"

"You needn't stay 'till the week's out, either." said Chris, anxious to do some part of the ordering, and walking up and down the room as delighted he had seen his father do.

"Be still," said Julian hotly, "I'm attending to her. You've no business to interfere."

"I'm the oldest," said Chris, "and of course I another. take father's place."

"Well, then, I take mother's," said Julian, accepting the situation quickly. "And she always turns off the girls—so."

"Well, I'm goin' anyway," interrupted Norah. I wouldn't stay in the house for two days, nor for wan, with yez imps. And Ann's a lavin', toohe-ee."

"Ann must not go," said Chris. "Who'd cook the breakfast, say?" Ann wiped her hands and winked at Norah. Chris and Julian went out to play, and forgot all about it. Six o'clock brought them speedily in, expecting a hot sup-

"Plague on that Norah. I'll give it to her for forgetting to light the gas," said Chris. "Give us a light. Norah!"

"You can't get anything out of her," said Julian. "I'll light the gas myself," which he did

Chris went down stairs to hunt for them, but could find no one.

"Never mind," said Julian, "We can have what we want for supper." And they did. When they could eat no more Chris arose from his chair and walked slowly through the hall to the front door. "I'll get the paper," said Julian.

"No you won't, either," said Chris, throwing wide open the door,—"Oh—ah—what do you

"Does Mr. Stibbins live here?" asked a man. "Yes," said Chris, throwing shut the door and peering through a crack. "What do you want of him anyway?"

"Is he at home?" and it seemed to Chris that he winked with his left evil eye.

"No, not yet," said Chris.

"He is out of town," cried Julian, anxious to "O, so I must," said Mrs. Stibbins. "Chris, I have some part of the conversation, and pushing up as well as he could.

> "Ah! is he?" and the man gave an easy lunge toward the door, which Chris clapped to, and he turned the key.

"What did you tell him that for, you goose?" whispered Chris. "He is a tramp or a burglar, slept. Chris caught a hasty breakfast with the and he'll hang around here all night."

Suddenly the door bell was pulled violently. "There, now, see what you've done," said Chris. "You've brought that old burglar back again, and we'll be murdered."

"We won't if we don't let him in," said Julian, shaking dreadfully under his blouse.

"But he'll get in," said Chris, "and we'll be murdered in our beds."

. The bell was meanwhile ringing violently. At

last a low whistle sounded. "It's the boys," said Chris, running to answer the call. "I was just going to say so."

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"Of course," gasped Julian, running after, "so

As Chris opened the door, five or six boys

"Goodness! I rang sixteen times," said one. "What's the matter with your old bell, anyway?" said another.

"We haven't any cook or second girl," said Chris, "and there isn't anyone to go to the door."

"Yes, and father and mother and Charlotte are

"Hi-what a 'lark!" cried all the boys. "Do ask us to stay all night," begged one.

"Oh! indeed we do," cried Chris and Julian,

"I'll go home and ask mother now," said one boy. "Stop in my house, Jack, and tell mother I am going to stay all night at Stibbinses," said

Soon the boys returned with the announcement, "All right, we can stay." The other boys now went home. About eleven o'clock four sleepy boys crept up-stairs to bed, Chris and Julian bearing the fire-shovel and tongs, for what purpose they did not say. About midnight the two visitors found out for they were awakened by a great noise. They sat up in the middle of Mrs. Stibbins' best bed and called "Chris,

"I guess I'm big enough to take care of a burglar," said Julian, strutting in. "You couldn't have done it, Chris Stebbins, with all your bragging. There were three of 'em."

"What have you done?" asked Chris, who had been awakened by the noise, and coming in from their room.

"Flung the tongs down stairs," said Julian.

"Flung the tongs down stairs!" repeated Jack. "Did you really see him?" asked Chris.

"No, but I heard 'em just as plain as day."

"I don't believe a word of it." cried the two visitors. "I'm going to look over the banisters and see," which they did, first lighting the gas.

"Me-ow—me-ow," and the great maltese pet ran between their feet to the two brothers waiting in the guest room, and cuddled down in the middle of the bed.

"Hoh-hoh! it's the cat!" cried Claud, doubling up with laughter. "Flung the tongs down stairs at the cat, Jule Stebbins—hoh, hoh!"

It seemed to Julian that they never would stop laughing. At last Jack and Claud peeped down the stair-case again.

"I see something white all in little bits down there," said Jack. "You've smashed something, Jule Stebbins."

"Oh, it's mother's big vase, oh-oh!", cried Chris. Julian's face was wild with fright. "And all because you got so scared. If I were you I wouldn't get up in the night to fling tongs down stairs at the cat. But, then, you're so little."

This made Julian very angry, but they all went back to bed. The next morning Julian overvisitors, who went home, and he went to an office to order a cook. About nine o'clock a person as thin as Ann was fat, came up the steps.

"Where is the lady?" she asked.

"What-" said Chris.

"Where is the lady—your mother—boy?"

"She's coming said Chris: "You go down in the kitchen and begin work," which, surprised at herself, she did. Chris ran off to school.

Julian, in the midst of an exciting dream of

knocking down three wild men of the desert with the table caster, was at last rudely shaken by a vigorous hand that was not satisfied with its work until he sat up erect in bed and stared at

"For the love of the Virgin, sphake," cried the figure, "and tell ma what does this mane."

-"I don't know," said Julian. "Leave your hands off me," he demanded crossly.

"But where is the bigger b'hoy?—and the lady? I've been all over this house and the ghost of a person can I find at all—at all. Is't crazy yez all are?"

"You'll find out," cried Julian, "if you don't let me alone and clear out." And she did, only pausing on her way down stairs to pick up Mrs. Stibbins gold thimble. And she warned all respectable females not to go to 536 Poplar Avenue, as it was such a crazy locality.

Chris, coming home from school, rubbed his eves to see a cab before the door and a trunk on the rack. Yes, it was surely Charlotte's. What could it mean? He soon found out, for Charlotte descending the cab steps said, "The children all broke down with the measles."

"Mother's gone to Portland," announced

"Is she?" said Charlotte cooly, "Well, here she comes now." Chris looking around saw his mother coming around the corner.

"So ends my preparation for a nice time," said Charlotte, as she came up. "All because those children must have the measles."

"Oh, Charlotte," cried her mother in dismay, "Well. I've been on a fool's errand, too. Aunt Betty only had a fit of the nerves, and Fanny was so scared she sent for me at once."

