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Shiloh, N. J.

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RAG DAYE OF

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PLAINFIELD, N. J., MAY 29, 1905.

WHOLE No. 3,144.

Friedly Cores 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.

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VOLUME 61.. No. 22.

Oh, yet we trust that somehow good Will be the final goal of ill, To pange 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

Eager to Do. 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 ty, but this will not change the essential charare told, the stream is now harnessed and still does service as in years before. We could not strument in form and finish, in its gliding prog- too much to say that our consciousness of God is help thinking, as we noted the eagerness of the ress, and in the accuracy with which it obeys the first element in the development of conwater to find an opportunity for working, that the will of the gunner. It seems like a thing human life is at its best, only when the same spirit to commend, but its heart is filled with vioof 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 hypocrisy and treachery, is to degrade the name or any of the lower elements of our nature to

an old mill shall bring to you a lesson with half it double failure a little farther on. the clearness it came to the writer, yesterday, THE RECORDER will be glad.

"A LIE told as a joke is no less a lie because it is a joke, and the reach of metaphysics and of philosophy, so far

ceit, 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 beaulence, and its touch means terrible destruction. Deceitfulness is a torpedo; it is a submerged mine; sometimes it is a floating mine, hidden jured most of all. To empty one's self of honesty, to fill one's self with deceit, falsehood, rights other men have, and forbids selfishness

like that can keep me from going on to better of man and to tarnish all that is pure and noble. service." That shout turned into a psalm of No other form of soul-ruin and self-destrucrejoicing. It was the dominant sound. Its tion is more pitiful and more certain, than that music mingled with the voices of the bluebirds which the hypocrite brings upon himself. Dethat sang among the branches overhead. Lunch ceitfulness once entered upon, leads to deep and being finished, we waited, to watch and listen, yet deeper deceit. The first falsehood requires anxious to take in the deepest meaning of the half a dozen more to cover it; and even then lesson the brook was teaching. Does the reader its traces are easily found. The folly of deceitgrasp something of that lesson? Are you eager fulness also appears when we remember that and constant in the desire to serve God and your even to human vision, it is almost certain to be fellows? Farther around to the left of the revealed. He who makes a defalcation in busipoint where the rock tried to stop the stream, ness, or yields to falsehood and deceit in social the water eddied back, stagnant. Laziness was affairs, or to hypocrisy in religious matters, written over all the face of that pool. The mud travels a short course, only. The inherent deof indolence covered the bottom. Not a pebble structiveness of deceitfulness is sure to overtake was in sight. Chips and dead branches floated it. If, in rare cases, the eye of man does not in, idle, worthless, decaying. Have you seen detect it, all fraud and deceitfulness lie like an a life, which, instead of defying difficulties and open page before God, and in the final accountpressing forward to work for God and man, ing of life and the settlement of destiny, will sought the eddies; where inaction, and mud, and bear testimony. When the temptation to deworthlessness" gather? If this picture of a ceive assails you, remember that deceit is destream, close to the foot of a mountain range, struction, and that any apparent gain which may a mile below Dunellen, N. J., and the ruins of come, momentarily, through deceit, carries with

> LIKE every great element in human character, conscience defies Conscience. minute analysis. It is beyond the

joking liar can not be a gentle- as its real nature and ultimate purpose are conman." That quotation puts the cerned. Among the efforts to define it, we like case strongly, but truthfully. De- 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 acter. A Whitehead torpedo is a beautiful in- the consequent duty of obeying him. It is not science. 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 by sea-weed, but full of death. These com- the rights of others, and of our duty toward parisons, drawn from naval warfare, are all in- them. Upon this, all social ethics are based, complete, when the terrible effects of deceit on and, in a large degree, all the elements of recharacter, are considered. The deceiver is in- ligious brotherhood spring from it. At this point, conscience teaches men to inquire what

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infringe upon those rights. In proportion as this conscience toward others is large-viewed and active, all the better interests of humanity are fostered. Without it there can be neither social order, church fellowship nor religious brotherhood. The third important element of conscience involves the relation of each man to himself. Man's dual character must be recognized in any careful analysis of conscience, or of human obligations in general. A man owes much to himself, sometimes he owes everything to himself. Nevertheless, the duties which grow out of his relations to God and to his fellows, must not be pushed aside by what each owes to himself. Each owes to himself that the relations just spoken of be recognized, and the consequent obligations be filled as a part of the duty of self to self. A just conception of these self imposed obligations forbids one to wrong himself in any way, or deprive himself of any good, or to yield himself to any evil. One's duty to himself gathers up all other duties, concentrating them into the obligation to make the most and best of his life for his own sake, for the sake of his fellows, and for the sake of his Father in heaven. God is most highly honored by the man who, with keen conscience, orders his life so that the best and highest results that God has ordained, should at last find expression in self. We sometimes refer to redeemed souls as, "Stars in Christ's crown of rejoicing." It is well if we appreciate how much this beautiful figure means. One great end in the creation of the Universe and in the redemption of men from sin, is that the purpose of Him who creates and redeems may find expression in those who, by loving service and glad obedience, have worked together with God, making themselves fit to be stars in his crown of rejoicing.

Discipline

ing granite or in building character, are easily at- hope and develop spiritual bravery, hitherto un-

tained. God has not designed that good things should come easily. They would lose much of their goodness if they did. Few mistakes are more deleterious than the idea that life is desirable in life that made men calm in the midst of trial, proportion as it is easy. Coasting down a long; steep hill in winter may be easy, but the chances for evil and destruction are proportionate to the ease and swiftness with which one goes. A life made up of toboggan slides is sure to be a failure. If there were no other attainment connected with discipline than strength, that payment were quite enough. With strength, bravery, confidence, restfulness and success are assured. The attainment of discipline should not be looked upon as an unpleasant duty, nor merely as an end toward better things. On the contrary, it gathers within itself all that is essentially best. The application of this thought of discipline should be made to body, mind and spirit. The laws which govern its development are the same in each case. That discipline which gives physical soundness, intellectual strength and clearness, spiritual purity and power is essentially one in all these departments. In proportion as you desire highest and best at- How Preachers of spiritual life. The law of tainments you will be willing to strive for that discipline, through which alone, such attainments come.

THE SABBATH RECORDER

SPEAKING historically, the first century of Christianity may be designated as its infancy. Measured by its power and influence, it was more a giant than an

infant. This came in no small degree from the spiritual elements already existing in Judaism, which were unfolded, intensified, and sent on a new mission by Christ and his immediate followers. It is a misfortune that Christians of the present day are not more familiar with the inner life and spiritual character of that early period. The first two centuries of Christian THE writer remembers with no history present some of the most vigorous, little interest his first glimpses of clear-cut, powerful, spiritual influences in the histhe value of a college education, tory of the world. The fervor, simplicity, couras represented in the phrase, age and joy of those earliest Christians were mental discipline." That phrase is often used irresistible in their influence over men, while to represent the acme of intellectual strength. they were powerful and triumphant in the ex-We desire in this connection to carry the idea periences of Christ's followers. That early of discipline farther, covering all of life, all fac- Christian life combined emotion, faith, spiritual ulties and all attainments. While the root idea of longings, fervor and bravery, to an extent little discipline is teaching, it carries the thought of appreciated by us. Any attempt to analyze or strength of purpose, and that wise development to tabulate the controlling elements in it must of faculties and forces, by which the whole man always partake of partial failure. The world, becomes great in attainment and in the power Hebrew and Pagan, was then hungry for new to accomplish. This removes discipline far revelations concerning God and new hopes from the realm of temporary endeavor, pass- touching future life. Infant Christianity preing whims, uncertain chances and wavering sented God as a loving Father, and, as revealed choices. Discipline means that these subordi- by Jesus Christ, as a redeeming, guiding and nate elements be entirely put away, or be wise- up-lifting Saviour. Out of this came a new ly subjected as agents in securing discipline. conception of brotherhood, which the world had Discipline also involves the important fact not known before. Love and charity were the that the best advice and most careful instruc- great elements in that brotherhood. It was also tion are comparatively valueless if they are not a religion of the Spirit, from whence, perhaps, adopted and obeyed, through self-discipline. It came the largest share of its power. It was is pitiful when any one, child, pupil or adult, characterized by great moral earnestness, by fails to profit by advice and instruction for want high ethical standards and demands for supreme of discipline. It is as though great treasures holiness of life. It was also authoritative both were carelessly lost and the most valuable op- because it was founded on the Old Testament portunities were thrown away as worthless. scriptures, and because Christ spoke with the Discipline is the first element in securing those authority of truth, which appeals to all men. advantages which best opportunities bring with- That such a religion should meet the soul-hunin reach. All men who are truly strong in good- ger of the best men, Hebrew and Pagan, was ness and in greatness, are men of eminent disci- inevitable. It was also inevitable that the grasp pline. The best results of self-discipline are not which early Christianity had on the future life easily attained,—no best results, whether in carv- should draw men heavenward, inspire them with

known Christianity Wakehed a consciousness of certainty concerning the future life and the share which God's people already had in that brave under persecution and eager to go hence into the enjoyment of God's immediate presence. These words are written with the hope of inspiring in our readers a deeper interest in New Testament Christianity, in its divine fervor, its Christ-like brotherhood and its newborn hopes. There was little or nothing of intellectual creed-making in that earlier, time. Creed-building came after Grecian and Egyptian philosophy had mingled with the purer stream of early Christianity. He who would find the deeper sources of this spiritual power in the infant church, must bring himself to feel, as far as possible, what the early Christians felt, of divine love, of brotherhood in Christ and of the glories of the future life, not far

remain news for in the sounds have

THE true preacher is the product

Are Produced. heredity finds full expression in his production. The essential ante-natal influences are wide-spread and various. They include first,—deep and earnest spiritual life in the churches. That spiritual life is intensified and made vigorous in the best families in such churches. Thus the stream of spiritual influence, centering in the family, finds expression in the tendencies, choices and capacities of children. When such spiritual tendencies are widely prevalent, the supply of preachers is large. When such spiritual tendencies are wanting, when the general life of the church is lacking in these elements, by an inevitable law of heredity, the supply of preachers is meager, both as to the number and character. Looking over the history of the United States, for example, the people as a whole, have not been deeply moved in spiritual things for the last fifty years. The "Moody Revivals" of thirty years ago did not leave deep and lasting traces upon the spiritual life of the churches. Religious emotion must grow from deep, conscientious convictions, and must create high standards of moral and spiritual life, if permanent results are reached, by way of spiritual power and corresponding religious character. Looking back for thirty or fifty years, it is easy to see that two great influences which are always unfavorable to high spiritual life, have been strongly at work. One of these is the rapid development of business and the commercial spirit. The other, the equally rapid and radical changes which have taken place along intellectual and scientific lines. The present lack of candidates for the ministry, and of the deep spiritual life which gives birth to them is so nearly universal among Protestants, that the causes here suggested and others which will suggest themselves to the reader, must be recognized as the primary source of the dearth which now prevails in connection with the Christian ministry. Seeing thus the primary and larger causes which have produced the present situation, the remedy is indicated with unmistakable clearness. That remedy can be found only in larger and richer spiritual life in the church general, and therefore in the individual church, and thence in the individual families, and so, by an unvarying law of heredity,

in candidates for the sacred office.

LITERARY REMNANTS FROM THE ED-ITOR'S NOTE BOOKS.

MAY 29, 1905.

Economy. When direct quotations from history are made, full references will be given, to help those who may wish to pursue similar investigations. When matter is not thus quoted, it will be such opinions, conclusions and suggestions as the editor has reached.

SOCIAL DEVELOPMENT.

The acceptance of evolution as a process in all departments of human history, adds double interest to historic studies. Social development began in a tendency which we call gregariousness, in animals. Whatever may be the instinct which induces this flocking of animals, it is evident that social development in man began with the struggle for existence. demand for food, shelter and protection are the primary impulses toward social relations. The family instinct, of itself, would leave humanity in small groups, with a tendency to the isolation of each group, rather than toward social union: while the instinct which creates the faming of men, we must look beyond that, to influences which are able to overcome the seclusion ment in social evolution.

LEADERSHIP.

etc., finds expression also in social development rises, into self-governing.

along physiological lines, and perhaps, also through more subtle influences than we can During the last twenty-five years a large detect. Among animals, the law of natural seamount of literary matter has accumulated in lection is definitely marked. For example, the editor's library, which may be called rem- crows and wild geese have sentinels watching, nants. These have not appeared in his books while the flocks secure food or seek rest. Among nor in editorial work. From time to time, pe- wild horses, wild cattle and other quadrupeds, riods of literary house-cleaning have consigned the same law obtains as to leadership, though many of these remnants to the waste basket. strength and fighting qualities form the main The editor has some regret that this has been line of selection, with them. Among domestic done. Under the above head, there will appear, animals the same law of selection secures leadhereafter, such of these remnants as may be ership, and almost implicit obedience on the part deemed desirable, with the hope that the readers of the flock. The evolution of leaders in social of THE RECORDER will gain some valuable in- development among men, starts with the strugformation and helpful suggestion from them. gle for supremacy, along what Mr. Darwin calls They will be more or less disconnected, but the the survival of the fittest. With the growth of sub-head under which each will appear, will leadership, the tendency toward a fixed home ern waters are yet veiled in the fog of obscurity. fairly indicate its character. The first group of and a permanent food supply, gradually appears, New guesses have appeared almost every day remnants relates to Sociology and Political and something like social progress begins. Caste during the week as to the position of the fleets, comes in at an early stage in social evolution, the time and place when a battle will occur, that is, the tendency on the part of each group etc. With all this, however, there are no anto demand isolation, and superiority over weak- nouncements which reveal the facts connected er groups, and to require that each group be with the fleets or the positions of either of the held within certain determined lines of action commanders. The fighting in Manchuria has and association. Human slavery belongs to this increased in severity during the week, some of stage. That is the tendency to compel service the skirmishes being battles of considerable because of superior strength of body or mind, or both. Hence slavery belongs to the lower stages of development and gradually disappears as civilization takes on a better type.

CHOOSING LEADERS.

