

THE SABBATH RECORDER.

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UP-HILL.
Does the road wind up-hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.

But is there for the night a resting place?
A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
You can not miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

—Christina Rossetti.

The Reality of Religious Experience.

The similes used by Christ to illustrate the growth of his kingdom among men, and the relation between himself and his followers, are crowded full of life and are instinct with reality. Most of these similes are drawn from nature, which fact carries with it the idea of a great all-pervading power lying back of the similes. The parable of the sower, and notably the parable of the vine and the branches, belong to this class. Attention is called to these, that the reader may be more deeply impressed with the reality of spiritual union between Christ and all who believe in him and seek to obey him. The relation which the branches bear to the vine, in an old vineyard where each parent stem has the strength and vitality that comes only through years of growth, is not only a beautiful and fitting illustration, but one that teaches, with exceeding vividness how divine life pervades and gives character to the followers of Christ. That relation, at first, may be comparatively slight, like a tender branch just beginning to bud forth from the parent vine. But all the forces of the parent vine are brought into play, marshaled to give life and growth to each branch. The branches are not left to rely on themselves, nor to depend on outward surroundings for their support and growth. Air, sunshine and showers play some part in their development, but the primary source and essential strength of the branches comes from the pulsating life, flowing up from the roots, through the parent vine. The strength of this comparison appears more clearly when we note how rapidly the branches develop, in a well-kept vineyard. Life runs riot through grape vines, pushing the branches out and out, each successive day, from the earliest

hours of springtime. Nature does all this for the sake of fruitage. The ultimate purpose of a grape vine is rich purple clusters of fruit, "that weigh a pound a piece." Only by such a vivid and real symbol was Christ able to set forth the actual spiritual relation between himself and his followers. The simile recalls the words of Christ, and the words of the great apostle as well, which declare that nothing can separate those who believe in Christ from him. Such teachings bring to the child of God not only comfort and assurance, but the confidence of fixedness and certainty, which is of supreme importance, in Christian living. We do not belong to Christ by chance, neither is there room for uncertainty nor doubt concerning those who have put their trust in him. Sad, indeed, that day when any one deliberately determines to take himself away from divine care and sever himself from the divine life. No suicide could be more criminal, nor more to be condemned. Go over the list of Christ's similes used to illustrate the relation which his followers sustain to him and to his father. Note the care and eagerness with which he strives to impress you with the certainty of the divine indwelling, through him. Having done this, little place will be left for doubts, if perchance you have had them, and no place for fear as to your salvation. The only question, is that one suggested by Christ's words, "If ye abide in me and I in you." Whether you abide with him is determined by your choices. That you should abide in him, is his will, and the will of his Father in heaven, and nothing but your own perverse will can separate you from him, or make you a withered branch.

THE friends of Sunday have not undertaken steps to secure more stringent Sunday laws in Massachusetts, in many, if any of the states, for several years past. They have acted on the defensive, seeking to check the progress of disregard for Sunday, evidently thinking it not possible to secure advance steps by way of more stringent legislation. During the past winter, an effort was made in Massachusetts to secure the enactment of a law touching entertainments on Sunday. Under present regulation, "sacred concerts" are prevalent, many of them being far from being noted for their sacredness. It is reported by *The Defender* for May that this bill was killed in the Senate. Some of the men who voted against it thought it too stringent, others that it opened the way for new and greater disregard of Sunday. *The Defender* declares that "both views were mis-

conceptions and will be generally recognized as such before another year has past." *The Defender* also says: "Certain parties who should have yielded individual preferences in order to amend our loose Sunday laws, are credited by the papers with defeating the bill. The position taken by these friends with a great disappointment, as it divided the ranks of those who, if they had been united, would have certainly gained a notable victory for law and order." For fifty years past, the general tendency concerning Sunday legislation in the United States has been toward the destruction of existing laws by a slow process of decay. It has seemed wise to those who oppose such laws to allow them thus to die, rather than attempt to hasten their death by direct legislation. The friends of Sunday, on the other hand, acting on the defensive, have sought to check this downward tendency. While such efforts have probably had some effect, nothing has occurred or is likely to occur,—unless a revolution of some kind is precipitated,—that will prevent the steady decay of Sunday legislation. The difficulty is much increased, as we have often said, by complication with the liquor question, and the unwise measures which class liquor selling with other forms of business. Whether the problems involved in Sunday legislation will at last solve themselves by this process of inherent decay or whether new features will appear by some sharp reaction, one can scarcely prophesy now, although, as a whole, the prospects are that the gradual decay will go forward and Sunday laws will become obsolete in fact, while they may remain in form.

FROM the first of human experience, the problem of evil has been one of the most difficult to solve as well as one of the most persistent to appear. From the time when the book of Job was written, that book is in many respects the best solution of the problem of evil in any language,—to the present hour, men of all classes have been compelled to meet, endure, and try to solve this problem. There can be no solution without a large view and a consideration of the relation which the present has to both the past and the future. One general fact, however, appears in the world's history; this evil, in many ways, leads to good. Some years ago, when Holland first published his beautiful poem, *Bitter-Sweet*, it was generally admitted that the illustrations which appear in that book, and the argument wrought into it, did much to suggest, if not to complete the solution of the problem of evil. Conversing with

the author at one time, the writer said, "Dr. Holland, do you mean that all evil is only good in disguise?" He answered, "What I mean is that for every evil in the world, God sends flying wing and wing with it, a corresponding good." Whether's Holland's simile can be universally applied; the fact appears in all history that evil, misfortune and suffering work out, as Paul puts it, "a far more exceeding and eternal weight of glory, while we look not at the things that are seen but at the things not seen." What Paul says is the best explanation in so few words. We are to look beyond what is now seen, beyond the affairs and interests of the present and beyond the confines of earthly life to find any adequate solution of the problem of evil. If we go back to the book of Job, great beauty appears in the picture set forth by him, that after men have suffered, God restores to them ten fold of blessing. Call this a reward, a result, an attainment through suffering, name it whatever you will, the fact is full of comfort. One does not need to solve every phase of every problem concerning evil and suffering, in order to reach a sufficient solution to give adequate basis for large faith, implicit trust, and full comfort. All efforts to solve such problems must include the fact of God's large knowledge, his larger love and his discriminating justice. These are so much greater than what we possess, that without recognizing them, we shall find neither solution nor comfort. We find this truth illustrated in mission work among the more vicious classes. Men who have drunk the dregs of sin and disobedience are often first to repent and most genuine in their acceptance of divine grace, and in the service of Christ, thereafter. This comes because of the bitter lessons they have learned through disobedience and the wages of evil. It is enough, however much is still left unsolved, that there is never ground for losing faith in the final triumph of truth and righteousness, or in the unending tenderness and mercifulness of our Father in heaven. This world is his and we are his children, in spite of human weakness and human sinfulness. Divine love and divine patience are infinite, and on these our hopes may rest secure.

ALL that has gone before us unites our inheritance to form the richest legacy men can have. He who would know the value of nobility and purity in character, may find it fully illustrated in the history of the past. The road to high attainments has been marked by the great and good men of every century. The results of evil-doing, the fact that the wages of sin is death, and that unvarying laws of retribution run through all human experiences find illustration in many ways. The truth that "righteousness exalteth a nation, but sin is a reproach to any people," has been proven so many times that the pages of history are full of warning along this line. One of the greatest benefits which come from the study of history is that we may thus associate with the best men and become familiar with the noblest examples the world has known. These become the common heritage of all those who will ponder the pages of history. To associate with such men, through history, brings almost as much benefit and aid in character-building as direct personal association with similar men does. Lives are enshrined through history, but to him who reads aright, they are

resurrected and become living characters to influence and instruct. The study of history for the sake of associating with the great and good of other times gives rich payment. There is cause for thankfulness in the fact that even the careless and comparatively inattentive man can not become familiar with what has been, without being helped and uplifted, by such inherited influences that make for good. Parents and teachers do well when they select such characters for study as they would select for the intimate associates of those under their care. It is not enough that the student of history learns something about dates and events. It were well, if necessary, to know less of these, and more of those characters, incidents and experiences which present high models, and noble purposes, and right actions. Until within a comparatively recent period, history was neither written nor studied in the light of its philosophy, but men are learning that nothing happens in history. Adequate causes lie back of each event and adequate influences enter into each life and make up each character. No one is prepared to consider his own life, in the light of such history as he ought to make, until he has grasped, in some good degree, the truth that the same philosophy of history that appears in other lives, will govern in the development and destiny of his own life. Seen in this light, the study of history has uncounted worth, through instruction and warning. Whatever evil and selfishness and low-living have wrought in any past century, evil and selfishness and low-living will produce in every century. The results of obedience, nobility and righteousness which appear in any century, and in any given life, will appear in this century and in your life. Whatever of divine guidance and help God has granted to those who have sought him in the past, he will grant to every one who seeks him in the present. It is often said that history continually repeats itself. The line of thought suggested above is another form of stating that fact. The world's history does not run in a circle, having no ultimate purpose but to go around and around again, but it does proceed according to great laws, which operate through all time and in the lives of all men. He is wise who makes best use of the heritage of good that history brings to each succeeding generation.

ONE can but admire the devotion which appears in many devotees of pagan religion. The representatives of these systems, especially of Buddhism, are almost continuously performing religious duties. They make long and painful pilgrimages to distant shrines, sacred streams, and holy mountains. They give freely of labor and money, often enduring suffering and privation with apparent gladness, that they may perform what their religious faith demands. The fact that their religion consists in deeds, gifts and suffering does not lessen their devotion, nor should it take from them a certain measure of praise, when that devotion is compared with other and higher forms of religion. The repetition of such deeds, acts of suffering, pilgrimages and the like, illustrates a great truth which is prominent in the experiences of Christians, as well. The Pagan continues his doing because he feels that all is not accomplished and that the demands of duty are continually pressing to further action. The same experience comes, even to the most devout

Christian, who feels that so much more is to be attained, and that both privilege and duty call to greater heights than he has yet reached, so that he is always restless under the continued and repeated requirements of duty. Happy is he, who feeling this constant pressure, as well as the continual call to come up higher, is yet able to find rest of soul rather than discouragement. The real basis of contentment and satisfaction in religious living is not that all has been done that should be done, or that all has been attained which may be attained, but rather, that one has honestly striven according to light and opportunity to do with each succeeding day, whatever that day demands. Restlessness and discouragement will be avoided, and corresponding strength and spiritual vigor will be attained, in proportion as we appreciate the progressive character of all Christian duty and all religious attainment. At this point, we ought to apply Christ's words concerning the unfolding of his kingdom among men, illustrated in the growth of grain, "First the blade, then the ear, after that the full grain in the ear." The developing of Christ's kingdom in each individual heart follows the same law. It is therefore natural and desirable that religious obligations, consequent duty, and resultant effort should be present continually. In this fact we also should find encouragement, faith and rest. This progressiveness of Christian living, this constant renewal of demands and obligations, rightly apprehended, is among the great blessings of spiritual experience.

It will be helpful if the reader "Fear Not." will make a list of the number of times the expression, "Fear not," is found in the Bible. One can not consider the meaning of that expression without being deeply impressed with God's anxiety to give all needful assurance to his children. The most helpful portions of the Bible, those that come closest to our deep spiritual experiences, are full of the idea, if not the words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." We fail to understand the full meaning of these words of Christ, unless we are able to appreciate the anxiety which the Jews had concerning the setting up and development of Messiah's kingdom. For generations before Christ came, the hearts of the Hebrews had been longing for the unfolding of that kingdom. In that unfolding, they expected to find not only release from oppression, but such enlargement of National life, such growth of numbers, such increase of wealth, and such exaltation among the nations of the earth as would make the Jews rulers of the world. When disappointment after disappointment concerning what Christ was doing, crowded in upon them, the words just quoted fell from his lips. It was as though he said, "Though your hopes of national enlargement and glorification may not be realized, God will still give you the kingdom. Though you remain but a handful in number, the kingdom of God is still yours. Have no fear." If we enter still deeper into the meaning of Christ's words, we get a new view of that which gives God pleasure. Men are too little accustomed to thinking of things that rejoice God's heart, and give him satisfaction. Christ meant to say, "The gift of this kingdom to you, a little group of despised people, is not assured so much for your sakes, as for God's pleasure. He not only is willing to give you

the kingdom, but he earnestly desires to give it to you. All his plans and purposes are turned in that direction. The ground on which I appeal to you not to be fearful, is that God finds pleasure in giving his kingdom to every one who will receive it." THE RECORDER brings this thought to its readers, hoping that it will become a new basis on which your faith will build, and in view of which your fears will take flight. Go to the Word and see again how many times and in how many ways divine love appeals to you not to be afraid. Remember Christ's words on the storm-swept sea, when he called to the shrinking disciples, "It is I, be not afraid." The more nearly we enter into the purposes of God and learn that it is his highest pleasure to unfold and establish the kingdom of heaven in the hearts of his children, the more fully can we appreciate the blessedness of the injunction, "Fear not."

Talking with the Invisible.

A LONG distance telephone is in constant use between Boston and Omaha, which are sixteen hundred miles apart. In this way a business house in the western city holds daily conversation with its representative on the Atlantic shores. In this case, the human voice passes between these distant points along a copper wire as rapidly as it passes across an ordinary room in common conversation. If the promises of wireless telegraphy are made good, silent conversation will encircle the globe, at no distant day. In all this, there is a counterpart to that silent conversation which we call communion with God, and to the real content of prayer. Attention is called to these attainments in science, not to lessen faith in the reality of spiritual communion, as in prayer and meditation, but to indicate that science is developing more and more of the great truth that such spiritual communion is in keeping with the laws of the universe, and is a part of God's plan for blessing and helping men. Surely, when the human voice can be carried thousands of miles by a copper wire, and thought, without voice or sound,—compare that matchless simile in the second and third verses of the nineteenth Psalm,—can pass on the breath of the universe, as the operator wills, by wireless telegraphy, it can not be thought strange that the child of God may hold silent spiritual intercourse with him who pervades all and is present everywhere. Science, instead of lessening the reality of religious experience, brings new proof, each succeeding year, of those realities.

AN interesting case of the surgical treatment of a poisonous snake took place recently in the Bronx Zoological Gardens, New York. A hooded cobra, one of the most poisonous serpents of India, from the bite of which it is said that 40,000 people die every year, in fighting his own reflection in a glass in the front of his cage, injured his nose. The doctor prepared a bandage and placed a chloroform-soaked cotton in the snake's compartment. When the snake became unconscious, one of the keepers took him by the neck, gripping the serpent so that he could do no harm. Only sufficient chloroform had been administered to make him temporarily inactive. While he was held by an attendant, the surgeon removed a piece of splintered bone from his nose, syringed the wound with an antiseptic, and bandaged it. The process of healing was

slow and the nose had to be treated several times. It is said that the cobra seemed to realize that the surgeon was his benefactor, and that he has not attempted to offer battle to his reflection in the glass, since the operation was performed. Not least among the triumphs of modern surgery, including the use of anaesthetics, is a similar treatment of animals and reptiles in zoological gardens and elsewhere. This treatment includes everything from a cobra to an elephant, and in many cases, animals of great value are cured. It has long been known by men who handle horses that the diseases to which horses are subject may be treated successfully by the remedies which are successful in the treatment of men.

