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## Salem

College
Twentieth Anniversary Building Fund.



## The Sabbath RECORDER.

A Seventh-day Baptst Weekly, Published By The American Sabbath Tract Soclety, Plainnield, N. J
Volume 61. No. 22
PLAINFIELD, N. J., MAY 29, 1905
Whote No. 3,144

And all is well, though WELfith and form
Be sundered in the night of Be sundered in the night of fear;
Well roard the storm to tose that hear
A deeper voice across the storm.
Oh, yet we trust that somenow good
Will be the final goal of ill; To, pangso sfinalutene sinin of willi,
Defect of doubt, and taints of blood;
That nothing walks with amless feet,
That not one life shall be destroved, When Gont God hath math made to the pile orid, completet,
That not worm is cloven in vain;
That not $\mathbf{y}$ ' moth $\mathbf{w}$ with vain desire


At last-fart off-at last, to all,
Altred Tennyson (In Memoriam).
Laget to Do. writer sat on the bank of
The stream three miles from the city. The water in that stream was an apt and earnest
eacher There was considerable fall, as to teacher, There was considerable fall, as to
grades and the water was tumbling over itself with haste. It was clear, pure and intensely
active. A hundred feet distant were the remactive, A hundred feet distant were the remnants of an old mill, Years ago the the pur osess of a large community of farmers, round
bout. It had ground their grain for food, had sawed their logs for lumber, and performed
other services, as the case required, It seemed her services, as as though the stream of yesterday was full o
nemories, and retained the spirit of work, of submission and eager obedience which the ancestral stream was taught long ago. The priv ut the desire to work had not left the heart he stream. A mile or two farther down, w are told, the stream is now harnessed and still oes service as in years before. We could no water to find an oppootunity for worksing, that human life is at its best, only when the same spirit of eagerness for the privilege of doing, and the of that lunch hour in the ine The memory of that lunch hour in the open,--for the sak
of werves-is over-shadowed by the les sons that stream taught. At one point, a rock rose higher than the stream, as though it would strick the fock, the water shouted with defi-
ance and, risint above the rock overwhemed ance and, rising above the rock, overwhelmed
it and went onsits way, as if to say, "No trifle
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 service," That shout turned into a psalm of No other form of soul-ruin and self-destruc,
rejoicing. It was the dominant sound. Its tion is more pitiful and more cetrain than music mingled waith the voices of the bluebirds . which the hypocrite brings upor himself. De that sang among the branches overhed, Lunch ceitfulness once eeitered upon, leads, to deep and
being finished, we waited, to watch and listen; yet deeper deceit. The first falsehood requires being finsthed, 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 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 its traces ale easily fornd. The folly of deceit 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 mase a d 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, witten over all the face of that pool. The mud travels a short course, only. The inherent de-
of indolence covered the bottom. Net of indolence covered the bottom. Not a pebibie structiveness of deceitfulness is sure to overtake
was in sight. Chips and dead branches floated it If, in rare cases the was in sight. Chips and dead branches floated it. If, in rare cases, the eye of man does not
in, idie, worthless, decaying. Have you seen detect it, all fraud and deceitulness lie like an a life, which, instead of defying diffifulties and apen open page before God, and in the final accountpressing forward, to work for God and man, ing of of life and the settlement of destiny, will
sought the eddies; where inaction, and mud, and sought the eddies; where inaction, and mud, and bear testimony. When the temptation to de-
worthessness gather? If this picture of a ceive assails you, remember that deceit is de-
 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, he Recorder will be glad.
"A ule told as a joke is no less a
lie beeause
$\qquad$ He beeause it is a joke, and the Detructive. joking liar can not be a gentlecase strongly, but truthifully...Deceit, falsehood and hypocrisy are all unmanly, eality are the dist Real worth, actual ability, and genuine manliness never yield to deceit. As to hypocrisy, it
is the most cold-blooded, wicked and mean things under the sun. But we call special at ention to the destructiveness which deceitfulward appearance of propriety secure the out ward appearance of propriety, or even of beau
ty, but this will not change the essential character A Whitehead torpedo is a beautiful instrument in form and finish, in its gliding prog
ress, and in the accuracy with which it obeys the will of the gunner. It seems like a thing
to commend, but its heart is filled with violence, and its touch means terrible destructio Deceitfulless is a torpedo; it is a submerged
mine; sometimes it is a floating by sea-weed, but full of death. These com parisons, drawn from naval warfare, are all incomplete, when the terrible effects of deceit on juraracter, most of allsidered. To The deceiver is is inared most of all. To empty one's self of hon bypocrisy and treachery, is to degrade the -name

Like every great element in human charaterer, conscience defies
minute analys reach of metaphysics and of philosophy, so far as its real nature and and ultimate purpose are concerned. Among the efforts to define it, we like
cole hest that which says, "Conscience is the voice
of God in the soull." It is more than a single of God in the soil." It is more than a single
faculty. It is closely fallied to that summary of all our faculties, faith and God-consciousness. Its existence is easily seen. It is a defi nite part of human experiences, appearing more
or less forcefully in different individuals, and undes forcefully in different individuals, and
under varying circumstances, We shall be eiped by noting that the first element in conscience grows out of our relations to God. Con-
science could not be without the of God, and of our ability to know ihis will, and the consequent duty of obeying him. It is not too much to say that our consciousness of God is the first element in the development of con-
science. That we are living in the in presence of God, that we are acting and planning in his sight, must ge give birth to coniscience toward him. Next in the order of elements,
which enter into conscience, is a recogition which enter into conscience, is a recognition of
the rights of others, and of our duty toward the rights of others, and of our duty toward
them. Upon this, all social ethics are based, gious a large degree, all the elements of repoint, conscience teaches men to it At this rights other men have, and forbids selfishiness
 and active, all the beter interests of humanty
are fostered. Without it there can be neither
social order church fellowship social order, church fellowship nor religious
brotherhood. The third important element of
conscience involves the relation of each man to - conscience involves the relatoon of each man to
himself. Man's dual character must -be recog nized in any careful analysis of conscience, o
of human obligations in general. A man owe 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 fel-
lows, must not be pushed aside by what each
owes to himself. Each owes to himself that the owes to himself. Each owes to himself that the
relations just spoken of be recognized, and the
conseguent obligations be filled as a port 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 allother dut One's duty to himself gathers up all other du-
ties, 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
highy honored by the man who, with keen
conscience orders his life so that the best and conscience, orders
highest results thite so that has ordained, should
at last find espess at last find expression in self. We sometimes
refer to redeemed souls as, "Stars in Christ's refer to redeemed souls as, Stars in Chists
crown of rejoing." It it in well if we appreci-
ate how much this beautitiul figure means. One great end in the creation of the Universe and
in the redemption of men from sin, is that the in the redemption of men from sin, is that the
purpose of Him who creates and redeems may 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.

Sult.
The writer remembers with no
little interest his first glimpses of ${ }_{\text {Disciplthe }}$ ne. the value of a college education mental discipline." That phrase is often used to represent the acme of intellectual strength.
We desire in this connection to carry the idea of discipline farther, covering all of lifie, all fac-
ulties and all a tatainments. While the root discipline is teaching, it carries the thought of strength of purposes, and that wise development
of faculties and forces by which of faculties and forces; by which the whole man
becomes great in attainment and in the power becomes great in attainment and in the power
to accomplish. This removes discipline far from the realm of teiniporary endeavor, pass-
ing whims, uncertain chances and-wavering ing. whims, uncertain chances and-wavering
choices. Discipline means that these stibordinate elements be entirely put away, or be wise-
ly subjected as agents in securfing discipline. Discipipline also involves sthe important fact
that the best advice and most craful instructhat the best advice and most careful instruc-
tion are comparatively valueless if they are not
adopted and obeyed through self-discipline. It is pitiful when any one, child, pupil or adult, fails to profit by advice and instruction for want
of discipline. It is as though great treasures of discipline. It it as though great treasures
were carelessly lost and the most portunities were thrown away as worthless.
Discipline is the first element in securing those advantages which best opportunities bring with-
in reach. All men who are truly strong in goodness and in greatness, are men of eminent disciness and in greatness, are men of eminent disci-
pline. The best resuls of self-discipline are not
easily. attained easily attained, -no best results, whether in carv-
ing granite or in: building charater are

THESABBATHRECORDER LX
tions as the editor has reached.