"This was said as they went up the steps.

Charlotte stooped and picked up a letter. "From father," she said. "I didn't know he'd gone to New York."

"He hasn't." said her mother.

"Look at that," said Charlotte, who never made statements that couldn't be proved. "Ezra Stibbins, Counselor at Law—and it's postmarked New York. See for yourself, ma."

"Goodness," exclaimed Mrs. Stibbins, "What does it mean?"

"I should like to know why Norah doesn't answer this bell," said Charlotte.

"I'll let you in," said Chris, putting in his latch

"Dear Wife," Mr. Stibbins' letter ran, "Shall get through sooner than I thought. Unexpectedly met Cousin Eliot and wife in city. Shall bring them home with me for a little visit. We will take the four-thirty train. Your affectionate husband, Ezra, Stibbins."

Mrs. Stibbins looked at Charlotte, who calmly returned the look, and no one spoke until a voice pealed over the stair-case, "I'll tell you. I know all about it. Chris is the one to catch it, and there's been a crazy woman here; she's just gone out, and I don't want to keep house again."

Mrs. Stibbins, for some unknown reason, could get no cook. When they heard the address, 536 Poplar Avenue, they mildly shook their heads, and she had to wait until she could get some smart country girl.

"There ought to be, ma," said Charlotte that evening-her father had just escorted their company to the hotel-"a place where parents could lock up their boys for safe-keeping, when a fam, ily is suddenly called out of town. If I was rich I'd start one, and open it formally by entering Chris and Julian."

them and I can't blame them," she said stoutly. "There—Charlotte—ar-r," cried two voices triumphantly in the hall. PROVIDENCE, R. I.

# Young People's Work.

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

MY STANDARD. I have set up an ideal standard Which is serving me, day by day, As a measure for my fellow mortals, And the things which they do and say. A dignity, grave and yet winning, A temper both cheerful and sweet, A wisdom that is equal to Solon's. It demands in the people I meet.

It condemns any joking or nonsense, Or saying things I would not say: Sets a seal of approval on nothing That has not been done in my way. Sees sense and good judgment in people Who hold the opinions I hold; But find a sad lack of good breeding When my wishes they need to be told.

But although I'm a trifle peculiar, It does seem to me folks should know My likes and dislikes, and should always A careful regard for them show. But alas, though my standard is truly An ideal one to my mind, To meet its requirements, I never Have been able one person to find.

Till in wishing it lay in my power Others' minds and opinions to mold, I am tempted to envy the despot Whose measure, as we have been told For his men, was a bedstead of iron; And whether too short or too tall, By stretching or cutting he brought them To his ideal height, one and all.

#### A CONDITIONAL FORGIVENESS.

If our readers will forgive the Young People's Editor for accidentally dropping the Bible reading course notes out of his pile of manuscripts, two weeks ago, the editor will forgive THE RECORDER people for putting part of the copy which he did send, on other pages of the paper. Then THE RECORDER people can forgive us for not paying up our subscriptions sooner, provided we never let it happen again. Never mind. Accidents will happen. "Count your blessings."

#### EQUALLY APPLICABLE TO MANY OTHERS.

One of our physicians who knows how it from experience, offers the following advice; pretty good words for young people to ponder:

"I know it is hard work always to count the pennies, say nothing of dimes, twice, without becoming a skinflint; but one who must depend upon his own exertions to get through school, and especially one who expects to enter the Seventh-day Baptist ministry, must learn to get down to bed rock on the question of expense. It is a shame, but it is a fact. Many are doing it and are happy, and I am sure they will receive an hundred fold reward in the future life."

#### THE EDITORIAL AND THE STORY PAGE CONTRADICTING.

I have a certain magazine in my home,—one likes to be in touch with the thought of the day. It is hard to find a periodical which comes up to one's standard; but this one had suited pretty well, in the main, and I could skip the rest. In Mrs. Stibbins looked up, "but it was hard for a recent number was a leading article on "Di-

vorce," the peril with which it is threatening society, the need of uniform divorce laws in all the states, and of united effort to check this dangerous tendency. It was a wholesome article, throughout, written by a noted judge. I turned to the editorial department and found it excellent, as usual. There are often whole sermons on that page set forth in a few lines. Then I turned to the story pages and—would you believe it. I found a love tale in which the hero met the heroine one evening under extraordinary circumstances, met her for the first time, and the next day,—I think it was before dinner, —they took the steamer together for the city, to be married.

Now, if anything in the world would promote divorces, it would be the idea that a young man and a young woman could safely marry after less than a day's acquaintance. It is precisely such reckless acts as these that are doing the mischief. You may say that the author does not intend the stories to be taken seriously. Perhaps not. Perhaps the Editor and I do not take them seriously, but to thousands of youth, coming in such charming literary style on super calendered paper, they open the promised land which young readers long to enter. Stories are the most powerful of teachers. Insidiously but powerfully they make public sentiment.

The fault which marks this magazine is the same which marks your life. Your editorial page is fine. Wholesome, orthodox, noble. How about the story pages of your daily life? What do you stand for? "O, I am no heathen. I believe in the Bible and in prayer and in doing right and in giving to God, in purity of speech and honesty of deal. No one believes any more than I do. I take my stand right here and nothing shall move me." Good. Capital. That is the editorial page. But do the other pages bear towards the same end and teach the same lessons? This is a serious matter. You have been asking where the trouble is in your own life. Be brave enough to face the facts. You have been loitering by the wayside altars. That is the reason you have not had time and strength and disposition to sit at the feet of the Master and learn of him in order to do his work.

"Why call ye me Lord, Lord, and do not the things which I say?"

#### PRESIDENT'S LETTER.

The President's desk has been flooded with letters for the past two weeks. It does him good to go among the societies and meet our young people. It does him good to hear from those whom he has met, and those whom he has not met. We have the noblest band of young people on this green earth, and I have fallen in love with them. Many have written expressing a hope that The Endeavorer may be published. Some have been more conservative, but really, we can not help admiring that form of conservatism that waits until it understands a thing, before it dips into it; and then, having understood it, rolls up the sleeves and goes at it with both hands. Recent letters show that they, too, are helping in this work, but that the canvass has not been completed. About five hundred subscribers are in sight, and more to follow. Let us all begin with the first number.

We expect to present the Young People's work in Verona, April 29. Prof. A. L. Davis presented the same subject in DeRuyter last Sabbath. You will have more about it later.