NOT many weeks since we called attention to a new power for use on railroads, which, it is said, is well advanced toward successful application, in the West. The motor is described as follows: "The new locomotive is fireless, smokeless and waterless. It needs no coal, and drops no ashes and throws no sparks or cinders. Its builders claim that it will be able without a single stop to haul a 2,000-ton train from New York to San Francisco. * * * It utilizes the principle of compressed air, raised to a temperature of about 1,000 degrees F., on which oil, regulated by governors, is sprayed. The only fuel used is the crude oil, that costs but a few cents a gallon." So many new forms of motive power have been developed and successfully applied, that it does not seem safe to conclude that other forms, even more successful, are not at hand. The success or failure, for a brief period, when the trial begins in such cases, presents no adequate criterion for final judgment. Seen from the larger standpoint, the mysteries of what we call force and power, and the application of these in practical affairs, while it has advanced with great rapidity within a quarter of a century, presents greater mystery with each advancing step. Perhaps that statement is not the best, for, while that which has been a mystery disappears, we are still confronted with the fact that as we approach nearer to the original source, the whole mystery of power and motion increases. Steam, compressed air and electricity are the three leading sources of power, in motors. What either of these three agents really is, no one can say, neither do we know how they are related to each other; much less can any one declare what new developments may arise in connection with either or all of these expressions of power. In the East, it seems almost settled that electricity is to supplant steam, upon railroads. If the claims made for this new combination of oil and air are supported, and the attainments already made are added to, one may not say that oil and air, combined, will not rival both steam and electricity. The development of the automobile is going forward with such rapidity,—both as a transporting power and as a murdering agent, that the railroad is finding a not insignificant rival in the improved highway with its new motor cars. It would be well if, with all these improvements, the larger lesson which they teach is not forgotten, and that beyond the commercial interests involved, the public mind is led to think more carefully and seriously concerning the great divine forces with which men are dealing in all motors, and in all applications of force.

THERE is cause for congratulation that the spirit of union and national brotherhood has secured the return of the old battle flags which were taken from the South, during the Civil War. This action does not express any opinion, political or otherwise, as to that struggle, while it does declare that the two sections of the nation, once in deadly struggle with each other, are reunited and that the old flag now covers one people, with common interests and growing confidence. The proposition for the return of these flags was first made about eighteen or twenty years ago. It is said that "every flag taken from the Confederate troops has been returned, except a few which can not be identified." As the battle fields of the Civil war are marked only by monuments to indicate what has been, and as the grass and flowers cover those fields once torn and stained in strife, it is well that in the larger field of national life and common brotherhood, the traces of strife and sectionalism should also disappear, being covered by the growth of love and regard between those who once were enemies. Were it not that humanity could thus rise above its mistakes, misfortunes and strifes, there could be no permanent good, and the larger brotherhood of men as men, as children of God and followers of Christ, would be an empty name. The veterans of either war who still remain,—a lessening number, with more faltering steps, each nearer to the tomb, are among the best representatives of this reunited brotherhood of one nation, under the old flag. Every well wisher of the nation and every friend of humanity will rejoice in the healing that has thus come.

THE annual meeting of the managers of the American Bible Society was held at the Bible House, New York, May 11. This society will celebrate its ninetieth anniversary in May, 1906, and while it publishes other books, its great work has been the printing and circulating of the Bible. It has a system of auxiliary societies, through which much of its distribution is carried on. There are now over six hundred of these societies on its list. It has twelve agencies through which its foreign work is carried on. There are two important agencies in South America. A printing house at Constantinople and one at Beirut represent its work in the Levant agency. It has agencies in Japan, China and Korea. Its work is world wide, reaching almost every nation, tongue and people. While the income of the society for the last year from legacies has fallen off, its gifts from the people have been slightly increased. The total receipts for the past year have been \$631,283.68, including a cash balance from last year of about \$29,000. The disbursements for the year have been \$610,018.36; nearly \$184,000 of this amount has been sent to foreign agencies. The total issues for the year, at home and abroad, amount to 1,831,096 copies of the Bible, the New Testament and portions of the Scriptures.

SUMMARY OF NEWS.

The American Bible League held its first annual session in the city of New York on May 16. This League has been organized to oppose Higher Criticism and to support what it calls "the Orthodox View of Inspiration." William Phelps Hill, president of the League, in the opening address said: "The American Bible

League represents the organized conservative scholarship of Evangelical Educational Institutions and Churches of North America." Those composing the League claim that the influence of Higher Criticism tends to break down the orthodox faith. Other supporters of the League, Professor Luther Townsend, formerly of Boston University, and Professor George Wright of Oberlin College, made addresses along the same general lines. While there may be destructive elements connected with what is called Higher Criticism, the position taken by the Bible League exaggerates the danger, if it does not sometimes surmise those dangers which do not really exist. The general results of Higher Criticism have strengthened the influence of the Bible, as a whole.

A murder trial has taken place during the last week at Somerville, N. J., which involves an unusual plea, combining some of the elements of ancient witchcraft, with what are claimed to be scientific facts, lately discovered. George H. Wood came from New York to Plainfield, N. J., last winter and engaged George Williams to carry him to a certain point in the country. During the drive, Wood shot Williams, while sitting by the side of him in the sleigh. When arrested, Wood declared that he had no memory concerning events at that time. The lawyers who defended Wood made the plea that he was mentally unbalanced; that he believed himself to be attended by two demons named Wolfe and Mack, and that, incited by these, he committed the murder, being unconscious of his actions and oblivious of all facts connected with his actions. After consultation between the attorneys in the case, the defendant, while still maintaining his ignorance of the killing of Williams, was induced to plead guilty to murder in the second degree, and the court accordingly sentenced him to thirty years in state's prison.

The thirty-ninth annual convention of the Episcopal Diocese of Long Island was held on May 16. The opening address of Bishop Burgess dealt mainly with the Sunday question. He condemned certain forms of amusement on Sunday, vigorously, saying, "Long Island is fast becoming the playground of the greatest city in the Union. Race courses, golf links, ball fields, shooting clubs, hunting clubs abound within our limits. In the midst of all this hunting for pleasure the Sunday has been siezed upon as the one day in the week most convenient for sport. The handsome palaces of the rich, the spacious, comfortable villas of the well-to-do, are filled every Saturday night with their house-parties, made up generally of young men and women who, in the city, pay some slight observance to Sunday, but who here seldom or never go to church services, and spend the Sunday in yachting, golfing, tennis and even racing and gambling." The Bishop was specially severe in condemning the rich people who give up Sunday to pleasure when they have every facility for attending church without labor or trouble, as well as ample opportunity for pleasure and recreation on other days of the week. He said many things concerning the increasing and almost universal disregard for Sunday, and closed by saying: "What we must do is to cultivate among church people a sane and reasonable view of Sunday, and also recognize the changed conditions of our modern life. I venture to say that if the people in our church would but live true to the church's ideals the whole Sunday problem would

be near its solution." He favored golf and similar games, and other out-door recreations for poorer people.

The immense power and influence of the liquor traffic in the state of New York is indicated by the fact that the excise receipts for the present year surpass those of last year by \$225,000, and that the revenue of the present year from the sale of liquor from that state will amount to at least \$18,000,000.

The Congregational clergymen of New Haven have made public reply to an appeal from those clergymen of Boston who have opposed the acceptance of Mr. Rockefeller's gift to the American Board. The substance of that reply is deep regret that the Boston clergymen have criticised the American Board so severely, and that such criticisms have indicated a spirit of unkindness, if not of unfairness, which ought not to have found expression against their brethren in the church.

The General Assembly of the Presbyterian Church met at Winona Lake, Ind., on May 18. The discussion of substituting the Brief Statement of Reformed Faith as the creed of Presbyterians in the place of the Westminster Confession, will be a prominent feature before the Assembly. A vigorous communication from Dr. Carter of the Nassau Presbytery, Long Island, has been made public, bearing upon this discussion. Probably the formal union of the Cumberland Presbyterians with the main Presbyterian body will also be consummated in the coming session of the Assembly.

Little of definite news has come to hand since our last issue, concerning the war in the Orient. It still seems that a great naval battle may take place at almost any time, but the position of the two great fleets and the plans of the naval commanders remain unknown to the world. The land forces at Manchuria maintain the same attitude which they have been occupying for some time past. There are conflicting rumors, concerning the question of neutrality and the responsibility of France in the matter of aiding the Russian fleet. Additional riots have taken place in various points in Russia, with some loss of life and with continued evidence that while revolt is held in check by the military forces, unrest and incipient revolution continue, at almost all prominent points.

Dr. Robert S. MacArthur has been pastor of the Calvary Baptist church in New York city for thirty-five years. This event was appropriately celebrated on Sunday, May 14. Dr. MacArthur is one of the strong and leading men in the Baptist Denomination.

Considerable agitation has ensued within the last few days because of the announcement that the United States Government would purchase material for the Panama Canal in whatever market it can be obtained at best rates. This rumor has called forth protests from some who claim that American manufacturers should have the advantage of all sales, and therefore of whatever benefit there may be in the production of such material. It is likely to be an issue between President Roosevelt and the "Stand Pat" advocates.

The fifteenth triennial convention of the General Synod of the Reformed Church of the United States began its session on May 16, at Allentown, Pa. The Hungarian population in that state has become so large that a Hungarian

Classis is to be organized at the present session of the Synod.

TRACT SOCIETY—EXECUTIVE BOARD.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, May 14, 1905, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Tittsworth, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. D. Spicer, J. A. Hubbard, Corliss F. Randolph, Asa F. Randolph, J. P. Mosher, E. F. Loofboro, O. S. Rogers, W. C. Hubbard, H. M. Maxson, Mrs. Geo. H. Babcock, A. L. Tittsworth and Business Manager John Hiscox.

Visitors: Wardner Williams, A. A. Palmiter. Prayer was offered by Rev. E. F. Loofboro. Minutes of last meeting were read.

The Committee on Distribution of Literature reported as follows:

To The Executive Board of The American Sabbath Tract Society:

Your Committee on the Distribution of Literature respectfully reports:

The second output of tracts, now being sent out, is being mailed, and it is probable that the mailing will be completed by the end of this week.

In the matter of the (so-called) Seventh-day Baptist Souvenir, the manuscript is in hand, and substantial progress is being made in preparing it for the printer.

A. H. LEWIS,
CORLISS F. RANDOLPH,
WILLIAM C. HUBBARD,
ASA F. RANDOLPH,
Members of Committee Present.

PLAINFIELD, N. J., May 14, 1905.

Report adopted.

The Treasurer presented statement of receipts and disbursements since the last meeting, and reported the receipt of \$50 on account of the bequest of Reuben D. Ayers, making \$225 paid on principal, leaving \$25 still due on same.

Voted, That \$225 from the general fund and the \$25 balance when received be placed in the permanent fund as the Reuben D. Ayers bequest.

The Treasurer also reported a communication from the Seventh-day Baptist Pacific Coast Association, which stated they had arranged for the employment of Rev. J. T. Davis on that field for the year 1905.

Correspondence was received from Mr. and Mrs. L. L. Lewis, and A. P. Ashurst. Pursuant to the latter it was voted that the Corresponding Secretary secure from Bro. Ashurst a list of publications he may still have on hand.

Voted, That the Corresponding Secretary be requested to attend such of the Associations as he may be able, and to represent the Board along such lines as he may deem advisable. In view of the near approach of the celebration of the fiftieth anniversary of the marriage of Dr. and Mrs. Lewis it was voted that the Recording Secretary express to Dr. Lewis and embody in the minutes our congratulations to him and his family over this happy occasion, and extend to them our best wishes for many years yet of happiness and usefulness.

Voted, That the matter of securing new subscriptions to the SABBATH RECORDER be referred to the Corresponding Secretary and the Business Manager.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH,
Cor. Sec.

Give THE RECORDER a square deal.

The Business Office.

Readers of THE RECORDER have probably noticed for some time that the Manager has had very little to say under this heading.

You have undoubtedly appreciated his thoughtfulness, or whatever it was.

But it's all over now, and for the next month he is going to try to say a few things in a very pointed way.

It's all about RECORDER subscriptions.

For ten months we have worked hard to develop the printing end of the plant, and have not given much thought to RECORDER subscriptions.

We supposed the subscribers would appreciate our efforts to get out a good-looking paper, and would pay up promptly without coaxing.

We've changed our minds.

They have not done it.

The fiscal year ending June 30, 1904, showed RECORDER receipts of \$4,644.27.

What do the ten months and a half of this fiscal year show?

Just about \$2,700; or \$1,900 less than last year.

Isn't that a fine showing for 2,300 subscribers? At that rate, how long would it take after paying the \$4,000 a year to print THE RECORDER, to pay for our Linotypes?

How many tracts could be sent out each year if \$1,300 of contributed money is needed to give 2,000 subscribers THE RECORDER.

Just think it over, you readers of THE RECORDER.

Is that treating the Tract Society right?

Is it giving the Publishing House a square deal?

Just think it over.

As Tom Lawson says, you've had the Story of the Crime, and now comes the Remedy.

We are going to send a statement to every subscriber who has not paid in advance to next January. It's a personal communication from the Manager, signed by him personally, and in a sealed envelope.

Now don't get excited when you receive this personal letter, because it is not intended for an insult to you. There are others. We don't get insulted when we receive statements. We expect them, and we pay them promptly. If we order stock the last of the month, we get an invoice then. If it is unpaid the first of the next month, we get a statement. But the Manager doesn't get a gun and chase down that man and accuse him of insulting him. Of course not, because every business house sends out statements the first of every month to every one owing the firm.

And they don't want to wait for their pay for the paper in THE RECORDER as it is used up; they want their pay in advance. The persons in our employ don't want to wait a year before getting their pay. The Publishing House pays its rent a month in advance; it subscribes for trade papers, and pays a year in advance.

Therefore, we think it only just and right that subscriptions should be paid a year in advance. The \$2 rate is only for advance subscriptions. It's a fact, if the rate has never been enforced.

We have thus far sent out 36 letters to subscribers. Next week we'll tell you how much money came in.

Receipts last year	\$4,600
Receipts this year	2,700

Loss	\$1,900
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Popular Science.

BY H. H. BAKER

Science Among Animals.