The acceptaciat of ovevolution as a a process in
anl departments of human history, adds dobile
interest to historic studies. Social development began in a tendency which we call gregariousness, in animals. Whatever may be the in-
stinict which induces this flocking of animals, stinct which induces this focking of animals,
it is evident that social development in man be-
gan with the struggle for existence. The gan with the struggle for existence. The
demand for food, shelter and protection are the demand for food, shelter and protection are, the
primary impulses oward social reltaios. The
family instinct, of itself, would feave humanity in small groups, with a tendency to the isola-
tion of each group, rather than toward social union, ing of men, we must look beyond that, to influ-
ind ences which are able to overcome the seclusion of family groups, and thys create social life. In savagery men soon learn the necessity of
seeking aid from one another, in various ways, seeking aid from one another, in various ways,
to secure food, provide shielter and protect themselves from the attacks of wild animals, or from
unfriendy neighbors. In such firs . mevements unfriendly neighbors. In such first movements
the tendency to social -development does not arise mainly from homogeneousness, In the
progressive stages of development, there must progressive stages of development, there must
needs be marked differences, in order to secure the complex results which eiter into the higher
forms of social life. Psychological association, brought about, it first, from partely physincal
causes, develops into friendship based upon mutual aid. This, in time,
ment in social evolution.

The second stage in social evolution develops eaders. Around these leaders, groups, more or
less, distinct, are gathered, and different functions are taken on. Society then begins to become more complex. At first, physiological
characteristics, as in the sexes, seem to be the main basis for division as to functions In the
nsect world these are clearly marked. Between the characteristics of certain groups of
insects, and the laws which govern social development, there are strong likenesses. It is not
too much to suppose that the same general law, oo much to suppose that the same general law,
which, with the bees, develops queen bees, workers, and drones; which, with the ants, develops , warrior ants, workers, out doors and in,
etc, finds expresion also in social development

The Power $\begin{aligned} & \text { Speaking historically, the first } \\ & \text { century of Christanity may be mat }\end{aligned}$
 infant. Thisce, it was more á giant thant an spiritual elegenents already existing in Judaism, which were unfolded, intensified, and sent on a
new mission by Christ and his immediate folllowers. 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. pre irst some of the most vigorous,
history prese
clear-cut, powerful, spiritual influences in the his. tory of the world. The fervor, simplicity, cour-
age and joy of those earliest Christians were age and joy of those earliest Christians were
irressistibe in their influence over men, while they were powerful and triumphant in the ex-
.periences of Christ's followers. That early Christian life combined emotion, faith, spiritual
longings, fervor and bravery, to an extent little appreciated by us. Any attempt to analyze or lo tabulate the controlling elements in it must
always' partake of partial failure. T . The world Hebrew and Pagan, was then hungry for new revelations concerning God and new hopes
touching future life. Infant Christianity presented God as a loving Father, and, as revealed by Jesus Christ, as a redeeming, guiding and
up-lifting Saviour. Out of this came a new.
conception of brotherhood, which the world had conception of brotherlood; which the world had
not know before. Love and charity were the great elements in that brotherhood. It was also
a religion of the Spirit, from whence, perhaps, a religion of the Spirit, from whence, perhaps,
came the largest share of its power. It was
charaterized by great moral eamestress by characterized by great moral earnestness, by
high ethical standards and demands for supreme holiness of life. It was also authoritative both
because it was founded on the Old Testament scriptures, and because Christ spoke wath the
authority of truth, which appeals to all ment. That such a religion should meet the soul-hun-
ger of the best men, Hebrew and Pagan, was ger of the best men, Hebrew and Pagan, was
inevitable. It was also inevitable that the grasp which early Christianity had on the future life
should draw ment heavenward insie should draw men heavenward, inspire them with
hope and develop spiritual bravery, hitherto
ante-natal influences are wide-spread and var-
tious, They include ffrst, -deep and earnest spir-
itual life in the chutches, That spiritual life is intensified and made mighorous in the best fam-
ilies in such churches. Thus the stream ilies in such churches. Thus the stream of spir-
itual influence, centering in the family, finds exitual infuence, centering in the ramily, finds ex-
pression in the tendencies, choices and capaci-
ties of children. When such spiritual tendencies are widely prevalent, the supply of preach-
ers is large. When such spiritual tendencies are wanting, when the general life of the church is lacking in these elementss; by an inevitable
law of herededit; the "supply of preachers is neager, both as to the number and character,
Looking over the history of the United States, for example the people as 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 years ago did not leave deèp and lasting traces
upon the spiritial life of the churches. Religg ious emotion mist grow from deep, conscien-
tious convictions, and thust create high standatds of mora and sipitual life, if permaneint
results are reached, by way of spiritual power results are reached, by way of spiritual power
and cortesponding religious character. Look
ing 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 tripid
develont development of business and the conmercial
spirit. The other, the qually rapid and radical changes which have taken place along intel-
lectual and scientific lines. The present lack of lectual and scientific lines. The present lack of
candidates for the ministry, and of the deep spiritual life which gives bitrth to the the is so
nearly universal among Protestants, that the nearly universal among Protestants, that the
causes here suggested and others which will suggest themselves the the reader, must be 'rec-
ognized 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 genera, and therefore in the indid-
vidual church, and thence in the individual families, and so, by an unvarying law of heredity in candidates for the sacred office:

THESABBATH RECORDER along physiological lines, and, perthaps, also
through more subtle influences. than we can detect. Among animals, the law of natural selection is. definitely marked, For example, while the flocks secure food or seek rest. Among wild horses, wild cattle and other quadrupeds,
the same law obtains as to ledershi the same law obtains as to leadership, though
strength and fighting qualities form the main trength and fighting qualitites form the main
line of selection, with them. Among domestic animals, the same law of selection secures lead-
ership, and almost implicit obediece ership, and almost implicit obedience on the part
of the flock. The evolution of leaders in socia development among men, starts with the strug
gle for supremong the survival of of the fittest. With the growth
leadership, the tendency towad leadership, the tendency toward a fixed home
and a permanent food supply, gradually appears and a permanent food supply, gradually appears,
and something like social progress begins. Caste
comes comes in at an early stage in social evolution,
that is, the tendency on the part of each group er grouns, and to require that and er groups, and to require that each group be
held within certain determined lines of action and association Human slavery belongs to this
stage: That is the tendency to compel service stage: That is the tendency to compel service
because of superior strength of body or mind because of superior strength of body or mind,
or both. Hence slavery belongs to the lower stages of development and gradually disal
pears as civilization takes on a better type.
As men ascend in the tsocial scal
ership is fairly' developed, sociecty soon takes important part in determining how it shall be
led, and in selecting leaders. Instinct and led, and in selecting leaders. Instinct and experience indicate what leaders are best fitted to
accomplish the purposes' which the masses de sire; and custom, which soon becomes law, leads
society to decide that this one shall become lead society to decide that this one shall become led ed-
er, rather than that one, or that this one shall er, rather than that one, or that this one sha
be leader in a given department, for which he has shown special fitness : As the evolution o goveriment proceeds, various classes and ten-
dencies secure leaders for themselves, and society thus takes on specific functions, analogou
to the various functions of the human body This stage results in fixed government, in which customs and laws become standards of action
and guides to development. The necessity for and guides to development. The necessity for
equal adjustment of the various functions is
now prominent and the portionte now prominent, and the proportionate relation
which each of the various groups shall bear to society as a whole, and to each other, come in fo-
consideration. For example io government ther consideration. For example, in government there
must be leaders for different departments. In business there must be proportionate protection
of the different utilities. All men may not become carpenters, all may not become farmers,
all may not be fishermen, etc., etc. As society grows more complex, rising in the scale of per manent civilization, subordination and co-ordi-
nation of groups, and of leaders are demanded. nation of groups, and of leaders are demanded
At this stage society acts a still more prominent
part deciding according to its wants and choices, part, deciding according to its wants and choices,
who may lead and what may be done. This is he most powerfui element in the evolution o
democratic forms of government, like the Unit democratic forms of government, like the Unit-
ed States, and other republics. In this stage the dependence of one group upon another, and
e each individual upon the various groups of each individual upon the various groups passes into general and orderly correlation, and
society takes on harmonious functions, well bal anced, and all working toward the highest com mon good. Thus socity becomes stable, self
supporting, self-protecting, and, 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
Unard oward a final settlement by arbitration or other-
wise have failed. The local police force has been strengthened indirectly by the addition of undreds of men as guards of teams which are
in charge of no
Lumion
drivers. Notices have been served on a large number of teamsters because of their con Sudunctions of Judge Kourt in violating he injunctions of Judge Kohlsaat, prohibiting
them from interfering with the wagons of the express companies."
The movements of the hostile fleets in east-
rn. waters are yet veiled in the fog of obscurity New guesses have appeared almost every day uring time week as to the position of the fleets,
the time and place when a battle will occur, etc. With all this, however, there are no anwith the fleets or the positions of either of the commanders. The fighting in Manchuria has hcreased in severity during the week, some of he skirmishes being battles of considerable magnitude with quite heavy losses, but no gen-
eral movement has taken place. The Russians
have acted in the offensive more than usual have acted in the offensive more than usual, tion and thus discover his real plans and prob-
able movements. The situation is tense, and
the rival commanders are watchhing each other with the keenness and shrewdness of great warFor ma
For many month past a struggle against mu-
picipal corruption in the city of Philadelphia has Eicipal corruption in the city of Philadelphia has
been going forward. During the week past, it seems to have reeched an inmortant climax.
The city authorities, after several wels The city authorities, after several, weeks of
sharp discussion, agreed to a lease for seventyfive years with a great gas monopoly. The op-
position to this movement on the part of the eople precipitated what was almost a riot in onnection with the session of the City Coun-
cil, at which the vote was passed. The excitenent has induced vertain action on the part, of Mayor Weaver in removing leading, city offi-
cials. This action has intensified the strain as well as the bitternes of feeling, and further
important results seem sure to follow Just
how the contest will be adjusted does not yet ppear.
Revolutionary agitation continues at Warsaw
in Russian Poland, and at many other points. Russian Poland, and at many other points.
The Governor of Baku, Prince Nakachidze, was assassinated while driving in hisa carriage on Tay 24 . Some of his attendants were also Filed by the explosion of a bomb
Keenest interest continues concerning the pol-
icy of the Government as to the purchase of icy of the Government as to the purchase of
ships and material for the work in Panama. On May 24, Secretary Taft spoke before the Reablican convention of the state of Ohio, exlaining and supporting the order. put forth by
himself, and which the President supports. When the smoke of battle clears away, good will ave been attained through the issuing of this der and the consequent discussion.
The Cumberland Presbyterians, by a large
majority, have voted to unite with the main bady of Presbyterians. This report hias been Winona Ind., and referred than Assembly at Winona,
mittee. rises, into self:governing.
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Whitelaw Reid was the guest of honor at a
dinner In New York, on May 18 . This honor to assume his place of Ambassador to the Coun to assume his place of Ambassador at the Court
of St. James. Mr. Reid will soon sail for Lonoon, and it goes without saying that he will sus King Edward in keeping with the bigh stand King Edward, in keeping with the high stand
ard which has been set by his predecessors There is cause for satisfaction throughout the
Nation, that our representatives, with all the great European powers, for many years past,
have been men of high character, unusual literSome changes are likely to be made in the
President's Cabinet in the President's Cabinet, in the near future. These,
however, will be the result of business intersts however, wil be the resul of business interests
or similar causes on the part of those who go
out of office. The harmony in the Cabienet is unbroken and is likely to continue undisturb
by the suiceessors who will be appointed A report has been sent out durng. the weel
Ahat the Japanese have cut the railroad west o that the Japanese have cut the rairoad west of
Vladivostok. thus isolating that port from St.
Petersburg. The report is not yet fully sus-