Why can not Mrs. Herbert Van Horn tell us of her work among the societies in the West-

ern Association? Her service has been magnificent. If she is too modest to write it, will somebody else do so? It may encourage other ment from the true source, Christ. Let us be possible, if not send a letter of sympathy with a workers.

as clerks in stores if they can not get positions you. Apply, accept, work. as stenographers. You may for the present address the writer. If any one knows of others, send us notice.

Yes, we are following with interest the many new features that are developing almost very week. Pastor Witter with his proposed campaign for young people in pastorless churches of West Virginia; the Endeavorers as they cooperate with Evangelist Seager, who is under the employment of the Missionary Board; the questions in Junior work, with Walter Rood as toast-master. These things, and may others, are coming to the front.

> Yours as ever. A. C. Davis, Jr.

#### JUNIOR WORK.

My DEAR MR. ROOD:

Will you kindly answer through THE RE-CORDER, some questions on Junior Work? We want your experience to be helpful to our Junior workers.

- divide it into classes to study the same lessons? I notice both methods are used. Which do you consider better?
- of study?
- 3. How do you manage to keep the youngsters quiet?
- 4. How long a session do you advise?
- How many Juniors have you?
- 6. Will you kindly outline your work with the Juniors?

that we get Mr. Rood's ideas on Junior work. We have thought it might be generally helpful if he would answer through THE RECORDER. He is superintendent of the North Loup (Neb.) Junior Society. Now some of you Junior workers, ask him questions,-whatever is in your heart. He will answer. Send questions to THE that ye be not judged."—Message of Love. RECORDER.

A. C. D., Jr.

#### QUESTIONS FOR MR. ROOD.

EDITOR SABBATH, RECORDER:

The following questions are for publication to be answered (by Mr. Rood, I believe) if not already asked:

I find two classes of Juniors particularly hard to deal with. 1st, Those who wish to join the Senior society before they are ready for graduation. 2d. Those who after graduation from the Junior do not wish to join the Senior society. How do you manage these two classes? What per cent. of your Junior society do you graduate A. L. Davis. into the Senior society?

#### BEARING FRUIT. M. Z. S. G.

kind of fruit; the kind that draws its nourish- Or if a pupil is sick, the teacher should call, if ambitious in our fruit-bearing, not satisfied with few flowers. The teacher should always ascer-W. M. Davis and others send word of some bearing fruit, only with bearing much fruit, tain the birthdays of all the members of her young people who want employment so they can heaped up and running over. Let us be ever class and either write to them or send them a keep the Sabbath. Let us all try and help them. on the lookout for opportunities; we can find small gift. One young man wants to learn the business of them on every hand, hosts of them even in our carriage painting with a good Seventh-day Bap- own church, our own denomination; in this tist. Another wants a position on a farm in land and in foreign lands. Look for them, Minnesota, or in Nortonville, Kan. He is a grasp them, use them. The Young People's fone Sabbath-keeper in Iowa. Two young la- Board are aching to give Christian Endeavorers dies disire positions with Seventh-day Baptists plenty to do. Their employment bureau of as stenographers. They would take positions Christian activity is waiting to accommodate

THE SABBATH RECORDER.

## JUDGE\_NOT.

We sat in the genial home of kind friends. The pastor was there. Suddenly he threw his head back and asked, "What did the Saviour mean when He said, 'Judge not'?" We were all slow in answering, but the pastor must not suppose for a moment that we were not thinking. It takes time to answer a question like that. Does it mean that we should not form opinions concerning men? Are we not to study them and try to understand them? Perhaps it means that we are not to make a diagnosis until we have gotten all the symptoms together. What would you think of that physician who quickly enters the sick room, takes one look at the patient and immediately makes a diagnosis? You would call it a superficial piece of work. You prefer, rather, the physician who inspects his patient, takes the temperature, counts the pulse, looks at the tongue, makes examination of heart, lungs, etc., and asks from one to three dozen questions. I. Do you keep your society in one body or You notice that he is not satisfied in knowing the present condition, but he takes into consideration all the early symptoms as they presented themselves during the course of the disease. 2. If you have study classes, what is the line When he has done all this he weighs it well and is able to make intelligent diagnosis.

Now the lesson which I draw from the above is this: Too often we simply look at a man and feel called upon to express our opinion of him. Or, we learn of some line of work which is being undertaken and, without investigating it fully, we feel worthy of passing judgment upon It was voted at the Conference at Nortonville it. Why not wait, just wait, wait until we fully understand the case, wait until we have noted all the early symptoms which led up to the present condition? And then, when we have gotten all the symptoms together, we can form an intelligent diagnosis—but even then we should form it kindly, form it charitably. "Judge not,

#### THE TEACHER'S WORK OUTSIDE THE CLASS HOUR.

MISS MATTIE DIXON.

First of all a teacher should be as wise as a serpent and as harmless as a dove. Teachers are instructors. But outside of the class hour they are more than instructors. They are friends and pastors to their pupils. In this latter character, they have the opportunity to exert a religious influence. Teachers should gain the affection and confidence of their scholars. If a teacher is to be away for a vacation, she should write to her pupils, sending each one a friendly letter, addressed in their own name, not a postal

If the pupil does not come regularly to Sabbath School, the teacher should call at the home of the child and talk with the parents, and also The purpose of every Christian Endeavorer let the child know he was missed and that the duty to God in return for his guidance and love?

should be to bear fruit for Christ; the right teacher would be glad to see him the next week.

#### FROM FOUKE. ARKANSAS.

The Christian Endeavor Society of Fouke, which formerly met at 6 P. M., has changed the time to 3 P. M., in order that those who were unable to attend the evening meeting may be with us. The meetings are attended with good interest. We have taken up the course of Bible Study, with an enrollment of twenty. These meet at Elder Randolph's at 4 P. M., to study the week's work, with Miss Nancy Davis as teacher. Mrs. J. N. Pierce.

Cor. Sec.

APRIL 12, 1905.

#### THE READING AND STUDY COURSE IN BIBLE HISTORY.

We suggest that each one secure an American Standard Revision Bible. If any wish to make a more thorough study of this course, we would recommend any of the following books for supplemental reading:

The New Century Bible, on Genesis. Bennett,

The Messages of the Prophetic and Priestly Historians. McFayden, \$1.25.

The History of the Jewish Church. Stanley,

A short introduction to the Literature of the Bible. Moulton, \$1.