As men ascend in the social scale, after leadership is fairly developed, society soon takes an important part in determining how it shall be led, and in selecting leaders. Instinct and experience indicate what leaders are best fitted to accomplish the purposes which the masses desire; and custom, which soon becomes law, leads society to decide that this one shall become leader, rather than that one, or that this one shall ily is the source of the first and simplest group- be leader in a given department, for which he has shown special fitness. As the evolution of government proceeds, various classes and tenof family groups, and thus create social life. dencies secure leaders for themselves, and soci-In savagery men soon learn the necessity of ety thus takes on specific functions, analogous seeking aid from one another, in various ways, to the various functions of the human body. to secure food, provide shelter and protect them. This stage results in fixed government, in which selves from the attacks of wild animals, or from customs and laws become standards of action unfriendly neighbors. In such first movements and guides to development. The necessity for the tendency to social development does not equal adjustment of the various functions is arise mainly from homogeneousness. In the now prominent, and the proportionate relation progressive stages of development, there must which each of the various groups shall bear to needs be marked differences, in order to secure society as a whole, and to each other, come in for appear. the complex results which enter into the higher consideration. For example, in government there forms of social life. Psychological association, must be leaders for different departments. In brought about, at first, from purely physical business there must be proportionate protection causes, develops into friendship based upon mu- of the different utilities. All men may not betual aid. This, in time, becomes a strong ele- come carpenters, all may not become farmers, all may not be fishermen, etc., etc. As society grows more complex, rising in the scale of per-The second stage in social evolution develops manent civilization, subordination and co-ordileaders. Around these leaders, groups, more or nation of groups, and of leaders are demanded. less distinct, are gathered, and different func- At this stage society acts a still more prominent tions are taken on. Society then begins to be-part, deciding according to its wants and choices, come more complex. At first, physiological who may lead and what may be done. This is characteristics, as in the sexes, seem to be the the most powerful element in the evolution of main basis for division as to functions. In the democratic forms of government, like the Unitinsect world these are clearly marked. Be- ed States, and other republics. In this stage, tween the characteristics of certain groups of the dependence of one group upon another, and insects, and the laws which govern social devel- of each individual upon the various groups, opment, there are strong likenesses. It is not passes into general and orderly correlation, and too much to suppose that the same general law, society takes on harmonious functions, well balwhich, with the bees, develops queen bees, anced, and all working toward the highest comworkers, and drones; which, with the ants, de- mon good. Thus society becomes stable, selfvelops warrior ants, workers, out doors and in, supporting, self-protecting, and, as evolution

SUMMARY OF NEWS.

The teamsters' strike in the city of Chicago is not yet settled and the present indications are that more serious trouble than has already occurred may yet ensue. Up to date, all efforts toward a final settlement by arbitration or otherwise have failed. The local police force has been strengthened indirectly by the addition of hundreds of men as guards of teams which are in charge of non-union drivers. Notices have been served on a large number of teamsters because of their "contempt of court in violating the injunctions of Judge Kohlsaat, prohibiting them from interfering with the wagons of the express companies."

The movements of the hostile fleets in eastmagnitude with quite heavy losses, but no general movement has taken place. The Russians have acted in the offensive more than usual evidently that they may uncover Oyama's position and thus discover his real plans and probable movements. The situation is tense, and the rival commanders are watching each other with the keenness and shrewdness of great war-

For many month past a struggle against municipal corruption in the city of Philadelphia has been going forward. During the week past, it seems to have reached an important climax. The city authorities, after several weeks of sharp discussion, agreed to a lease for seventyfive years with a great gas monopoly. The opposition to this movement on the part of the people precipitated what was almost a riot in connection with the session of the City Council, at which the vote was passed. The excitement has induced certain action on the part of Mayor Weaver in removing leading city officials. This action has intensified the strain as well as the bitterness of feeling, and further important results seem sure to follow. Just how the contest will be adjusted does not yet

Revolutionary agitation continues at Warsaw in Russian Poland, and at many other points. The Governor of Baku, Prince Nakachidze, was assassinated while driving in his carriage on May 24. Some of his attendants were also killed by the explosion of a bomb.

Keenest interest continues concerning the policy of the Government as to the purchase of ships and material for the work in Panama. On May 24, Secretary Taft spoke before the Republican convention of the state of Ohio, explaining and supporting the order put forth by himself, and which the President supports. When the smoke of battle clears away, good will have been attained through the issuing of this order and the consequent discussion.

The Cumberland Presbyterians, by a large majority, have voted to unite with the main body of Presbyterians. This report has been placed before the Presbyterian Assembly at Winona, Ind., and referred to a special committee.

don, and it goes without saying that he will sustain the honor of the Nation at the Court of King Edward, in keeping with the high standard which has been set by his predecessors. Nation, that our representatives, with all the great European powers, for many years past, have been men of high character, unusual literary attainments and unexceptionable records.

Some changes are likely to be made in the President's Cabinet, in the near future. These, however, will be the result of business interests or similar causes on the part of those who go out of office. The harmony in the Cabinet is unbroken and is likely to continue undisturbed by the successors who will be appointed.

A report has been sent out during the week that the Japanese have cut the railroad west of Vladivostok, thus isolating that port from St. Petersburg. The report is not yet fully sustained.

Agitation concerning baseball on Sunday, in or about New York city, is at the front again. Corporation Counsel Dalaney has given out the opinion that public games on Sunday, for which admission is charged and which are advertised, are a violation of the Penal Code, and that those engaged in such games are subject to arrest. Various doubtful questions, however, remain unsettled, and he recommends that a test case be made at an early date, with a view to securing further decisions concerning baseball on Sun-

Mrs. Mary A. Livermore, a well known writer and reformer, died at Melrose, Mass., May 23.

The seventh annual convention of the International Sunshine Society was held at Niagara by all our readers. Falls, May 18-20. President Davis and Treasurer Crandall of Alfred University attended the convention. A movement to found a number of free scholarships at Alfred University, by the Sunshine Society throughout the United States seems to be taking such practical form as promises good to the University and continued benefit to those who might not otherwise be able to secure an education.

The most gigantic enterprise yet undertaken by the Government by way of irrigation in the West is now in progress. It is known as the Roosevelt Dam on the Salt River, Arizona Three or four millions of dollars will be expended in this work. It will increase the value of at least two hundred thousand-acres of land which is now worthless, bringing it up to an immediate value of thirty to one hundred dollars an acre. The capacity of the reservoir thus being created is "nearly four hundred billions of to the left we all the conflict the circular

THE SOUTH-EASTERN ASSOCIATION. The South-Eastern Association held its annual

session with the church at Lost Creek, W. Va., May 18-21, with O. A. Bond, Moderator, and Maleta Davis, Secretary.

with the question of temperance reform, and kindred subjects. For some years, especially in practical question in our Christian life. Loyal-

Whitelaw Reid was the guest of honor at a the city of Salem, an intense struggle has been ty, obedience and earnest defense of truth and dinner in New York, on May 18. This honor going forward between the friends of temperance righteousness should control us at all times. was rendered Mr. Reid in view of his departure and the liquor traffic and its associate evils. Devotional services and various items of busito assume his place of Ambassador at the Court gambling and social impurity. The Seventh-day ness filled the rest of the morning session. of St. James. Mr. Reid will soon sail for Lon- Baptists of Salem, and elsewhere in the South-Eastern Association, have been among the foremost advocates of temperance, righteousness and purity. Seventh-day Baptist pastors, the president and professors in the college, and the strong There is cause for satisfaction throughout the business men in Salem, have been among the most efficient, brave and persistent of these advocates of reform, including Mr. Bond.

> The address also contained some stirring and pertinent references to denominational life and the necessity of consistency on our part, both in the matter of Sabbath-keeping and in all other fields of reform. Among other things Mr. Bond called attention to the fact that the tendency of the age is to present only the bright side of things and to pass over or cover up those things that induce weakness. He urged that this ought not to be, and that the only safe way is to know all truth and all facts, that we may be better prepared to act wisely, and secure success. Some appropriate quotations were made by him from the speech of Patrick Henry of Virginia, on the issues which were involved in the War for Independence. Henry said: "Are we disposed to be of the numbers of those who having eyes see not, and having ears hear not the things which so nearly concern our temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth, to know the worst and to provide for it."

Mr. Bond said: "Are we as Seventh-day Baptists disposed to be of the number of those who having eyes see not, and having ears, hear not the things which so nearly concern not only our Denominational salvation but the salvation of the world?"

Mr. Bond's application of the foregoing words and sentiments from Patrick Henry were highly appropriate and ought to be carefully considered

This address was followed by the introductory sermon, Rev. E. A. Witter. Text 1 Cor. 16: 13 "Watch ye, stand fast in the faith, quit you like men, be strong." Mr. Witter said:

This text brings before us in a very clear and concise manner, the great fact that there is constant demand for watchfulness and zeal in connection with all good work, and with all right living. In no other way can the conditions and demands of life be fulfilled successfully. We must watch against evil in thought, in expression and in action. He who harbors evil thoughts will soon utter evil words, and evil words will be quickly followed by evil actions: The presence of good and the spirit of obedience, in our hearts, are great repelling forces in keeping evil thoughts and purposes from our lives. One practical question which the text brings to us is "Where do I stand?" This should be considered by each one, that mistakes may be corrected and obedience promoted. The application of this inquiry is very broad. It includes our attitude towards evil in general, as well as our habits and practices. To Seventh-day Baptists, the observance of the Sabbath is a prominent and vital point to which we must give constant attention Our attitude should be that of reverence and The session was opened with an address by the obedience. Our only reason for existing, is found in Sabbath keeping, and Sabbath Reform, and It was a vigorous paper which dealt largely we must always recognize it as one of the more important, and in some sense, the most important

The first portion of the afternoon session was occupied with communications from the churches of the Association, communications from the sister associations, through their delegates, and the report of Roy F. Randolph, delegate to sister associations last year. The delegates from other associations were, Rev. E. H. Socwell, from the Eastern; Miss Ethel Haven from the Central; Rev. S. H. Babcock from the Western; and Rev. G. W. Burdick from the North-Western, and Secretary O. U. Whitford from the South-Eastern, whose place was filled by Rev. L. D. Seager; Secretary A. E. Main appeared as representative of the Education Society and Secretary A. H. Lewis as representative of the Tract Society. Later in the session, President B. C. Davis was present, representing Alfred University, and President T. L. Gardiner, representing Salem College. The last half of the afternoon session was

occupied in considering Sabbath School interests. That consideration was conducted by Preston F. Randolph. At his request. A. H. Lewis spoke upon the Superintendency of Sabbath Schools. Dean Main spoke upon Main Objects of Sabbath School Teaching. Under these two heads it was urged that the superintendency of the Sabbath School requires constant devotion together with much greater study and actual oversight than the average Sabbath School is likely to receive. It was urged that the position of the superintendent involves many of the features of the work of the pastor of the church. Among the first objects to be sought through teaching in Sabbath Schools, is religious education, with especial efforts to develop and secure growth in noble character and in spiritual life. There should be also some form of moral teaching for those who are to become teachers in the School, and thorough instruction in our denominational history and doctrines. Dean Main commended the Home Department and the Cradle Roll. The value of the Home Department was especially emphasized.

At the evening session, the delegate from the Central Association, Miss Haven, presented a valuable paper upon the Prayer Meeting. We reproduce that paper on another page, believing that the suggestions contained in it will be helpful to all those who are interested in prayer meetings, and especially to those who attempt to conduct such meetings. The theme is not a new one, but it is of such importance that frequent consideration of the prayer meeting and what it should be is necessary. Do not fail to read Miss Haven's paper. 理性的表示证明,并

SESSION OF SIXTH-DAY.

The first item in the forenoon was the Young People's Hour, conducted by Rev. H. C. Van Horn, pastor elect of the Lost Creek church. The main items were a paper by Miss Cora Bond, upon the theme, "What can the Seventh-day Baptist Young People of the South-Eastern Association do for Christ and the Sabbath?" The second paper was by Miss Haven, "What can our Young People do to encourage Sabbath keeping?" The third item was a paper by the conductor, Mr. Bond, upon the work of the young people as a whole. These papers were vigorous and timely, and filled with excellent suggestions. They have been placed in the hands of the Editor of the Young People's Department of THE REconner. Following the consideration of Young

People's Work, came a sermon from Rev. G. W. Burdick, delegate from the North-Western Association. Text, Micah 6: 8. "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Mr. Burdick said:

"The text was written to correct a grave mis-

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apprehension. Then, as now, men misapprehended what God requires of them. We are often told that the Old Testament is obsolete, but the spirit of this text and the teaching of the fiftyeighth of Isaiah are essentially identical with Christ's Sermon on the Mount. Truth is always one and the same, and is of universal application. The Bible can never become a "back number," as some men assert. Through it we learn what is good, and what the duties of men are, through all time. It is a complete standard as to our actions and a perfect guide unto salvation. "To do justly" is to act without partiality, without selfishness, and always to promote that which is just and right toward other men. God's compassionate treatment of men is the best exhibition of the "love of mercy," of merciful love. This grace is a heavenly gift, which we ought to cultivate with all our power. He who walks "humbly with God" is obedient unto him, finds constant spiritual communion with him, and abides with God as Enoch did. Such walking with God insures guidance in paths, of righteousness, and saves men from being overwhelmed, or led astray by worldliness and evil.

The first prominent feature in the afternoon service was the Education Hour, conducted by President Gardiner. Dean Main led in an able address. He explained the relation of the Education Society, of which he is corresponding secretary, to the various colleges of the denomination, and spoke somewhat at length of the necessity and value of the Theological Seminary, as the only way in which those who are to become our leaders in religious things, can be properly trained, under surroundings and inspirations which promote their love for the denomination and secure harmonious and concerted action in public life. President Gardiner spoke of "The Blessedness of Teacher's Work." He gave many illustrations of the value of Salem College in producing teachers, and of the value of their work in promoting the best interest of a large section of the state of West Virginia, and elsewhere. During its comparatively brief history, Salem College has educated eight who are now preachers of the Gospel, five who are county superintendents of public instruction, four who are lawyers, six who are physicians, and scores of others who are filling important positions in

A. H. Lewis called attention to the fact that educated mind has always ruled the world, and that the best service for humanity and righteousness can be done only through those who are educated, in the broadest and best sense of that word. He spoke-especially of the local value of a Christian college in any community, or country, drawing illustrations from the great universities of the Old World, down to smaller colleges like that at Salem.

The consideration of Woman's Work in the denomination, filled the rest of the afternoon. It was conducted by Mrs. G. H. Trainer, Associational Secretary. It will be reported on the Woman's Page.

On sixth-day evening, a large and interesting prayer meeting was held, conducted by Deacon L. B. Davis, in which spiritual devotion and

brotherly communion found abundant expression. It was the people's meeting, above all

SABBATH MORNING.

At 10 o'clock, Sabbath morning, Rev. E. H. Socwell preached from Mark 16: 7, "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Theme: "Seeking and Saving the Wayward.'