Huxley says, "It may be reasonably doubted whether any form of animal life remains to be discovered, which will not be found to accord with one or the other of the common divisions now known."

The animal kingdom embraces all animals collectively, and is one of the three grand divisions of the realm of nature, the other two comprising respectively plants and minerals.

For purposes of scientific research, the animals have been divided into families, species and groups, combining those who habitually live on land and in water and are called "amphibious," such as frogs, lizards, turtles, seals, crocodiles, walrus, otters, beavers, etc.

The oceans, seas, lakes and rivers are populated with multitudes of different kinds of fishes from the great leviathan to the smallest minnow, and as they breathe the air that is aerified by passing through the gills, they have no lungs, and therefore they can not produce sound or articulate as they have no vocal cords.

Nowhere in the animal kingdom is the embryo of life so profusely distributed as in the waters that surround the globe, and nowhere is the destruction of life carried on to the extent, as in the waters spoken of here. Many of the land animals, and also the birds of the air, are adepts at catching fish, and even men have to be restrained by laws to prevent the use of seines and steamers from thus destroying thousands, by enclosing whole schools in a single haul. No wonder that the fishes in the waters become scarce, as but few, comparatively speaking, can obtain their subsistence from the lands under the waters, or that falls upon the surface from above. No wonder the servant said to his master, "It is a marvel to me how the fishes live in the sea." "Why a marvel?" said the other, "they do as men do on the land; the great ones eat up all the little ones."

The wild animals that inhabit the forests in the United States have been ruthlessly slaughtered by sportsmen until Congress has taken the matter in hand and put a stop to such wanton destruction. It is now said that of the thousands of buffaloes that roamed over the great prairies of the West in herds, there are but two small herds of wild buffaloes left, and they would be extinct had they not been protected by two individuals obtaining the land they foraged, and extending the ranch law around them. One of the herds is now being depleted quite rapidly by sales to supply Zoological Gardens. The Indian ponies of the West have nearly all disappeared from the same cause. A few only of the moose are left in our northern forests. They will soon be swept away by the sportsman's rifle from the cities.

It seems passing strange that there is to be found in mankind, brutality that will induce any one to take delight in causing the death of an animal that harms no one, and call it sport. There is, in the animal kingdom, hardly a mother but what will keep watch over her little ones, and protect them from harm as far as possible, and when they are slain, will not send forth her mournful call for their return and refuse to be comforted.

Most of the animals, embracing the birds, have the faculty of uttering audible sounds,

produced by the organs of respiration, and yet in many cases, these sounds seem to express in a language understood by themselves, a sense of fear or danger or sorrow and a show of anxiety for each other.

We will close this article by introducing a class of words which seem to convey a meaning understood between members of the same family, such as: low, croak, grunt, drum, bark, howl, mew, purr, roar, scream, snort, twitter, warble, chatter, chirrup, cluck, peep, gabble, cackle, hiss, neigh, call, squeal, gobble, honk, screech, whinney, whoop, pipe, quack, growl, chirp, bay, bellow, coo, whine, squall, trumpet, gaup, whistle, yell, squak, bleat, bawl, caw, hoot, snarl, bray, crow, yelp, etc.

Some birds can be taught to talk intelligible speech, and the voice of some ruminant animals can be heard a mile or more.

FRIGHTENED BY DEGREES.

In a small town of Kansas not long ago some individuals interested in sanitary measures engaged the services of a scientist from Chicago to lecture on bacteriology. In the audience were a man and his wife, the gardener and housekeeper of the leading citizen of the town. These worthy people, entirely ignorant of the subject of the lecturer's discourse, had been attracted to the hall by the announcement that magic-lantern views would be exhibited.

The two took seats in the rear of the hall. In the course of the lecture they evinced no signs of approval or objection; but when the discourse was concluded the gardener was heard to ask his wife: "Maggie, did you pay attention to what that Chicago man had to say?"

"Yes, jes' as well as I could," was the reply.

"An' air ye scared?"

"Yes, I am scared, as much as I understood of it."

DID AS HE WAS TOLD.

An amusing instance of "literal-mindedness" was afforded not long ago by a bell-boy in a hotel in Washington.

One of the guests, a Congressman from the West, had hurried to the hotel clerk's counter. He had just ten minutes in which to pay the bill, reach the railway station and board his train.

When he hastily had transacted his business with the clerk and had turned to dash out of the door, it suddenly occurred to him that he had forgotten something, "Here, boy!" shouted he to a diminutive negro on the bench, "run to room No. 48 just as quick as you can, and see whether I have left a box on the bureau. But hurry, as I have only five minutes."

The boy rushed up the stairs. In two or three minutes he returned, out of breath. "Yes, sah!" he panted, "you left it, sah!"

HOUSEHOLD ECONOMY.

Simeon Ford gives an instance of the trials experienced by a newly married couple of his acquaintance with reference to the question of "household money."

One day the young husband determined to have an understanding with his wife about what he considered her extravagance.

"See here, Mary!" exclaimed he, "I don't understand this thing at all! When I give you a lot of money for the house you spend it all; but when I don't give you so much, you seem to get along just about as well. How is it?"

"The explanation is perfectly simple," replied the wife. "When you give me a lot of money I use it to pay the debts I get into when you don't give me so much."

Missions.

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

We left home Wednesday night, May 10, for Alfred, N. Y., on our way to Battle Creek, Mich. Thursday, as we had some matters to look after at THE RECORDER office, we spent in Plainfield, N. J. It was a lovely day and all nature was in beautiful dress and happy song. Vegetation was at least three weeks ahead of Rhode Island. We had the privilege of calling on a number of friends and found some of them improving in health, and others quite well. Friday morning found us in Alfred, N. Y. Most of the journey was in the night, so we did not get the benefit of the scenery along the way. Vegetation in Alfred is a week earlier in development and appearance than it is in Westerly. The hillsides, the woods, the orchards are putting on their beautiful apparel. The University, Seminary, and Academy are hives of busy industry in the closing of the year's work. The graduating exercises of the Theological Seminary will be held on Monday night, June 12, those of the Academy on Monday night, June 19, and the Commencement exercises of the Alfred University, June 22, which will be of unusual interest.

It was our privilege to attend the examination of Bro. W. L. Greene for ordination to the gospel ministry, and by vote of the council, I was, with others, made a member of it. Mr. Greene had a written statement of his doctrinal views. It was a strong, able and lucid statement, which in mind and heart, knowledge and common sense, was an honor to himself and the Seminary from which he graduates. In connection with his statement of doctrine, questions were asked by different members of the council, and his answers were clear and prompt and nearly all satisfactory to the council. There were some differences in doctrinal views and in regard to denominational polity, but no more, and we think less, than what would be expected in such an examination. It proves that Bro. Greene is a close student and a level-headed thinker, and a young man of excellent spirit. He stood the long and critical examination with great equanimity and a sweet spirit. The vote for his ordination was unanimous. The ordination services were held Sabbath morning. An account of the exercises will appear in THE RECORDER. Mr. Greene will enter upon his labors as Field Secretary of the Sabbath School Board, and we wish him abundant success in that much needed work.

THE ordination services were attended by a very large congregation, many coming from neighboring churches. They were very impressive. There were many young people present and deep impressions upon them must have been made. We hope that the services set some to thinking of their duty to preach the gospel of Jesus Christ to a sin-cursed world. It may be that some were, and if so, we pray that the impressions may deepen and bring forth fruitage in the vineyard of the Lord. All denominations are lamenting the decline of the ministry. We have read with interest and careful thought the article in *The World's Work*, of December, on the "Decline of the Ministry," by Rev. E. T. Tomlinson, son of our lamented Rev. Geo. E. Tomlinson of tender memory. We hope that all our ministers and laymen may have it

to read. Mr. Tomlinson, after enumerating some of the causes of the decline, concludes that, "whatever the causes may be, they are to be found in the conditions of the churches themselves." We would say, in the homes and the churches. We need to stop the decline and turn the tide the other way by a thorough revival in our homes and churches, the lasting effects of which will be seen in greater spiritual life and power.

WORK AMONG THE ARMENIANS IN BULGARIA.

M. M. POPOFF.

Since as a result of the Armenian Massacres in 1895-6, Bulgaria has become the refuge of many Armenians, that afflicted country has a population of some 20,000 Armenians. A small band of Christian workers, formed from a nucleus of seven devout and able men, held their first conference last summer and pledged themselves to the following principles:

1. As means can be secured a Christian worker should be stationed in every town in Bulgaria and Rumania where there are Armenians and Mohammedans.
2. In every city where there are Armenians or Turks of the Protestant faith a Protestant school should be opened.
3. The grade of the school in Philippopolis should be raised to afford a higher education for young Armenians.

WORK IN CHINA.

In a recent message from Student Volunteers in China, to their fellow students in the home land, they plead for the missionary service of China, missionaries, not only strong in faith but also broad-minded, thoroughly trained, and of scholarly attainments. They make strong pleas for their cause under the three heads of:

1. The remarkable unity of the Chinese race.
2. The immense possibilities of the Chinese race.
3. The plasticity of the Chinese people.

Quoting from these, they claim for the first that it is one in government, literature and religion, has a common history, a uniform civilization, and one language, spoken by at least three-fourths of the people. A man's influence may thus be felt to the uttermost limits of the empire.

Under the immense possibilities of the Chinese it is claimed for them innate capacity yet largely unrecognized, which fits them for a place among the foremost nations of the earth. Chinese literature and philosophy witness to their intellectual vigor, while business capacity, second to none, is claimed for them, backed by the fact that in Hong Kong, Singapore, Manila and the treaty ports of China, Chinese merchants have held their own in the face of the severe Western competition, and the wealth of these cities is largely in their hands. Their commercial genius is destined to make them a power in this commercial age. With physically an unparalleled vitality, a race whose day is still to come, a profound influence in the history of the world, for good or evil is prophesied for them.

Under the plasticity of the Chinese people, at the present moment, it is shown that China has turned her face from the past, for the first time since the age of Confucius. While for two thousand years, Confucian Classics alone have been taught in school, and have formed the basis of examinations, and the criterion of the schol-

ar, today the educational system is undergoing rapid changes, mathematics, science and history having been included in the curriculum by the imperial government. It is said that the central government is attempting to establish schools based on Western models in every city of the empire, and colleges in all important centres, and that missionary colleges are crowded. During the past year, more than one thousand and picked students have been sent to Japan to learn from a country China has hitherto despised.

Publications dealing with Western subjects are in eager demand, reaching the highest officials in the land. In 1900, foreign troops entering the emperor's rooms, found large collections of such works, including copies of the Bible. Newspapers, now rapidly multiplied, are being eagerly read throughout the empire. It is the circulation of such literature that has largely helped to create a widespread desire for reform, a desire which has shown itself so strongly that the most reactionary officials are unable to ignore it.

The opening up of the internal waterways to steam traffic, and the construction of railways are also helping to break down the conservative spirit and to pave the way for still greater innovations. In every phase of the nation's life, and in every section of the country, the past five years have brought unmistakable evidences of a changing attitude of mind."

IN THE MIST.

Sitting all day in a silver mist,
In silver silence all the day,
Save for the low, soft hiss of spray
And the lisp of sands by waters kissed,
As the tide draws up the bay,
Little I hear and nothing I see,
Wrapped in that veil by fairies spun;
The solid earth is vanished for me,
And the shining hours speed noiselessly,
A woof of shadow and sun.

Suddenly out of the shifting veil
A magical bark, by the sunbeams lit,
Flits like a dream—or seems to fit—
With a golden prow and a gossamer sail,
And the waves make room for it.

A fair, swift bark from some radiant realm—
Its diamond cordage cuts the sky
In glittering lines; all silently
A seeming spirit holds the helm,
And steers. Will he pass me by?

Ah, not for me is the vessel here;
Noiseless and swift as a sea-bird's flight
She swerves and vanishes from the sight;
No flap of sail, no parting cheer,—
She has passed into the light.

Sitting some day in a deeper mist,
Silent, alone, some other day,
An unknown bark, from an unknown bay,
By unknown waters lapped and kissed,
Shall near me through the spray,
No flap of sail, no scraping of keel;
Shadowy, dim, with a banner dark,
It will hover, will pause, and I shall feel
A hand which grasps me, and shivering steel
To the cold strand, and embark.

Embark for that far, mysterious realm
Where the fathomless, trackless waters flow.
Shall I feel a Presence dim, and know
Thy dear hand, Lord, upon the helm,
Nor be afraid to go?

And through black waves and stormy blast
And out of the fog-wreaths, dense and dun,
Guided by thee, shall the vessel run,
Gain the fair haven, night being past,
And anchor in the sun?

—Susan Coolidge.

Woman's Work.

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

AT FOURSORE.

Call her not old, although the flight of years
Has measured off the allotted term of life!
Call her not old, since neither doubts nor fears
Have quenched her hope throughout the long, long
strife.

They are not old, though days of youth are fled,
Who quaff the brimming cup of peace and joy!
They are not old who from life's hidden springs
Find draughts which still refresh but never cloy!

For what are years, though flying ne'er so fast?
A year's a day if full of gladsome zest!
But who shall measure time, when hopes are past?
A day's a year if sorrow is the guest.

The secret of perpetual youth is hers
Who finds delight in deeds of kindness wrought;
No age can dim the luster of her crown
Whose days with loving ministry are fraught.

Peace to her, then! a calm, unruffled peace!
Until her pilgrimage at last is o'er!
Until the Father's summons calls her home
To greet the dear companions gone before!

—The Outlook.

TRIED WORKERS.

In the midst of the demand for new societies, new methods and young workers, it is refreshing to see such a heading as this, "Seventy-One Year's Work," or this, "Fortieth Annual Meeting." Certainly, there must be much that is valuable in method, execution and purpose in the societies here mentioned, to be still doing good work after seventy or even forty years. One must read between the lines, of the hard, persistent courage and Christlike purpose of the men and women who have done this work for so many years.

The American Female Guardian Society and Home for the Friendless, the first organization referred to, has just completed seventy-one years of active work. During this time upwards of forty thousand children have been cared for by them. One hundred and twenty-three children have been received at the Home during the last year, seventeen have been sent out for adoption, and nearly one hundred dismissed.

For the benefit of the children, who for lack of clothing; or any other reason are unable to attend the public schools, the Society has established twelve industrial schools, where besides the instruction usually received in the first six grades of the public school, the children are also taught carpentry, chair-caning, cobbling, basketry, cooking and sewing. There are nearly nine thousand children registered in these industrial schools, many of them being newsboys and boot-blacks who come here after their work for the day is done. In the case of those who are not sufficiently fed at home, a simple breakfast and lunch of hot cocoa, milk and bread are provided.

Unfortunately, like some other organizations, the expenses exceed the income and they have been obliged to close the year with a deficit, and are greatly in need of funds to carry on this good work.

