

preacher who deals with abstract theories, who fills his sermons with items concerning geography, and the like, can not be successful as a teacher of righteousness. The same is true of the Sabbath-school teacher. The Sabbath-school should be a center of religious thought and of 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 develops conscience on the part of the pupil. It follows, 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 culture, should be the central thought in all such work.

The Value of Small Colleges.

A NEW item of interest in the work of small colleges has appeared in connection with Princeton University. President Wilson has asked for \$2,500,000 extra 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 great degree, when text book and lecture are the only means of education. Difficult as it may be to sustain small colleges with adequate appliances for highest liberal education, it is made increasingly clear by each year's experience, that such colleges must be sustained, or that some plan like that suggested by President Wilson must be introduced to supplement the weakness of the large university, as it is now conducted. The individual element in education is one that can not be eliminated, without great loss. The personality of the pupil is one of the most important features in his education. Not less important is the personality of the teacher. This personal element, in higher education, must be

secured through the small college, as things now are. The same demand is made in the public schools, where it forbids the placing of large numbers of pupils under one teacher. All educators will note with interest this announcement from President Wilson, and the smaller colleges will find in it new argument in their favor.

Tainted Money.

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 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 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."

Can Money be Tainted.

MONEY is the product of individual effort by way of labor, thought and business. It is one of the most beneficent provisions in the providence of God that the results of human effort can be thus crystalized and separated from their immediate source, and be transferred and transformed into other uses than those which the first producer would make of them. While dishonest methods of securing money must always be condemned, absolutely, money, when separated from such sources, may be used for the highest and best purposes, without taint. The Psalmist declares that God makes the wrath of man to praise him. A converted prize-fighter may become an efficient evangelist. Money which comes honestly and voluntarily into the hands of those who will use it for right purposes is thus converted to the Master's use. It is turned from actual or possible channels of evil into the line of good works. It is along this

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.

What Standard.

THE whole discussion centers around the question as to what standard can be made concerning 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 no doubt.

A Legal Day's Work.

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 suggests many things beyond the immediate decision. 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 received highest sanction, which forbids those who are not wards of the state to labor more than a specific number of hours in a day, although given laws declare that in certain hazardous and 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 circumstances, to work more than an arbitrarily specified number of hours. There is also a great difference between regulating labor in dangerous occupations, or for the immature and physically weak, and flatly limiting the individual

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 wealth-producing enterprises.

A Week of Prayer for Sunday.

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.

Sunday in Maine.

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."

Sunday in 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 Swayne 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 bitterness. The present situation marks the other extreme. More Jews now reside in the city of New York than in any other city 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 26.

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 held up by a semi-colon, and that a similar law in the state of Indiana has been "blocked by a 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 number. 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 practical and 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 are aided by the trained nurse to an extent

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 RECORDER 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 work.

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 University. 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 impetuosity 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 long-continued observation and experience. It should be the best time to dispense knowledge,

for the storehouse is well filled. How much it meant to listen to Socrates or Plato? Who can estimate the benefit to Paul of the teaching of Gamaliel, or to Timothy of that of Paul? The rashness and impulsiveness of early years need the restraining influence that can come only 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.

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 preachers.

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,

for there have been dark days in his own life. He can help men to a higher plane, because he has worked and been drawn upward, himself. His life may be a stimulus to increase faith, elevate hope and prove that love is the greatest thing in the world.

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 pressure. The second stroke compresses this air and the compression raises its temperature to fully one thousand degrees F. The third stroke takes a firm hold of the work in hand. Into this hot expanded air a small quantity of oil is injected 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 tripod 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 half hour.

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

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 unyielding 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 reader can help us make a good showing this year by paying up now. Don't consider a statement from the Publishing House in the nature of an insult. We don't consider a bill in that 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-like way.