It will be an inspiration to all that are following this course if they can know how many others are following it day by day. Will not every one that intends to use it for six months or more send a postal card to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., merely writing on the card "Reading Course in Bible History," and giving name and

The pastor of a large western church writes, "You may add my name to the list of Young People who will read the Bible course, being published in The Recorder. I rejoice in the advance steps which the Young People's Board are taking. Count on me for anything I can do to encourage, or aid them.'

The pastor of a church in New England says, "I am glad to know that Dr. Main's courses are to be so arranged as to be adapted to daily work by Christian Endeavorers. I write to show my interest in the work, and my appreciation of the effort."

A lone Sabbath-keeper in Arkansas, two hundred miles from her home church, writes, "I enclose my name for enrollment in 'The Reading Course in Bible History.' I am especially glad that it has been started."

Total Enrollment, 104. Are you among the number that are enjoying this excellent course? FIFTH WEEK'S READING.

(Note these questions, and answer them as you follow each day's reading. We suggest that you keep a permanent note book, and answer them in writing at the close of the week's

1. What does Jacob's wrestling mark in his moral and spiritual experience; what was the significance of a new name?

2. In the light of Gen. 35: 1-15, what is our

truth that "Whatsoever a man soweth that shall he also reap?"

MAY 1, 1905.

4. Review in memory the careers of Abra- by sending us the amount due us. ham. Isaac and Iacob, and ask yourself, why these men should be selected as channels for special divine revelation?

5. What lessons of fidelity, purity and piety do you learn from Joseph's slave and prison experiences?

II. The beginning of Hebrew History, Gen. 12: 1-50: 26.

2. The Period of Isaac and Ishmael, Jacob and Esau, (continued) Gen. 25: 9-37: 1.

First-day. Preparations for meeting Esau, whom he feared, 32; 3-23; the wrestling with God, 32:, 24-32; the meeting with Esau, 33:

Second-day. The sojourn at Shechem, and the avenging of Dinah, 33: 18-34: 31.

Third-day. The worship and the blessing at Bethel, 35: 1-15; the death of Rachel and the other family experiences, including the death and burial of Isaac, 35: 16-29; 37: 1.

Fourth-day. Esau's descendants, and the early Edomite chiefs, 36: 1-43.

3. The Period of Joseph and his brethren, Studies in Character Building. A Book for Par-Gen. 37: 2—50: 26.

Fifth-day. Judah and Tamar, 38: 1-30. Sixth-day. Joseph hated, sold and taken to

Egypt, 37: 2-36; 39: 1.

Sabbath. His character and experiences, as servant; when tempted; and when unjustly imprisoned, 39: 2-40: 23.

# Home News.

BATTLE CREEK, MICH.—On Sabbath, April 15. Rev. L. A. Platts, who has been the acting pastor of the Seventh-day Baptist church here since about the middle of January, closed his labors in that capacity. It was a day which will not soon be forgotten by the little church. One young lady was baptized and, with her mother, was received to membership in the church. Two brothers, previously chosen, John Kolvoord and Frank B. Hunt, were ordained to the office of deacon. Dr. Platts preached on the meaning of the ordinance of baptism and the Lord's Supper and their relation to the Christian life, and the Lord's Supper was administered, the whole constituting a series of services which were most solemnly impressive. The church now numbers twenty members, with an average Sabbath congregation of thirty to thirty-five persons. Deacon Kolvoord is the recognized leader in the absence of a pastor. We are glad to know that the Missionary Board has decided to send Secretary Whitford to this inviting field for a few

On Sunday evening, April 16, between forty and fifty people gathered at the home of Mr. and Mrs. J. C. Bartholf, for a little farewell visit with Dr. Platts. Light refreshments were served, and a good social time was enjoyed, several earnest, short addresses were made, and the company by united voice, sent thanks to the church at Milton for the generous loan, for three months, of their pastor. Brethren, remember this little flock. L. A. P.

The amount you owe the Publishing House may be small; but the amounts from a hundred or two would be a great help just at this time,

3. What, in the light of Jacob, illustrates the especially as we must make a payment of nearly \$3,000 on our first Linotype early in May. Why should we borrow money when you can help us

THE SABBATH RECORDER.

#### RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased our Heavenly Father to call to his reward our dear friend, Roy C. Greene, and WHEREAS, We the members of the Walworth Seventh-day Baptist Christian Endeavor Society of Walworth. Wis., have lost a faithful and affectionate friend: therefore be it.

Resolved, That we do hereby express our sorrow and deep sense of loss.

Resolved. That we, in loving remembrance of him, place on record this tribute of respect, and send a copy of these resolutions to his bereaved family, to the SABBATH RECORDER and The Walworth Times for publication. Always hopeful, ever seeing the bright side, his cheerfulness will ever be cherished by our society. and we extend our sympathy to his family, commending them to Him, who alone can comfort.

> RUTH SWINNEY, LELIA STILLMAN, ALTA LEACH, STELLE MAXON, ETHEL BUTTERFIELD. Committee.

#### BOOK NOTICE.

ENTS. Mrs. Ella Eaton Kellogg, A. M. 51/2x8 inches, pp., 368. Good Health Publishing Company, Battle Creek, Mich.

This book has grown out of certain lectures and studies given by the author before the teachers of the Haskell Home Training School for Missionary Mothers. Mrs. Kellogg brings to her work a high type of scholarship, careful thought, earnestness of purpose and womanly character. These enrich her pages and make the book valuable in every respect. The chapters are brief, without being incomplete, and the book is made attractive by illustrations and appropriate bits of poetry, frequently introduced. Parents and teachers will secure from this book many valuable suggestions, and much instruction pertinent to their important and holy work in dealing with children. From the chapter on "Training in Truthfulness," the following extract will indicate the general character of the

"Many parents teach their children to be untruthfu by saying things to them or in their presence which are untrue. The little one is told that if he goes outside the yard some one will carry him off; that if he does not stop crying, papa won't love. He hears you say as you see an unwelcome guest approaching your door, Oh, dear, I wish she had stayed at home, while he notices that in a moment more you greet her with smiles, and say, I am so delighted to see you. He asks, as all children will, innumerable questions, and is given some nonsensical answer, which he learns, sooner or later, had not a particle of truth in it. Or his mother replies, I do not know, without further thought than to stop the annoyance of his questions. A short time after he finds she has falsified her word to him when he hears her explain the whole matter to some other interested party. Parents should school themselves to answer their children's questions correctly. If they have not the time at command when the question is asked, let them arrange with the child for some time in the near future when they are at leisure, and faithfully answer the little questioner. Evasion and subterfuge are near of kin to lies. The child very soon learns to translate the I do not know of his parents, as I do not wish to be bothered, and himself assumes the same role. When he is questioned concerning things he for certain reasons prefers not to disclose, he answers, I don't know, and feels he has a legitimate right

Other subjects pertinent to the purpose of the book are presented by Mrs. Kellogg in the same incisive and interesting way. It may well be called "A Book for

## DEATHS.

BAUMHAUER.—Cordelia Baumhauer was born June 4, 1824, and died at Janesville, Wis., March 25, 1905. She was spoken of by those who knew her as a

Christian woman, and shortly before her death said that she was "going home soon."