Peter had been weak and wayward. The mission of the Gospel is especially to such men. Christ came to seek and to save those who are lost. Among the practical lessons to be drawn from the text are these:

First, Jesus remembers sinners and has special anxiety for those who are unworthy. His constant effort is to call back those who have wandered from ways of righteousness, and to restore those who have forgotten, or denied him, to the paths of obedience. Repentence on the part of those who have wandered is a first essential to ful allegory, Bunyan's Pilgrim's Progress. their return, and Christ labors constantly, pentance.

Second, Jesus has special love for the fallen ones. In this fact we find a marked contrast between Divine love and human indifference and neglect. The constant purpose of Divine love is to seek, earnestly, that it may help. To call again and again that it may secure a return, and all of this, that men may be saved. It often seems that Christ loves most, those who are farthest away.

all men, he sends special messages to the wayward. The commission given to Mary in the text was general to the rest of the disciples, but specific and emphatic to Peter, who had denied his Lord. In our treatment of warderers, we He said: Every day is a day of judgment, every are too likely to send a message of condemna- hour is an hour of destiny. If we seek to evade tion, one which will drive them farther away, choosing, that evasion is a definite choice. Men rather than draw them home. We fail to realize who refuse to acknowledge the claims of religion, how much wayward men have to struggle thereby choose to do evil. Christ's words, "He against, and are in danger of condemning them who is not for me is against me," are always apunjustly. Men see each others' failures. God sees the struggles of all men, especially those who are weak and tempted, and he marks their triumphs rather than their failures.

Four, Jesus uses the wandering ones, who nied Christ, being converted, swaye! the multitudes at the Pentecost with divine power, bringing them to obedience. In the light of this text and of Christ's treatment of the wayward, we should learn that the supreme work of the church of Christ is to'secure the salvation of save them by loving, helpful service. "Excomand patience have failed, than an act to be fre- active part in it. quently practised.

SABBATH SCHOOL.

bath School was conducted by J. E. Van Horn, School. The lesson for the day was "Christ before Pilate," John 18: 28-40. This was considered under three general heads; L. D. Seager spoke upon "Reasons for Pilate's Choice." we read the one hundred and thirty-ninth Psalm,

that our hearts may be uncovered to ourselves, lest we, from self-interest, deny by our actions what we admit to be true and know to be our duty. Such action is the strongest kind of selfcondemnation. We are quick to condemn Pilate, but we should learn from his failures to choose rightly, acting in accordance with our convictions, that we may stand uncondemned.

The second division, "A Worldly Policy," was considered by E. A. Witter. Pilate's choice "Christ sent special word to Peter because rested upon a worldly policy. Such a policy decides in the light of present interests, and often for the most frivolous reasons, leaving the requirements of God's law, largely or wholly out of the question, if they conflict with worldly interests. It is illustrated by the young man, who, being urged to act honestly in all things, replied, "Money I must have, and money I will have." Such a course destroys all the best aspirations in men's hearts, turns them into ways of disobedience, and brings bitter fruit. The results of such a policy are vividly set forth in that wonder-

Dean Main spoke upon "My kingdom is not through the pleadings of love, to secure such re- of this world." He treated the theme after the manner of a class exercise and brought out, upon the black-board, the radical difference between the kingdom of righteousness and the kingdom of worldliness. In the treatment of the theme, the contrasts between right and wrong, obedience and disobedience, Christ's kingdom and the kingdom of the world, were clearly set forth. This form of treatment was happily appropriate to the sharp struggles which are now going forward in Salem, W. Va., in the battle against intem-Third, While Jesus sends a general massage to perance and its associate evils, in that place. This application made the study of the lesson doubly interesting to the large congregation present.

> The fourth division of the lesson, "we must always choose," was considered by A. H. Lewis. plicable, and always true. There is no greater folly than for a man to believe that he can escape from the requirements of God's law, or can refuse to obey without condemning himself.

The music at the Sabbath School session, and have returned, for the exaltation and advance- indeed throughout the whole Association, ment of his kingdom. Wayward Peter who de- whether rendered by choir, quartets or duets, was appropriate and inspiring.

SABBATH AFTERNOON.

At the opening of the session on Sabbath afternoon, a meeting of the Christian Endeavor Society, not on the program, was held, led by Lucian Lowther. The theme of the meeting was men, not their condemnation. The church should "Growing in Christian Life." It was strong as carry the Gospel of Christ to men that it may to sentiment and full of interest. Many excellent things were said, both by the leader of the munication" is rather a last sad resort, after love meeting and by the young people, who took an

MISSIONARY SOCIETY HOUR.

The interests of the Missionary Society were At the close of Mr. Socwell's sermon, the Sab- considered under the leadership of L. D., Seager, who represented that Society in the absence of superintendent of the Lost Creek Sabbath Secretary Whitford. The following themes were presented: 1. "What is the Relation of our Pastors to our Missions and Missionary interests?" This was considered by President B. C. Davis. who set forth, clearly and forcibly, the fact that late was moved primarily by self-interest. He under our denominational polity, the pastor admitted that he found no fault in Christ, never- ought to be a strong and able leader concerning theless, he condemned him. It will be well if all denominational interests. He showed that Continued on Page 349.

Missions.

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

WE left Alfred, N. Y., on Thursday, May 18, for Battle Creek, Mich. It was a cold, cloudy day and at times there was a drizzling rain. Part of the afternoon, while waiting for the train at Hornellsville, we called upon friends. We arrived in Buffalo at 8 P. M., and at midnight left on the Michigan Central for Battle Creek. In the morning we had something of a view of Lower Canada before reaching Detroit. The land was level and low, and much water was standing in the fields, showing a good deal of wet weather, that had retarded farm work. The ride from Detroit to Battle Creek was delightful,—a beautiful sunny morning, the fields and scenery lovely, and the farmers were busy with corn planters. Vegetation was more advanced than in Westerly, when I left, and also in Alfred. We arrived in Battle Creek at 10.10 A. M., and were met by brethren Hunt and J. C. Bartholf, and went to Bro. Hunt's, where Dr. Platts had his home, and where I am to have my home, while I sojourn here. I received a hearty welcome and was made to feel at home at once, and found I was with relatives of dear friends in Milton. The weather dom and understanding, the spirit of counsel had been chilly and lowery in Battle Creek, but the last three days it has been sunny, cheering fear of Jehovah, should manifestly rest in every and invigorating. In the afternoon of our arrival, we called upon Mrs. Elisha Potter in the Sanitarium, had a very pleasant visit with her, and attended with her a lecture by one of the physicians of the Sanitarium upon "How to Prevent Taking Cold and How to Cure a Cold."

SABBATH-DAY was sunny, an ideal day. The services of our church and people were held in the afternoon. Sabbath School first at 1.30 o'clock, which, after a short intermission, was followed with the preaching service. Bro. E. P. Dexter is the superintendent of the Sabbath School. We enjoyed the School very much and was in Bro. Bartholf's class of adults. During the waiting for the Sabbath School to begin, and during the intermission, we were introduced to the friends, speaking with them and shaking hands, and also at the close of the service. We received a warm, cordial welcome which made us seel glad and much at home. There were some forty persons, men, women and children, at the preaching service. Quite a larger attendance than usual. Our theme was "Christ's Mission in Coming to This World." Text, John 10: 10. 1. He came to give spiritual life to a world spiritually dead. 2. That life was extensive and abundant. It meets all the spiritual needs of man, it saves, purifies, inspires, ennobles, makes happy the sane, and develops a Christian character, the highest type of manhood and womanhood. This life makes, which nothing else can, the Christian and spiritual man, the Christian and spiritual home, Christian and spiritual society, Christian business, the Christian nation, and the Christian spiritual church. That life from and in Jesus Christ is the greatest need of the world today, especially in these times of intense commercialism and intense pleasure seeking. We received many words of appreciation and thanks for the sermon, and invitations to call at their homes. We shall D. V. make the calls and anticipate many pleasant and profitable acquaintances. We send with this some clippings from The Review and

Herald, showing the spirit and trend of the Gen- angel's message is limited to one generation, and eral Conference of the Seventh-day Adventists that is now largely in the past, but it is neverwhich is now being held in Washington, D. Ç,,... and their watchword for the coming year.

A MISSIONARY SPIRIT.

All attempts to make a missionary spirit predominant or powerful in the church, which does not begin with the individual drawing nearer to Jesus Christ for himself, are as vain and foolish as it is to move on the hands of a clock with your fingers instead of increasing the tension of the spring; you will only spoil the works, and as soon as the onward pressure is removed, there will be a cessation of the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction apart from the deepening and the increasing of that which is the foundation of all—a deeper and a closer communion with Jesus Christ.—Dr. Maclaren.

A SPIRITUAL CONFERENCE.

This conference should be begun, continued and ended with a deep sense of our need of the divine presence, and with earnest supplications that the Head of the church will order all things according to his own mind. "The spirit of wisand might, the spirit of knowledge and of the place of meeting, and the unseen Guest should be recognized in every gathering. Our message is the Lord's message, our work is the Lord's work, and our conference should be, in a special sense, the Lord's conference, in which his leadership and complete control should be accepted in a practical manner. On such a plan as this the conference will be lifted above the plane of common convention, and will be a place of heavenly light and power. It will then be indeed a spiritual conference.—Review and Herald.

A MISSIONARY CONFERENCE.

If this is truly a spiritual conference, it wil just as surely be a missionary conference. The Lord is waiting to reveal his power, and to cut Be peaceful and joyous, consecrate the simhis work short in righteousness. His spirit will plest duties of every day, fill your life with be given for service, and not for mere emo- earnest endeavor and perfect trust, and no mattional enjoyment. Our time and our situation ter how narrow and painful it may seem to you, call upon us to send the messengers with the when it is ended you will look back and wonder last warning to every part of the world to pre- at the influence for good your quiet example pare the way of the Lord, and we have both money and messengers in our ranks, but the fires need to be kindled anew upon the altars of sacrifice. While we look upon the fields as they are brought before us by those who have labored and prayed in them, and while we seek a refreshing from on high, we ought to be stirred by a mighty inspiration to say to all the world in this generation, "The great day of the Lord is near," "Prepare to meet thy God." O for more of that old-time zeal and consecration when men walked with God, and counted not their lives as dear unto themselves, so that they might finish their course with joy! The opportunity is offered to us to be the chosen instruments for a great work. Shall we avail ourselves of our privilege? Shall this be a missionary conference? Let all the people say, "Amen." -Review and Herald.

OUR WATCHWORD.

It seems to be a fitting time to emphasize anew our watchword, "The Advent Message to All the World in This Generation." We are in the that daily duties and daily bread are the sweetlast of the last days. The duration of the third est things of life.

theless true that this message must be proclaimed "unto every nation and tribe and tongue and people." The time in which to complete this work is now very short, and the logic of the situation demands a most vigorous mission policy. A revival of the original advent spirit, and a practical consideration of the great extent of unworked territory "in the regions beyond," will certainly lead to the adoption of such measures as will take more money and more laborers from America in order to carry the message more rapidly to other lands. We shall be glad to share in the renewed hope and courage which this conference may awaken in the hearts of advent believers by sounding forth with a hearty voice the appropriate watchword. "The Advent Message to All the World in This Generation."—Review and Herald.

SOME DAY OF DAYS.

Some day, some day of days, threading the street With idle, heedless pace, Unlooking for such grace, I shall behold your face! Some day, some day of days, thus may we meet. Perchance the sun may shine from skies of May, Or winter's icy chill

Touch whitely vale and hill. What matter? I shall thrill Through every vein with summer on that day.

Once more life's perfect youth will all come back. And for a moment there I shall stand fresh and fair,

And drop the garment care; Once more my perfect youth will nothing lack.

I shut my eyes now, thinking how 'twill be-How-face to face each soul Will slip its long control, Forget the dismal dole

Of dreary Fate's dark, separating sea: And glance to glance, and hand to hand in greeting. The past with all its fears. Its silences and tears,

Its lonely, yearning years, Shall vanish in the moment of that meeting. Nora Perry.

and cheerful spirit have been.

The Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered they would not be the men that they are. In the silent, dark hours character of a certain sweet, tender type is matured. God sends all kinds of weather to the soul which he would develop in his likeness.

Hope is on high within the veil, where Christ sitteth at the right hand of God. Grovel not in things below, among earthly cares, pleasures, anxieties, toils, if thou wouldst have a strong hope on high. Thou canst not soar to heaven and stoop to earth. Lift up thy cares with thy heart to God if thou wouldst hope in him.

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but dolife's plain, common work as it comes, certain

Woman's Work.

May 29, 1905.

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

THE FRESH SPRING FLOWERS. Tucked under the sedges, and close to the edges Of fields that are kissed by the winds of the South, Are the dear little flowers that Earth richly dowers With showers and sunshine, ere summer and drouth. Shy pink-tinted blossoms, that wear in their bosoms A sweetness unknown to the heart of the rose: Fair violets of spring-time, who come in the wing-time And learn all the lore that the first blue bird knows.

There's sheen on the rivers, where tenderly quivers On banks greening over the new-budded leaf; And dear Pussy-Willow has stirred from her pillow, And jonguils are yellow as wheat in the sheaf, Soon wakes the pure lily, though mornings are chilly; And bourgeons the snow-drop so fearlessly bold, And through dark aisles glooming, the rare dogwood blooming.

Will lavish its splendor in forest and wold.

Sweet flowers that glisten, that wistfully listen, To hear the faint call of the mother of love, The dew and the shimmer, the dusk and the glimmer Of star-beams and moon-ray, are yours from above. Ye dwell like white maidens whom purity ladens, With dreams that come true in the light of the morn And ye pledge us the word of the all-keeping Lord, That the gifts of His hands to our lives shall be borne. -Everywhere.

THE TRIBUNE SUNSHINE SOCIETY

This society has just completed nine years of work of scattering sunshine in the dark places of the earth. The work began in 1806 in the interest of the "shut-ins," but after a year devoted to this alone, it has been extended from time to time, till now in the words of the secretary, "The ministrations are almost as numerous as human wants. No reasonable request is refused."

We are, somehow, apt to think of this work in connection with children, and the many additions to their pleasures and comforts by gifts of clothing. by excursions, Fresh Air outings and holiday pleasures, but we come to learn that this is only one of many lines of work. The various wants of the invalid have received careful attention. Traveling libraries have been sent to country places, literature has been sent to soldiers, sailors, miners, lumbermen, ranchmen, spongedivers in the islands of the sea, light-house keepers and men at life-saving stations, to almshouses and industrial schools in the South, and even to the lepers in South America and California. Musical instruments and various articles of clothing or furniture have been "passed on" to some one in need.