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 that 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 desire 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,
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Battle Creek, Mich.**

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

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 it is proper to visit? In various ways. Sometimes the names of persons who would be likely to be interested have been given to me; sometimes I have been introduced by a friend, and often strangers have come to the service and invited me to call. Within the next two or three days, I usually make these calls. They are the most hopeful. More opportunities of this kind have come to me during the last three weeks than during any similar period since the work began. To tabulate the work. (The church was or-

ganized Dec. 10, 1904, on the basis of the Seventh-day Baptist Hand Book.) Charter members ... 16 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 attendance ... 28 Preaching Service, 11:30 A. M., average attendance ... 35 Sermons and addresses ... 22 Public religious services attended ... 45 Pastoral calls and visits made ... 170 Families and parts of families visited ... 40 Persons represented in such calls and visits ... 90 Letters written in the interest of the work ... 25 For anything like a clear understanding of this field and its needs, several things ought to be said:—

1. As to results. In some respects the results of the quarter's work have been disappointing; in others, they have been quite gratifying. The additions to the membership have not been as numerous as previous interest seemed to promise. This has been due, in part at least, to the fact that I have been unable to make definite announcements with respect to the future of the work. When asked about this, I have been obliged to answer that I could not remain, but that we were planning to put some man on the field to stay. Almost invariably the answer has been, "I guess we will wait and see." The settled conviction, both in the movement and out of it, is that a permanent, careful and able leadership is positively necessary to its success, and that the sooner it can be assured the better it will be. Most of those now outside of it do not care to take the risk of being identified with a losing cause. Another thing which has made the work go slow, is the fact that these people have been trained in the notion that the Adventists are away at the front in all matters of doctrine and practice, and, although they are 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.

On the other hand, while the quarter's work 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 classes. By this I mean those persons who, having failed to observe the "health reform," or having become negligent in regard to some other of the doctrines deemed by the church essential, have been dropped from the membership of the church; or such as have, for one cause or another, voluntarily withdrawn from the church. Some of these are individual cases, others embrace whole families, with great varieties of details in the conditions, and experiences. So far as I have been able to find these, they have invariably welcomed my visits, and some of them are members of our Sabbath-school and

are regular attendants at our services. The field is large and needy. Patient and prayerful work, loving service for such will win and save some.

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 Sabbath. Some of these would come with us if we could assure them on this point. Some of our brethren have given this matter a good deal of thought, and there is some prospect that a business of some sort will be started which will be of great help to the cause, not only in giving employment to a number of people, but also in furnishing, for a time at least, a better place of meeting on the Sabbath.

4. Concerning the beliefs of these people. It must not be forgotten that most of them have been trained in the faith of the Seventh-day Adventists, and while differing so widely on some points as to be separated from that people, there are other points, considered by them as important truths, which are somewhat different from the prevailing teachings of Seventh-day Baptists on the same points. Chief among these may be mentioned the nature and destiny of man. They generally hold what is termed by the Adventists the doctrine of the non-immortality of the soul, or "the sleep of the dead." Immortality is given to the righteous at the resurrection, and the wicked are then doomed to a final, total destruction. Another point is the second coming of Christ, which is generally held in a more material sense than that which is usually taught by us. They also attach more importance to the probable nearness of that event than we have been accustomed to place upon it. They have also given more attention to the study of the "Symbolic Prophecies" than we have done, and have derived some opinions from that study which we might not be prepared to accept. On 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, 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, besides being not very well adapted to the purpose when 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 solution of the problem seems to lie in the owning or the controlling of some building or room by the church which would be looked upon as its permanent home.

6. In all that has been said in this report, it has been assumed that it is the purpose of the 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, and others.

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 week ... 45 50—\$255 00 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:

ORDERS FOR APRIL, 1905. O. U. Whitford, Salary, \$25; postage, etc., \$13 52 ... \$238 52 George Seeley ... 37 50 J. T. Davis, California field ... 75 00 Blystone field ... 25 00 Portville church ... 18 75 Stokes church ... 12 50 Cartwright church, December, \$16 66; quarter, \$12 50 ... 29 16 Hammond church ... 25 00 Cumberland (N. C.) church ... 6 25 Rock River church ... 12 50 Hartsville church ... 12 50 Carlton church at Garwin, Iowa ... 25 00 Richburg church ... 18 75 Welton church ... 18 75 Boulder church ... 25 00 L. F. Skaggs, Boaz, Mo. ... 6 25 W. H. Godsey, Wynne, Ark. ... 6 25 American Sabbath Tract Society—Proportion 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 Conference:

- (a) How can we aid the Board of Systematic Benevolence in raising funds for denominational lines of work? (b) How can we increase denominational interest 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 for 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, President.