CRANDALL.—In Ashaway, R. I., March 20, 1905, William L. Crandall, aged 65 years and 4 months.

Brother Crandall was the son of Daniel and Nancy Green Crandall, and was born in Rockville, R. I. In early life he gave his heart to Christ and became a member of the Seventh-day Baptist church of Rockville. After moving to Ashaway, he united with the First Seventh-day Baptist church of Hopkinton, and remained a faithful and worthy member till called to join the Church Triumphant. The Civil War breaking out about the time he reached manhood, Mr. Crandall entered the United States Army, and for three years served in defense of his country and the cause of human liberty. In 1867, he and Sarah E. Babcock were united in holy wedlock. For over thirty-seven years, they have walked life's pathway together, but now he has passed on to the Heavenly Home, leaving her whom he loved and cherished so many years, to complete life's journey alone. To this happy home came three children, Frank H., who died almost three years ago, the result of an accident, Albert B., the principal of the Hopkinton High School, Ashaway, R. I., and M. Althea, who is a teacher in the school with her brother. Mr. Crandall was a man held in high esteem by all who knew him. His life was bright with the sunshine of the Christian graces. He was quiet and unassuming, faithful in his place, taking his stand on the right side of all questions. While the burden of sorrow falls heaviest on the bereaved family, yet in his death the church and the Cause of Righteousness have sustained a great loss. Thursday afternoon, March 23, a farewell service was held at his late residence, conducted by Rev. C. A. Burdick, a former pastor, and Wm. L. Burdick, the present pastor.

GREEN.—Henry Dwight Green was born at Stephentown, N. Y., Nov. 9, 1831, and died at his home in Nile, N. Y., March 22, 1905.

He was the second of eight children born to Gardner and Amanda Green, of whom the oldest brother and three sisters are living. Mr. Green was united in marriage with Miss Sarah C. Wooden, by the Rev. Leman Andrus, at Little Genesee, N. Y., Nov. 8, 1856. Their two children died when young,—Ida Eugenia at the age of eight years, and Edna, in her infancy. Mr. Green served in the Union army, and was severely injured on the first day of the battle of Richmond. Although not a Christian when he entered the army, he carried his Bible with him. The life of his Christian tentmate led to a marked change in his life, but he did not make a public profession of religion till July 6, 1872, when he was baptized by the Rev. B. F. Rogers, and 'united with the Seventh-day Baptist church at Nile. Mr Green was a good neighbor; he loved his country and was highly respected by his comrades of war; he was interested in the work of his church and was glad to give towards its financial support; and in the home, he was loving and helpful to his invalid wife, with whom he happily lived for nearly fifty years.

W. D. B.

LEWIS.—Clarrissa Lovisa Lewis, widow of Leander W Lewis, was born in Stephentown, N. Y., July 4, 1824, and died of paralysis at her home in Little Genesee, N. Y., March 25, 1905.

She was the daughter of Green and Lovisa Worden. She is survived by two children, three grand-children, and one sister, Mrs. Sarah C. Green, of Nile, N. Y. F. L. H.

WEST.—Mrs. Charlotte Crandall West was born in New York City, July 23, 1834, and died at the home of her daughter, Mrs. Edson Reynolds, in Phillips Creek, N. Y., April 15, 1905.

On her twenty-first birthday, she was married to Frank West; eight children were born to them. Six of the children survive. There are twelve grand-children and twelve great grand-children. Mrs. West was for many years a member of the First Alfred church. She was much loved as mother, friend and neighbor. Funeral services conducted at the home of Mrs. Edson Reynolds, April 18, 1905. Text, 2 Tim. 4: 7, 8.

L. C. R.

#### MARRIAGES.

BEST-OVERTON.—At the residence of Mrs. Rowland Thomas, Alfred, N. Y., April 13, 1905, by Rev. L. C. Randolph, William Edward Best, of Alfred, and Miss Alice G. Overton, of Fluvana County, Va.

## Sabbath School.

Edited by

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

#### INTERNATIONAL LESSONS, 1905.

SECOND QUARTER. Jesus the Good Shepherd ...John 10: 7-18
The Raising of Lazarus....John 11: 32-45
The Supper at Bethany.....John 12: 1-11
The Entry of Jesus into Jerusalem
John 12: 12-26 

LESSON VII.—JESUS PRAYS FOR HIS FOLLOWERS.

For Sabbath-day, May 13, 1905.

LESSON TEXT.—John 17: 15-26.

Golden Text.—"I pray for them."—John 17: 9. INTRODUCTION.

The remainder of the fifteenth chapter after the passage which we studied last week and all of the sixteenth chapter are taken up with added words of comfort which our Saviour spoke to his disciples. He was striving to prepare them for the great disappointment of his departure from them. They did not understand him then, but they must have been encouraged by his promise of coming again.

At the close of this long discourse comes the great high-priestly prayer of our Saviour. We speak of the prayer that Jesus taught his disciples as the Lord's prayer; but this prayer in the seventeenth of John is peculiarly our Saviour's own prayer. It is the expression of his sense of onenes's of purpose with the Father, and of the consciousness of having done the Father's will. Jesus prays for himself, for his disciples whom he is leaving, and for those who should in after time become his disciples.

From the fact that Jesus says in verse 9 that he prays not for the world, we are not to infer that he did not love the world, but that at this time he is offering petitions that are particularly appropriate for his disciples. He prayed for those who crucified him. Luke 23: 34.

TIME. PLACE and Persons.—Same as in last week's lesson.

- OUTLINE:
  - 20-26.