The other organization mentioned is the New England Home for Little Wanderers. The Superintendent reported at the fortieth annual meeting, that four hundred children had been received and cared for in the Home during the past year. A large proportion of these children were natives of New England, but many come from other parts of the country, and many are

of foreign birth. Some of the children are taken for a short time only, while the family is temporarily in straightened circumstances, while others are taken permanently from their homes and placed in good families for adoption. In this Society the collecting of funds is usually done by the missionary agent, who takes a party of children and goes from place to place, and tells of the work and its needs, while the children sing their little songs they have learned in the Home. This is not only a means of collecting money for the work, but one of the best means for placing the children in good permanent homes where they may grow up into useful men and women.

REPORT OF WOMAN'S BOARD.

The Board met in regular session at the home of Mrs. W. C. Daland, Milton, Wis. Monday, May 1, at 2.30 P. M.

The President read the second chapter of Phillipians and prayer was offered by Mrs. T. J. Van Horn. The minutes of the called meeting of April 23, were read and approved.

The Treasurer's statement for April was read, showing that \$281.88 had been received during the month.

A letter was received from Mrs. Townsend. The Corresponding Secretary was appointed to arrange plans of work for Mrs. Townsend, when her engagement with the W. C. T. U. closes, May 22.

Moved that we authorize Mrs. Townsend to sell the gospel seals, provided by Mrs. Van Horn, in connection with her other work, one-half the proceeds to be kept as a reserve fund for purchase of seals for future use, the other half of income to be divided among the Boards.

Voted, That we send our President, Mrs. S. J. Clarke, as a representative of the Board, to the coming Conference at Shiloh, N. J.

Members present: Mrs. Clarke, Mrs. Daland, Mrs. Van Horn, Mrs. Whitford, Mrs. Babcock. Adjourned.

MRS. S. J. CLARKE,
President.

MRS. J. H. BABCOCK,
Recording Secretary.

CONCERNING GRANDMOTHERS.

There recently appeared in a magazine devoted to the multitudinous works and incomprehensible ways of the weaker sex, the portrait of a society woman of more or less prominence. The portrait wore, after the fashion of its kind, traces of an evening gown, a pearl collar and a jeweled tiara. All this was, of course, the veriest commonplace, pearl necklaces and jeweled tiaras being as plentiful in such chronicles as blueberries in August berry pastures. The shock came in the accompanying article. "Mrs. A. B. C." the text ran, "is the most prominent figure in Elysian society. Years have no terrors for women like Mrs. A. B. C. Anyone to look at her—as may be seen from the accompanying portrait—would take her for a girl of twenty-five. In reality she is a grandmother—"

That was where the magazine slipped from our startled fingers. A grandmother! Why, grandmothers wore caps and spectacles and shining black silk aprons (except where they were concocting delicious mysteries in the kitchen) and white things around their throats—soft, fluffy things that somehow always made one think of the shining clouds in a June sky. And they wore their hair in silver puffs under white caps, or smooth, with a lovely pinky parting going

through the middle. And they had fascinating brooches with pictures or braided hair inside, but never, never, pearl collars!

Yet of course—one draws a long breath as this reasonable thought comes to one—a question so important as the matter of grandmothers can not be decided by dress alone. The figure of Madame Tucker would confute that. Madame Tucker was supposed to be Alice Campbell's grandmother—supposed to be, we say, for although not for worlds would any of us have hurt Alice's feelings by betrayal of the terrible and exciting discovery, we were sure that she was not a real grandmother. We had ascertained this by a course of patient and skillful questioning. Madame Tucker never cooked anything in her life. She never mended Alice's frocks or took care of sick people or worked in a garden. She didn't do anything but have the horses ordered for drives, or read queer books or make lace caps. It was perfectly unmistakable to everybody except poor Alice herself, that Madame Tucker was not a grandmother at all.

For after all, there was the real test—not the clothes (we were all ravished by Madame Tucker's wonderful satins and camel's hair shawl,) but the things one did. The content of the word grandmother, so to speak, was caraway cookies, and southernwood, and bundles of flannel for poor people, and stories, and a something beyond all these which was like a bright, sunny Sabbath afternoon—something that made one feel quiet and happy and "shining" inside. These were the things that made it more desirable to be a grandmother than to be anything else in the world, except perhaps the princess in fairy stories. In the old legends, the tales of the world's childhood, was it not always the grandmother who was the wonder-worker, the one with whom all wisdom rested? And how should it be otherwise? Who else could make delicious, puffy molasses cookies, plump and soft as a cushion, such as one never sees when once the portals of the Golden Age have closed behind him? Who else could make such pies, shaped like wonderful cocked hats, such delectable custards and juicy Indian puddings. In the life of Miss Susan Anthony it is recorded that the Anthony children always started for school early enough to stop at their grandmother's for fresh cheese curds, and "coffee" made of hot water poured over browned crusts of "rye and Indian" and sweetened with maple sugar. Nor did they confine themselves to a single visit a day. Just as punctual was their after-school call, when they feasted upon the cold remains of a boiled dinner set aside for them on a pewter platter. Once their mother remonstrated with them for bothering their grandmother when they could have the same things at home. Susan's response was instant and so emphatic that it effectually closed the question: "Why, grandmother's potato-peelings are better than your boiled dinners."

It was the unerring instinct of childhood. Happy grandmother who could so largely occupy her kingdom; happy Miss Anthony with so great a heritage! It is possible that the leader of Elysian society does at times lay aside the tiara, but could one picture her setting aside cold boiled dinner for her grandchildren? The imagination staggers at the thought.

Of course, cooking is the first talent of the real grandmother, but there are others only less comforting. Who else, for instance, could mend the jagged tears that an unkind fortune so frequently bestowed upon perfectly blameless and innocent victims—not only mend them so that they

were a little better than new, but understand so perfectly that one was a victim of misfortune and not of original sin? Who else always knew by instinct when one had exhausted all one's resources in the long Sabbath sermon, and never failed to slip into the small, eager hand two peppermint lozengers, which if sucked slowly, exactly lasted through the time of torture? Who else knew so much about babies and sick people and poor people, and had such wonderful closets full of herbs and jellies and curious compounds whose pungent odor one hastened to sniff at every opportunity. And the garrets, too, where grandmother kept her "pieces," and one went trudging up after her to help select the things needed for Molly Brown's rheumatism or Jane Brewster's new baby—what realms of romance they were, and how glorious to dream there a whole morning with grandmother "stepping about" no farther off than the floor below! She never forgot and left one there to a startled awakening to pressing and ominous silence and the possibilities of dark corners, as others had sometimes done. Ah, no—she was grandmother; and when did a grandmother ever fail a child?

But the world moves, and grandmothers, it seems, are moving with it. We have heard of the passing of kitchens and garrets and parlors and best rooms, and now grandmothers too are passing. They play golf and go to clubs and wear tiaras and look "not a day over twenty-five." A woman who went to a milliner's the other day, and glancing distastefully at the feather-decked monstrosities displayed in the showcases, asked to be shown a simple bonnet for an old lady, was deftly corrected by the stylish young woman who waited upon her: "But, madame, there are no old ladies in these days."

Well, of course, it is a very wonderful thing to be able to stare down age—to carry fifty years so confidently that one can look a camera in the face and defy it to show more than twenty-five of them; to play golf rather than care for one's neighbors,—if indeed one has neighbors,—and write papers upon the nutritive value of foods instead of making cocked-hat pies. Yet there will always be some of us to whom life is a richer and more beautiful heritage because in sweet country places where old-fashioned ways still linger, there are women who wear the gracious beauty of old age, all unconscious how beautiful it is; whose hearts are wise with the wisdom of years, and hands are skilled in simple ministries; women who never have guessed that life holds a better fortune than that of being "grandmother."

—*The Interior.*

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ORDINATION OF WALTER L. GREENE.
In response to the request of the First Alfred Church, the committee on ordination of the Western Association sent invitations to all the churches of the Association to send delegates to meet at the First Alfred Church, May 12, 1905, at 3.30 P. M. The object of the meeting was the examination of Walter L. Greene, with a view to his ordination to the Gospel Ministry.

When the time arrived, a goodly number of delegates were present, representing most of the churches of the Association. Dean A. E. Main, chairman of the committee, called the meeting to order. Dean Main was chosen chairman of the council; and Rev. A. J. C. Bond, secretary. Rev. O. U. Whitford offered prayer. The resolution of the First Alfred Church, asking for the ordination of Mr. Greene, was read by the chairman.

A roll of the churches being called, the following delegates responded: First Alfred Church, Rev. L. C. Randolph, Rev. B. C. Davis, Rev. A. E. Main, Rev. W. C. Whitford, Rev. B. F. Rogers, Rev. J. B. Clark, Dea. J. G. Allen, Dea. E. S. Babcock; Second Alfred Church, Rev. C. S. Sayre, Dea. S. C. Whitford; Little Genesee, Dea. S. B. Coon; Second Hebron, W. B. Hemphill; Hornellsville, Rev. A. E. Main; Richburg, Rev. O. D. Sherman, Emma Cartwright; Scio, Rev. E. D. Van Horn; Hartsville, H. E. Davis.

By vote of the council, the following persons were acknowledged as members of the Council, representing their respective churches: Independence, Rev. Jared Kenyon; Wellsville, Rev. H. C. Van Horn; Andover, Rev. E. D. Van Horn, Rev. Stephen Burdick; Portville, Rev. A. J. C. Bond; also Rev. O. U. Whitford of the Missionary Board and Rev. George B. Shaw, president of the Sabbath School Board.

The candidate was then asked to give a statement of his faith and doctrine, including an account of his personal religious experience and his view of the Sabbath School and of religious education. Dr. Main led in the examination, and questions were freely asked by various members of the council. At the close of the examination, Mr. Greene retired, and the council unanimously adopted the resolution of the church and recommended the candidate for ordination.

The program, as arranged by the committee, was presented by the chairman, and approved by the council as follows:

1. Ordination Sermon, Rev. G. B. Shaw.
2. Consecrating Prayer, Rev. O. U. Whitford.
3. Relation of the Sabbath School to the Church and the Kingdom of God, Rev. O. D. Sherman.
4. A Message from the Sabbath School Superintendents and Teachers, J. M. Mosher.
5. A Message from the Pastors and the Churches, Rev. L. C. Randolph.
6. A Message from College and Seminary, President B. C. Davis.
7. A Welcome from the Sabbath School Board, Rev. G. B. Shaw.
8. Remarks and Benediction, Rev. Walter L. Greene.

It was a beautiful Sabbath morning and a beautiful service. The brightness of the sunshine, the blue of the sky, the songs of the birds, and the opening of the blossoms had prepared our hearts for that which awaited us at the church. The theme of the sermon was, "The Ideals of the Christian Ministry that Paul had for Himself and Others as set forth by his Address to the Ephesian Elders." Text, Acts 20: 18-35.

The speaker set forth Paul's ideals of the Christian ministry, making them applicable to our own time. Perhaps the one thing emphasized above others was that the office of ministry is one of service. The consecrating prayer was accompanied by the laying on of hands in which all ordained ministers present were asked to take part. All the messages were appropriate and timely, and revealed the high esteem in which the candidate is held, and a deep appreciation of the work to which he has been called. Touching references were made to the strong and wholesome way in which Mr. Greene has entered into the life of the church and of the University during the ten years of his student life at Alfred. The services made a good and lasting impression upon the large congregation present.

While we are praying for the blessing of God to rest upon our brother, as he takes up his new work in the service of the Master, we are also praying that the Holy Spirit may touch other hearts and call other young men into the work of the Gospel Ministry.

A. J. C. BOND, Secretary.

BIOGRAPHICAL SKETCH.

Rev. Walter L. Greene, the youngest son of Deacon John T. Greene and Sophronia Lackey Greene, was born in Little Rock, Minn., on December 19, 1875. His parents were lone Sabbath-keepers for many years, and it was not until 1893, that he enjoyed church privileges among our own people. Whatever religious experiences Brother Greene has had, he attributes to the foundations laid in the faithful teaching and consistent example of a Christian father and mother.

In 1893, he moved with his parents from Minnesota to Attalla, Ala., and between the two places of residence, he spent several months in New York State. Under the quickening influence of an associational meeting at Nile, N. Y., and a revival that was in progress at Alfred Sta-



tion, and especially through the influence of a few earnest personal words spoken by Brother George B. Shaw, who was conducting the meetings, he was led to accept Christ. He was baptized by Rev. L. C. Rogers, and united with the Second Alfred church, in July, 1893, but soon transferred his membership to the Attalla

Church, where for two years, he entered actively into the work of the church, Sabbath School and Christian Endeavor Society. During a part of this time, he was in the home of Rev. George W. Hills, the general missionary on the southern field, attending the Attalla public schools. In the summer of 1895, he assisted Brother Hills in a series of gospel tent meetings in western Tennessee. These two years gave a profound impulse to his spiritual life.

In September, 1895, he entered the preparatory school of Alfred University, and continued at Alfred until his graduation from college with the degree of A. B., in 1902. During his college course, three summer vacations were spent in gospel work, two as pastor of the Hebron and Hebron Center churches, and one as a member of a student quartet.

In the fall of 1902, he entered Alfred Theological Seminary, and the same time began his work as instructor in physical training in Alfred University. In addition to the theological work at Alfred, he has spent twenty-four weeks in theological study at the University of Chicago. He is a member of the present senior class of the Seminary. He was married in August, 1904, to Miss Mizpah Sherburne, a teacher in the Chicago public schools and secretary of the Young People's Board. In the fall of 1904, he accepted the call of the Sabbath School Board to become its field secretary. He enters upon this work Sept. 1, 1905.

ALFRED THEOLOGICAL SEMINARY.

The following brethren have addressed the members of the Seminary this semester:

Mr. J. C. Nichols, who occupies an important and responsible position in the fire insurance business, spoke on "Social Life in the Great City." As a man of observation and experience he set forth with clearness and earnestness the evils of the theatre, dance, card-table, and the drink habit, as he knows them to exist in general.

President Davis spoke of the great Religious Association, whose convention he attended in Boston, and, in particular, of the question of young men entering the ministry. It is not believed that the chief reason why so few choose the ministry is the great attraction of a business career. They enter the Y. M. C. A. work and the foreign mission field in large numbers; but they stay out of the ministry, fearing that there they will not have adequate freedom of thought and speech, and so great opportunity for usefulness, the opportunities of the gospel ministry are not understood.

Professor Clarke, of the University, described, with the clearness and accuracy of knowledge, the conditions of religious thought at Battle Creek, Mich., and urged with great force the importance of an all-round education. A cultured head and heart, warmth of feeling, denominational training and loyalty, breadth of view, and developed reasoning power should go together.