The work for children is not confined to those who are well enough to go into the country or on excursions, but cheer in the shape of medicines, jellies or warm clothing, together with dolls, games, scrap-books and toys are sent, not only to private homes, but to the hospitals and homes for

Many who are sick or in special need have been aided through the Tribune Sunshine Society. The work has so many sides that it appeals to almost every man, woman and child. The funds have been so wisely handled that there is usually a balance in the treasury to meet urgent needs.

ONE DAY WITH A GIRL IN INDIA. A HINDU GIRL.

Taking the Hindu home from which the average orphanage girl would come, there would be no separate sleeping room from which our little girl could come forth in the morning, but she would get up from her mat in the corner of the general room, where she has been sleeping with the rooms or look after some of the very little the family; in another corner of which is the cones, and then, in turn, must have her own bath

before. After the family are all up, the mats on also the little, hard, dirty pillows, if they are so fortunate(?) as to have them. The floor must be swept with a little broom or brush made of the leaves of the date palm, and if our little girl is eight or nine years old and has no older sister or sister-in-law, she will have to wash the floor with a mixture of earth, water, and cow manure. Then she will take the brass dishes used for last night's supper to a near-by tank or well, and wash and scour them till they shine and sparkle like new ones.

After this is done, she will spend more or less

time, according to her disposition, in cleaning her teeth, which is done by chewing the end of a stick till it will serve the purpose of a brush, and then rubbing, rubbing, and rubbing the teeth. She will not eat the slightest thing till this is done. If there is a cow and the mother has finished milking, the little girl may lead the cow to graze or tie her to a stake driven near by. Possibly there are goats that will have to be tethered in the same way. It is now time to begin to cook the rice for the first meal of the day. Our little girl may have to go to the shop for rice or perhaps borrow it of a near by neighbor. Perhaps the spices for the curry, and the oil in which to cook it, have to be bought and she can be trusted to do this. She may be old enough to roll the spices on the curry stone and make them into a pasty substance, but the mother must superintend the cooking and the little girl can go and play till the father and brothers have eaten, and then she can eat with her mother. Her play might be to re-tether the goats or to "play house, when she has a miniature cooking place with all its accompaniments, or she may play poojah by making a little earthen image and placing leaves and flowers before it for offerings, as she has seen the priests of the temples do; or if she can find some other little girl, they may have a game of jackstones, or hopscotch, or a counting game. In the afternoon, after the mother has had a

nap or a gossip with her neighbors over the wall, then comes the time for the little girl's hair to be combed, and, bringing comb, oil, and hand glass, they sit on the floor of the veranda, which for the time becomes a barber shop, and from the process the little girl emerges with tightly drawn back hair, gathered into a "pug," shining with a liberal use of oil. This is not, however, a part of the daily program; in fact, it oftener becomes weekly than otherwise. Then the breakfast dishes are to be washed for the evening meal, the cows and goats brought home, more shopping to be done, more spices to be prepared for the evening rice, and often the child goes off to her mat before the father comes. Then it is a sleepy little girl who eats her rice with her mother after the others have been served, and she is glad to run back to her mat again for the night.

IN SINCLAIR ORPHANAGE (FREE BAPTIST). Our Orphanage girl sleeps in a long row of girls in a building built specially for a sleeping room. She has her own mat and pillow which she must take out into the sun in the early morning, and then she will go with others to receive her lunch of parched rice. After this, according to her pala (turn), she must help bring water for the cook house and bathing, help sweep

cooking place with its dishes, and the brass plat- and her hair combed by one of the larger girls. ter and lota for the rice and water of last even- After a little she will go to the large dining-room ing's meal, left just as they were used the night with the others to have her breakfast of rice which has been prepared by those whose turn which they slept must be put out in the sun, and it is. Now comes school, which may be kindergarten, but for our eight-year-old is more likely to be the girls' school, opening with Bible and singing and having its regular studies, sewing classes, etc., for five hours, with a short intermis-

> When school is out the fact is known far and wide, for such shouting and singing, running and jumping, would do credit to any school in Yankee land! Tag, drop the handkerchief, ring round Rosy, and hopscotch all go on together, while groups may be singing, here and there, or the more sober ones indulging in some quiet game by themselves.

> As twilight falls, they all gather for prayers, then for their evening meal, and then our little girl nods, her eyes grow heavy, and she is soon in the land of Nod.—Missionary Helper.

MORNING PRAYER.

Let me to-day do something that shall take A little sadness from the world's vast store, And may I be so favored as to make Of joy's too scanty sum a little more. Let me not hurt by any selfish deed Or thoughtless word, the heart of foe or friend: Nor would I pass unseeing, worthy need. Or sin by silence when I should defend. However meager be my worldly wealth Let me give something that should aid my kind. A word of courage, or a thought of health. Dropped as I pass for troubled hearts to find. Let me to-night look back across the span 'Twixt dawn and dark, and to my conscience say-Because of some good act to beast or man— "The world is better that I lived to-day." -Ella Wheeler Wilcox.

NATIVE HEATH OF VEGETABLES.

To know just where our common fruits and vegetables came from originally is a source of some interest. As almost every one knows. America gave to the world the potato, tomato, pineapple, Indian corn and the chocolate tree. There seems to be some doubt about the sweet potato. Though it appears to have originated in tropical America, it is credited by some to the East Indies. A large number of our common fruits and vegetables were brought from Asia. and some of them have been known from time immemorial. On the other hand, some of our favorites, like the strawberry, for instance, have been known only a comparatively short time. Many people suppose the pumpkin to have originated in America, because the Indians cultivated it freely among their maize. It is now believed to be of Asiatic origin, and perhaps was brought over to America by the aborigines. It has been cultivated in England since 1570.

The onion has been in use since the days of ancient Egypt, and is said to be more widely grown than almost any other plant. Its native county is unknown.

Turnips were cultivated by the Greeks and Romans. Spinach was introduced into Europe by the Arabs. Beans have been known from prehistoric times. Some varieties are of American origin. Peas were known to the Greeks and Romans.

Garlic is a native of Central Asia, and perhaps of the Mediterranean region. It was well known to the ancients, and is still a favorite among the people of Southern Europe and most Oriental countries.

Parsley is a native of the Mediterranean re-

gions. In the Nemean games the victors' crowns were of parsley.

Carrots are a native of Europe and Northern Asia and have been known from the earliest times. The cucumber is a native of Southern Asia, but has been cultivated from the earliest times in all civilized countries.

The radish has been known and highly prized for its crisp, fleshy root from the days of ancient Egypt.

Lemons are found wild in the mountainous regions of India, especially in the north. As a cultivated fruit tree the lemon was early known and disseminated by Arabs, but appears not to have been established in Europe till a comparatively late period. It was introduced, perhaps, by the Crusaders.

The local origin of the peach has commonly been ascribed to Persia, but the investigations of De Caudolle points to China as its birthplace.

The quince was known to the ancients, and it has been argued that the golden apples of the is in the passion that unites the sexes withers up Hesperides were quinces.

Pears belong to Europe and Asia. Muskmelons are not known in the wild state. Their origin was referred by De Caudolle to the region of the Southern Caspian. They have been cultivated from time immemorial in the hot countries of the East.

The apricot was formerly believed to be a native of Armenia, but is now supposed to be a Chinese fruit. The cranberry is said to be a native of every continent in the north temperate zone. The orange is said to have come originally from India or China. The cherry was introduced into England by the Romans.

The strawberry was not cultivated by the ancients. Its culture in Europe began somewhere in the fifteenth or sixteenth century.

The watermelon is supposed to be of Asiatic origin, and is largely cultivated throughout the world.

The shaddock came originally from the Malayan and Polynesian islands.—New York Tribune.

GEMS FROM HERBERT SPENCER'S WORKS.

Mental power can not be got from ill-fed brains.

Despotism in the state is associated with despotism in the family.

Not to be impulsive—not to be spurred hither and thither by each desire which in truth comes uppermost, but to be self-restrained, self-balanced, governed with the joint decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined—this it is which moral education strives to produce.

Scarcely any connection exists between morality and the discipline or ordinary teaching. Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operative upon conduct. Creeds pressed upon the mind, good principles learned by rote, lessons in right and wrong will not eradicate vicious propensities, though people, in spite of their experience as parents and as citizens, persist in hoping they will.

Whoever thinks that men might have full sympathy with their fellows, while lacking all sympathy with inferior creatures, will ciscover his error on looking at the facts.

when other means are inexplicable or have failed. ment is actively occupied there is a feeling of reflect some real phase of human experience,—

heart, let him discover that you are the wiser of the two: let him experience the benefit of following your advice and the evils that arise from disregarding it, and fear not that you will readily enough guide him.

Every man has freedom to do all that he wills, provided he infringe not the equal freedom of any other man.

Free institutions can be properly worked only by men each of whom is jealous of his own rights and also sympathetically jealous of the rights of others—who will neither himself aggress on his neighbors in small things or great nor tolerate aggression on them by others.

No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy. The saying that beauty is but sk'n deep is a skin-deep saying.

Command is a blight to the affections. Whatsoever of beauty—whatsoever of poetry—there and dies in the cold atmosphere of authority.

People are beginning to see the first requisite in life is to be a good animal. The best brain is found of little service if there be not enough vital energy to work it, and hence to obtain the one by sacrificing the source of the other is now considered a folly—a folly which the eventual failure of juvenile prodigies constantly illustrates. Thus we are discovering the wisdom of the saying that one secret in education is "to know how wisely to lose time."

In our tender regard for the vested interests of the few let us not forget the rights of the many.

Evolution can end only in the establishment of the greatest perfection and the most complete happiness.—Journal of Education.

THE PRAYER MEETING.

ETHEL HAVEN.

tion, to alter and improve existing conditions. Any prayer meeting, whether it be the regular meeting of the church, or the Endeavor service, which does not fulfil to some degree that function, should be treated to a close scrutiny, for someway it is not in a healthy condition.

There are, broadly speaking, four parts, which, combined in varying proportions, constitute what we term a prayer or conference meeting. These four parts are prayer, testimony, music and silence,—which we will consider in reverse order.

There are two kinds of silence in prayer meetings,—the silence of indifference, which kills a meeting, and the silence of devotion, which inspirits it. The first may often be converted into the second by a tactful leader. A suggestion that all heads be bowed in silent prayer until someone feels an impulse to break the silence, quite frequently induces the spirit of devotion; for though simply "the posture of the body without the consent of the ardent spirit is to be deprecated, yet often the bowing of the head books as often as ladies change the fashion of as it shuts out the vision of external things their hats, therefore let the hymns used be such turns the thoughts inward and Godward. The as will wear well. And the hymns that wear restlessness of the present age is manifest here well are the hymns that lift men out of them-Be sparing of commands. Command only as well as elsewhere, so that unless each mo-selves and give them a vision of God or that Do but gain a boy's trust; convince him by uneasiness. If, however, it is understood that joy, sorrow, adoration, temptation, aspiration,

portunities for meditation and communion with God and expects them to be so used, such restlessness will give place to serenity.

The Friends do not fear such periods of silence; on the contrary it would seem that they often find them the richest part of the service. Surely waiting before God in silence and humility should not be an unprofitable exer-

The music of the prayer meeting is an important feature, but it should be of the right kind and rightly used. When a hymn is given out at random because the leader or the music committee is nervous over a pause it is likely to be worse than the silence. This, however, is not an infallible rule, for everything depends upon the quality of the silence and the nature of the hymn,

A hymn book should come in for much more discriminating judgment than is usually bestowed upon it. It is an actual fact that in a church in New York state the pastor—not a Seventh-day Baptist — recommended to the church a certain book for prayer meeting use because the price had been reduced and the book could be bought cheaply. The books were secured and when the congregation came to sing out of them it was quite apparent why the price had been reduced. Bargain sales in hymn books are not satisfactory investments for the money of a church.

There are certain qualities desirable in a hymn book. In the first place, since the object of hymns is to help in the worship of God, it is evident that the first thing to be looked to is the words. An unlearned but earnest and discerning man once remarked: "Most of our hymns nowadays are all sentiment and no religion." And it is painfully true of a great majority of them. A careful reading, preferably It is often said that the prayer meeting is the aloud, of the words in any book, the purchase of thermometer of the church. It is a phrase apt which is contemplated, will often result in the enough, but incomplete, for, whereas thermom- rejection of a book which has looked very ateters are intended for but one purpose—to reg- tractive at a cursory glance. Hymns should be ister existing conditions—the prayer meeting Biblical, devotional, reverent and dignified. It that is true to its duty has an additional func- is quite safe to reject hymns which piece out lack of ideas by the meaningless repetition of a set phrase. For instance, compare the following extracts from familiar hymns, both from a poetical and a devotional point of view:

> "There's not a friend like the lowly Jesus No! not one, No! not one. None else could heal our souls' diseases No! not one. No! not one. Was e'er a friend like the Saviour given? No! not one. No! not one. Will he refuse us a home in Heaven? No! not one, No! not one." "What a friend we have in Jesus

All our sins and griefs to bear What a privilege to carry Everything to God in prayer O what peace we often forfeit O what needless pain we bear All because we do not carry Everything to God in prayer."