## Agitation concerning baseball on Sunday, in or about New York city, is at the front again.

 Corporation Counsel Dalaney has given out theopinion that public games on Sunday, for which dmission is charged and which are advertised,
re a violation of the Penal Code, and that those engaged in such games are subject to arrest.
Various doubtful
questions, unsettled, and he recommends that a test case be
made at an early date, with a view to securing
further decisions concerning baseball on Sunday.
Mrs.
Mrs, Mary A. Livermore, a well known writ-
er and reformer, died at.Melrose, Mass., May
The seventh annual convention of the Inter-
national Sunshine Society was held at Niagara national Sunshine Society was held at Niagara
Falls, May 18 -20. President Davis and Treasurer Crandall of Alfred University attended th
convention. A movement to found a number of free scholarships at Alfred University, by the
Sunshine Society throughout the United States
seems to be seems to be taking such practical form as prom-
ises good to the University and continued bene ises go those who might not otherwise be able to
fit to secure an education.
The most gigantic enterprise yet undertaken
by the Governiment by way of irrigation in the by the Government by way of .rrigation in the
West is tho in progress. It it known as the
Roosevelt Dam on the Salt River, Arizona. Three or four millions of dollars will be ex pended in this work. It will increase the vilue
of at least two hundred thoussind which is now worthless, bringing it up to an immediate value of thirty to one hundred dollars
an acre. TThe capacity of the teservi thus b an acre. The capacity of the reservoir thus be
ing created is "nearly four hundred billions of ing created
gallons."
THE SOUTH-EASTERN ASSOCIATION: The South-Eastern Association held its annual
session with the church at Lost Crcek, WW Va May 18-21, with O. A. Bond, Moderator, and May 18-21, with O. A. Bond, Moderator, and
Malet Davis, Scereary.
The session was opened with an address by the The session was opened with an address by the
Moderator. It was a vigorous paper which dealt largely
with the question of temperance reform, and with the question of temperance reform; and
indred subjects. For some yeais, especially in
he city of Salem, an intense struggil has been and the liquor traffic and its assolemperanc gambling and social impurity. The Seventh-day Baptists of Salem, and elsewhere in the South-
Eastern mostern Advocateses of temperance, righteousness and purity. Seventh-day Baptist pastors. the presi-
dent and professors in the college, and the stron busines men in Salem, have been among, the nost efficient, brave and persistent of these ad-
vocates of reform, including Mr. Bond. The address also contained some stirring pertinent referencesces to denominationion life and the necessity of consistency on our part, both in fie matter of Sabbath-keeping and in all other called atterition to the fact that the tendency of the age is to present onlyy the bright side of things and to pass over or cover up those things
that induce weakness. He urged that this ought hat indice weakness. He urged that this. ough all truth and dill facts, that, we may be better pre ared to act wisely, and secure success: Some appropriate quotations were, made by him from
the spech of Patrick Henry of Virininia, on thic
issues which were inivolved in the War for Inissues which were involved in the War for II-
dependence. Henry said: "Are we disposed to be of the numbers of those who having eyes see
not, and having ears hear not the thing's which so nearly concern our temporal salvation? For
my part, whatever anguish of spirit it may cost, am willing to know the whole truth, to know Mr. Bond said: "Are we as Baptists disposed. to be of the as Sumberenth- of those
who having eyes see not, and having ears, hea not the things which so nearly concern not only
our Denominational salvation but the salvation of the world?"
Mr. Bond's
Mr . Bond's application of the foregoing words
and sentiments from Patrick Henry were highly appropriate and oun
all our readers.
This address was followed by the into oductory
 Men, be strong." Mr. Witter said: This text brings before ins in a very clear ania
stanis demanner, the great fact that there tis conistant demaind for "watchfuliness and zeat in con-
nection with all good work, and with all tight nection with all good work, and with anl cribl
living. In no other way can the coiditions ant living. In no other way can the coididitons and
demands of lite be fulfiled sitcessituly. We must watch against evil lin thought, in expression
and tin action: He who harbors evil thoughts will in action He . who harbors evil thoughts
wit words, and evil words will bs
wickly followed by evil actions. The presence quickly followed by evil lactions? The presence
of good and the spirit of obedience, in our
hearts are great s. heaits, are great repelling fortes indkeeping evil
thoughts and purposes from our lives. One practical question which from text bives. One
"Where do I stand?" "Where qu I stand?" This should be consider-
ed by each one, that mistakes may be corretel ed by each one, that mistakes may be corrected
and obedience promoted. The application of and obedience promoted. The application of
this inguiry is very broad. It includes our attithis inguiry is very yroad. It includes our atti-
tude towards evil in general, as well as our habits and practices. To Seventh-day Baptststs, the ob-
servance of the Sabbath is a prominen and point to which we must pive prominent and vital point to which we must give constant attention
Our attitude should be that of reverence and obedience. Our oilly reason for existing, is found
in Sabath kepping, and Sabbath Reform, and we must always recognize it as one of the more
important, and in some sense, the most important important, and in some sense, the most important
practical question in our Christian life: Loyal-
ighteousnesess and sould cost defense of truth anit
Devontrol us at all $l$ times. Devotional services and various iltems of buis ness filled the rest of the morning session.
The first portion of the afternoon session occupied with communications from the chion warches ist the Association, communications from the
asciations, through their delegates, and sister associations, through their delegates, and
the report of Roy F. Randolph, delegate to sisler associations last year. The delegates from other associations weré, Reve E. H. Socwell,
from the Eastern; Miss Ethel Hen Com the Eastern; Miss Ethel Haven from the
Central; Rev. S. H: Babcock from the Western and Rev. G. W. Burdich from the North-West-
ern, and Secretary O . H . Whe ern, and Secretary O. U. Whitford from the
South-Fastern, whose place was filled by Rev L South-Eastern, whose place was filled by Rev.L
D. Seager; Secretary A. E. Main appeared eepresentative ecreary A. Ede. Maina appeared
cetary A. H . Lewis as represeciety and Sec. retary A. H. Lewis as ration Sociestaty and Sec
Tract Soiciety. Later in the session, Preside B. C. Davis, was present, represeniting Alfres C. Davis was present, repiresenting Alfred
University and President T: T. G. Gardiner, representing Salem College.
The last half of the The last half of the atternoon session was
occupied in considering Sabbath School inter-
ests. That consideration was conducted hy Pre ests. That consideration was conducted by ress-
ton $F$. Randoloh. At his request. A. H. Lewis
ooke upon the Superiten poke upon the Superintendency of Sabbath
Schools. Dean Main spoke upon Main Object of Soolsbath Sean Main spoke upon Main Objects
of Shool Teaching. Undee these two heads it was surged teaching: Under these two
the Sabbath School requires constant devevotion, together with much greater study and actual
oversight than the average Sabath School is oversight than the average Sabbath School is
likely to receive. It was urged that the position
of the suen of the superinte. It was invoived that the position
ures of the work of the pastor of the feat ures of the work of the pastor of the church
Among the first objects to be sought though Among the first objects to be sought through
teaching in
tion tion, with especial effiorst to develop and sedcure
growth in noble character and in spiritual life growth in noble character and in spiritaul fife.
There should be also some form of moral teachhere should be also some form of moral teach-
ing for those who are to become teachers in the
School, and thorough instructio School, hasd thoroaigh instractition tiachers in in the
national history and doctrines. Dean Main commended the Home Decartiment and Main com- Cradld
Rolli' The value of the Home Department was especially emphasized. At the evening session, the delegate from the
Cenitral Association, Miss Haven, presented a ventral Association,-Miss Haven, presented d
valuabe paper pon the Prayer Meeting. W.
reproduce that paper on another page, eblieving that the suggestions contaniether in page, believining
fil to all thel hose who are interested io p prayer meet ful to all those who are interested in prayer meet-
ings, and especially to those who attent Ings, and especially to those who attempt to con-
duct sich meetins. The theme is no a new
one, but it is of such importance that frequent considiration of the prayer meeting and what it
should be is necessary. Do not fail to read Miss should's paper.
Haver
The first item in the forenoon was the Young
eoople's People's Hour, conducted by Rev. H. C. Van
Horin, pastor elect of the Lost Creek 'church. The main items were a paper by Miss Cora Bond,
upon the theme, "What an the Seventh-diy" upon the theme, "What can the Seventh-day
Baptist Young People of the South-Eastern As Baptist Young People of the South-Eastern As-
sociation do for Christ and the Sabbath?" The second paper was by Miss Haven," What can our
Young People do to encourage S Young People do to encourage Sabath keup-
ing?" The third item was a papei by the con ing?" The third tern was a papee by the con'
ductor, Mr. Bond, upon the work of the young people as a whole. These papers wore tio yoorng
and timely and filed people as anole. These papers were vigorous
and titely, and ifled with excellent suigestons:
They have been placed in the the hands of the Editor Thiey have been placed in the hands of the Editior of the Young People's Departiment of Tre: Re-
corber: Following the consideration of Young