Dr. A. C. Davis, Jr., the genial and enthusiastic president of the Young People's Board, spoke of the kind of ministers needed to-day. They must be able to win and lead our young people.

When the writer left home, Secretary O. U. Whitford had given the first of a course of three lectures on "Our Earlier Missionary Operations," treating the subject under periods of decades. He describes in an instructive manner the beginnings, spirit, work, and influence of missions.

It may interest the friends of the Seminary to

know that the Theological Room has uses beyond being the library, study, and class-room of the dean. It is the regular meeting place of the University Club, although a few meetings have been held in College Chapel, owing to the great popular interest in Prof. Clarke's lectures on Sociology. It is the home of the University Faculty, and the Education Society, and a few councils have been held there with Dr. Geo. W. Post, president of the Conference.

The reader will see that Alfred Theology is broad and hospitable. A. E. M.

TESTS OF ANIMAL SPEED.

A European engineer, Joseph Olshausen, began about fifteen years ago to measure the speeds of all creatures that he could study, and as a result he has collected a remarkable array of facts, each one based on absolute experiment, to show just how fast or slow hundreds of animals are.

He has found that man can attain remarkable speeds, but only by the use of artificial aids. A good pedestrian's speed over good roads, he says, is a sixteenth of a mile in 12 seconds. The German soldier covers a little more than three miles an hour during an ordinary march that does not last too long. But after an eight days' march the distance covered in a whole day often is only eighteen and three-quarter miles. In quickstep, however, the same soldiers have covered five miles an hour.

In athletes, the best speed recorded by the investigation was the initial velocity acquired by a broad jumper, who took the jump with a speed that carried him through the air at the rate of 393 inches in a second.

The maximum speed acquired by the average person in swimming comfortably is 39 inches a second, while oarsmen in an eight-oared barge acquired a speed of 197 inches in a second.

Skaters average from 9 to 10 yards a second, while runners on skees have made as much as 24 yards in the same time, and the jumper on skees has developed almost 40 yards' velocity in a second. Of course, the latter velocity is maintained only for a very short distance. The man who made this record jumped 120 feet.

Ice boats skim over the ice at velocities that have reached 36 yards a second, or more than a mile a minute.

The fastest that has been done on a bicycle is the record of 66 feet a second.

The horse can gallop six miles an hour for a considerable length of time. The swiftest dog in the world, the borzoi, or Russian wolfhound, has made record runs that show 75 feet in a second, while the gazelle has shown measured speed of more than 80 feet a second, which would give her a speed of 4,800 feet in a minute if she could keep it up for that distance.

The gazelle, however, swift as she is, is not as swift as the ostrich, for that homely but swift bird can run 98 feet to the second when he really gets down to it. But, then, he helps himself along with his wings, which may not be of much use for flying, but are exceedingly helpful in running.

The whale struck by a harpoon and sounding in terror, has been known to dive at the rate of 300 yards in a minute.

The Virginia rainpiper has made measured flights of 7,500 yards a minute, and the European swallow has attained speeds of more than 8,000 yards.

A species of crow flies in great swarms from the German mainland over Heligoland every day, goes clear to the English coast and returns again

every night. Close observation shows that these birds habitually fly eighty miles in three hours.

A species of falcon, known as the wandering falcon, flies from North Africa to Northern Germany in one unbroken flight, making the distance in eleven hours.

The slowest creatures are snails and certain small beetles. Some of them habitually move only a foot or two in an hour; but part of this slowness is due to the fact that they remain motionless at intervals. By measuring the distances covered by snails when they were kept going constantly it has been found that the maximum speed of a good healthy snail is 5½ feet an hour.

The ladybug is a perfect racehorse compared with this, for it climbs a blade of grass at a rate of almost two inches in a second, or nearly ten feet in a minute.

That speed, by the way, is exactly the average rate of speed which Nansen's Polar ship Fram drifted with the ice during her voyage of two and one-half years locked in the flocs. And when Nansen left the Fram and pushed ahead with dog sledges he didn't do so much better, for he rarely made more than nine miles a day.

None of the speeds made for any length of time compare with the speeds that are held for a second or a fraction of a second by some small creatures. Thus, a jumping mouse found in the African desert leaps through the air at the rate of 800 feet in a second. Of course, she clears only about ten feet in a jump, and cannot keep up these jumps for any great length of time. Still, the little creature is swift enough to make a fast greyhound work hard for a quarter of an hour or so, till the mouse is wearied enough for him to outrun her.

Still quicker than this desert mouse is the common flea, which jumps with an initial velocity of 850 feet in a second. If the flea could keep this speed up steadily, without stopping once, it would cover almost ten miles in a minute.

But even the flea's velocity is nothing when compared with the velocities in celestial space. Luminous clouds have made a measured speed of fifteen miles a minute, while earthquake shocks have been observed to move at rates reaching 600 yards a second.—*The Scientific American.*

MOTHER, HOME, HEAVEN.

Three words fall sweetly on my soul
As music from an angel lyre,
That bid my spirit spurn control
And upward to its source aspire;
The sweetest sounds to mortals given
Are heard in Mother, Home and Heaven.

Dear Mother! ne'er shall I forget
Thy brow, thine eye, thy pleasant smile!
Though in the sea of death hath set
Thy star of life, my guide awhile,
Oh, never shall thy form depart
From the bright pictures in my heart.

And like a bird that from the flowers,
Wing-weary seeks her wonted nest,
My spirit, e'en in manhood's hours,
Turns back in childhood's Home to rest;
The cottage, garden, hill, and stream,
Still linger like a pleasant dream.

And while to one engulfing grave,
By time's swift tide we're driven,
How sweet the thought that every wave
But bears us nearer Heaven!
There we shall meet when life is o'er,
In that blest Home, to part no more.

—William Goldsmith Brown.

We want \$1,900.

Children's Page.

UNCLE BEN'S TEST.

M. M. C.

Funny old man was my Uncle Ben,
Silent and shrewd but fond of a game,
And of children too.—Why, he knew the right name
Of each boy or girl the whole country round
And usually swarms of the youngsters found
Crawling over his shoulders, or curled in his lap
While he sang to the tune of a resonant slap,
"Hurly,—burly,—thumpity,—whack,
'Tis a good man who has a good back."

Big folks differed about Uncle Ben,
But he certainly had the remarkable trick
Of discovering a child remarkably quick;
And the shyest wee maid he would coax to his knees
And skilfully question and banter and tease
'Till she'd gleefully shout,—"Now plague me some more."

While the familiar old jingle he'd repeat o'er and o'er,
"Hurly,—burly,—thumpity,—whack,
'Tis a good boy who has a good back."

I used to wonder if my Uncle Ben
Could always be certain what he was about,
And size up a fellow without any doubt
By the strength of his back. Now since I've grown old
I'm free to admit that his judgment will hold,
For there's no earthly good in a chap, I will own,
When the nerves 'long his spine are playing this tune,
"Hurly,—burly,—thumpity,—whack,
Heaven pity the man with a pain in his back."

I strongly suspect that my Uncle Ben
Would have little use for the big lazy lad
Who objected to using the spine that he had,
Who sprawled over his desk and never stood straight,
But wobbled around like an invertebrate
And dodged all the work that he possibly could.
The following treatment might do him some good:
"Hurly,—burly,—thumpity,—whack,
Applied with a switch, to the small of his back."
GREELEY, COL.

UP TO THE SUNLIGHT.

Sleeping in the soft protecting earth lay the
little grain of corn.

Up above the keen winds of February made
the bare trees shiver, and the night frost turned
the clods of earth into frozen lumps, but the little
grain knew nothing of wind and frost. He lay
in his dark nest, and slept on until suddenly one
cold morning he awoke, when the spring sun-
shine threw shadows of the leafless beeches
across the brown ridges of the cornfield. He
felt a strange and new desire to bestir himself
and to push upwards, he knew not whither. It
was as if some wonderful voice were calling him,
a voice which he could not help obeying, and
which urged him to awake and move. And as
he tried to do so he became conscious that a tiny
green shoot was springing from him which had
the power to grow, and to force its way up
through the brown earth.

"Why, where are you beginning to go?" asked
a fat red worm, which lay comfortably coiled
near him.

"Up through the earth. Someone is calling,
and I want to go."

"I shouldn't trouble if I were you," said the
worm, in a slow, drawing voice. "It's much
more peaceful down here. The further you
push up the more lonely and dangerous it is."

"Why?" asked the little grain.

"Well, you leave all your old friends behind,
and at last you stand up all alone in the cold on
your own stalk, when you might have been rest-
ing here in the soft, warm earth. Then the
winds blow you first one way and then another
until you don't know which way to lean, and if
the birds don't peck you off, it's much to be

thankful for. I can't make it out, its the way
with all you restless young seeds, pushing up to
the light as you call it. I've never seen the light,
and I've got on very well without it. What's
more, my grandmother never saw it, and she was
much respected when she died. Take my ad-
vice and stay where you are."

The little grain felt discouraged. In fact, he
felt half tempted to take the worm's advice. He
hesitated for a moment, then, thrusting forth his
green shoot more resolutely than ever, he said,
"I shall go on. I cannot stay."

The soft earth parted as if to help him, and
the raindrops pattering above sank lower and
lower until they reached him. He drank the
moisture gratefully, and felt a throb or triumph
as he found his tiny shoot growing higher and
stronger hour by hour.

"It's a fine thing to grow," he said.
But then a season of dry weather set in. The
fields were parched with thirst, and the furrows
gaped in wide cracks, longing in vain for a
shower. The little grain felt his strength grow
less and less, and his stem, now long and slender,
became flabby and colorless. He lacked the
power to push on, and for a time lay still, help-
less and weak.

"I told you so," he heard the worm call in the
distance. "See what a mistake you made, leav-
ing all your old friends, only to die by the way.
You wouldn't get so thirsty if you didn't exert
yourself so. I'm not thirsty. You had better
stop growing now, at any rate, and give it up."

"Never," gasped the little grain, and once
again he pushed on desperately. His delicate
stem was bruised and bleeding. A sharp flint
lay in his way, which he was too weak to re-
move.

"When the rain comes I will try again," he
said. "Till then I must wait."

And then the rain came in rich showers. The
welcome drops bathed his bruised sides, and he
drank them gratefully through his little parched
roots.

"I shall conquer now," he said, and the sharp
hindering flint was turned aside, and the shoot
grew into a strong young blade.

One fresh sweet morning in early April the
wonderful thing happened. The last grain of
earth yielded, and the young blade had reached
the light. Little rosy clouds floated across the
clear sky, and then the golden sun rose slowly
above the horizon.

The little blade gasped for breath. His slender
stem quivered with emotion.

"What is that glorious thing?" he cried.
An older blade of corn grew near.

"That is the sun," he said kindly. "You have
come to the upper world, and you're a brave
young blade, for you've done the journey very
quickly, considering the drought. I had a fair
start of you."

The little blade was still trembling.
"Now I know whose was the voice," he cried.
"It was the sun who called me. It is a wonder-
ful thing to grow!"

"You are quite right," said the older blade.
"Grow on higher and higher, push on, don't
stop; then one day we shall stand tall and strong,
crowned with yellow light, and ready for the ser-
vice of man."

"I am glad I obeyed the voice," whispered
the little blade. "It's a fine thing to grow."
Little Folks.

Owe no man anything.
Have you paid for THE RECORDER?

STORKS SWIFT TRAVELERS.

There are certain species of ducks that are
given the credit by naturalists of being the fleet-
est of winged creatures. Recently, however, it
has been ascertained that the learned men were
in error, and the stork is found to far outstrip
all denizens of the air in speed. After an ex-
haustive survey of the field, it is now declared
that no living thing, not even a sacred jack-
rabbit, can travel with the speed displayed by
such birds as the stork and the Northern blue-
throat. Not only do these birds fly with a speed
that can hardly be conceived, but they keep up
their rapid flight for 1,000 or 2,000 miles at a
stretch without apparently tiring.

Evidence has been collected recently which
shows that the bluethroat flies from Central Af-
rica to the shores of the North Sea, a distance
of 1,600 miles, in less than a day and a night,
and making it, moreover, in one uninterrupted
flight. The storks which spend their summers
in Austria-Hungary and their winters in India
and Central Africa are also marvelous travelers,
and make their journeys twice a year in unbrok-
en flight each time. From Buda-Pest, in Hun-
gary, to Lahore, India, is about 2,400 miles in
an air line, and the storks make the journey in
twenty-four hours, thus traveling at the rate of
one hundred miles an hour for the whole dis-
tance. The storks which spend the summer in
Central Europe and winter in Central Africa
travel with the same rapidity.—*Baltimore Sun.*

GREAT BEAR DEN.

On the right hand branch and the left hand
bank of Skytes Creek, some two miles from its
junction with Big Birch River, Webster County,
there stands a poplar tree that surpasses in size
any tree of any kind in Webster County.

This monarch of the forest measures twenty-
seven feet in circumference three feet from the
ground, and as its annual growth shows an inch
in twenty years, we find that it has withstood
the storms of 1,100 years. Like all things earth-
ly, however, death and decay mark its present
condition, and while at one time it contained
many feet of valuable lumber, yet early loggers
and mill men viewed it, sighed and passed on.
No crosscut saw would reach its girth and no
team of horses could move a log of twelve feet
long were it possible to cut it into such lengths.

Immense cavities were found in the upper
trunk and large limbs, where many generations
of bears have hibernated throughout the win-
ters. This is evident from the fact that the body
of the tree is slightly inclined from a perpendic-
ular and what is termed or known as the "upper
side" is scarred and raked from the ground to
the first limbs by the claws of many bears as-
cending and descending for ages. Early trap-
pers and hunters were familiar with the tree and
knew it to be a "bear den," but none were found
with the necessary industry and nerve to chop
down the tree and secure the game.—*Fairmont,*
(W. Va.) *Times.*

TO ALTHEA, FROM PRISON.

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty.

—Richard Lovelace.

Young People's Work.

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

A READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time. Do it
now.

Some societies are discussing this reading
course in connection with their weekly prayer
meeting; lone Sabbath keepers are finding en-
joyment in it. Will you not send your name
and address to the secretary of the Young Peo-
ple's Board, Mrs. Walter L. Greene, Alfred,
N. Y., and so identify yourself with the move-
ment more fully?

Total enrollment, 130. Does this include
you?

EIGHTH 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 an-
swer them in writing at the close of the week's
work.)

1. What was the significance of the ordi-
nance of the Passover? What did it commem-
orate?
2. What evidence do we find in these chap-
ters of God's special care over Israel?
3. Why did the people murmur? How did
God answer their murmuring?
4. What incidents point to a developing na-
tional life?
5. What benefits accrued to Israel as a na-
tion from their experiences in Egypt?