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 MISSIONARY SOCIETY, DR. Cash in treasury, January 1, 1905 ... \$ 919 66 Cash received in January ... 2,025 83 Cash received in February ... 452 98 Cash received in March ... 725 07 \$4,123 54

CR. 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 ... 170 65 George Seeley, salary quarter ending Dec. 31, 1904 ... 37 50 R. S. Wilson, balance for quarter ending Dec. 31, 1904 ... 65 00 John H. Wolfe, labor in Blystone field ... 25 00 Churches—

Westerly, R. I. ... 50 00 Niantic, R. I. ... 12 50 First Hebron, Pa. ... 12 50 Hebron Center, Pa. ... 12 50 Salemville, Pa. ... 25 00 Richburg, N. Y. ... 37 50 Hartsville, N. Y. ... 12 50 Portville, N. Y. ... 18 75 Cumberland, N. C. ... 6 25 Welton, Iowa ... 18 75 Garwin, Iowa ... 25 00 Boulder, Col. ... 37 50 Rock River, Wis. ... 12 50 Stokes, Ohio ... 25 00 Delaware, Mo. ... 6 25 Little Prairie, Mo. ... 6 25 Hammond, La. ... 50 00 D. H. Davis, salary six months ending June 30, 1905 ... 500 00 J. W. Crofoot, salary six months ending June 30, 1905 ... 500 00 Rosa W. Palmberg, salary six months ending June 30, 1905 ... 300 00 G. Velthuysen, salary six months ending June 30, 1905 ... 150 00 F. J. Bakker, salary six months ending June 30, 1905 ... 110 00 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 Interest ... 70 07 Loan ... 500 00 Cash in treasury, March 31, 1905 ... 841 86 \$4,123 54

E. & O. E. GEO. H. UTTER, Treasurer.

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 be it

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.

TABLE OF CONTENTS.

EDITORIALS.—Is Life Worth Living; Hopefulness; Our Sabbath School; The Value of Small Colleges; "Tainted Money"; Can Money be Tainted; What Standard; A Legal Day's Work; A Week of Prayer for Sunday; Sunday in Maine; Sunday in Rhode Island.

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

During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders.

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 Sabbath Recorder.

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

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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

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THE SABBATH RECORDER.

A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.

VOLUME 61, No. 19.

PLAINFIELD, N. J., MAY 8, 1905.

WHOLE No., 3141.

CALLS OF THE WILD. Oh! I hear them in the morning, when the day begins to break, And the long, gray lines of sedges lie like shadows on the lake;

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

Hear the dismal frogs a-croaking with derisive might and main, At the somber crow whose cawing long has promised needed rain;

And then again at evening well I know the solemn cry, Of the bittern in the marshes and the wild fowl winging by;

And the rustling of the branches and the whispering of the trees, And the moaning in the pine-tops and the whistling of the breeze,

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

And I bless these myriad voices that would call the soul apart, Here to rest with Nature's children, near her tender, healing heart.

—The Four-Track News.

NO ONE can be earnest and faithful in right doing and not gain something of value. All faithful endeavor carries the good attainments of one day over to the next, thus combining and adding to the sum of our attainments.

At first there was no more than a faint suggestion, a shadow-like promise of leaves. Today the leaves are well advanced. The forces of life in the maple have been at work in spite of changing skies, chilling winds and the frozen breath of belated spring-time.

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 readers, in briefest outline, the history of tithing.

Why the standard of a tenth was first chosen, we do not know. No adequate information upon that point exists. The giving of a tenth appears among the nations of the East long before the opening of Jewish history.

As THE spirit of devotion which its Development characterized the earlier Christians gave way before the gradual development of the Roman Catholic church, voluntary giving grew less, and some form of legal requirement was found necessary to support the State-Church.

When Christ appeared, with the Christ's Attitude Pharisees, especially, tithing had 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.

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