HHESABBATHRECORDER. People's Work, came a sermon from Rev. G. W.
Burdick, delegate from the North- Western As-
sociation Text Mich ociation. Text, Micaht $6: 8$, "He hath shewed
thee, $O$ man, what is good: and what Lee, O man, what is good: and what doth mercy, and to walk humbly with thy God?" M
Burdick said: Burdick said:
The text was written to correct a grave mis henchension. Men, as now, men misappre
hended 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 fifty
eighth of Isaiah are essentially ictentical with Chris's Sermon on the Mount. Truth is always one and the same, and is of universal application,
The Bible can never become a "back 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 ac
tions and a perfect guide unto salvation. "To do tions and a perfect guide unto salvation. "To do
justly" is to act without partiality, without seffshness, and always to promote that which is just and right toward other men. God's compassion"love of mercy," of merciful love. This grace
is a heavenly gift, which we ought to cultivate is a heaventy gift, which we ought to cultivate
with all our power. He who walks "humbly
with God" is obedient unt hin fins with God" is obedient unto him, finds constant
spiritual communion with him, and bbides with
God as Enoch did. Such walking with God inares guidance in paths of erighte saves men from.ibeng y worldiness and evil.
The first prominent
service was the Eductitaon Hour, conducted by
President Gardineri. Dean Main led in an able President Gardinter. Dean Main led in an able
address. He explained the relation" of the Edu cations. Hociety, of of which he is corresponinding sec retary, to the various collegese of the denomi-
nation, and spoke somewhat at length of the necessity and value of the Theologicai 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 deniomination and secure harmonious and concerted action in
public life. President Gardiner spoke of "The 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 theif worocucing teachers, and of the value of thei section of the state of West Virginia, and else.
where. During its comparatively briet history, where. During its comparatively brief history,
Salem College has educated eight who are now
preachers of the Gospel, five who are county preachers or the Gosple, five who are county
superintendents of public instruction, four who are lawyers, six who are physicians, and scores
of others who are filing important positions in of othe
ducated minisd hass always ruled the world, and hat the best service for humanity and, rightoounsess can be done only through those who are
oducated, in the broadest and best senise of that orrd. He spoke especially of the local value of a Christian college in any community, or country,
drawing illustrations from the great
tiniversities 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 denomination, filled the test of the afternoon. It
was conducted by Mrs. G. H. Traine, Associawas conducted by. Mrs. G. H. Trainer. Associa-
tional Secretary. It will be reported on the
Woman's Page. Woman's Page
On sixth-day
On sixth-day evening a large and interesting
prayer meeting was held, conducted by Deacon
L. B. Davis, in which spiritual ded totion and