III. The Exodus from Egypt.

1. Providential Preparations (continued).
First-day. Eleven wonders and plagues on
Israel's behalf, and the results (continued),
Exo. 10: 1—11: 10; 12: 29-36.
2. From Egypt to Sinai, 12: 37—19: 25.
Second-day. Rameses to Succoth, 12: 37-42.
The ordinance of the Passover, 12: 1-28, 43-51.
Third-day. The sanctifying of the first-born,
13: 1-16. Israel divinely led from Succoth to
Etham, 13: 17-22.
- Fourth-day. The overthrow of the Egyptian
host, 14: 1-31.
- Fifth-day. The song of triumph, 15: 1-21.
From the Red Sea to Marah, Elim, and the
Wilderness of Sin, 15: 22—16: 1.
- Sabbath. From the Wilderness of Sin to
Rephidim, and the battle with Amalek, 17: 1-16.
Jethro, and his counsel to appoint assistant
judges, 18: 1-27. From Rephidim to Sinai; and
the manifestation of Jehovah, 19: 1-23.

HELPS ON CHRISTIAN ENDEAVOR TOPIC.

Sabbath, June 3.
Topic.—"Work of Our Young People's Board."
FACTS REGARDING YOUNG PEOPLE'S BOARD.
What was the Board first called? Young Peo-
ple's Permanent Committee.
When and where appointed? Conference at
Alfred, N. Y., August, 1889.

Why appointed? To bring about more united
effort among our young people.

What efforts led to the appointment of this
committee? During Conference, held at Leon-
ardsville, N. Y., August, 1888, an informal meet-
ing of the young people in attendance was held
to consider ways and means of arousing great-
er consecration among our young people. A
committee was appointed which requested the

General Conference to appoint a committee to
consider during the year how best to promote
the interests of the young people. Conference
appointed such a committee, and in accordance
with their report the Young People's Perma-
nent Committee was appointed.

How many Christian Endeavor Societies
were organized during this committee's first
year of service? Fifteen.

When and where did the committee present
its first programme? Conference at Salem,
W. Va., August, 1890.

Who have been the officers of the Board, and
how long did each serve? Presidents—William
C. Daland, 1889-1891; J. A. Platts, 1891-1892;
E. B. Saunders, 1892-1899; M. B. Kelly, 1899-
1904; A. C. Davis, Jr., 1904 to the present time.

Secretaries—Agnes Babcock, 1889-1892; Eda
L. Crandall, 1892-1894; Reta I. Crouch, 1894-
1898; Edwin Shaw, 1898-1899; Mizpah Sher-
burne Greene, 1899 to the present time.

Treasurers—W. C. Whitford, 1889-1892; Ira
L. Maxson, 1892-1894; W. H. Greenman, 1894-
1896; J. Dwight Clarke, 1896-1904; Starr A.
Burdick, 1904 to the present time.

General Junior Superintendent—Mrs. H. M.
Maxson, 1900 to the present time.

Editors of Young People's page in THE RE-
CORDER—Edwin Shaw, 1898-1901; L. C. Ran-
dolph, 1901 to the present time.

What other members on the Board? Six As-
sociational Secretaries.

Who are the present Associational Secreta-
ries? See Young People's Board, last page of
RECORDER.

What work has been done by the Board? Sup-
ported J. L. Hoffman on the Home Mission
Field, April 1, 1891, to Jan. 1, 1893. Helped
in the support of student evangelists, 1893 to
the present time. Paid three hundred dollars,
half of Dr. Palmberg's salary, 1895 to the pres-
ent time. Contributed to Missionary and Tract
Boards, 1891 to the present time.

What is being done by the Board? Continu-
ing to contribute to the Missionary and Tract
Boards, and to Dr. Palmberg's salary. Edit-
ing Young People's page in THE RECORDER.
Preparing C. E. topics for THE RECORDER. Con-
ducting a Bible Study course. Publishing a
C. E. paper.

What is the Board planning to do? Send a
representative to each Association to do C. E.
and Evangelistic work during the summer.
Help to build a house for Dr. Palmberg at Lieu-
oo.

What does the Board ask of Endeavorers?
Financial and moral support.

MIZPAH S. GREENE.

THE YOUNG PEOPLE'S BOARD. WHAT IS IT DOING,
AND WHAT CAN IT DO?

Our ever active Secretary has asked me to
write up on two phases of a great question.
First, "What is the Young People's Board do-
ing?" Second, "What can the Young People's
Board do?" The first question we may be able
to answer to some extent. The answer to the
second question will depend upon how hard the
Board and the young people who stand back of
the Board try to do things.

First, the Board is continuing its moral and
financial support of the Tract and Missionary
Boards; also to the Dr. Palmberg mission in
Lieu-oo. It is conducting a very interesting Bi-
ble study course through the columns of THE
RECORDER. The class is growing, and if you

have not joined it do you not wish to now?

Again the Young People's Board is editing
the Young People's page of THE RECORDER, and
publishing a monthly C. E. paper, *The Seventh-
day Baptist Endeavorer.*

Second, "What can the Board do?" It can
send out a number of student evangelists the
coming summer, from Alfred, Milton and Salem.
These young men are whole-hearted, sincere,
manly men, who love to sing, work, speak and
live for Christ.

It can send Theodore G. Davis to many of
our churches the coming vacation to lecture on
China Missions; and start up interest that will
help, at least, in building our dear Dr. Palm-
berg a suitable dwelling. He will come to your
church, dear reader, if you want him.

It can send a consecrated worker into each As-
sociation to labor perhaps one week with each
society. How would you, and you, and you like
to have this worker come to your church and hold
a C. E. meeting some Friday night, present the
Young People's work Sabbath morning, meet
with the Endeavorers in their service Sabbath
afternoon or night, hold committee meetings
Sunday, go with the Endeavorers to some school-
house or cottage Sunday night, hold an evan-
gelistic service in the church Monday night, an
"Increase and Betterment" meeting Tuesday
night, and a rousing Christian Endeavor Rally
Wednesday night? One round week of Chris-
tian Endeavor, isn't it? Oh no! it lacks one
night of a complete week. Well, how would
you like to have your Social Committee get up
a supper for Thursday night, invite in the whole
community to a free supper and let each person
donate to the Board as much as he wished to
for the service of the worker, from ten cents up
to, well, say ten dollars? How does this idea
strike you? "Our society doesn't need help,"
you say? Well, then, it is some society which
I have not visited, and about which I know noth-
ing. We do not want to send these workers
where they are not wanted, but I guess we all
need them. Your society needs this stimulus
and so does mine.

We, as a Board and as young people can do
all that we have outlined if we try. Let's try.

A. C. DAVIS, JR.

REVERENCE YOUR WOMANHOOD.

Young women, reverence your womanhood.
Keep a high standard. Sometime the King will
come into your life. Keep your caresses, the
sweet bloom of your modesty, for him. Respect
yourself. Hold yourself precious. Make such
voluntary rules for your own life that others who
are weaker may follow your example in safety.
Do not rely on your strength to carry you safely
through questionable positions, but use your
strength to uphold a standard safe for all.

REVERENCE MANHOOD TOO.

Young men, reverence your manhood. Shame
on the standard which makes any familiarity al-
lowable which the other sex will admit. It is
ideas like this which have wrought ruin in many,
many lives. There are worldly circles where the
standard of manly morality is the standard of the
tiger—whatever he can gain is his by right. Do
you wonder that mothers sometimes clasp their
little daughters passionately to their breasts as
they hear these things? There is a growing sis-
terhood of the lost in our cities and towns.
Thousands upon thousands of them are the vic-
tims of the standard which I have already men-

tioned. But they have their revenge. The havoc which they are working in the ranks of those men who have a share in perpetuating that standard, is something frightful. Be not deceived. If the tempted one falls, she takes the temptor with her, and the Judge as to whose sin is the greater shall be God, not society. O men, reverence your manhood. Guard sacredly your own virile purity. Be chivalrous, be brave, be loyal to the divine law in your own personal secret life.

AS YOUR SISTER SHOULD BE TREATED.

Make the application boldly. We are not speaking simply of gross things. There are delicate shades of meaning which you must work out for yourself. Treat young women as you would wish your own sister to be treated. Be as honorable in all your relations to them as you would like to think of other men as having been when they met your mother in older days. Scorn with all your soul the lax standards of the world. Sometime you will meet the queen. Aye, let me say what I have already said to her, and you will thank me for it. "Keep your caresses the sweet bloom of your modesty for her. Respect yourself. Hold yourself precious." Why not? Is manhood less sacred than womanhood?

SOCIAL RESPONSIBILITY.

Then there is our social responsibility. A young man drank a glass of liquor at a time of peculiar crisis in his life. I asked another young man who was present at the time, and who had expressed himself to me as being anxious to help save his friend, if he drank with him. Yes. Did so-and-so drink with him? No. Did he say anything to dissuade him? "No, he minded his own business."

Is it minding our business to see one walking toward a precipice with eyes shut, and give no warning? Is it jolly to invite to do wrong, and "butting in" to invite to do right? The sooner we get sane ideas about our responsibility, the better it will be for the infinitely precious interests of that society of which we are a part, and in which we have a responsibility which we can not escape.

God help me to fight with all my power to protect the weak and innocent and to save the wayward from his sin, to hold up a pure standard for the sake of the wrong doer himself, as well as for the sake of our children.

Let us carefully distinguish. Some of the foulest slanders have been told without the slightest ground of truth. There are groups of people who are ready to help spread them, who believe that others are bad because they are, and who are ready to credit any new report as a confirmation of their theory. Don't run down your own community. Don't gossip. Don't throw edged tools at random. But be a positive force for righteousness. If a man be overtaken in a fault, follow the eighteenth chapter of Matthew. Go to him. If you can not do that, if it is certain that you are not the one to do this, go to some one else who is. Go in the single purpose to save and help. If a man sincerely repents of his wrong, and strives to "redeem the time," you have no interest in his past. Help him on. If a man in shop or school or store or club will not be rescued, but continues to be a rotten spot in the living tissue, let him be cut out. Not that by this act we propose to settle his eternal destiny, but that the welfare of the whole body demands the action. Aye, often such an experience as that is the most effectual awakening for the offending member himself.

THE DIVINE SOURCE.

Our standards are essentially religious in their source and in the vigor of their strength. Impurity is to be given up—not because society condemns it, not because a bad reputation will injure one's chances of success—but because it is sin against God. I have no confidence in the permanence of any reform which is not fundamental, or which will not lead to that which is fundamental. We must get our ideals renewed and the renewed strength to carry them out from the same source that they came from in the beginning. When you see a magnificent man or a magnificent woman in full possession of the God-given powers of body, mind and soul, scorning impurity and selfishness, throwing about them in every direction a wholesome, hearty, invigorating, cheering, uplifting atmosphere,—remember that this crowning product came not by chance, and it came not in a day. Such a person is the product of generations of development, perhaps; but I dare say that the civilization which has brought this fruit to maturity, has been nourished on nothing less than the Word of God.

AMERICAN TYPE OF MAN.

There is as distinctive a type of American manhood as there is of any other country, says the Louisville *Herald*. True, the American people are a mixture. We combine several different races and bloods. But the intermixture has gone on so gradually, the original American type always prevalent, that the American man is a distinct representative of civilization, differing from the Englishman, the Frenchman, and the German, as much as these differ from each other.

Examination of the portraits of Revolutionary times and those of the present date show little if any difference between the men of the earlier times and those of the present day, save in the matter of attire. Dress the people of the present day as were the people of the Revolutionary epoch appareled, and nothing could be found to establish a notable difference between the American of today and the American of the last quarter of the eighteenth century. Food, climatic conditions and the occupations have all much to do with the physical peculiarities of a people. The races that have for centuries received no admixture of foreign blood retain peculiarities that seem unchangeable.

What people eat and drink, their dwelling places, the soil and the climate they inhabit, their worship, amusements and work all determine looks. The American Indian, when first met on this continent by adventurous Europeans, lived almost exclusively on a meat and fish diet, the product of chase and other adventure. He was tall, thin, muscular and daring. His eye was bright, his hearing acute. He looked the fearless being that he really was. He had to fight wild beast and savage man. He feared neither. The early white settlers, obliged by the peculiar conditions of pioneer times to live in a measure like the Indians, became also tall, thin, muscular, daring. Their eyes flashed with the fearlessness that characterizes the American race of the present.

We have a more generous and varied diet than our ancestors. Diet affects personal appearance in marked degree. We are becoming a larger and heavier race, but the distinctive features of a century or more ago are still in evidence. The American is easily recognizable

everywhere he goes in foreign lands. He will for a long time present the same type that today distinguishes him from men of all other races.

RELIGIOUS TOLERATION IN RUSSIA.

The Czar's latest edict, which has been heralded far and wide as a proclamation guaranteeing absolute religious freedom throughout his empire, might prove to be all of that and still fall far short of what is needed. It will be noted that the decree is significantly silent as to changes in the status of the Jewish people. As a matter of fact, they have long been accorded the right to worship according to the forms of their belief, subject to a few minor restrictions that have not seriously interfered with the practices of their religion in a direct way. The decree made confers rights which have hitherto been withheld on Russian "Old Believers," Roman Catholics and other Christian sects, and also on the Mohammedans who are subjects of the Czar.

The literature of good intentions which the present ruler of Russia has published since his accession to the throne forms a very interesting collection of imperial promises. The words have been fair, but the performance has been as unsatisfactory as it could be. The Jews, for instance, are not in need of an edict tolerating their religion. What they do require and must have is a declaration that adherence to their religion will not subject them to civil disabilities. It is, of course, urged by the bureaucracy that these disabilities are not due to the religion of the Jews, but are imposed on them as a separate race or a nationality. The effect is the same, whatever the reason advanced. If the Czar really means to grant religious liberty to all his subjects the first step in that direction will be the abolition of the iniquitous May laws and all the outrageous and inhuman proscriptive legislation that is based on this precious product of the fertile brain of the infamous Ignatieff. A single stroke of the pen could accomplish this, and that stroke would be accepted by the whole world as a bona fide effort to wipe out the bigoted system which disgraces Russia and bids fair to ruin her.

It is, of course, possible that the unorthodox Christian sects in Russia may profit by the edict to some extent. That their lot has been a hard one has long been painfully apparent. Even the Armenians, who would be only too glad to show their loyalty to Russia if they were given a fair chance, have been made to feel the strong arm of the orthodox persecutor in a most relentless fashion. The well-known English journalist, Dr. E. J. Dillon, has written an account of the riots which occurred at Baku, in the Caucasus, several months ago, which is scarcely believable. This careful and competent observer asserts that hundreds of Armenian Christians were massacred in cold blood by their Mohammedan neighbors, without the interference, and in fact at the instigation, of the government officials, who were anxious to punish the offenders because they had carried on an active agitation to prevent the absorption of their Church by the orthodox body. It is, of course, possible that the decree, coming so soon after this barbarous occurrence, may be intended as an expression of repentance and reform. That, however, is not the way the official Russian mind has worked in the past. At all events the inhuman butchery that is going on at Warsaw, Lodz and other Polish cities, and the riots at Lhitomir are apt to inspire more than the usual amount of scepticism at the good faith of the toleration decree.—*The Jewish Exponent*.