### NOTES.

from the world. Some one might say why not take them out of the world, and thus deliver them from the enmity of the men of the world; but no, they had a work to do for the kingdom of God, and must therefore remain. Keep them from the evil one. There is some little doubt whether we should have the word "one," at the end of the verse or not; but the Revised Version is probably to be preferred. Jesus prays that his disciples may be preserved from the power of the evil one who is the prince of this world

16. They are not of the world. This is the reason that the world hated and persecuted them as mentioned in v. 15. They are in the world, but they do not belong to it.

17. Sanctify them in the truth. To sanctify ly deserving of reward. is to make holy, and especially to make holy as in setting apart for service. The disciples are to be equipped for usefulness by means of the truth. Thy word is truth. The word of God is not only true, but it is above all things else. the truth.

as their Lord. They are to lead men toward he prayed that he himself might abide in them.

God, and their equipment is the truth, the word of God. Sent I them. Some have wondered that we have here a past tense. The Twelve had however been sent forth long before this as. his apostles (Mark 3: 14) and their great sending forth to all the world was already accomplished in purpose. Chap. 20: 21.

19. And for their sakes I sanctify myself. Jesus' consecration of himself was particularly for his disciples that they also might be consecrated to the service of God. The devotion of our Lord is not only in his sacrificial death to be accomplished upon the cross that day but also in his whole life.

20. For them also that believe on me through their word. Our Saviour looks with confidence to the future and expects that through the consecration and sending forth of the disciples who then believed upon him that many more would be won. For these expected followers he ex-

21. That they may all be one. His special request upon their behalf is for unity. There can be no more complete unity than that of the Father and the Son; and for such as this he prays for his future followers. We are not to think of external and artificial unity,-not uniformity but devotion to the same principles. May be in us. Abiding in the Father and in the Son is not only the token, but also the means of the desired unity. That the world may believe that thou didst send me. The great practical result to be accomplished by this unity of believers with their Lord is in the force of their testimony. When Christians are completely at one in purpose with their Master then the world can not resist their testimony, but will certainly know that Jesus was sent of God into the world.

22. The glory which thou hast given me. Compare ver. 5. The glory of Christ in his absolute personal excellence, and majesty. It is of this divine majesty of which he emptied himself in some measure when he became a human being. Followers of Jesus become partakers of his majesty and excellence as his character enters into their lives.

23. That they may be perfected into one. Our Saviour repeatedly refers to the divine unity that is to be attained among believers by the acceptance on the part of each one of the Master as the Sovereign of his heart. The Son is completely in accord with Father, and thus must the follower of Jesus be at one with his Lord. And lovedst them. The world is to be convinced not only that Jesus was sent of God (as in v. 21), but also that Jesus loves all men. As thou lovedst me. Jesus' love for the world is 1. Prayer for Jesus' Present Followers. v. no halfway love: he loves unto the uttermost: his love for humanity is like the Father's love 2. Prayer for Jesus' Future Followers. v. for the Son. There can be no stronger com-

24. I desire that they \* \* \* be with me where 15. I pray not that thou shouldest take them I am. The great blessing of the followers of Christ is in their association and fellowship with him. That they may behold my glory. This line carries out the thought suggested in ver. 22. Christians delight in beholding the glory of their Master, and they are also to share in that glory. I John 3: 2; Rev. 3: 21 and other passages. For thou lovedst me before the foundation of the world. Compare Eph. 1: 4 and other passages. This line teaches the eternal pre-existence of our

25. The world knew thee not, but I knew and the arch-enemy of all who strive to do what thee, etc. The main contrast of this verse seems to be between the fact that the world did not know God and that cerain ones recognized the fact that God sent Jesus Christ his Son into the world. The faith of those who stood out in contest with the prevailing unbelief is certain-

26. And I made known unto them thy name. Jesus had made known the name of God in his life and teaching and miracles, and was immediately to make it known still more vividly in his death and resurrection, and no doubt also in his sending of the Holy Spirit after his as-18. As thou didst send me into the world, etc. cension. And I in them. Jesus desired not only The disciples of Jesus are in some sense sent for that the love of God, that greatest of all love, the same purpose and with the same equipment should abide for his disciples; but to crown all

IMMORTALITY. JOSEPH JEFFERSON.

Vol. LXI. No. 18.

Two caterpillars crawling on a leaf, By some strange accident in contact came: Their conversation, passing all belief, Was that same argument, the very same. That has been "proed and conned" from man to man, Yea, ever since this wondrous world began.

The ugly creatures, Deaf and dumb and blind. Devoid of features

That adorn mankind Were vain enough, in dull and wordy strife, To speculate upon a future life. The first was optimistic, full of hope: The second, quite dyspeptic, seemed to mope. Said number one, "I'm sure of our salvation." Said number two, "I'm sure of our damnation; Our ugly forms alone would seal our fates And bar our entrance through the golden gates. Suppose that death should take us unawares, How could we climb the golden stairs? If maidens shun us as they pass us by, Would angels bid us welcome in the sky? I wonder what great crimes we have committed, That leave us so forlorn and so unpitied. Perhaps we've been ungrateful, unforgiving; 'Tis plain to me that life's not worth the living." "Come, come, cheer up," the jovial worm replied, "Let's take a look upon the other side; Suppose we can not fly like moth or millers, Are we to blame for being caterpillars? Will that same God that doomed us crawl the earth, A prey to every bird that's given birth, Forgive our captor as he eats and sings, And damn poor us because we have not wings? If we can't skim the air like owl or bat, A worm will turn 'for a' that.'" They argued through the summer; autumn nigh, The ugly things composed themselves to die: And so to make their funeral quite complete. Each wrapped him in his little winding-sheet. The tangled web encompassed them full soon, Each for his coffin made him a cocoon, All through the winter's chilling blast they lay Dead to the world, aye, dead as human clay. Lo, spring comes forth with all her warmth and love; She brings sweet justice from the realms above; She breaks the crysalis, she resurrects the dead:

-New York Tribune.

#### CONVINCED HIM.

Two butterflies ascend encircling her head,

And so this emblem shall forever be

Mr. Pinchpenny stepped aboard the car at 4th street, and paid his fare, but the conductor, who was very busy, forgot that he had received the nickel, and at 7th street held out his hand.

"Fare," he said.

A sign of immortality.

"I paid you half a mile back," protested Mr. Pinchpenny.

"I think not," rejoined the conductor.

"I say I did."