SAbBATH MoRning,
'clock, Sabbath morning
At 10 o'clock, Sabbath morning, Rev. E. H:
Socwell preached from Mark 16: 7 , "But go way, tell his dis ciples and Peter that he goeth be-
fore you into Galiee : there shat fore you into Gailiee: there shall ye see him, as
he said unto you". Theme: "Seeking and Saving the Wayward".
"Christ sent spec
Peter had been weak and wayward. The because ofet 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 Among the practica
the text are these:
First, Jesus remembers sinners and has so
First, Jesus remembers sinners and has special
anxiety for those who are unworthy, His constant effort is to call back those who lave wandered from ways of righteousness, and to restore
those who have forgoten, or denied 1 lim, to the those who have forgotten, or denied lim, to the
paths of obedience, Repentence on the part of
those who have wandered is a a first cssential to those who have wandered is a first essential to
their return, and Christ labors constantly their return, and Christ labors constantly, pentance.
Second,
Second, Jesus has special love for the fallen ones. In this fact we find a marked contrast be-
tween Divine love and human indiftren tween Divine love and human indiffrence 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 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 farseems that
thest away.
Third, Wh
Third, While Jesus sends a general massage to ward. The commission given to Mary in the text was generalal to the rest of the disciples, but specific and emphatic to Peter, who had denied
his. Lord. In out treatment of wanderers, are too, likely to send a message of condemnaare too likely to send a message of condemna-
tion, one which will drive them farther away,
rather than draw them home We fail to realize rather than draw them home. We fail to roalize
how much wayward men have to struggle how. much wayward men have to struggle
against, and are in danger of condernning them ayainst, and are in danger. of con failuses. God
unjustly. Men see each others
sees the struggles of all men, especilly those who sees the struggles.f all men, especially those who
are weak and tempted, and he marks their are weak and tempted, and he
triumphs rather than thetr failures,
Fous
Four, Jesus uses the wandering ones, who
have returned, for the exaltation and advance ment of his kingdom. Wayward Peter who de-
nied Christ being nied Christ, being converted, swaye: the multi-
tudes 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 hould learn that the supreme work of the men, not their condemnation. The church should carry the Gospel of Christ to men that it may
save them by loving; helppul service. "Excommunication" is rather a last sad resort, after love andication is rather a last sad resort, atter love
and patience have failed, than an act to be fre-
uunty practised. quently practised.
At the close of Mr. Sibati schoo
At the close of Mr. Socwell's sermon, the Sab-
bath School was conducted by J. E. Van Horn, superintendent of the Lost Creek Sabbath School. The lesson for the day was "Christ be-
fore Pilate," John 18: $28-40$. This was confore Pilate, John I8: 28-40. This was con-
sidered under three general heads; L. D. Seager spoke upon "Reasons for Pilate's Chicice", Pi-
late was moved primarily by self-interes. He admitted that he found no fault in Christ, never-
theless, he condemned him. I wil be well if
we read the one hundred and thirty-ninth Psalm,
that our hearts may be uncoyered to ourselves
lest we, from self-interest, deny by our action what we admit to be true and know to be our duty. Such action is the strongest knd of self condemnation. We are quick to condemn Pilate
but we should learn from his failures to choose rightly, acting in accordance with our convic tions, that we may stand uncondenined.
The second division, "A Worddy Policy," wa The second division, "A Worldy Policy", was
considered by E. A. Witter. Pillate's choice rested upon a worldy. police. Such a policy de-
cides in the light of present interests, and ofte cides in the light of present interests, and often
for the most frivolous reasons, leaving the re for the most frivolous reasons, leaving the re-
quirements of God's law, largely or wholly out
of the question if they of the equestion, if they, confict with worldyly in
terests. It is illustrated by the young man, who erests: It is illustrated by the young man, who
being urged to act honestly in all things, replied being urged to act honestly in all things, replied,
"Money I must have, and money I w will have."
Such a course destroys all the best Such a course destroys all the best aspirations in men's hearts, turns them into ways of disobed
ience, and brings bitter fruit: The results of such a. policy are vividy set forth in that wonderful allegory, Bunyan's Piligrim's Progress.
Dean Main spoke upon "My Dean Main spoke upon "My kingdom is not
of this world." He treated the theme after the manner of a a class exercise and brought out, up manner of a class exercise and brought out, up-
on the black-board, the radical difference between the kingdom of righteousness and the kingdom o contrasts. between right and wrong, obedience 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 intemperance and its associate evils, in that place. This application made the study of the lesson doubl interesting to the large congregation present.
The fourth division of the lesson, "we must al ways choose," was considered by A. H. Lewis. He said: Every day is a day of judgment, every
hour is an hour of destiny. If we seek to evad choosing, that evasion is a definite chicec. Mell who refuse to acknowledge the claims of religion, thereby choose to do evil. Christ's words, "He
who is not for me is against me," are always ap who is not for me is against me," are always ap
plicable, and always true. There is no greater
folly than for a mant to believe that he can escape fromin the requiremenits of God's law, or can re fuse to obey without condemning himsel
The music at the Sabbath School session, anc
indeed throughout the whole Association whether rendered by choir, quartets or duets; was appropriate and inspiping.
SABBATH AFTE
At the opening of the session on Sabbath Afterrioon, a meeting of the Christian Endeavor Society, not on the program, was held, led by
Luciañ Lowther. The theme of the meeting was
"Growing in Che "Growing in Christian Life." It was strong as to sentiment and full of interest. Many excelent things were said, both by the leader of the meeting and by
active part in it.
Missionary society hour.
The interests of the Missionary
considered under the leadership of L. D. Seager
who repr Who represented that Society in the absence of presented, I. "What is the Relation of our Pas-
tors to our Missions and Missionary interests" ors to our Missions and Missionary interests?"
This was considered by President E. C. Davis who set forth, clearly and forcibly, the fact that under our cenominational polity, the pastor aught to be a strong and able leader concerning
ail denominational interest. He showed that

WE left Alfred, N. Y., on Thursday, May 18,
for Battle Creek, Mich. It was a cold, cloudy for Battle Creek, Mich. It was a cold, cloudy
day and at times there was a drizzling rain day and at thes anere was a drizzling rain.
Part of the aften, while waiting for the
train at Hornellsilile, we called upon friends. train at Hornellsville, we called upon friends.
We arrived in Buffalo at $8 \mathrm{P} . \mathrm{M}$., and at mid night left on the Michigan Central for Battle Creek. In the morning we had something of view of Epwer Canada before reaching Detroit
The land Jwas level and low, and much wate The land fras level and low, and much wate
was standfg in the fields, showing a good dea was stand hng in the fields, showing a good deal
of wet weather, that had retarded farm work. The ride from Detroit to Battle Creek was de
lightful, -a beautiful sunny morning, the fields lightful,-a beautiful sunny morning, the field
and scenery lovely, and the farmers were bus and scenery lovely, and the farmers were bu
with corn planters. Vegetation was more a vanced than in Westerly, when I leftt, and also in Alfred. We arrived in Battle Creek at io.I
A. Mi,, and were met by brethren Hunt an A. M., and were met by brethren Hunt an
J. C. Bartholf, and went to Bro. Hunt's, wher 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 relhives of dear friends in Milton. The weathe
had been chilly and lowery in Battle Creek, but the last three days it has been sunny, cheering
and invigorating. In the afternoon of our arand invigorating. In the afternoon of orur ar-
rival, we called upon Mrs. Elisha Potter in the Sanitarium, called a a a very preasant 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 services of our church and people were held in
the afternoon. Sabbath_School first at I. 30 o'clock, which, after-a-short intermission, was
forlowed 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. Durand was in Bro. Bartholfs class of adults. Dur-
ing 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 eel glad and much at home. which mace us eel glad and much at home. and children, at the preaching service. Quite
a larger attendance than usual. Our theme was
"Crist a larger attendance than usual. Our theme was
"Christ's Mission in Coming to This World." Text, John ro: ro. I, He came to give spir-
itual life to a world spiritually dead 2. That itual 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 Christ nothing else can, the Christian and spiritual
man, the Christian and spiritual home Curis man, the Christan and spiritual home, Chris-
tian 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 the greatest need of the world today, especially
in these times of intense commercialism and in-
tense pleasure seeking we tense pleasure seeking. We received many words of appreciation and thanks for the ser-
mon, and invitations to call at their homes mon, and invitations D. V. make the calls and anticines. We pleasant and proftable acquaintances. We wend
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 never
which is now beeng held in Washington, D. C., theless true that this message nust be pro which is now being held in. Washington, D. C, theless true that this message must op pro
and their watchword for the coming year.
claimed "unto every nation and tribe and tongie claimed unto every nation and tribe and tongu
and people.? The time in which to complete
and people. The time ho whith the logic of
this work in now very short, and
the situation demands a most vigorous mission the situation demands a most vigorous mission
policy. A revival of the original advent spirit. policy. A revival of the original advent spirit,
and a practical consideration of the great ex and a practical consideration of the great ex-
tent of unworked territory "in the regions betent of unworked territory in the regions be-
yond," will certainly lead to the adoption of
such measures as will take more money and such measures as will take more money and
more laborers from America in order to carry more laborers from America in order to carry
the message more rapidy to other lands. We she message more rapidy to other lands. We
shanl be glad to share in the renewed hope and
courage which this conference may awaken in courage which this conference may awaken in
the hearts of advent believers by sounding forth he hearts of advent believers by sounding forth whth a harty voice the appropriate watchword,
"The Avent Message to All the World in This

SOME DAY OF DAYS,
Some day, some day of days, theading the street
With idie, heedless pace

Some day, some day of days, thus may we meet.

Through evert veren w whall summeril on that day. Once more ifie's perfect youth wil
And for a monent there
I shall stand fresh and fair, Ahall stand frest and fair,
Once more my perfect youth, will nothing lack
shut my eyes now, thinking how 'twill be-
How face to face each soul Wiil slip its lang control sol
Forget the dismal dole
And glance eto lante, and hand to to hand in greeting,
The past with all its fears, Its sisences and tears,
Its lonely, yearning years,
Shall vanish in the moment of that metiing.
Be peaceful and joyous, consecrate the sim-
plest duties of every day, fill youre thife with
earnest endeavor and perfect trust, and no mater how narrow and painfect trust, and no matter how narrow and painful it may sem to you,
when it is ended you will look back and wonder at the influienice for good your duiet example nd d cheerful spirit have beeni:
The Arabs have a saying that all sunshine
nakes the desert. Men often sigh for entire xemption from care and sorrow. If this praywere answered they would not be the men that they are. In the silent, dark hours char-
acter of a certain sweet, tender type is matured. God sends all kinds of weather to the soul hich he would deyelop in his likenes
Hope is on high within the veil, where Christ
sitteth at the right hand of God. Grovel not in sittech at the right hand of God, Grovel not in
things below, among earthy cares, pleasures,
anxieties, toils, if thou wouldst have at 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 nouldst hope in him The best things are nearest-breath in your
nostris, light in your eyes, flowers at your feet,
duties at your hand, the path of God just before nostris, light in your eyes, flowers at your feet,
duties at your hand, the path of God juist before
you. Then do not grasp at the stars, but do you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain
that daily duties and daily bread are the sweet-

at daily duties and daily bread are the sweet-

## Woman's Work

 Mre. Hevny M M Mxsoors Editor, Plainfineld, N. J. The rResh sping FlowErs. Tucene winder the eseges and colose to the e.ges
 A sweetness unknown to the heart of thie rose;
Fair violest of spring-time, who come int the wing-time
And learn all the lore that the first liuetbirid knows. There's sheen on the rivers, where tenderly quivers
On binks greening over the new-udded leaf And dear Pussy-Willow has stirred from her pillow,
And jonquils are yellow as wheat in the sheat, Soon wakes the pure iliy, thought mornins are chilly,
And bourgeons the show-drop so fearlessly bold, And bourgeons the snow-drop so fearlessly bold,
nd
throuyh dark aises g glooming, the rare dogwo.
Will lavish i
 The dew and the shimmers the dusk and the slimmer
Of star-beams and moon-raj; are yours from hbove.