A church is not supposed to change hymn your behavior that you have his happiness at the leader regards the pauses as fortunate op- faith or victory. For the most part the fold

that no good hymns are written in these days, without even a word of suggestive comment. their writing previous to 1800, and of the re- thoughts of another. maining one-third a large proportion were transhands in such ways, quite as much as from the testimony purely personal, which many do not more formal study of school and Sabbath School, like to do habitually, or to keep silence, which it seems to me pre-eminently worth while to is assuredly not what the leader desires. In give them something besides trash for their brief, the leader's comments should be clear, not occasional flash of revelation, how much the ive. hymns that we habitually use and hear have influenced us. And I have yet a few more words meeting is a Bible reading on the topic sugto add. The book used should have a sufficient number of hymns and sufficient range of sub- .each one have a Bible, and look up the referjects to admit of choice and variety to suit vary- ences as the leader calls for them, reading them ing conditions,—they should be wedded to tunes melodious and dignified and having sufficient richness of harmony to improve upon acquaint-

special music committee, should make a careful study of the topic for the meeting, and select such hymns as will best harmonize with the subpropriate to the thought of some speaker can often be used with beautiful effect in emphasis or comfort. The passing of the former custom of starting hymns without an instrument is to be hymn as an expression of thought or feeling,

hymns are the choice ones, for they are the ones guide the thought of the meeting. Quite often, attendants at any given meeting: So it is right that have stood the test of time and have sur- especially in the Young People's prayer meet- that the leader should expect and depend upon vived the passing of a multitude of inferior ing, the leader is content with reading the Scrip- the help of the people, and be disappointed and ones. It would be unjust and untrue to say ture lesson indicated and announcing the theme disheartened if he fails to receive it. but where we find one fine one there are a hun- This is unfortunate, for the leader is supposed dred worthless ones printed. Hymns written to to have delved a little deeper into the meaning red a thing. It is, above all others, the place order to fill up books are not likely to be of the lesson than anyone else. A difficulty, where all affectation and sham should be laid best quality, so care should be exercised in buy-particularly with C. E. topics, is that the leader ing a book that one author does not appear too relies upon the printed matter, and satisfies himoften. A church hymnal published in 1885 con-self with reading some paragraphs from book tains 746 hymns, written by 306 different auth- or paper. One minute devoted to expressing if the habit of kneeling were encouraged in our ors, an average of a trifle over two hymns to a one's own ideas is more interesting and usually writer. Of these 306 authors two-thirds did more helpful than five minutes of reading the motes humility, reverence, sympathy and cour-

On the other hand, leaders accustomed to

gested. In this service the individuals should than ten or twelve minutes.

leader is very desirable, and that is hopefulness. ject and the spirit of the meeting. A hymn ap- An optimistic leader can always get the most out and the others, and we had a pleasant word of of a meeting.

this to say in rebuke to the average congregation,—that they lack in sympathy and responsdeplored, for if one wishes to sing a well loved iveness. No leader, however wise, tactful and earnest he may be, can make a success of the by the time it has been announced and the pian- people's meeting unless the people help. Everyist has found the place and played a few chords, one should feel that he owes a definite obligation the pastor will look to his prayer meeting as the moment when the hymn would have been tion to the meeting. Even the most timid can the most helpful of the influences and activiinstinct with life and meaning, has passed. And sit still and read a verse of Scripture. If one finally, the best equipment in the world, the finest does not care to discuss his own personal ashymn book, the wisest leader, the most per- pirations or temptations he can say something fect knowledge, are worthless, unless the of God's work in the world, the influences of people sing. Singing in prayer meeting is not Christian principles upon the human heart and vocal exercise, it is not entertainment, it is wor- the life of the world or some quotation which ship. Everyone can do as much as to open the will lift the thoughts out of the sordid cares and book and follow the words, and almost, if not frets of every day, into the world of unseen quite everyone, can join in some degree in the realities. There come to everyone times when he feels that he has nothing helpful to say. An The part of the meeting devoted to testi- inner conflict or a feeling too deep and sacred monies is the part most full of uncertainty. A. for words may dominate him to the exclusion large amount of the difficulty lies with the peo- of other thoughts. At such time it should be ple—a part of it with the leader. From the his unquestioned privilege to keep silent. It is, point of view of one of the congregation the however, hardly conceivable that such an attichief faults on the part of the leader seem to be tude of mind should last for weeks or months, in the line of the preliminary talk which is to or that it should be true of a majority of the

In the matter of prayer service there is little to be said since prayer is so personal and sacaside, and the soul speak forth its "singere desire." I believe, however, that there would be great gain in the freedom and fervor of prayer, public gatherings. Kneeling induces and pro-

Occasional departures from the ordinary form lators of yet older documents,—Latin, German, public speaking, often make their comment too of service are helpful. The experiment has or Greek. You may wonder why I spend so lengthy and too extensive and minute. It ex- been successfully tried, of having no leader. much time discussing the music. It is for this hausts the more patent and obvious thoughts By a prearrangement some one announces a reason. There are practically two text books and applications. This leaves the people to one hymn, simply to define the opening of the serstudied in our prayer meetings—the Bible and of four courses,—to follow the thought to its vice. After that, the responsibility is wholly in the hymn book. And when you consider how remotest connection, for which there is often the hands of the people, to make of the meetthe young are forming their ideals and storing neither time nor inclination, to repeat, at least in ing what they will, by voluntary offerings. Antheir minds from the material put into their substance what the leader has said, to make the other variation, sometimes helpful, is a definite program. Occasionally an address by the leader may take the place of the usual order.

Now if that ideal time should come when the people would feel a real responsibility for mental food. We never know, except by an rambling, and suggestive, rather than exhaust- the success of the prayer meeting and make it glow with warmth, earnestness and feeling, the A pleasant variation in the conduct of the contagion would soon spread 'till the whole church and community would feel the impulse. and the prayer meeting would cease to be the thermometer and would become the radiator.

And now just a word of personal experience when they are asked for by the leader. It takes as to one way of making the prayer meeting a little more time but it is far more interesting productive of good results among others than than to have the references on slips of paper its habitual attendants. It came in my way one ance. An abridged edition containing 128 pages handed out previously and read in order. In summer to attend a summer school in the north--a large proportion of which is chaff, does not either case the reading of the verses should be ern part of New York state, in company with offer a promising outlook for any length of accompanied by a running comment from the a friend. We were perfect strangers in the leader showing the connection and bearing of place, but two days after reaching there we But after all care is used in the selection of each verse. It is surprising what a fund of thought we would hunt up the mid-week prayer a book, much of its value depends upon the Scripture bearing on one theme can thus be col- meeting. The pastor was absent and one of the leader's use of it. The leader of the music, lected and logically arranged to illuminate some deacons led the very excellent meeting, in which whether he be the leader of the meeting or a theme, and the whole exercise not require more we both took some slight part. At the close of the meeting as we were about to leave, we were One other qualification on the part of the surrounded by some half dozen ladies, among them the pastor's wife, who introduced herself greeting from each. If we had been about to From the viewpoint of the leader there is become members of their church they could hardly have greeted us more cordially. Such 'kindly warmth of welcome has much winning power. It is possible for every church to exert just such an influence,—and if the effort is made to do it the time will soon come when ties of his church.

LEONARDSVILLE, N. Y.

Since Christ has ascended into the spiritual life, there is no such thing as death; it is simply transition. He lives, and all who believe in him

We envy people who radiate cheer wherever they go, and fling out gladness from every pore.

"God grant us the power to speak again The words of life in Christ the Lord!"

The last words of General Lew Wallace were. I am ready to meet my maker."

The greatest test of character is to be found in what is common rather than extraordinary.

Children's Page.

A QUESTION. Little Lucy Locket She hadn't any pocket— No place to carry anything at all; While Lucy's brother Benny He had so very many In which to put his marbles, top, or ball, That when he's in a hurry 'Tis sometimes quite a worry To find the one he wants among them all.

Now why should Lucy Locket Not have a little pocket— A handy little pocket in her dress? And why should brother Benny, Who doesn't need so many, Be favored with a dozen, more or less? The reason, if you know it, Be kind enough to show it, For really 'tis a puzzle, I confess!

A LITTLE CASTAWAY.

It was ten o'clock in the evening. I sat on the front veranda in a contented mood. The air was exceptionally cool and on account of this, the night furnished a sort of inspiration -to observe and think deeply over everything, however trivial, which might come before my gaze. The bright rays from the electric light ows, because when they reached me, they were again. long and ghostly, moving backwards and forwards as the breezes caused the light to slowly which was produced by a large elm tree, I saw outlined before me the form of a man. He seemed to be carrying a basket on his arm and now and then he would glance over his shoul-What could this man be doing? Was he a burg-now!" lar with his loot concealed within the basket, or was he simply a laboring man returning home I had lately forgotten and there was the kitten from his daily toil? As I gazed intently I saw him stoop, lift up the lid of the basket, and let something out. It bounded away over the grass and had not gone more than a half a hundred yards before another slightly larger one of the same kind took after it. I could only get occasional glances of the two animals as they emerged from the dark shadows and ran across the light streaks. They did not run like squirrels. They surely could not have been rats. What were they? The man closed the basket lid; followed the long shadow until it reached the edge of the yard; then proceeded up the

The next morning church bells were tolling and those people who were late hurried regardless of the heat which the sun was already casting down upon the earth. It so happened that I could not go to church on account of an injury to my foot which I had received the day before, so I picked up a book, took a seat on the veranda and read. Hardly had I commenced the story when Dorothy, a dear little neighbor of slightly over two summers, came hippityskippity across the yard, with her broad-brimmed hat bobbing in the breeze, and in her arms, -what do you think she held?-a little kitten.

"See what I found," she said, holding the the child had found it.

"Dere's anudder one up dere, too," she said is a living Christ.

as she patted the soft hair with her dimpled hands. "It runned in a hole in the droun' an' I toudn't tatch it." the memoral principal wild line

"We'll go up and see, Dorothy," I replied and I started for the "torner" with little Dorothy following as she hugged her captive in childish affection. We reached the place and the little one pointed to a small tile which ran from one of the neighboring yards, and into this opening I judged that the kitten had ran.

"That one's so 'fraid. It ran away f'om me right in dere," and she pointed her tiny finger toward the hole. I watched the mouth of the tile for some time but no signs of a kitten could be seen. Then we returned to the porch and after Dorothy had left me I heard her call to her mamma and on looking up I saw her thrust the kitten into her mother's arms, laughing loudly as she did so. But whether the orphan was adopted or not, remains for mamma to tell.

The next morning, after breakfast, I walked to the same corner where the kitten had run and to my surprise I saw the cutest little striped animal that striped fur ever covered. I advanced slowly, but the cat, being frightened, turned and ran into its new home and I watched in vain for its reappearance. For the next few on the corner caused weird shadows to creep days I had forgotten the incident and not until upon the well-carpeted lawn. I say weird shad- I met one of the neighbors did I think of it

said, "Everyone in the neighborhood has seen of the tile to eat the meat which we drop by young people give their hearty co-operation. der, presenting a rather suspicious appearance. the opening. Come on! We'll see if it's there

> I followed my neighbor to the spot which once more. It was chasing leaves and bits of paper which had gathered in the gutter. A livelier, healthier cat never was born and already it had spent nearly a week in its new home. The kind-hearted housewives who had been feeding the castaway had tried to adopt the newcomer, but the cat liked its new tile cave where it could hiss at a barking dog without the least fear of molestation. But one morning, after a hard rain storm, there were tears in the eyes of a child as it ran to the corner with a kitten's breakfast and saw the limp form of a castaway swept out of the small cave into the gutter.-The Advance.

> > ASHES OF ROSES. Soft on the sunset sky Bright daylight closes, Leaving, when light doth die, Pale hues that mingling lie-Ashes of roses.

When love's warm sun is set. Love's brightness closes: Eyes with hot tears are wet, In hearts there linger yet Ashes of roses.

Elaine Goodale.

First evangelize the young men, and make poor little thing up in the most awkward man- them an evangelizing force, for if these nations ner that a child of two years is wont to do, "I are going to be evangelized it is going to be dot it by the torner," she continued. Then it by the sons and daughters of the soil. See that suddenly flashed upon me. This was one of the this present generation does not perish from the kittens which the man dropped last evening and earth without the young men knowing that Jesus Christ died and rose again, and that he ... We don't do a thing here but go to church

Young People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

Vol. LXI. No. 22.

A BOW TO THE SEVENTH-DAY BAP-TIST ENDEAVORER.

Someone says that imitation is the sincerest flattery; but quotation is just as sincere,—and a little more dignified. So we give a batch of bright items from our young people's new periodical:

Did you ever wonder why your Endeavor society seemed so lifeless? The prayer meetings are kept up regularly, but there seems to be but very little real inspiration. A sort of silent feeling often pervades the meeting, which seems to say, "What really is the use of these meetings?" The business meetings are regularly held and the same routine monthly business (?) is transacted. The society seems to be at work, but you know, as well as the writer, that the reports of our committees are TOO often but the records of inactivities. This condition is not necessarily due to a lack of interest on the part of the officers or membership, but to a lack of something definite to do-some definite purpose for which to work. How many Christian Endeavorers have not felt this lack? We have as noble a band of young people as can be found anywhere. They are active, consecrated, de-"Have you seen the kitten in the tile?" she voted and willing to work. What we have lacked in the past has been generalship. I am swing. As I watched one of these shadows, it. It is the dearest little thing, but you can't glad that the Young People's Board is endeavget near it for the life of you. It runs just oring to supply this "one thing needful." But as soon as you get a few feet from it. We all we must not content ourselves with this beginfeed it every day and it comes out of the mouth ning; the best of plans must fail unless the

The activities of any Endeavor society can be gauged by the interest and enthusiasm of its president. Endeavorers, see to it that you place at the head of your society some one whose heart and soul are in the work of our young people, some one who knows how to plan and has the ability to execute. Endeavor presidents, the work, in a large measure, is in your hands. The plans of the Board offer great opportunities, but these are only beginnings of what we can do. The local conditions furnish an independent field of work for every society. Organize your forces! Forward, all along the line!— A. L. Davis in Seventh-day Baptist Endeavorer.

LEON ARDSVILLE.

The Junior Christian Endeavor Society of the Leonardsville Seventh-day Baptist church holds regular service each Sabbath-day at 3 o'clock. The most encouraging feature of the work is the regularity with which the members attend. We only have fourteen members, but each one COMES, regularly and on time, too. We have contributed \$2 towards the Young People's Board. Money is raised by regular collections, socials, etc. Over \$5 were recently raised by a "C" social. A. L. Davis, Supt.

ALFRED STATION.

Five new members have joined our C. E. Society since the first of January.

NELLIE LANGWORTHY.

SHILOH.

Three Christian Endeavorers have joined the church the past winter. M. H. Davis.

FARINA.

once or twice a week. Same thing every time

There are some who always go and help—the most don't care one way or another about it. We need someone to go ahead and there will be plenty to follow. We are looking forward to in the Book of the Covenant? the coming of our new pastor, Rev. W. D. Burdick, and we will all take hold and help if he will only let us. HONOR DAVIS.

SALEM.

As a society we need a little more of the essence of "do something." With the pressure of school duties and the strenuous life we live we have found it hard to keep up the real warmth of interest that should characterize an Endeavor society. In the main our members are faithful and interested. We have had baptism twice this winter but none were from the Endeavor society as all the members belong to the MARY H. WITTER. church.

ONE of the features of the yearly meeting at Leonardsville last Sabbath was a Christian Endeavor Rally by the Brookfield, Leonardsville and West Edmeston societies. The various phases of our work for the present year were presented by Pastor Herbert Cottrell, Miss Elizabeth Hibbard, Prof. A. L. Davis and A. C. Davis, Jr. Several joined the Bible Study Class.