"I say you didn't.

Mr. Pinchpenny hesitated a moment and then said; with the air of an injured citizen:

"Don't you rec'lect a man that got on about five minutes ago and held on to his nickel as if he didn't want to give it up, and you almost had to pry it out of his hand?"

"Yes."

"Well, that was me."

"I remember you now," said the conductor, passing on with a grin.

The future is yours and mine-radiant, sublime, glorious—whatever our past.

solute honesty and hard work. A man should allow none but good impulses to stir his heart, and he should keep it free from

There are only two rules for success, viz., ab-

any evil that may beat it down and harden it. Heaven is your certain inheritance, where, amid untold riches and unfading beauty, you shall enjoy God.

MAY 1, 1905



AN OLD EGYPTIAN TOMB.

The rock-written history of Ancient Egypt now reported that Theodore M. Davis, of New York City, has lately unburied a tomb at Thebes, which contains many rare treasures. We of the chair was painted three other slaves,

eminent savant. Professor Maspero at once assort and critically examine the treasures. arranged to be present at the opening, and the Duke of Connaught, who had also been in- hour increased the importance of the find. The formed of the discovery, announced his inten- first thing, of course, was to determine who tion of going to Thebes for the occasion.

Contrary to expectation, the chamber itself was occupants of the mummy cases were Yua and not remarkable. It was thirty feet long by fif- Thua, the parents of the great Queen Teve, one teen feet wide, and only eight feet high. The of the most fascinating figures of Egyptian hiswalls were plain. There was not the painting, tory. Stories of her beauty and her cleverness gorgeous as tapestry, seen in many other tombs, have come down to us across the centuries. She but the royal Duke, the American, and the was the wife of Amonhotep III. and the mother French professor forgot at first to look at the of Amonhotep IV. The latter was the famous walls, so astonishing was the sight that met their "heretic King," who tried to replace the old re-

gay with gold and silver, and those enamel-like parents' tomb. colors distinctive of Egypt. There were vases The whole story is now clear. A beautiful

leather. There were almost innumerable ure, furniture from the royal palaces, gold and "ushebti" figures in boxes, some of gold, others silver jewels. She puts into it a royal chariot of silver, alabaster and wood. There was a and wine and fruit and meat, and toilet articles great clothes chest of palmwood and papyrus. and all the things her mother and father will There were small objects so numerous as to be need when they awake. And then the tomb is period at \$2.00 net, postage prepaid. impossible to enumerate, including even wigs sealed up so that none may enter. sleep should be ended.

THE SABBATH RECORDER

The tomb contained two great sarcophagi near the entrance on the left side. They were of wood, painted black and gold. Within them were the mummy cases, and when these were exposed it was seen that one mummy was that of a man and the other that of a woman. The cases were double, the outer case being compietely plated with gold on the outside, except where the face of the mummy was represented while the inside was lined with silver. The inner case was plated with gold on the outside, but gold was also used on the inside. It was not only the richness of the treasures

in the tomb which astonished the explorers; the objects showed a skill in execution and a luxuriance of design more remarkable than anything previously found in the land of the Pharaohs and recalling the work of the French Renaissance. The back of one chair, for instance, was formed of the carved figures of the god Bes and a monkey on either side of him. Another chair was ornamented with figures in black and gold-pictures of the "eldest daughgrows richer with each new discovery. It is ter of the King," seated on a throne, with a winged solar disk above and a female slave bringing her a golden collar. Under each arm reprint the following description, as given in holding up offerings of rings of gold. On still The Christian Work and Evangelist of April another armchair the Princess, Amonsit, is pictured sitting, with a cat under her chair and a \* female fan-bearer on either side. To that Mr. Davis decided that the discovery was too strangely assorted party of moderns who enimportant for hasty action. He knew that Pro- tered the tomb it was as though they had walked fessor Maspero was in the neighborhood, and, straight into a civilization of 3,000 years ago. instead of going further that day, he left a The effect was almost paralyzing, and it is not guard at the tomb and communicated with the astonishing that little was done the first day to

But the experts soon got to work, and every were the great people of old Egypt for whom The tomb was opened the following day. the tomb was made. That was soon done. The ligion by a solar cult and to change the name of Untouched by the hand of time, as fresh as Ammon to "The Splendor of the Sun." The when they left the hands of old craftsmen, were new religion died with him and the old creed things rich and rare beyond the wildest dreams was restored amid the rejoicing of the people.

of the archaeologist. In the light of the torches 
It was Queen Teye who taught her son the held by the Egyptian attendants the blaze of new ideas. It has long been believed that she gold and color was dazzling. There were chairs was of Mesopotamian descent, and this belief and chests and stools astonishingly carved and is confirmed by the inscriptions found in her

of alabaster as pure in form as the best Greek woman of obscure origin, raised by the Pharaoh work. There was a gorgeous pleasure chariot, to be his Queen, orders for her father and mothwith leather-work and six-spoked wheels. There er, natives of a faraway land, and who perhaps were great jars containing wine and oil, boxes did not live to share in her daughter's good forof black-painted wood, which contained pieces tune, a tomb, which shall equal in luxury and of cooked meat, neatly wrapped in black muslin. gorgeousness the sepulchre of any king. Into There were sandal's of papyrus and yellow the tomb the Queen places treasure upon treas-

and mirrors, and an exquisite kohl case, as Stories of the treasures in the tomb reach the though in readiness for the toilet of the occu- people and an attempt is made to rob it, but the pants of the mummy cases when their long robbers are unable to get in, and before they have time for looting the ante-chamber they are

seen by the guards of the Valley of the Tombs

And there it all remains for thirty centuries, to be found at last by a dweller in a land further away even than the fabled Atlantis.

It is faith that has made life worth the living and robbed death of its sting.

Work is the best remedy for despondency. "Go thou" is Christ's cure for the blues.

The moral leverage of the world is personal power, personal contact, the touch of soul upon

## Special Notices.

THE Quarterly Meeting of the Hebron, Hebron Center, Shingle House and Portville churches will be held with the First Hebron church, beginning Sixth-day evening, May 12, 1905. Ministerial aid is expected from Rev. A. G. Crofoot, Rev. A. J. C. Bond and Rev. G. P. Kenyon. All are invited.

By order of the church.

I. H. DINGMAN. Clerk. R. F. D. 2. Coudersport, Pa.

THE Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon at 3 o'clock, in Peterson Block, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Movne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cor-W. D. WILCOX, Pastor,

516 W. Monroe St.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

To be published in the Spring of 1905.