THE TRIBUNE SUNSHINE SOCIETY. This society has just completed nine yearshe earth.. The work began in 1806 in the interest. of the "shut- work", but after a year devoted to tis alone, it has been extended from time to time, till now in the words of the secretary, "The ministrations are almost as numerous as
wants. No reasonabie request is refused." We are, somehow, apt to think of this work in
connection with children, and the many additions to theit pleasures and comforts by gifts of cloth-
ing by excursions, Fresh Air outings and holiay pleasures, but, we come to oterng that this, only one of many lines of work.- The various ants of the invalid have received careful attentry places, literature, has been sent to soldiers,
sailorss, miners,
dumbermen, ranchmen, sponevers in the islands of the sea, lighthouse keep ers and men at life-saving stations, to alms-
houses and industrial schools in the South, and
even to the lepers in South Ameica and Calieven to the lepers in South Amenica and Cail-
fornia. Musical instruments and various aricles of clothing or furn
on " to some one in need
The work for children is not confinted to those ho are well enough to oo into the country or on xcursions, but cheer in the shape of medicines,
ellies 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 Sunsline Society. The work has so many sides that it appeals to almost every man, woman and child. The fund
have been so wisely handled that there is usuall
a balance in the treasury to meet urgent needs. alance in the treasury to meet ONE DAY WITH A GIRL IN INDIA. Taking the Hindu home from which the aver ne orthanage girl would come, there would be girl soould come forth in the morning, but she would get up from her mat in the corner of the general trom, where she has been sleeping with
hes family, in another corner of which is the

THE SABBATHRECORDER
cooking place with its dishes, and the brass plat
ter and lota for the rice and water of last evening's meal, left just as they were used the nigh
before. After the family are all up the mats which they slept must be put out in the sun a which they slept must be put out in the sun, and
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 night's supper to a near-by tank or well, anis
wash and scour them till they shine and spark like new ones.
After this is done, she will spend more or les time, according to her disposition, in cleaning
her tett, which is done by chewing the end o her teeth, which is done by chewing the end of
a stick till it will serve the purpose of a brush
and then rubing, rubbing, and rubibing the and then rubbing rubbing, and rubbing th
teeth. She will not eat the slightest thing til teeth. She will not eat the sightest thing till
this is done. If there is a cow and the mother has fnished miking, the little girl' may lead the Pow to graze or tie her to a stake driven near by Possibly there are goats. that will have to ba
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 neighbo ice or perhaps borrow it of a near by neighbor
Perrhaps the spices for the curry, anil 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 the into a pasty substance, but the mcther must into a pasty substance, but the m. ther must
superintend the cooking and the little girl can go and play till the father and brothers bave eaten,
and then she can eat with her mother. Her phe might the to te-tether the goats or to "play horise,
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 shie 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 hopscote In 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, lasi, combed, and, bringing combl, oil, and hand llass, they sit on the floor of the veranda, which
for the time becomes'a barber shoo, and from the process secomes thitle girl emerges with tightly drawn back hair, gathered intoro a "piss," shining with a liberal ise of oill. This is not, however
part of the daily program; in fact, it oftene part os the daily program; in fact, it oftene
eecomes weekly than otherwise. Then the breakfast dishes are to be washef for the even
ing meal, the cows and woats brought home ng meal, the cows and goats brought home more 'shopping to be done, more spices to be pre-
pared for the evening rice, and often the child pared or the evening rice, and often the chil
goes of to her mat beoree the father comes
Then it is a sleepy little girl who eats her rice Then it is a sleepy little girl who eats her rice
with her mother after the others have been sery with her mother atter the others have been serv ed, and she is
for the night.
in Sinciar orphanage (eree baptist). Our Orphanage girl sleeps in a long row o
girls in a building built specially for a sleeping room. She has her own mat and piilow 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, accord ing to her palached furn), she must help bring water for the cook house and bathing, help sweep the rooms or look after some of the very littl
ones; and then, in turn, must have her own bath
and her hair combed by one of the bred with alittle she will go to the large dining-room which has been prepared by trose ewose turn
is. Now comes school; which may be kinder garten, but for our eight-year-old is more likely oo be the girls' school, opening with Bore likele and
singin and having its inging and having its regular studies, sewing
classes, etc., for five hours, with a short intermis classes,
sion.
When
When school is out the fact is known far and umping, would do credit to any school in Yank land! Tag, drop the handkerchief, ring round groups may be singing, here and there, or th sme 'quiet game As twilivgt falls, they all gather for prayers,
then for their evening meal, and then our little then for their evening meal, and then our little girl nods, her eyes grow heavy; and she
the land of Nodi. - Missionary Helper.

MORNING PRAYER.


Or thoughtess word, the hearish deof foe or friend;
Nor would $1 \times$ pass unseinew




native heath of vegetables. egetanow just where our common fruits an some interest. As almost every one knows merica gave to the world the potato, tomato
pineapple, Indian corn and the choocolate tree Thereple, Indian corn and the chocolate tree potato. Though it appears to have originated in Eapical America, it is credited by some to the
East Ind. Arge number of our common
fruits and vegetabies were broughtit form Asian and some of them have been known from tim nmemorial. On the other hand, some of ou
favorites, like the strawbery for instance hav Wenten, known only a comparatively short time Many poople suppose the pumpkin to have origi
nated in America, because the Indians cuilivated t frely among their maize. It is now believe
o be of Asiatic origin, and perhaps was brough over to America by the aborigines. It has beei
ultivated in England since 150 . cultivated in England since 1570 . The onion has been in use since the days o
ncient Egypt, and is said to be more widel ancient Egypt, and is said to be more widel
grown than almost any other plant. Its native county is unknown.
Turnips were cultivated by the Greeks and
Romans. Spinach was introduced into Europe omans. Spinach was introduced into Europ by the Arabs. Beans have been known from pre origin. Peas were known to the Greeks and
Romans. omans.
Garlic is a native of Central Asia, and perhaps of the Mediterranean region, It was well
known to the ancients, and is, still . favorite among the people of Southern Europe and most
Oriental countries Parsley is a nati
the family in another corner of which is the ones and then, in turn, must have her own bath