Dr. Geo. W. Post said: "I want the young people to have something definite to do and then do it." This is the Doctor's prescription. Step up young people, and take your medicine. Let's all try it. We need it.

"Am rejoicing over the aggressive work of the young people." REV. L. A. PLATTS.

HARTSVILLE.

The Christian Endeavor Society at Hartsville has again resumed its meetings, having given them up through the winter on account of the roads and weather. We have all missed the inspiration and help which this gathering of TRUE STORIES TOLD BY WILLIAM J Christian young people affords. The meetings have not been largely attended yet, but the efforts for the next few weeks will be to provide committee has been asked to provide something were killing spiders,—great yellow and black given subject for several days, or a week, withspecial. We are also planning a Memorial ex- fellows as big as half dollars,-I did not out criticism from an instructor. Sometimes, ercise for Decoration Day.

H. Eugene Davis.

BIBLE HISTORY.

now. Send your name and address to the sec- came men, some of them would want to belong work, when the drawing seemed so nearly finretary of the Young People's Board, Mrs. Walter to the navy. They felt quite certain of it. ished. L. Greene, Alfred, N. Y., and so identify yourself more fully with the movement and give in- are better sailors than any men on the Kaiser's or was: If you see that a thing is wrong, be spiration to others who are following the read-ships?" As they looked very doubtful, I said willing to correct it, no matter how much time

Total enrollment, 132.

NINTH WEEK'S READING.

follow each day's reading. We suggest that the bottom where there was a little pond, I begin all over again, even, you have not reached you keep a permanent note book and answer found a chip and put it on the water; then I the student attitude, and can not expect to do them in writing at the end of the week's work. carefully opened my handkerchief and took the good work.

- alogue concerned?
- ment was placed in the midst of the moral law? 3. What is the reason assigned for the keep-
- ing of the Sabbath?

for the Jews alone?

- in the instructions regarding the Tabernacle landed and crawled off into the bushes. and its appointments?

III. The Exodus from Egypt (continued.) 3. At Sinai.

First-day. The giving of the Decalogue, Exo.

Laws relating to idols and altars, 20: 22-26. down in the garden, or wherever he may be, Ordinances relating to servants, 21: 1-11; to and hop close to the house. Then, if I lift him acts of violence, 21: 12-27; to damage by goring on to the piazza, he will hop close to the singer oxen, 21: 28-32, 35, 36.

tinued). Ordinances relating to restitution in tumble off the piazza in a hurry. matters of trespass and loss, 21: 33, 34; 22: 1-15. To sundry social, civil and religious mat- our walk. Generally, a toad makes his hole ters, including the land's sabbatic year, the Sab- near a tree or under a root, so that as he grows bath, the three great feasts and first-fruits, 22: he can dig out the hole to fit his size; but this

tinued). Ordinances relating to the divine cov- noticed that the space between the stones was enant, 23: 20-24: 11.

Fifth-day. Moses in the Mount (24: 12-18) receiving instructions concerning the Tabernacle (25: 1-9); the ark (25: 10-22); the table of showbread (25: 23-30); the golden candle- his all-night feeding, and tried to go into his stick (25: 31-40).

structions regarding the tabernacle curtains, first, got in part way, but stuck again. Once 26: 1-14; the boards and bars, (26: 15-30); the veil (26: 31-35); the screen for the door then he opened wide his great mouth, and (26: 36, 37); the altar (27: 1-8); the taberna- worked himself slowly down, 'till his dinner cle court (27: 9-19).

the light (27: 20, 21); the priestly garments his head, easily. (28: 1-43); the consecration of the priests (29: 1-37); the daily offerings (29: 38-46). A STATE OF A STATE OF

LONG, THE NATURALIST. .

MARIE S. STILLMAN.

"Well." I said, "did you know that those spiders The lesson learned from an inspiring instructthat I would prove it.

of the spiders, and gathering it up, started down the need of them. Until you have reached the Note these questions and answer them as you the hill, the boys following. When we reached place where you are willing to do this, or to I. With what two kinds of duties is the Dec- spider out. "Now boys," I said, "if one of The editorials in the last Recorder brought

4. Were the ten commandments of a tem- chip 'till he found out which way the wind was Providence, R. I.

porary, or of a permanent, nature? Are they blowing; then they saw a little white bubble rise and catch the air, and sail across the water 5. What laws and ordinances are set forth to the shore. The spider, still spinning, knew when it touched and fastened itself there, and 6. What idea is made especially prominent pulled himself and his raft to shore. Then he

> A week later, I saw those same boys on the hill. They were not killing spiders; they had chips in their pockets.

A toad that lives in our yard is fond of music. When a young girl, who often visits us, begins Second-day. The Book of the Covenant. to sing on our piazza, the toad will come from and stay there as long as the music continues. Third-day, The Book of the Covenant (con- Let another friend begin to sing, and he will

This toad lives between the flag-stones of one, when only a little fellow, made his home be-Fourth-day. The Book of the Covenant (con- tween the flag-stones. As he grew larger, I a tight fit.

Toads sleep all day, and at night, come out and help us by eating grubs and injurious insects. One morning when he came back from hole, he got half way down and could-go no Sixth-day. Moses in the Mount receiving in- farther. Then he turned around, started head more he turned around and started, legs first; was pushed up into his mouth. Then he swal-Seventh-day, Further instructions; oil for lowed it down where it belonged, and drew in

Providence, R. I.

THE STUDENT ATTITUDE. MARIE S. STILLMAN.

"If a thing is worth doing at all it is worth doing well," is a saying familiar to all. A con-One day while I was studying at Heidelburg, clusion which might come very naturally from something helpful and entertaining. In this I saw on the hill back of the University, a this did not impress itself upon my mind, until way we hope to enlist many who have not been group of German boys throwing stones into the I had been away at school more than a year. interested in the work of the society. Each bushes, just below them. When they said they Study in an art school often means work on a preach at them, but gave them a little sugar- after working two or three days on a drawing coated sermon. from the antique, clearer vision (or the magnet-"Boys," I said, "do you know how the ic influence of the instructor as he approaches) THE READING AND STUDY COURSE IN Kaiser's navy ranks among the world's pow- will show proportions entirely wrong, values ers?" They said it was one of the strongest. forced, or color out of key. The temptation You may begin this course any time. Do it I replied that I supposed that when they be-may be to let it go, after so many hours of hard

may have been spent on the work before. I cautiously threw my handkerchief over one Never hesitate to make corrections if you see

Kaiser's sailors were out in the middle of the to mind so forcibly these words of an inspir-2. Why do you think the Sabbath command- ocean on a raft, do you think that he could get ing teacher that I realized how much that stuto shore?" They were sure he could not. dent attitude is needed in school, in business, "But that spider can. Watch." in the home, always and eyerywhere, in order They saw the spider walk slowly around the to do one's best.

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One echo from the mountain air, One ocean murmur, glad and free— One sign that nothing grand or fair In all this world was lost to me.

At least, one song of mine was heard:

I will not wake the sleeping lyre; I will not strain the chords of thought; The sweetest fruit of all desire Comes its own way, and comes unsought.

Though all the bards of earth were dead, And all their music passed away, What Nature wishes should be said She'll find the rightful voice to say!

Her heart is in the shimmering leaf, The drifting cloud, the lonely sky, And all we know of bliss or grief She speaks in forms that cannot die.

The mountain-peaks that shine afar, The silent star, the pathless sea, Are living signs of all we are, And types of all we hope to be. William Winter.

AGRICULTURAL COURSES AT ALFRED UNIVERSITY.

Beginning with the fall term, 1905, the Department of Agriculture of Alfred University will offer a course in Agriculture which will be open not only to students of the college, but also to those who desire a practical knowledge of Agriculture, regardless of their preparation. This course will be so arranged as to fit students for either actual work or for advanced study. The desire is to stimulate thought along agricultural lines, and to show the student the value of scientific knowledge in Agriculture and the importance of the application to it of business methods.

A two years' course is suggested, which may be followed by more work. First year, General Agriculture, Botany (conducted along agricultural lines), Chemistry and English; second year, special courses in Agriculture, and Horticulture, Zoology (conducted along agricultural lines), Entomology, and Chemistry, Physics or English.

lowing subjects are included: A study of soils from both a physical and a chemical standtilizers, liming, some of the leading farm crops, tances. Have you sent yours, yet? the leading breeds of live stock, breeding, and

bridization, crossing, evolution of fruits, sys- ey. We send a statement to every subscriber, diseases affecting fruits.

Market gardening will include the general propagation of garden truck, green house construction and management, the construction eties, and sterilization of soil.

including grading, road making, laying out of of the masters of landscape art.

THE SABBATH RECORDER.

Floriculture. This course is intended to provide students with a practical knowledge of the propagation and cultivation of our common flowering plants, also preparing for the growth of cut flowers for commercial purposes; construction of hot houses, including heating, piping and ventilation, and the growing of such plants as the rose, carnation, violet, fern, orchid, etc. A special study will be made of the treatment of diseases and insects found in the green-

Economic Entomology. Under the present conditions of agriculture it is very essential that we have a knowledge of the injurious forms of insects and how to meet them. The demand is continually becoming greater, not only for the practical agriculturalist but for the expert entomologist. This demand comes from the FreeBorn.—Sophronia Johana Bloss, was born in Inde-Government, state, cities, and even rural districts. We desire in this course to give practical training along economic lines and to prepare the student for further study.

All class work of the Department consists of lectures, text book, laboratory and field work. Botany, Zoology, etc., are so conducted as to strengthen the work in Agriculture.

SHOT IN THE SAME LEG.

When the late Dr. Bartlett, of Woburn, was pension examiner under the Cleveland administration he was one day examining witnesses. He asked one of them: "Terrence Mc Cartney, do you swear that you know the applicant, Michael Murphy, who has made application for an increase of pension?" "You may well say that I do," said Terrence. "Me and him were shot in the same leg at Ant'etam."

> "Oh, in that glorious by and by, What's done for God can never die."

The Business Office.

Another lot of personal letters have been sent out to Recorder subscribers. More will go out next week. Don't delay in sending the posta order to the post office, to make your subscription paid to next January.

We have had some answers to our first lot of letters; but we know it will take more than In the general course in Agriculture the fol- a week to hear from some, so we are waiting. But we need the money. Nineteen hundred dollars means a lot to the Publishing House, point, drainage and irrigation, manures and fer- and requires a good many two-dollar remit-

We have had numerous inquiries for a redairy management, the last part of the year be- turn on the label of the paper of the date to ing devoted to the principles of fruit grow- which the subscription has been paid. If we thought it would bring in more money, we Of the special courses in Horticulture will would do it gladly, even if it does cost considbe Fruit Culture, including the propagation and erable in the course of a year. But we have cultivation of both large and small fruits, hy- found that it has not produced its cost in montematic pomology, with the study of insects and or our agent does; we send a receipt to every subscriber; so what more can be asked?

We have a number on our list who have failed in years gone by to realize that there are two parties to every transaction. THE RECORDER has of hot beds and cold frames, propagation tried to do its part faithfully and regularly, of green house plants, origin of new vari- but the subscriber has failed to reciprocate. Our next step will be to enlist the co-operation of Landscape Gardening. A comprehensive those who make a specialty of such matters study of the principles of landscape gardening, the squaring up of newspaper subscriptions. We give this warning, believing that our duty private estates and parks, and a general study requires us to protect the interests of the Pub-Jishing House at all times.

Sink is the only enemy. Sink may use God's blessing to overthrow us.

Troubles are hard to take, though they strengthen the soul. Tonics are always bitter.

MARRIAGES.

CHAMBERS-ROGERS.—In Milton Junction, Wis., May 10, 1905, by Rev. G. J. Crandall, Mr. Stewart C. Chambers and Miss Delana F. Rogers.

TAPPEN-RYNO.—At the home of the bride's parents, Mr. and Mrs. Ambrose B. Ryno, at Dunellen, N. J. May 17, 1905, by Rev. Henry N. Jordan, Robert J. Tappen of Highland Park, N. J., and Miss Charlotte Anna Ryno of Dunellen, N. J.

DEATHS.

pendence, N. Y., Feb. 14, 1839, and died from pneumonia, May 16, 1905.

She was married to Richard Freeborn. She was a member of the Congregational church, a very kind and charitable woman, who was much interested in aiding those who were in need, and was much beloved. Funeral services were conducted by Rev. L. C. Randolph, assisted by Rev. Dr. Sutherland. Text, John 6: 46.

Loofboro, Wife of Chas. A Loofboro, and daughter of John and Olive Furrow. was born at North Loup, Neb., Feb. 18, 1874, and died at Riverside, Cal., May 12, 1905.

At the age of twelve, she was baptized and joined the Seventh-day Baptist church of Taney, Ida. Subsequently, she held her membership at Fouke, Ark., Calhan, Col., Cartwright, Wis., and Welton, Ia., her last church home. She was married to Chas. A. Loofboro at Calhan, Col., Oct. 11, 1895. To them were born two sons, who are left without a mother's care. Ona's life was one of Christian faithfulness. It was said by one who knew her best, "She was faithful always to every known duty, always rendering aid to the needy, when within her power." Her death was a glorious victory. Although ready, willing and anxious to go, if it was God's will, yet for her husband's and children's sake, she was willing to remain. She requested a season of prayer, in harmony with Jas. 5: 14-15, and closed that service with a prayer of faith, resignation and submission, such as it has seldo mbeen the writer's privilege to hear. Besides her husband and children, she leaves a father, two brothers, four sisters and a large circle of friends, who are sad at her early death, but rejoice that she hath

RANDOLPH.—Ellsworth F. Randolph, son of Asa and Marvel F. Randolph, was born near Berea, Ritchie county, W. Va., Aug. 12, 1862, and departed this life May 17, 1905.

Brother Randolph professed faith in Christ at the age of fifteen years, and was baptized by Elder C. A. Burdick, uniting with the Ritchie Seventh-day Baptist church, Dec. 3, 1890. He was married to Miss Sarah Stahlmaker, with whom he lived most happily. She, with a little son, is left to mourn his loss. In July, 1894, he was ordained to the office of deacon, and rendered his church most devoted service. He was also church moderator and had served in that capacity for many years. Brother Randolph was a man of sterling worth, kind and affectionate in the family, earnest and practical in the affairs of the church, diligent in business, a wise counselor, and a true friend, unswerving in his obedience to convictions on every moral question, yet considerate of the frailties of men. Funeral service conducted by Rev. L. D. Seager.

STROTHER.—Deacon Daniel P. Strother, son of A. A. and Lucinda Strother, was born Dec. 16, 1853, and died at his home in Greenbriar, W. Va., May 8, 1905.