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DO ANIMALS THINK.

All Germany, just now, is excited over the accomplishments of a wonderful horse which its owner sincerely believes is as well equipped mentally, as any school boy of the same age.

Scientists, public men, and the high and low of Berlin have visited the little stable-yard where the Baron von Osten and his young stallion, Hans, hold private audiences. All are agreed that the horse does things never before accomplished by any member of brute creation. The point is, how?

The story of this wonderful horse is told in the May *McClure's*. His owner has spent four years on Hans' education (not training, mind you, nothing offends the Baron more than to have it said that Hans is "trained"), using the same processes that are applied to the young children in the Prussian schools, Hans could

pass any primary grade examination in the "three R's" at least; for this eight-year-old Orloff stallion, is seemingly far higher in the scale of intellect and education than most of the inhabitants of the far away Russian province from which he comes.

Commissions have studied him in the painstaking Teutonic way, and though unanimously agreed that fraud has no part in Hans' performances, they have not held identical views on the great question of the horse's mental processes. Whether he thinks or merely memorizes is still undecided. Edward C. Heyn who writes about Hans made his acquaintance formally in Berlin.

"On the first day I saw Hans," he says, "I was formally presented to him, the Baron leading him up to me and saying distinctly:

"Hans, this is Mr. Heyn."

"Very happy to meet you," said I, but a glance at the grave face of the Baron assured me that it was no joke to him. Consequently, I did not doff my hat as I had intended.

"Twenty-four hours later I saw the beast again, and on this occasion the Baron called the class in spelling. A large blackboard, on which was drawn an alphabetical and numerical chart was placed before the horse. This chart was constructed by means of vertical and horizontal lines numbered at the top and side. At the intersections of the lines were placed the letters of the alphabet. Any letter could then be located by two numbers. It was more like a ship's chart than any thing else, a letter representing the ship whose location the observer indicates by the intersections of the lines of longitude and latitude.

"Will you be so good," said the Baron to me, without mentioning my name, mind you, 'as to approach the horse?' I did so.

"Now Hans," said the Baron, 'what is this gentleman's name?'

"Hans stamped once, and then, after a pause, four times. At the intersection of the first vertical and the fourth horizontal lines was written the letter 'H.' By the same methods the stallion went on, without hesitation, to indicate the letters 'e,' 'i,' and 'n.' This was, sure enough, my name, the substitution of 'i' for 'y' being explained by the statement that Hans had been brought up to spell phonetically."

BOOK NOTICE.

"SOUND AND MOTION IN WORDSWORTH'S POETRY." By May Tomlinson. Boston. Poet Lore Company. This is a neat booklet, seven and one-half by five and one-half inches. Thirty-one pages.

Miss Tomlinson brings out those characteristics of Wordsworth's poetry which have not been so clearly set forth by many of his interpreters. The following sentences are from the opening pages of the booklet: "A careful reading of English poetry will reveal the fact that a sense of beauty of sound and motion is more largely developed in the poets—with perhaps two or three exceptions—than is the sense of beauty of form and color. * * * I have said that the poet's first delight is in sound and motion. Passages innumerable, from many poets, might be cited as illustrative of this sensitiveness. There is Coleridge's 'Kubla Khan,' with its seething turmoil and mazy motion. The poem is itself a strange weird melody. Shelley's description in 'The Revolt of Islam' of 'an eagle and a serpent wreathed in fight' affords a remarkable example of life and power, of dizzy speed and impetuous flight, of wheeling, floating, fluttering, leaping motion."

The booklet is made up mainly of selections, with

accompanying comments, which illustrate how sound and motion enter into the poetry of Wordsworth. Near the close of the book, Miss Tomlinson says: "We can not read Wordsworth's poetry thoughtfully without being made to think what this world would be if Nature never gave a brook to murmur or a bough to wave. What a desolate earth this would be without Life, and Voice, and Motion."

The student of English literature, as well as the special friends of Wordsworth, will find much of interest in the booklet and will appreciate the careful study and clear analysis which Miss Tomlinson brings to her work. It is evident that whatever other authors she may admire, she delights in Wordsworth.

MARRIAGES.

ASHURST-STILLMAN.—At the home of the bride's mother in Nortonville, Kan., on May 10, 1905, by Rev. Geo. W. Hills, assisted by Rev. William Curry of Lima, O., Rev. A. P. Ashurst of Hammond, La., and Mrs. Ida P. Stillman.

STAYSA-BESSE.—At the Central House, Little Genesee, N. Y., April 18, 1905, by Rev. S. H. Babcock, Mr. James M. Staysa and Mrs. Jennie Besse, both of Millport, Pa.

DEATHS.

BLISS.—In Little Genesee, N. Y., April 28, 1905, Lula Evangeline, first born of F. Leslie and N. Nina (Clark) Bliss; aged nearly three months.

Dearly loved but could not stay. S. H. B.

BURDICK.—James W. Burdick was born in DeRuyter, N. Y., in 1832 and died in North Plainfield, N. J., May 8, 1905.

When he was but a child, his parents, Thomas and Nancy Burdick, removed to Milton, Wis., where he remained until he reached manhood, and where he was married to Elizabeth Naylor. Soon after that he removed to Plainfield, N. J., where he has since resided. He leaves a wife and one daughter. Although reared a Seventh-day Baptist, he was not identified with that church in Plainfield.

HURLEY.—Mary Ann Burt Hurley was born in Green County, O., Sept. 16, 1825, and died at Nortonville, Kan., at the home of her son, William Hurley. The cause of her death was more the result of old age than disease.

She became a Christian at an early age and joined a Baptist church. She was married to Gilbert Hurley at Brownsville, O., Feb. 24, 1852. When the Seventh-day Baptist Church was organized at Welton, Iowa, she, with her husband, became constituent members. Of that church she was a consistent member at the time of her death. Her life was sunny, hopeful and consistent. Her trust was strong in her Saviour, of whom she enjoyed telling others. A dear old sister has gone from labors to her rewards. G. W. H.

WOODRUFF.—At Shiloh, N. J., April 21, 1905, Phoebe B. Noble Woodruff, in the sixty-ninth year of her age.

She was the daughter of Sheppard Noble and Mary Ayers Noble, of Marlboro, N. J., and united with the Seventh-day Baptist church at Marlboro in early life. She removed to the West in 1855, residing for a time at Walworth, Wis., and later became a constituent member of the Seventh-day Baptist church at Trenton, Minn. She was united in marriage with Henry R. West, April 24, 1853. Two of their three children are now living, Mrs. Ward Richardson and Miss Francis West, of Shiloh. Returning from the West, after fourteen years of pioneer life, the family resided at Rosenhayn, N. J., where Mr. West died in 1872. In 1879, Mrs. Woodruff was married to Ercurius S. Woodruff of Shiloh, who died June 19, 1898. Since that time Mrs. Woodruff's home has been mainly with her daughter, Mrs. Richardson. In 1877, she transferred her membership to the church at Shiloh. She was a woman of more than ordinary literary tastes and ability, of unusual faith and abundant in helpful service in the home, the church and the community. Two sisters survive her, one the wife of Dr. Palmer of Hornellsville, N. Y., and Mrs. Melissa Ayers of Shiloh. Funeral services were conducted by her pastor. The text for the occasion, "Though he slay me, yet will I trust him," was selected by Mrs. Woodruff. She was a woman much beloved. E. B. S.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

SECOND QUARTER.	
April 1.	Jesus the Good Shepherd... John 10: 7-18
April 8.	The Raising of Lazarus... John 11: 32-45
April 15.	The Supper at Bethany... John 12: 1-11
April 22.	The Entry of Jesus into Jerusalem... John 12: 12-26
April 29.	Jesus Washing the Disciples' Feet... John 13: 1-14
May 6.	The Vine and the Branches... John 15: 1-12
May 13.	Jesus Prays for His Followers... John 17: 15-26
May 20.	Jesus Before Pilate... John 18: 28-40
May 27.	The Crucifixion... John 19: 17-30
June 3.	The Resurrection... John 20: 11-23
June 10.	The Message of the Risen Christ... Rev. 1: 10-20
June 17.	The Heavenly Home... Rev. 22: 1-11
June 24.	Review.

LESSON X.—THE RESURRECTION.

Sabbath-day, June 3, 1905.

LESSON TEXT.—John 20: 11-23.

Golden Text.—"But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15: 20.

INTRODUCTION.

Immediately after the death of Jesus, Joseph of Arimathea, a member of the Sanhedrin, buried the body of Pilate, and with Nicodemus begged our Saviour in a new tomb near the place of execution. There can be no shadow of doubt that Jesus was dead; for one of the soldiers had thrust his spear into his side.

The next day the leaders of the Jews requested that Pilate take every precaution to prevent any one from entering the tomb till the third day, in order that there might be no opportunity for the disciples to take the body away and say that he had arisen from the dead according to his prediction. Therefore the stone which served as the door of the tomb was officially sealed and a guard of soldiers stationed to watch.

We are glad that these precautions were taken; for now it is absurd for any one to put forward the theory that the disciples stole the body of Jesus away. The tomb could not hold our Saviour: the third-day he arose from the dead as he said. The Evangelists gave us various accounts of the events of the resurrection day, and of Jesus' appearance; but the fact of his resurrection is established beyond all dispute.

When Jesus died upon Calvary the disciples saw the defeat and overthrow of the kingdom that he had come to establish. They had practically lost all hope and had no expectation of his resurrection. When he did rise, they could scarcely believe the evidence that was presented to them.

Our lesson begins with the record of the first appearance of our Lord after his resurrection. How suggestive of the higher position of woman under the new dispensation, that the Christ should manifest himself first of all to a woman, Mary Magdalene!

TIME.—The Resurrection day: probably Sunday, April 9th, of the year 30.

PLACE.—In the garden in which the tomb was situated. Afterward in a closed room in Jerusalem, very likely the same room in which Jesus had eaten the passover supper with his disciples.

PERSONS.—Jesus; two angels; Mary Magdalene; the ten disciples (Thomas being absent). In Luke's Gospel we are told that other disciples were present.

OUTLINE:—

1. Jesus Appears to Mary Magdalene. v. 11-18.
2. Jesus Appears to His Disciples. v. 19-23.

NOTES.

11. *But Mary was standing without at the tomb weeping.* We are to infer that as soon as she had told the disciples of the empty tomb she herself set out to return. The two disciples ran more rapidly than she, and had already entered the tomb and looked about and gone away again before she reached the garden. She knew that the tomb did not contain the body of Jesus, but she tarried in her despair weeping. *Looked into the tomb.* Very likely she did not have courage to enter.

12. *She beheldeth two angels in white.* Compare the appearance to the woman as recorded in Luke 24: 4.

13. *Woman, why weepest thou? They are evidently bent on giving her comfort. Because they have taken away my Lord, etc.* She is so preoccupied with her grief that she has no fear and apparently no surprise at the presence of the angels. Evidently Mary did not know of the precautions that had been taken by Pilate to prevent the removal of Jesus' body.

14. *She turned herself back.* That she did not stop for a reply from the angels is probably to be accounted for on the supposition that she heard a movement behind her. *And knew not that it was Jesus.* This may be easily accounted for from the fact that she had been weeping, or that she had no thought of seeing Jesus alive.

15. *Supposing him to be the gardener.* That is, the keeper of the garden. From his early presence in the garden, and from his questions to her, she at once jumps to the conclusion that he is the gardener, and guesses that he has removed the body for some reason to another tomb. *And I will take him away.* She wishes to have the body in some suitable place of burial under her own care.

16. *Jesus saith unto her, Mary.* She had not recognized his voice, but now that he calls her by name, she perceives who he is. *Rabboni.* A term of respect and affectionate regard. This is for her a moment of unspeakable joy. The crucified Lord is no longer dead. There is no longer for her the thought of caring for his lifeless body; for he stands before her as she has so often seen him.

17. *Touch me not.* The reason for this prohibition is not at first manifest, especially as we learn that at the subsequent appearance to the other women on the same morning they held him by the feet and worshiped him. Probably we are to understand that Jesus would teach her that he has not come back to precisely the same relations of familiar intercourse in which he had stood to his disciples in the past. *For I am not yet ascended unto the Father.* This line like the last is not altogether clear; but we are probably to understand that Jesus is alluding to his promise of coming again to be with them after his going away. This promise was to be fulfilled after his ascending to the Father, and he had not now come to be with his disciples forever. *But go unto my brethren.* The risen Lord speaks of the disciples as his brothers. They are as near and dear to him as before. *My Father and your Father.* The disciples stand in the same intimate relation with God the Father as does their Master.

18. *I have seen the Lord.* Her testimony evidently did not come till after the two mentioned in the last chapter of Luke's Gospel had already started for Emmaus.

19. *When therefore it was evening, etc.* Very likely the disciples were not collected together till evening. *The first day of the week.* That is, the day first after the Sabbath. There is not the slightest hint that this day was to usurp the place of the Sabbath. The word day is printed in Italics in our versions since it does not occur in the original, but has to be supplied to make sense. The word week is also supplied,—of course rightly supplied,—because the first day counting from the Sabbath is of course the first day of the week. *The doors were shut.* That is securely fastened, so that no one might interrupt their meeting. Very likely they feared that the Sanhedrin might send to arrest some of them on suspicion that they had broken into the tomb. *Jesus came and stood in the midst.* We are not to think that Jesus opened and closed the doors by a miracle, but rather his resurrection body was not limited by the ordinary laws of this life and passed as easily through the closed doors as any where else. *Peace be unto you.* The ordinary form of salutation among the Jews.

20. *He showed them his hands and his side.* By way of proof of his bodily presence,—that same body that had hung upon the cross. His presence was not a vision. The nail-prints in his hands and the wound in his side were evidences that could not be questioned. *The disciples therefore were glad when they saw the Lord.* This line implies that they were thoroughly convinced at this time that Jesus was risen from the dead

and no longer doubted the reports that had seemed to them as idle tales in the morning.

21. *As the Father hath sent me, even so send I you.* After they were in a measure recovered from the surprise of his presence Jesus repeated his salutation, and then gave them this commission. He had spoken similar words before (ch. 17: 18); but now they come with the deepest significance. If there had been any doubt before that Jesus was sent of God, there could be none now that he was risen from the dead.

22. *He breathed on them.* The sign of his imparting to them his spirit. Compare God's breathing into the nostrils of Adam the breath of life. *Receive ye the Holy Spirit.* This is the beginning of that great endowment which fitted the disciples to go forth with boldness and with power to do the work of the kingdom of God which their Master had committed to them.