MAㄴ.29, tgos. hymingare the choice ones for they are the ofes guide the thought of the meting, Quite often,
that have stood the test of time and have sur- especially in the Young People's prayer meetvived the passing of a multitude of inferior
ones. It would be unjust and ones, It would be unjust and untrue to say
that no good hymns are written in these days that no good hymns are written in these days,
but where we-find one fine one there are a hundred worthless ones printed. Hymns written to order to fill up books are not hikely to be of the
best quality, so care should be exercised in buybest quality, so care should be exercised in buy-
ing a book that one author does not appear too ing a book that one author does not appear too
often. A church hymnnal pubbished in 1885 con-
tains. 746 hymns, written by 306 different authors, an ayerage of a trifle over two hymns to a writer. Of these 306 authors. two-thirds dia their writing previous to 1800 , and of the re-
maining one-third a large proportion were erans ators of yet older documents,- Latin, German, or Greek. You may wonder why I spend so
nuch time discussing the music. It is for this nuch time discussing the music. It is for this
reason. There are practically two text books
fudied in our prayer metings the Bibe tudied in our prayer meetings - the Bible and
the hymn book. And when you consider how he young are forming their ideals and storing their minds from the material put into their
hands in such ways quite as much as from the more formal study of school and Sabbath School, it seems to me pre-eminently worth while to
give them something besides trash for their mental food. We never know, except by an
occasional flash of revelation, how much the hymns that we habitually use and hear have influenced us. And I have yet a few more words
to add. The book used should have a sufficient ects to admit of choice and variety to suit vary ing conditions, -they should be wedded to tune melodious and dignified and having sufficient richness of harmony to improve upon acquaintance. An abridged edition containing 128 pages
-a large proportion of which is chaft, does not
offer a promising outlook for any length of dime.
But atter, all care is used in the selection of
book, much of its value deends upon the eader's use of it. The leader of the music leaders use of it. The leader of the music,
whether he be the leader of the meeting or a special music committee, should make a careful
sudy of the topic for the meting and study of the topic for the meeting, and select
such hymns as will best harmonize with the subject and the spirit of the meeting. A hymn ap propriate to the thought of some speaker can often be used with beautiful effect in emphasi or comfort. The passing of the former castom
of starting hymns without an instrument is to be starting hymns without an instrument is to be hymn as an expression of thought or feeling by the time it has been announced and the pian-
ist has found the place and played a few ist has found the place and played a few chords,
the moment when the hymn would have been the moment when the hymn would have been
instinct with life and meaning, has passed. And finally, the best equipment in the world, the finest hymn book, the wisest leader, the orost per
fect knowledge, are worthess, unless th fect knowledge, are worthless, unless the
people sing. Singing in prayer meeting is not
vocal exercise, it is not entertainment it is wor-
ship. Everyone can do as much as to open th book and follow the words, and almost, if no
quite everyone can join in some degree in the quite everyone, can join in some degree in the
singing. singing
nies is the part most full of uncertainty large amount of the diffcculy lies with the peo ple-a part of it with the leader. From the
point of view of one of the congregation the point of view of one of the congregation the
chieft faults on the part of the leader seem to be chiet faulis, on the part of the leader sem to be
in the line of the preliminary talk which is to

$$
\begin{aligned}
& \text { thoughts of another. } \\
& \text { On the other hand, }
\end{aligned}
$$

public speaking, often make their comment too lengthy and too extensive and minute. It exhausts the more patent and obvious thoughts
and applications. This leaves the people to one and applications. This leaves the people to one remotest connection, for which there is often neither time nor inclination, to repeat, at least in substance what the leader has said, to make the
testimony purely personal, which many dot testimony purely personal, which many do not
like to do habitually, or to keep silence, which is assuredly not what the leader desires. In rief, the leader's somments should be ciear, not rambling; and suggestive, rather than exhaust-
ive.
A pleasant yariation in the conduct of the
meeting is a Bible reading on the topic sug-
gested. In this service the individuals should each one have a Bible, and look up the referwhen they are asked for by the leader. It takes little more time but it is far more interesting than to have, the references on silips of paper
handed out previously and read in order. In either case the reading of the verses should be accompanied by a running comment from the
leader showing the connection and bearing of cach verse. It is surprising, what a fund of
Scripture bearing on one theme can this ected and logically arranged to itiluminate sorte theme, and the whole exercise not require more On ten or twélve minutes.
One other qualification on the part of the
Teader is very desirabie, and that is hopefultess. An optimistic leader can always set the muthes. An optimistic
of a meeting.
From the
his to say in rebuike to the average congregaveness. No leader, howerer wise tactpons earnest he may be, can make a suiccess of the people's meeting unless the people help. Everyone should feel that he owes a definite obligaion to the meeting. Even the most timid can
it still and read a verse of Scripture. If one still and read a verse of Scripture. If one
does not care to discuss his own personal aspirations or temptations he can say something
of God's work in the world, the influences of Christian principles upon the human heart and
he life of the world or some quotation which will lift the thoughts out of the sordid cares and Irets of every day, into the world of unseen realities. There come to everyone times when
he feels that he has nothing helpulul to say. An he feels that he has nothing helpful to say. An
inner conflict or a feeling too deep and sacred inner confict or a feeling too deep and sacred
for words may dominate him to the exclusion of other thoughts. At such time the should be his unquestioned privilege to keep silent, It is,
however, hardly conceivable that such an attitude of of handy shound listelf for weeks or months tude of mind should last for weeks or months,
or that it should be true of a majority of thie
attendants at any given meetiog So it is righ
that the leader should expect and depend upon the help of the people, and be disappointed and disheartened if he fails ot receive it.
In the matter of prayer servic
In the matter of prayer service there is little
to be said since prayer is so personal and sac red be said since prayer is so personal and sac
red a thing It is, above all others, the place red a thing. It is, above all others, the place
where all affectation and sham should be laid
aside and the soil aside, and the soul speak forth its "singere de-
sire." I believe, , sire." I believe, however, that there wöld be be
great gain in the freedom and fervor of prayer great gain in the fredom and fervor of prayer,
if the habit of kneeling were encouraged in our in the habit of kneeling were encouraged in orr
public atherings. Kneeling induces and promotes humility, reverence, sympathy and cour-
age. age.
Occasional departures from the ordinary form of service are helptul. The experiment has
been successfully tried, of having no leader. By a prearrangement some one announces a
hymn, simply to defne hymn, simply to define the opening of the ser-
vice. After that, the responsibility is wholly in vice. After that, the responsibility is wholly in
the hands of the people, to make of the meeting what they will, by voluntary offerings. An-
other yariation, sometimes helpful, is a definite program, Ocasionally an address by the leader may take the pace of the usual order.
Now if that ideal tine should come when
the people would feel a real responsibility for the people would feel a real responsibility for
the success of the prayer meeting and make it glow with warmth, earnestness and feeling, the
contagion would soon spread 'till the whole church and community would feel the impulse, and the prayer meeting would cease to bu the
thermometer and would become the radiator thermometer and would become the radiator.
And now just a word of personal experience And now just a word of personal experience
as to one way of making the prayer meeting as to one way of making the prayer meeting
productive of good resultts among, others than its habitual attendants. It caime in my way one
summer to attend a summer school in the northsummer to attend a summer school in the north-
en part of New York state, in company with ern part of New York state, in company with
friend. We were perfect strangers in the place, but two days affer reaching there we thought we would hunt up the midd-week prayer
meeting. The pastor was absent and one of the deacons led the very excellent meeting, in which
we both took some slight part. At the close of the meeting as we were about to leave, we were surrounded by some half dozen ladies, among
them the pastor's wife, who introduced herself hem the pastor's wife, who introduced herself greeting from each, If we had been about to become members of theif church they could hardly have greeted us more cordially. Such
kindly warmth of welcome has much winning kower. It is possible for every church to exert
polche has muing just such an influence, -and if the effort is the pastor will look to his prayer meoting as
the most helpulu of ties of his helpurch in influences and activiLEonarbsvilie, N. Y.
Since Christ has ascended into the spiritual tre, there is no such thing as death; it it simply
transition. He lives, and all who believe in him transit
live.
We envy people who radiate cheer wherever .
God grant us the power to speak again
The words of life in Christ the Lord?"
The last words of General Lew Wallace were, am ready to meet my maker," The greatest test of characters is to be found
what is common rather than extraordinary.

Children's Page.

Now why sonold Luey Locket
Not taxe a
aitite pockete-



a Little castawa
It was ten oclock in the eveening, I sat on
the front veranda $i$ a
contented mood. The air was exceptionally cool and on account of
this, the night furnished a sort of inspiration to boserve and think deeply over everiththing, however. trivial, which might come before my
gaze. The bright rays from the electic light
 upon the well-carpeted liwnic 1 I say weird shad-
ows, peeause when they reached me, they were long and ghosty, moving backwards and for-
wards as the breezes caused the light to sowly swing. As I watched one of these shadows,
which was produced by a large emm tre, $I$ saw Outtined before me the form of a mar. He
seemed to be carrying a basket on his arm and seme and he rarying dalset one his harm and
now der, presenting a rather suspicious appearance.
What could this man be doing? Was be a burgWhat could this man be dong? Was hea burg-
lar with his loo concealded within the basket,
or was he simply and or was he simply a hacoming man returing home
from his daily toil $\mathrm{Al} I$ gazed intenty I saw
Ind him stoop, ifitt up the lid of the basket, and let something out: It bounded away over the grass
and had not gone more than a half h hundred yardst before another siighlyl larager onn of the the
same kind took after it. 1 could only get occasional glances of the two animals as they
emerged from the dark shadows and ran across emergeg from the dark shatows 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
 the edge
waile
anc
The
The next morning church bells were olling
nd those people who wer late heried and those peopie whio were late hurried regard-
lees of the heat which the sun was alreay castless ot he heat which hete sun was alaeade cast
ing down upon the earth. It so hapened that I could not go oto church on account of an in-
jury to my foot which $I$ had received the day jury to my foot which I I had received the day
before, so $I$ picked up a book, took a seat on before, so 1 picked up a book, took a seat on
the veranda and read. Hardly had 1 commeneed
 of slighty over two summers, came hippity-
skippity across the yard, with her broad-brimskippity across the yard, with her broad-brim-
med hat oobbing in the breeze, and d in her arms,
 "See what I found", she said, , oroliding the poor litite thing up in the most awkward man-
ner that a child of two years is wont to do ner that a child of two years is wont to do, "I
dot it by the torner, "she continued. Then it suddeny, yashed upon me. This was one of the kittens which the man dropped last evering and
the chilid had found it he chilid had found it