He was married to Ettie M. Randolph Nov. 1, 1890, who, with their five children, is left to mourn their loss. He became a Christian in early life and was a constituent member of the Greenbriar Seventh-day Baptist church. Nov. 2, 1901, he was ordained to the office of deacon. He was a loyal officer of the church, an excellent adviser, always at his post of duty, and always interested in the spiritual welfare of the church and community. The people feel that a tower of strength has been taken away by his death. He was highly esteemed as a man and a citizen. He served his county as assessor for four years. His funeral service was conducted by Rev. L. D. Seager, Annual Control of L. D. S.

THE SOUTH-EASTERN ASSOCIATION. Continued from Page 341.

the attitude of pastors usually determined the attitude of the church toward all denominational interests.

"What is the Relation of the Church to Missions?" was considered by L. D. Lowther. He showed that the Missionary Society is the chosen agent of the churches for doing their work. He declared that the work of missions belongs to all the churches, equally, and that the churches of the South-Eastern Association owe their existence and much of the success and blessings the have attained, from the labors of those who have represented the Missionary Society, in former years. The application of this theme to the local interests of the Association were stated with force, by Mr. Lowther.

"What is and Should be the Influence of Missionary Efforts upon our Churches and People?" was considered by S. H. Babcock. He showed that without the reflex influence of missionary work, our churches are certain to sink into lethargy, and to insure decline, if not ultimate destruction. The spirit of the Gospel demands constant effort in behalf of those who have not the truth. The mission of the church is to proclaim the Gospel to all men who know it not. Churches are strengthened in every way, in proportion as they are active and devoted in carrying the truth to others.

"Benefits of Systematic Giving" were discussed by F. J. Ehret. Mr. Ehret set forth the advantages of systematic giving, and of making the tithe a basis, so far as the proportion is concerned. He showed that the experience of those individuals who have followed such a system, has secured, not only a much larger amount of money, but corresponding benefits and blessings to themselves. He urged that the benefits of following such a system are both spiritual and financial, and that such results are of highest importance in the life and work of the church. Much of the music in connection with the afternoon service was led by a quartet of gentlemen.

Following this service was the Tract Society. Hour, conducted by Secretary Lewis. It consisted of an address by him, and an Open Parliament. He urged that all the interests of the Tract Society belong to the denomination, and. that the support of those interests is, therefore, one of the first duties of the denomination. The publications issued by the society cover all phases of our denominational life and work, from the Infant Department of the Sabbath School to the great work of spreading Sabbath truth, and instructing both our own people and the world at large, concerning it. He urged that the interests of all the people are best served when THE RECORDER, the Helping Hand, and all other publications issued by the Society find a place in every home, and that the great need of these years is the cultivation of Seventh-day Baptist zeal, such as the publication and the work of the Tract Society foster. He closed by saying, "All true reformers must be moral heroes. Our ancestors have been such, and we must strive to be worthy of such an ancestry. The giving of money for the cause of Christ is truly a part of religious worship."

EVENING SESSION.

strong paper upon that theme....This was follow- the indwelling Holy Spirit of God. ed by an Open Parliament in which it was shown... After the sermon, the unfinished business of

that systematic benevolence, as recommended by the committee of the General Conference, ough to find welcome and hearty adoption in every church. Several delegates testified that the adoption of such a system brought best results financially and spiritually, to those churches where it has been employed.

THE SABBATH RECORDER:

SESSION OF THE FIRST DAY

The business of the Association was taken up at the opening of the morning session including reports of committees, etc. The sermon of the morning was by Rev. S. H. Babcock. Text, Mark 2: 2, "And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them."

Crowds came to hear Christ, seeking a blessing Certain ones brought an invalid who was hopelessly strickened with palsy. In their zeal to secure a blessing for him, they climbed to the roof, that they might break it up, and so reach the Master. Christ gave quick response, and declared that the palsied man should not only be healed, but that his sins were all forgiven. We must learn that blessings are secured only when we persist in coming to Christ. Wherever Christ goes, life and blessing follow. This is true in the life of the individual, and of churches also. Christ's presence will be known. He always attracts men who desire to be blest. The power of Christ is not confined by walls nor shut up in any place. His word brings healing and he answers our prayers, though we may not come into his immediate physical presence as did the palsied man. No earnest effort for good is in vain; no obstacle can keep us from Christ, if we sincerely desire to be present with him.

There were many in the crowd around Christ, that day, who did not believe and were not blest. The unbelieving can never be blest, for faith, only, opens the door to salvation. It is possible for men to shut their hearts against Christ. His estimate of the value of the human soul shows how eagerly we ought to seek for salvation. The presence of Christ always sifts out those who believe, from among those who disbelieve. Personal decision, day by day, concerning duty and what Christ requires, brings about this sifting. Men can not avoid these results. Neither evasion nor denial can avail when those who may come to Christ and believe, but will not, thus seal their own condemnation.

AFTERNOON SESSION.

The closing sermon of the session was by Dean Main, who preached from Romans 7: 1-6, and the following is an outline:

Theme, Christian Obligation the Highest and Holiest of all Obligations.

Higher ideals of character and conduct are needed. The first three verses illustrate the doctrine of Paul; a close relation exists between husband and wife, but death dissolves the union, and a new one may be established. The moral and spiritual teachings are these: an unconverted man is, in a unique sense, part of a legal moral system, that condemns and calls for punishment This develops sinful tendencies in one who is "in the flesh;" but the fault is not in the law (verse 12, 14). The sinners' union with sin is real, and the fruits are unto death. This union may be broken, but only by death through fellowship with the crucified Christ. And the new The session on the evening after the Sabbath, union bears fruit unto life. It calls for highest was devoted to the consideration of Systematic service. Our law is a Person; the fundamental Benevolence. Moses H. Van Horn presented a principle is love; and the source of our power

the Association was completed, and final adjournment took place at about 5 o'clock in the afternoon. All the sessions were characterized by intellectual strength and spiritual vigor. The program was well carried out, and everyone felt that blessings, profit and up-lifting influences had prevailed through all the days. The attendance was good throughout, and was excellent from the afternoon of the sixth-day until the final session. The following resolutions were discussed and adopted by the Association:

I. Resolved, That we, members of the Seventh-day Baptist South-Eastern Association, recognize the need and value of a denominational Theological School and commend to the cordial and generous support of our people and churches our Seminary at Alfred.

2. WHEREAS, Our work languishes in many respects for want of proper and regular financial support, which support is lacking, we believe, more because of a want of systematic presentation, than for want of interest or ability on the part of the people. Therefore be it

Resolved, That we recommend to all the people of the South-Eastern Association, the plan of systematic benevolence prepared by the Board of Systematic Benevolence and adopted by Conference, and urge upon them the importance of a personal adoption of this measure as a means of spiritual growth, and necessary for denominational strength and enlargement

3. WHEREAS, The liquor traffic has been and is the worst enemy of the church, and whereas the License System has proven an aid and a strong hold for the liquor business, and the old parties have been afraid to even touch the question in their platforms, therefore be

Resolved, That we as an association earnestly entreat all church members who have a franchise to vote with a party that is the enemy of the saloon, and that we criticize any member who has been informed as to the great evil of this traffic, and has persistently assisted this business with his franchise; and that we make the ensuing year a season of special prayer that such members may have their spiritual eyes opened to their religious duties on this subject.

- 4. Resolved, That it is the conviction of this Association that at least one page of THE SABBATH RECORDER should be devoted to a free discussion of the Temperance question, looking to the ultimate overthrow of the saloon.
- 5. Resolved. That the South-Eastern Association recommend to all its Sabbath Schools, the addition of the Home Department.
- 6. Resolved, That we, the delegates and visitors in attendance at this anniversary of the South-Eastern Association, do hereby express our hearty thanks to the people of Lost Creek and vicinity for the royal manner in which we have been received and entertained.
- 7. Resolved; That we extend a vote of thanks to the M. P. Church of Lost Creek for the use of their building for the evening services of this Association.

RESOLUTIONS.

The following resolutions were adopted by the Secend Alfred Seventh-day Baptist Sabbath School, May

WHEREAS, It has been the will of our dear Heavenly Father to call from our number one faithful worker, Mrs. Fannie Pope Woodruff, and

WHEREAS, She was a most devoted teacher of a class of girls;

Resolved, That while we mourn her loss her faithulness will be an inspiration to us all.

Resolved, That we express our heartfelt sympathy to the bereaved family who so tenderly cared for her. Resolved. That these resolutions be placed upon the Sabbath School records, that a copy be sent to the bereaved family, and that a copy be sent to THE SAB-

BATH RECORDER for publication. MRS. L. H. ODELL, MRS. C. S. SAYRE, Mrs. W. H. LANGWORTHY, Committee.

Ours is not the creed of the weakling and the coward; ours is the gospel of hope and of triumphant endeavor. Source Fisher of Trades in Long Wilson

Giving is the crowning grace, because it is the manifestation of the highest excellence.

Sabbath School. CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS. 1905.

University.

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

LESSON XI.—THE MESSAGE OF THE RISEN CHRIST.

For Sabbath-day, June 19, 1905

LESSON TEXT.—Rev. 1: 10-20.

Golden Text.—"I am he that liveth, and and behold, I am alive forever more."

INTRODUCTION.

The Book of Revelation is a book of comfort intended to cheer those of the disciples who were in distress by reason of the enmity of this present world. There is encouragement for the faint hearted, warning for the erring, and stern reproof for those who choose sin.

This Book has been misunderstood in all ages of the Church, and has been the battle ground of theorists. Many have even gone so far as to deny it a place in the Canon of Sacred Scriptures. But it has stood the test. It was a valuable book for its own age, and when rightly understood is of great use for Christians of later times. It is not history written beforehand. Many of the figurative allusions are so obscure that for later generations their meaning must always remain hidden. We cannot be sure whether the mystic number 666 refers to Nero or to some other: the seals, and the trumpets, and the bowls are not clear to us, but in spite of all this obscurity we may from a study of this Book be more sure of the real divinity of our Saviour Jesus Christ and of his active care for his saints throughout all ages; we may feel more certain of his second coming, and know that his kingdom shall never suffer defeat.

Our lesson for this week is taken from the introduction to the Book, and pictures for us the wonderful vision of Christ that came to the author. This served for him as his prophetic call.

TIME.—The date at which this Book was written is still a matter of dispute. There are strong arguments for a late date, say 95 to 98; but perhaps the weight of argument is for a date before the destruction of Jerusalem, say 68 to 70.

PLACE.—The scene of the vision is on the island of Patmos in the Aegean Sea. Very likely the Book was written there.

Persons.—The glorified Christ, and the writer of the Book. It is almost certain that this writer is John, the son of Zebedee. It is true that this matter is also in dispute: but both the internal and the external evidence is strongly for the Johannine authorship. OUTLINE:

- 1. The Commission of John. v. 10, 11.
- 2. The Vision of the Glorified One. v. 12-16. 3. The Instruction Given to John. v. 17-20.

10. I was in the Spirit. It is perhaps better to think of the word spirit as referring to John's spirit. We are to understand then that he was in the ecstatic state, living and thinking in the realm of the spiritual, and prepared for any vision that might come to him as a prophet. He was under the direct influence of the Holy Spirit. On the Lord's day. Many commentators both ancient and modern have insisted that Sunday is meant; but this interpretation is certainly an error, for Sunday was not called by this name till long afterward. This expression is rather a poetic designation of the time represented in this Book. the time of the Second Coming of Christ. This

phrase is common in the prophecies of the Old sesawest, etc. In view of the fact of the majesty, Testament, representing sometimes specifically and divinity of the One who has appeared to the day of Judgment, and sometimes the time of him John is to write out the vision that he has the manifestation of the power of God. The age seen. The whole message is practically implied of deliverance is so near at hand that John feels that he is living in that age. A great voice, as of a trumpet. This voice which comes from behind John serves to introduce the glorified Redeemer. That it is not specifically the voice of Christ is seen from ch. 4: 1. In King James' version this voice is represented as saying, "I am Alpha and Omega;" but these words are repeated by mistake from v. 8, and are omitted by the revised versions.

II. What thou seest, write in a book. In fulfillment of this command John wrote the Book of Revelation. And send it to the seven churches. In the word seven we have an example of the peculiar symbolical language of this Book. Of course there were many churches besides the seven to which the comfort of the Book was particularly appropriate in that age, but these seven are used representatively for all. Ephesus, etc. These cities are mentioned in the order of their geographical location as a messenger would be likely to go. All are in the little province of Asia of which Ephesus was the capital. Pergamum. It is to be noted that this spelling is to be preferred to that given in King James' version.

12. Seven golden candlesticks. That is, lampstands. - Candles and candlesticks were unknown to the ancients. These lampstands are reminiscences of the seven branched lampstand of the temple. They represent as we are told in v. 20, the seven churches. That they are of gold suggests their preciousness.

13. One like unto a son of man. It is to be noted that the American revision renders this line with no capitals and with the indefinite article. All that John explicitly says is that he saw some one who looked like a human being, and thus he emphasizes the humanity of our Lord. By implication, however, he makes it plain that he means our Divine Redeemer; for he uses the very words of Dan. 7: 13, which are recognized as a Messianic prophecy. Clothed with a garment down to the foot. His apparel suggested his official dignity. The high girdle was like that worn by the priests.

14. And his head and his hair were white. We are probably to think of the glistering whiteness manifest at the transfiguration. The elements of this description suggest his majesty and power. There is perhaps an allusion to the Ancient of Days of Dan. 7: 9.

15. Like unto burnished brass. The precise meaning is considerably in doubt, but there is probably allusion to power as well as to glorious appearance. As the voice of many waters. Compare Ezek. 43: 2.

16. And he had in his right hand seven stars. The meaning of the stars is revealed in v. 20. Christ holds them in his hand as owning and controlling them. Out of his mouth proceeded a sharp two-edged sword. Compare Isa. 11: 4; Psa. 2, and other passages. The figure is of the power and majesty of the Messiah. We are not to think of the elements of the description given in these verses as intended as suggestions for an artist. Literally applied they would make an absurd picture. John is alluding to the features of the One who is indescribable.

17. I fell at his feet as one dead. He is utterly overcome by this vision which is not only of the supernatural, but also of the absolutely holy. Compare Isa. 6: 5. And he laid his right hand upon me. In assurance of his mercy and love. I am the first and the last. Compare "the Alpha and the Omega" in v. 8. He who is both before all others and after them can be nothing less than God.