23. *Whose soever sins ye forgive, etc.* They are given complete authority to act in the name of their Master. As he had exercised the function of forgiving sins, so may they in his name. This implies complete insight into the characters and motives of men. When the disciples are completely in accord with the Master, and are directed by the Holy Spirit they are able to detect repentance on the lack of it, and so able to pronounce forgiveness or doom. Compare the words of Jesus in Matt. 16: 19. Peter was virtually exercising the function of forgiveness when he received the thousands into the kingdom on the day of Pentecost, and the function of retaining when he pronounced sentence upon Ananias and Sapphira.

A PLAY ROOM.

"Oh, oh, oh!" The twins clapped their hands and danced up and down, they were so pleased.

"It is the nicest place I ever saw," said Willard.

"We will stay here all the time!" cried Gracie.

There were pickets all around the sides, taller than the children's heads, and a tent-like roof made of a big square of cotton cloth tied to the posts at each corner, and held upright in the middle by being fastened to a cross-rope that was tied higher up between the posts. There was a gate on one side, near the stairway door, fastened on the outside with a hasp and padlock, so the children could not get out and no one could get in without mamma's key.

A little table and four low wooden chairs were in the corner, two chairs being for visitors. In the opposite corner there was a chair for mamma and one for papa or a caller. And in a third corner there was a covered wooden box, for the twins' playthings.

Two stout hooks were waiting for the hammock to swing by, cornerwise, but when the hammock was up there was not much room left.

"This is my birthday present for you," said papa.

"Oh, thank you! It is the nicest present we ever have had!" cried Willard.

For the new play-room was between the posts of one of the clothes-drying sheds on the flat roof of a tall apartment-house right in the middle of Boston. Mamma sent the clothes to a laundry, and the twins played in their roof-tent, had their luncheon on the little table, and took their naps in the hammock when it was warm.—Sel.

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EASTERN ASSOCIATION.

The following is the program sent out to those having places on the program at New Market, N. J., May 25 to 28:

FIFTH-DAY.—MORNING.

- 10.30. Devotional Service, Rev. S. R. Wheeler.
- 10.45. Address of Welcome, Rev. Henry N. Jordan.
- 11.00. Sermon, Rev. C. A. Burdick.
- 11.45. Appointment of Standing Committees.

AFTERNOON.

- 2.15. Devotional Service, Rev. E. H. Socwell.
- 2.30. Communications from Sister Associations, Reports of Delegates, Executive Committee and Treasurer.
- 3.30. Address, Mr. Lucian Lowther, Delegate from South-Eastern Association.
- 4.00. Business.

EVENING.

- 7.45. Praise Service, Mr. A. H. Burdick.
- 8.00. Sermon, Rev. George W. Burdick, Delegate from North-Western Association.

SIXTH-DAY.—MORNING.

- 10.00. Business.
- 10.15. Devotional Service, Rev. Madison Harry.
- 10.30. Sabbath School Hour, Rev. G. B. Shaw, President Sabbath School Board.
- 11.00. Address, Miss Ethel Haven, Delegate from Central Association.

AFTERNOON.

- 2.00. Devotional Service, Rev. W. L. Burdick.
- 2.15. General Missionary Interests, Mr. Wm. L. Clarke.
- 3.15. Seventh-day Baptist Education Society, Rev. A. E. Main.

EVENING.

- 7.45. Praise Service, Mr. D. E. Titworth.
- 8.00. Prayer and Conference Meeting, Rev. S. R. Wheeler.

SABBATH.—MORNING.

- 10.30. Sermon, Rev. S. H. Babcock, Delegate from Western Association. Collection for Missionary, Tract and Education Societies.
- 11.45. Sabbath School, Mr. George R. Crandall.

AFTERNOON.

- 2.45. Y. P. S. C. E. Hour and Consecration Meeting, Mr. Starr A. Burdick.

EVENING.

- 7.15. Praise Service, Rev. E. F. Loofboro.
- 7.30. Tract and Publication Interests, Rev. Dr. A. H. Lewis.
- 8.30. Woman's Board, Mrs. Anna C. Randolph, Associational Secretary. Collection for Woman's Board.

FIRST-DAY.—10.30 A. M.

1. Opening Chant.
2. Invocation.
3. Responsive Reading.
4. Hymn.
5. Scripture Lesson.
6. Hymn.
7. Prayer, Rev. H. H. Baker.

8. Hymn.
9. Sermon, Rev. Dr. A. H. Lewis.
10. Short Prayer.
11. Hymn.
12. Benediction.

2.30 P. M.

1. Praise Service.
2. History of Seventh-day Baptist Church of Piscataway, Rev. L. E. Livermore.
3. Singing.
4. Messages from ex-Pastors now living.
5. Closing Service.

7.30 P. M.

1. Praise Service.
2. Reminiscences.
3. Closing Conference, Led by the Pastor.

WESTERN ASSOCIATION.

The following program has been arranged for the coming session of this Association, which meets with the church at Little Genesee, June 8-11:

FIFTH-DAY MORNING.

- 10.30. Devotions, The Rev. O. D. Sherman.
- 10.45. Address of Welcome, Pastor S. H. Babcock.
- 11.00. Response, Moderator.
- 11.15. Introductory Sermon, The Rev. Edgar D. Van Horn.
- 11.45. Report of Executive Committee.

FIFTH-DAY AFTERNOON.

- 2.00. (1) Report of Corresponding Secretary. (2) Report of Delegates to the Sister Associations. (3) Communications from the Corresponding Bodies. (4) Appointment of Standing Committees.
- 3.00. Paper—"Church Music," The Rev. C. S. Sayre.
- 3.30. Sermon, Delegate from the S. E. Association.

FIFTH-DAY EVENING.

- 7.45. Praise Service, Led by the Musical Director.
- 8.00. Evangelistic Sermon, Delegate from the N. W. Association, Followed by Consecration Meeting.

SIXTH-DAY MORNING.

- 9.30. Devotions, The Rev. A. J. C. Bond.
- 9.40. Business.
- 10.00. Sermon, Delegate from Central Association.
- 10.30. "Systematic Benevolence," The Rev. W. D. Burdick, Followed by Open Parliament.
- 11.15. Work of the Sabbath School Board, The Rev. W. L. Greene.

SIXTH-DAY AFTERNOON.

- 2.00. Educational Work, Dean A. E. Main.
- 3.00. Woman's Work, Miss Agnes Rogers.

SIXTH-DAY EVENING.

- 7.45. Prayer and Conference Meeting, Led by the Rev. L. C. Randolph.

SABBATH MORNING.

- 10.30. Sermon, The Rev. A. H. Lewis. Joint Collection for the Missionary, Tract and Education Societies.

SABBATH AFTERNOON.

- 2.15. Young People's Prayer Service, Led by Mr. H. F. Davis.
- 2.45. Address, Mr. Geo. B. Carpenter.

SABBATH EVENING.

- 7.45. Young People's Work, Conducted by Mrs. H. C. Van Horn.

FIRST-DAY MORNING.

- 9.30. Business.
- 10.30. "Our Business Interests," Mr. John Hiscox, Business Manager Publishing House.
- 10.45. Sabbath Reform Work, The Rev. A. H. Lewis.

FIRST-DAY AFTERNOON.

- 2.00. Devotions, The Rev. H. C. Van Horn.
- 2.15. "Our Missionary Interests," Conducted by Mr. Geo. B. Carpenter, Representative of Missionary Society.

FIRST-DAY EVENING.

- 7.45. Sermon, Delegate from Eastern Association, Followed by Farewell Conference. L. C. LIVERMORE, Moderator.

REV. C. S. SAYRE, Secretary.

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In fishin' South in May,
Or any other blessed month—
No matter what they say!

Because the river bank is green;
The grass is 'soft an' deep,
An' where the shady willows lean
A feller falls to sleep.

An' jest when he begins to nod
'Longside his empty cup,
A fish comes jerkin' at his rod
An' always wakes him up!

Special Notices.

THE Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will convene with the church at Dodge Center on Sixth-day, June 9, at 2.00 P. M. Rev. D. C. Lippincott of Iowa is expected to preach the introductory discourse, with Rev. Leon Burdick of New Auburn as alternate.
D. T. ROUNSEVILLE, Cor Sec.

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 Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.
W. D. WILCOX, Pastor,
516 W. Monroe St.

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

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.

To be published in the Spring of 1905.

A History of

Seventh Day Baptists in West Virginia.....

A. D. 1789 to A. D. 1902

By Corliss F. Randolph

It is now expected that this volume will be published some time during the coming Spring. The edition will be small and about half of it has already been subscribed for.

Advance subscriptions will be accepted for a limited period at \$2.00 net, postage prepaid.

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One Hundred Thousand Dollar Centennial Fund.

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Proposed Centennial Fund. . . \$100,000 00
Amount needed, June 1, 1904. . . \$95,833 50
A. J. Halsey, Wellsville, N. Y.
A. C. Potter, West Edmeston, N. Y.
Amount needed to complete fund \$95,594 00

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or Prof. A. E. WHITFORD, M. A., President,
Milton, Rock County, Wis.

Salem College...

Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years. During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of to-day call for another building on the college campus. The demand is urgent. It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.

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

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

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
Attorney and Counselor at Law.
Suite 510 and 512 Tacoma Bldg.,
131 LaSalle St. Tel. Main 3147. Chicago, Ill.

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ALL IS WELL.
And all is well, though faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm.

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defect of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

Behold! we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.
Alfred Tennyson (In Memoriam).

YESTERDAY noon, at lunch, the writer sat on the bank of a stream three miles from the city. The water in that stream was an apt and earnest teacher. There was considerable fall, as to grade, and the water was tumbling over itself with haste. It was clear, pure and intensely active. A hundred feet distant were the remnants of an old mill. Years ago the water at this point had been taught to serve the purposes of a large community of farmers, round about. It had ground their grain for food, had sawed their logs for lumber, and performed other services, as the case required. It seemed as though the stream of yesterday was full of memories, and retained the spirit of work, of submission and eager obedience which the ancestral stream was taught long ago. The privilege of working at this point had been removed but the desire to work had not left the heart of the stream. A mile or two farther down, we are told, the stream is now harnessed and still does service as in years before. We could not help thinking, as we noted the eagerness of the water to find an opportunity for working, that human life is at its best, only when the same spirit of eagerness for the privilege of doing, and the chance of serving, pervades it. The memory of that lunch hour in the open,—for the sake of weary nerves—is over-shadowed by the lessons that stream taught. At one point, a rock rose higher than the stream, as though it would check the down-rushing waters. As the current struck the rock, the water shouted with defiance and, rising above the rock, overwhelmed it and went on its way, as if to say, "No trifle

like that can keep me from going on to better service." That shout turned into a psalm of rejoicing. It was the dominant sound. Its music mingled with the voices of the bluebirds that sang among the branches overhead. Lunch being finished, we waited, to watch and listen, anxious to take in the deepest meaning of the lesson the brook was teaching. Does the reader grasp something of that lesson? Are you eager and constant in the desire to serve God and your fellows? Farther around to the left of the point where the rock tried to stop the stream, the water eddied back, stagnant. Laziness was written over all the face of that pool. The mud of indolence covered the bottom. Not a pebble was in sight. Chips and dead branches floated in, idle, worthless, decaying. Have you seen a life, which, instead of defying difficulties and pressing forward to work for God and man, sought the eddies, where inaction, and mud, and worthlessness gather? If this picture of a stream, close to the foot of a mountain range, a mile below Dunellen, N. J., and the ruins of an old mill shall bring to you a lesson with half the clearness it came to the writer, yesterday, THE RECORDER will be glad.

LIKE every great element in human character, conscience defies minute analysis. It is beyond the reach of metaphysics and of philosophy, so far as its real nature and ultimate purpose are concerned. Among the efforts to define it, we like best that which says, "Conscience is the voice of God in the soul." It is more than a single faculty. It is closely allied to that summary of all our faculties, faith and God-consciousness. Its existence is easily seen. It is a definite part of human experiences, appearing more or less forcefully in different individuals, and under varying circumstances. We shall be helped by noting that the first element in conscience grows out of our relations to God. Conscience could not be without the consciousness of God, and of our ability to know his will, and the consequent duty of obeying him. It is not too much to say that our consciousness of God is the first element in the development of conscience. That we are living in the immediate presence of God, that we are acting and planning in his sight, must give birth to conscience toward him. Next in the order of elements which enter into conscience, is a recognition of the rights of others, and of our duty toward them. Upon this, all social ethics are based, and, in a large degree, all the elements of religious brotherhood spring from it. At this point, conscience teaches men to inquire what rights other men have, and forbids selfishness or any of the lower elements of our nature to

man and to tarnish all that is pure and noble. No other form of soul-ruin and self-destruction is more pitiful and more certain, than that which the hypocrite brings upon himself. Deceitfulness once entered upon, leads to deep and yet deeper deceit. The first falsehood requires half a dozen more to cover it; and even then its traces are easily found. The folly of deceitfulness also appears when we remember that even to human vision, it is almost certain to be revealed. He who makes a defalcation in business, or yields to falsehood and deceit in social affairs, or to hypocrisy in religious matters, travels a short course. The inherent destructiveness of deceitfulness is sure to overtake it. If, in rare cases, the eye of man does not detect it, all fraud and deceitfulness be like an open page before God, and in the final accounting of life and the settlement of destinies will bear testimony. When the temptation to deceive assails you, remember that deceit is destruction, and that any apparent gain which may come, momentarily, through deceit, carries with it double failure a little farther on.

DECEITFULNESS is Destructive.
"A LIE told as a joke is no less a lie because it is a joke, and the joking liar can not be a gentleman." That quotation puts the case strongly, but truthfully. Deceit, falsehood and hypocrisy are all unmanly, unchristian and destructive. Openness and reality are the first essentials toward good. Real-worth, actual ability, and genuine manliness never yield to deceit. As to hypocrisy, it is the most cold-blooded, wicked and mean of things under the sun. But we call special attention to the destructiveness which deceitfulness always carries. It may secure the outward appearance of propriety, or even of beauty, but this will not change the essential character. A Whitehead torpedo is a beautiful instrument in form and finish, in its gliding progress, and in the accuracy with which it obeys the will of the gunner. It seems like a thing to commend, but its heart is filled with violence, and its touch means terrible destruction. Deceitfulness is a torpedo; it is a submerged mine; sometimes it is a floating mine, hidden by sea-weed, but full of death. These comparisons, drawn from naval warfare, are all incomplete, when the terrible effects of deceit on character, are considered. The deceiver is injured most of all. To empty one's self of honesty, to fill one's self with deceit, falsehood, hypocrisy and treachery, is to degrade the name