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A. D. 1789 to A. D. 1902

By Corliss F. Randolph

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Proposed Centennial Fund . . \$100,000 00 Amount needed, June 1, 1904. . . \$95.833 50 Miss Ernestine C. Smith, Plainfield, N. J. Mrs. T. C. Smith.

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# Salem College...

Twentieth Anniversary Building Fund.

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

lege campus. The demand is urgent.

It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.

It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.

The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Salem Express," and the "Salem Express," and the "Salem Express," as subscriptions are received by the secretary of the college.

Chicago, Ill.

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working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

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CALLS OF THE WILD.

Oh! I hear them in the morning when the day begins

And the long, gray lines of sedges lie like shadows on And my heart responds with rapture and my pulses

thrill with joy, For kind Nature's gentle magic makes me once again

Now again I hear the robin softly calling to his mate. And the lonely loon lamenting that her lover cometh

And the wavelets on the shingle, and the ripple in the

And the crackling of dry branches where the shy deer-mother feeds.

Hear the dismal frogs a-croaking with derisive might

At the somber crow whose cawing long has promised And the splashing in the water of a flashing silver fin,

When the first red rays of sunrise bid the choristers

And then again at evening well I know the solemn cry, Of the bittern in the marshes and the wild fowl wing-

And the washing in the sedges where the wavelets kiss And the whip-poor-will's sad plainting for the love who comes no more.

And the rustling of the branches and the whispering

of the breeze. And the nightjar's sullen booming, on his ceaseless,

tireless quest, Like a sin-sick soul that vainly seeks for blessed peace and rest.

Oh! I hear them in the morning, at the noon and quiet And I close my eyes and listen while my heart throbs

with delight, And I bless these myriad voices that would call the

Here to rest with Nature's children, near her tender,

The Four-Track News. No one can be earnest and faith-

ful in right doing and not gain something of value. All faithful Unconsciously. endeavor carries the good attainments of one day over to the next, thus combining and adding to the sum of our attainments. The law of growth, little by little, is God's method everywhere. It is well for us and what is generally spoken of as a "second that we are not sharply conscious of such tithe," was set apart for them. The practice of

growth, otherwise we might be tempted to eating the product of the tithes in connection watch the signs of growth to the neglect of with their offering as a sacrifice, is an attendthat patient, faithful daily service by which per- ant feature, in some form, through all the early manent attainment comes. Many days ago the Hebrew history, at least. With the organizabuds on the branches of a maple near our win- tion of the Jewish Theocracy, in which politidow began to show slight signs of unfolding. cal, civil and religious elements mingled, tith-

tion, a shadow-like promise of leaves. Today in the early period it was purely voluntary. Of the leaves are well advanced. The forces of the various details which entered into the syslife in the maple have been at work in spite of tem, as an affair of the state and church, we need changing skies, chilling winds and the frozen not speak here. breath of belated spring-time. Persistent and faithful service has been rendered by rootlet and root, by trunk and branches, service that is akin to that which devoted children of God render without trying to measure results or to ing. tabulate the stages of growth. You may be assured that such service for God and truth and righteousness, in whatever place it is rendered, can not fail to secure growth in goodness, and power. Do your work faithfully, and God will give adequate increase.

So much has been said, within the last year, in THE RECORDER and elsewhere, concerning tithing, that it may be helpful to place before our read-

ers, in briefest outline, the history of tithing. peared in his teachings. The earnest religious Why the standard of a tenth was first chosen, we do not know. No adequate information up- church exalted the grace of giving, both for the on that point exists. The giving of a tenth ap-support of the church and the support of the pears among the nations of the East long before poor. This latter, the support of the poor, is the opening of Jewish history. At first it was much more prominent than any other feature by way of a sacrifice to the gods, and the origin of the case during the New Testament period, of tithing among the Hebrews is to be found in and for a century or two after that period. The the thought of a sacrifice of the fruits of the discussion of that phase, as it appears in Paul's And the moaning in the pine-tops and the whistling earth, to Jehovah. This sacrifice was by way of first letter to the Corinthians, throws much light a return, since by the blessings of the gods, the on the question of voluntary giving without refearth produced fruits and foods for the benefit erence to the proportion. Nevertheless, it should of man. The first stage of tithing was therefore not be said that Christ set aside the system of a voluntary act of religious worship in which a tithing, and taught his followers to disregard gift was made to the gods among the heathen, or to Jehovah among the Jews, in kind, as a return for the blessings which came through nature. Thus the system existed among the oriental nations, including Phœnicians, Carthagenians. Greeks and Romans. It is well known that tithing appeared in the patriarchal period, before Moses, or the establishment of the sys- Its Development characterized the earlier Chris-

demned on the part of the Pharisees. Abraham from his Chaldean home. Among the Church. Hebrews, it took more definite shape after the establishment of the levitical priesthood, the less, and some form of legal requirement was

priests being granted a tithe because they were forbidden an inheritance in the land. At an So it came about that during the last half of the early day, the care of the poor and unfortunate, sixth century, the second Council of Tours, in 567, A. D., and the second Council of Macon, was developed, especially among the Hebrews, 580, A. D., enjoined tithing and announced that not to tithe would be considered a sin. The universal practice of tithing, however, under a law of the Empire, did not go into effect until about 785, A. D., under Charlemagne. This took on many new forms, as the State church system developed and political and religious influence and methods were combined, under the growing

At first there was no more than a faint sugges- ing became the subject of legislation, whereas

WHEN Christ appeared, with the Christ's Attitude Pharisees, especially, tithing had Toward Tith- become degraded into an excessive system of formalities, many of which were meaningless and

gave excuse for actual disobedience, under the pretense of great religious devotion. This meaningless, if not dishonest, formality in connection with tithing, was closely akin to the dishonest formalities which then abounded in connection with Sabbath observance. It followed. therefore, that what little Christ said concerning tithing was by way of condemnation, directly or indirectly, and nothing authoritative concerning it as a principle, or as a duty, apspirit which developed in the New Testament it. But he did introduce something better, through the spirit which came to pervade the hearts of his followers, than the formal and often dishonest system of tithing, which he con-

As the spirit of devotion which tem by legislation. Doubtless, it came with in the Christiantians gave way before the gradual development of the Roman Catholic church, voluntary giving grew

found necessary to support the State-Church.