18. And the Living one. The one who absolutely has life in himself, and is therefore the Life-giving One. Compare John 5: 26. And I was dead, and behold, I am alive forvermore. Thus is contrasted the temporary death of Jesus with his ever glorious eternal life. The Divine One who appears to John is none other than the man Jesus who had gone about doing good, and who had died on Calvary. And I have the keys of death and of Hades. The Risen Lord has power-over death. His followers need not fear this last great enemy.

19. Write therefore the things which thou

in the vision of Christ; it concerns the present. and concerns the future.

20. The mystery of the seven stars. This expression is to be construed as the object of the verb. write. A mystery is a truth which has been hidden. In the New Testament usage the mysteries are always revealed to the chosen ones, and left no longer hidden. The mystery of the seven stars is in part declared in this verse, and in part in the remainder of the Book; for the whole Book of Revelation is designed to teach Christ's care for his own. The angels. There has been much difference of opinion as to the precise use of this term here. Some have thought that the guardian angels of the churches are intended, others that the bishops or leaders are meant; but more likely the churches themselves are referred to in this figurative way.

SENATOR CRANE ON TURKEYS.

"From November on through the winter season," he said, "it is important to know how to tell a good turkey from a bad one a young and tender from an old and tough

A farmer once examined his chore boy in this grave matter.

"'Roger,' he said, 'can you tell infallibly a young from an old turkey?'

"'Yes, indeed, I can, sir,' Roger answer-

"'How do you tell?"

"'By the teeth,' the boy replied.

"'Oh, rubbish, nonsense?' said the farmer. 'I am ashamed of you, Roger. Turkeys have no teeth.'

said Roger, grinning, but I

THE QUAKER WON.

Thomas Barham, author of "The Ingoldsby Legends," went when a boy with another schoolfellow into a Quakers' meeting. His companion, looking round the solemn assembly, help up a penny tart and said gravely, "Whoever speaks first shall have this tart.

"Go thy way, boy," said a drab-clothed gentleman, rising; "go thy way and

"The tart's your, sir," said the boy, placing it before the astonished Quaker and hastily leaving the building.

SO FAR AWAY FROM HER HOME.

Dr. Josiah Strong, president of the American Institute of Social Service, recently told this story of a Philadelphian who was traveling in an extremely isolated district of the Alleghany Mountains. In going over the rough mountain roads something about the harness of his team became broken. He was near a little hut on the mountain side and went there to obtain tools to make repairs. The old woman who came to the door seemed very glad to see him, perhaps due to the fact that hardly once a month did a stranger come that way.

"And where may you be from?" she asked. pleasantly.

"I am from Philadelphia."

"And where may Philadelphia be?" she

"Oh, Philadelphia is fully three hundred miles from here," he said.

"Oh. me: three hundred miles | And how can you bear to live so far away?"



Home News.

ASHAWAY, R. I.—Last Sabbath, May 20, was observed as Children's Day, the program for the morning service being furnished by the Junion Society of Christian Endeavor. The church was very prettily decorated with an abundance of flowers. The service was in charge of the Junior Superintendent, Miss Alice A. Larkin, who was assisted by the pastor and teachers. After the audience was seated, forty-five Juniors marched into the church singing, "Onward, Christian Soldiers." The music consisted of songs by each class, solos by Horace Crandall and Clara Pashley and a duet by Ilva and Horace Crandall Two essays were read, "How Joseph Grew Up for God," by Edna Burdick, and "How Samuel Grew Up for God," by Hattie Lewis. Recitations were given by several of the children. Rev. W. L. Burdick gave an excellent address on "Growing Up for God," taking for his text the words found in II Chron. 34: 3, "While he was yet young, he began to seek after the God of David his Father." At the close of the service the children marched out of the church while the audience remained

On Tuesday evening. May 2, the Y. P. S. C. E. entertained the Local Union of Christian Endeavor and kindred societies of Westerly and vicinity. Excellent addresses were given by Frank O. Bishop, President of the State C. E. Union, and Rev. Mr. Livingston of Providence. The Potter Hill society was awarded the banner for having the largest-percentage of members present. A social hour was enjoyed at the close of the meeting.

Our Sabbath School, under the efficient leadership of the Superintendent, Curtis F. Randolph is doing good work.

NORTH-WESTERN ASSOCIATION.

Program for the annual meeting at Farina, Ill., June

15-18, 1905: 15-11. The way of the late of

THURSDAY, JUNE 15.

9.00-10.00 A. M. Pastor's Conference, in charge of Rev. G. W. Lewis.

1. Hindrances to Sabbath Reform (a) In our churches; (b) in the world, Rev. C. A. Bur-

2. How to secure Better Sabbath Observance. Rev. M. G. Stillman.

3. Special Privileges of Seventh-day Baptists, 8.00 P. M. Business Meeting. Rev. W. D. Wilcox. 10.00 A. M. Call to order by Moderator, Rev. T. J. Van Horn.

Address of Welcome, Rev. C. A. Burdick.

Introductory Sermon, Rev. M. G. Stillman. Report of Committees. Appointment of Standing Committees.

2.00 P. M. Report from Churches. Report of Delegates from other Associations. Educational Interests, in charge of Prof. Edwin

Our Denominational Educational Interests. Dean A. E. Main.

Student Life at Milton, Edna E. Zinn. A duty to our children, Prof. Edwin Shaw. 8.00 P. M. Evangelistic Sermon, Rev. Geo W. Hills.

FRIDAY, JUNE 16.

9.00-10.00 A. M. Pastor's Conference

1. Church Discipline and the Sabbath 2. Tithing. Shall we tithe gross or net in-

3. Do we need a missionary field secretary for the North-west?

10.00 A. M. Business Meeting.

Sermon, Delegate from the Eastern Association, Rev. L. E. Livermore.

Our Missionary Interests, Cor. Sec. S. D. B. Missionary Society, Rev. O. U. Whitford. Report of work at Battle Creek, Rev. L. A.

2.00 P. M. Business Meeting. Address, Delegate from the South-eastern Association, Lucian D. Lowther.

Woman's Work. 8.00 P. M. Sermon, Delegate from the Central Association, Dr. A. C. Davis, Jr.

SABBATH-DAY, JUNE 17. 10.15 A. M. Services arranged by the Farina church. Prayer Meeting.

11.00 A. M. Regular service. Sermon, Rev. O. U. Whitford, D. D. 3.00 P M. Sermon, Rev. A. H. Lewis, D. D. 8.00 P. M. Evangelistic Service.

> Sermon, Rev. F. E. Peterson SUNDAY, JUNE 18.

9.00-10.00 A. M. Pastor's Conference in charge of Rev. W. D. Wilcox.

I. How can our ministers be amalgamated into an executive working body which shall include every minister?

primarily business meetings?

3. What shall be done to encourage young men to enter the ministry?

10.00 A. M. Business Meeting.

Clarke.

Sermon, Delegate from the Western Association, Rev. O. D. Sherman. Tract Society, Cor. Sec., Rev. A H. Lewis,

D. D. 2.00 P. M. Business Meeting.

Young People's Hour, in charge of Pres. Dr. A. C. Davis, Jr. Sabbath School Work, in charge of Rev. H. D.

I. Prayer for Sabbath School Interests.

2. Introductory remarks by Conductor.

3. Is it practicable or possible to provide a systematic course of elementary study in the Sabbath School, of the Bible, (a) by an analysis of all the sixty-six books, (b) by outlines of History, Biography, Geography and Institutions, (c) by the Teachings? Mrs. Edmund Wheeler.

1. Suggestions to teachers on training their classes under these headings: The Word Analyzed; The Word Comprehended; The Word Applied, Rev. M. G. Stillman.

5. How shall we know the Bible in order to know God? Why in knowing God is there eternal life? Apply this to Sabbath School work, Rev. W. D. Wilcox.

6. What is the best way to introduce in the schools, through study of the Advanced Department, or Sabbath Studies in the Helping Hand? Rev. A. E. Main.

7. Miscellaneous remarks by any one on these or other topics. The four appointed speakers to be confined to ten minutes each.

Evangelistic sermon, Rev. M. B. Kelly. T. J. VAN Horn, Moderator.

A new thought in the mind is like leaven in the meal; it may change the whole character of one's self and even transform the lives of one's associates. A sound of the human voice is not much, but it strikes upon the ear, it reaches the brain, the moral consciousness is affected and a life is changed for all eternity! And that life becomes God's angel of beauty and peace and sweetness in the world. And men will stand up and tell us that they do not believe in miracles! What is a miracle?

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 2.30 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 ser-2. Shall the Conference and Associations be vice at 11.30 A. M. A cordial welcome is extended to 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

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A. D. 1789 to A. D. 1902

By Corliss F. Randolph

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

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Salem College...

Twentieth Anniversary Building Fund.

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

During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of 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 used only for the purposes above speci-

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

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

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The work of this Board is to help pastor-less churches in finding and obtaining pastors, and unemployed ministers among us to nd employment.
The Board will not obtrude information

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

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THE WAY, THE TRUTH, AND THE LIFE. O thou great Friend to all the sons of men. Who once appeared in humblest guise below, Sin to rebuke, to break the captive's chain, And call thy brethren forth from want and woe,-

endrede dicion field meri bovede creationes

We look to thee! thy truth is still the Light Which guides the nations, groping on their way, Stumbling and falling in disastrous night, Yet hoping ever for the perfect day.

Yes, thou art still the Life, thou art the Way The holiest know, Light, Life, the Way of heaven! And they who dearest hope and deepest pray, Toil by the Light, Life, Way, which thou hast given. Theodore Parker.

A Just Measurement

THE story is told of the reunion of a college class, thirty years after graduation. Naturally the thoughts of those mature men went back over the years lying between the day of reunion and the day of grad-

nation! The personal experience of each member was full of interest to all the others, and the recounting of such personal experiences. and bits of personal history, formed the feature of the gathering. A goodly number of the class had reached what the world calls success, in the ordinary affairs of life. Some had secured national fame in public affairs. Others had become prominent in the business world. Notice few had become rich, as we ordinarily count riches. The faces that were untouched by lines of care when the class graduated, were now deeply furrowed with the lines of anxiety, while hair and beard had been bleached by the frosts of the years. Tender words were spoken in memory of those who had dropped out of life's battle. Among others, a friend spoke of one member of the class who had lately died. The story of his life was not long, nor had it been greatly varied by special incidents. He had entered the ministry, and most of the years of his active life had been spent among "the working people of a large city." He was remembered as a modest, quiet man, whom all his classmates had respected, but whom not many had been intimate with. His career as a minister had been ment that he had won the fullest confidence, the sincere regard and affection of men of all results of his work had already been seen upon

their better moments, all men believe this, and it is as pitiful as it is common, that men disregard these higher standards of measurement, and turn away from genuine success for the things that perish, for the foam upon the crest of the wave, that is destroyed by the next breath of the breeze, and for those unenduring and deceptive things which the folly of the world reckons as riches. Fellows, by what standard are you measuring life?

ting thus in the presence of real manhood, and tempting to work out great problems like those of the highest type of success, all their lives involved in socialism. At the bottom of every came up for remeasurement. One of the rich- such question, two great propositions are always est members of the class, and the most success- found. First, What is the divine purpose conful, rose and said, "Fellows, measured by the cerning, the relations of men to each other, as standard of material success, this classmate of individuals, and of men in their united capacity, ours was a failure; but I want to tell you that in the world of business? Second, How far must material success, measured by this man's life the rights of the individual yield to the rights the emphatic word with which the foregoing can such adjustments be made so that the indisentence ended. If it was inelegant, it was em- vidual will not be defrauded and society and phatically truthful. The real measure of every state will not be injured? It is not fortuitous life is found in the value of what it imparts of that these questions come to the front in times good, to other lives. All other forms of suc- like the present and in a government like ours. cess are not only temporary, but, by a just They belong to the great problem of human measurement, they are low and comparatively rights and human needs, and in no other counworthless. The light that falls upon this world try do such problems arise so clear and so vigfrom the world above is always essential to the orous as under a system of government like our just measurement of any life. The permanent own. The times call for candid investigation influence of a life over other lives, uplifting and careful consideration of all these problems, them toward higher good, greater righteous- rather than for hasty decisions or sharp denunness, diviner nobility, and a larger love for God, ciations, much less the deplorable conflicts repis the only true standard of measurement. In resented in strikes and similar disturbances.

Modern Judaism, at least, is not noted for its enthusiasm in missionary work. It would not be unjust to say that, as we now see

Judaism, it is not a missionary religion. It has

no missionary societies, and does not send out advocates to convert non-Jews to the Jewish faith. This is not to be wondered at, in the light of many centuries of its existence. Christianity is recognized as especially a missionary In the term socialism be used in its system, and many efforts to convert the Jews more comprehensive sense, it is to the Christian faith have not been wanting. safe to say that along certain lines With all this, there has been such injustice done there is a definite trend toward to the Jews and Judaism, through nominal socialism' in the United States. Christianity, especially through Greek Christi-This trend is the result of several anity as it appears in Russia, and elsewhere, influences, among the most important of which that a lasting prejudice, not to say hatred, has is the development of trusts and great combi- been created in the mind of the Jew against all nations in business, on the one hand, and, on missionary work. The Jewish Exponent, not the other hand, the agitation of questions relat- long since, said that Judaism was neither afraid ing to capital and labor. The demand for leg- to press its faith upon the attention of the islation concerning great public enterprises, is world, nor is it selfishly indifferent to the inso marked by faithful service and good judg- a part of the better side of the demands of so- terests of the world. This is undoubtedly true. cialism. It would perhaps be more fortunate if No people have been more fearless and persistthese questions could be separated from the po- ent in declaring their religious faith than the classes, with whom he had come in touch. The litical interests of the country, more than they Jews have been. No small part of the explanacan be. In spite of all complications, however, tion is found in the fact that, for centuries, the two generations, the parents who had been his the tendency, as a whole, is healthful and good task of Jewish teachers has been to keep their parishioners, and their children. His own chil- will gradually result from the agitation con- own people true to Judaism, loyal to their andren had grown to take honorable places, and nected with it. That more or less of the exper-cestral faith and to the Ten Commandments. successful ones, in life. It is said that when iments to remedy evils and adjust business en- From the first of its history Judaism has

the story of his life was finished, its rehearsal terprises and individual rights, under new rela-claimed that its essential features belong to all was followed by a "thoughtful silence; and that tions, will be imperfect, or will fail, must be ex-men, through all time, and the Jews still believe many eyes glistened with unshed tears." Sit- pected. Such is all human experience in lat- that these principles will find recognition and