THESABBATH RECORDEF as she patted the soft hair with her dimpled
hands. It runned in a hole in the droun' an' "Welli go up and see, Dorothy" I replied and
I satrate for the "torner" with litte Dorothy following as she hugged her captive in childisis 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 the neighboring yards, and int
judgest that the kitten had ran.
sith "That ones's s. straid. It ran away fom me
right in dere, and she pinted her tiny finger
toward the hole
 tile for some time buwnon ising of of kititen could
be seen. Then we reurnes to the porch and after Dorothy had left me. I heard her call. to her mamma and on looking up I saw her thrusis
the kitten into her mothers ams, laughing loudIt an she did so. But wheter the orphan was
adopted or or ot, remains for manma to tell. adopted or not, remains for mamma to tell.
The next The next morning, atter breakfast, I walked to the same comer where the kitten .had rum
and to myy surprise $I$ saw the eutest litte striped
 vanced slowly, but the cati, being frightened,
turied and ran into its new home and I wathed

 $\underset{\substack{\text { I met ot. } \\ \text { again. }}}{\text { and }}$
"Have you seen the kitten in the tile" she she
said, "Everyone in the neighborhood has seen said "Everyone in the neighborhood has seen
i. It it the dearest titte thing, but you can't
get nean it get near it for the life of you. Int runs cant just
as soon as jou get a few feet from it we all as soon as you get a few feet from it. We all
feed it every day and it comes out of the inouth of the etile to eat he emeat which we drop by
the opening. Come on! Well see if ifs there the opening
now
I followed my neighor to the spot which Y had lately forgoten and there was the kitte
once more. It was chasing leavies and bits o paper which had. gathered in thes end buttr
livelier, healther cat never was born and alteaty livelerer healthier cat never was born and alteady
it thad spant nearly week in its new home. The
kind-tearated housewives who ohad been feeding the castaway had tried to adopt the newicoment but the cat liked its new tile cave where it could
hiss at a barking dog without the eeasif fear of hiss at a barking dog without the least fear of
molestation. But one morning, after a hard
Bot
 child as it ran to the correr with $a$ kitten's

breakfast and saw the limp form of a castaway | swept out of |
| :---: |
| The Aluance |


 Pale hies that mes

| When Ioves sarm sun is iset |
| :---: |
| Loves trighthess |



hearts. there linger vet Ashes of otoses. vet

First evangelize the young men, and make are going to be eanelied it is mintions are going to be evangelized it is soing to be
ybthe sons and duanhers of the soil Se that this present generation does not perish from the
earth without the joung men knowing that Jesus Christ died
iva living Christ

Young People's Work. bow to the seventh-day bapTIST ENDEAVORER
Someone says that imitition is the sincerest a litte more doiginioed. So we sive a batch of
bright items from our youns bright items from our young people's new Did you ever woocrider A work. Did you ever wonder why your Endeavor so-
ciety seemed so lifeless? The prayer meetion ere seemed so ilitess? The prayer meeting
are kep tip regularry, but there seems to be but very litte real inspiritaion. A sort of silient feeling often perades the meeting, wich seems to say, "What really is the use of these meetins
The business meetings are regularly held The business meetings are regularly held and
the same routine monthly business (?) is trans
 you know, as well as the writer, that the reports
of our committes are Too often but the of our comintees are ToO often but the rec-
ords of inactivitis. This condition is not neecs. sarily due to a lack of interest on the parar of of
he officers or membershi, but to a lack o se officers or membership, but ot a Pack of
 teaverers have not tete this hack? We have as
nobie a band of young people as can be found anywhere. They are active, conseratide, de-
hoied and willing to work. What we he voted and willing to work. What we have
locked in the past has been genarashio.
glad that the
ghe
 we must not content ourselies with this begin
ning
the best of plans must fail $u$ uiless the ning; the best of plans must fail wiless the
young people give their thearty cooperation.
The

 president. Endeavorers, se to tit that you place
at the head of your society some 0 ore whose hear and soul are in the work of our young people,
some one who knows how to plan and has the abiility to execulte Endeavor presididnts, the
work, in a larye measure, is in your hands, The work, in $a$ large measure, is in your hands. The
plans of of the Board ofer great opportuntites,




The Junior Chisistan Endeavo Sooiety of the
Leonardsville Seventh-day Bapisist church holds


 Board. Money is raised by regular collections,
socials, etc. Over $\$ 5$ were recently raised by
oucc


> atrerom strition. embers have ioined

Five new members have joined our C. E. So
ciety since the frist of January f January.
NELIE L
$\overline{\text { shiton. }}$

$\qquad$
We dont do a thing here but go to church

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 lenty to follow. We are looking forward to
the coming of our new pastor, Rev. W. D. Burdick, and we will all take hold and help if he will only let us.
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 of school duties and the strenuous life we live
we have found it hard to keep up the real we have found it hard to keep up the real
warnth of interest that should characterize an Endeavor society. In the main our members are
faithful and interested. We have had baptism faithful and interested We have had baptism
twice this winter but none were from the Endeavor society as all the members belong to the
church.
MARY H. Wrrre. 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 Cotrrell, Miss Elizabeth Hibbard, Prof. A. L. Davis and A. C.
Davis, J. Several joined the Bible Study Class. Dr. Geo. W. Post said: "I want the young.
people to have something definite to do and then up, young people, and take your medicine. Let's
all try it. We need
"Am rejoicing: ove
the young people." $\qquad$ aggressive work
Rev. L. A. PLatts.

The Christian Endeavor S.
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 mised the in-
spiration and help which this spiration and help which this gethering of
Christan young people affords. The meetings Christian young people affords. The meetings forts for the next few weeks will be to provide something helpful and entertaining. In this
way we hope to enlist many who have not been way we hope to enlist many who have not been
interested in the work of the society. Each
committee has been asked to provide something special. We are also planning a Memorial ex-
ercise for Decoration Day.

THE READING AND STUDY COURSE IN
BIBEE HISTORY You may begin this course any time. Do it notary of the Young People's Board, Mrs. Walte L. Greene, Alfred; N. Y., and so identify your self more fully with the movement and give in-
spiration to others who are following the readspiration
ins,
Total
Sol
$\underset{\text { Total enrollment, } 132 .}{\text { ings }_{\text {. }}}$

Note these questions and answer them as you you keep a permanent note book and them in writing at the end of the week's work:
L. With what two kinds of duties is the Dec1. With what tw
2. Why do you think the Sabbath command ment was placed in the midst of the moral law?
3. What is the reason assigned for the keeping of the Satbath?

ThE SABBATHFRECORDER:
prary, or of a perm
blowing; then they saw a little white bubble blowing; then they saw a little white bubble
rise and catch the air, and sail across the water to the shore. The spider, still spinining, knew
when it touched and fastened isesf there, when it touched and fastened itself there, and
pulled himself and his saft to shore. Then he pulled himself and his raft to shore. Then
landed and crawled off into the bushes. 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 When a young girl, who often visits us, begins
to sing on outr piazza, the toad will come from down in the garden, or wherever he may be,
and hop close to the house. Then, if I lift him and hop close to the house. Then, if I lift him
on to the piazza, he will hop close to the singer on to the piazza, he will hop close to the singer
and stay there as long as the music continues. Let another friend begin to sing, and he will tumble off the piazza in a hurry.
This toad lives between the
our walk. Generally, a toad makess his hof near a tree or under a root, so that as he hrows he can dig out the hole to fit his size; but this
one, when only a little fellow, made his home beoneen the flag-stones. As, me grew larger, I
tween noticed that the space between the stones was a tight fit.
Toads sleep all day, and at night, come out
and help us by eating grubss and injurious 'insects. One morning when he came back from
his all-night feeding, and tried to his all-night feeding, and tried to go into his
hole, he' got half way down and could-go no hole, he got half way down and could go no
farther. Then he turned around, started head first, got in part way, but stuck again. Once.
more he turned around and started, legs first; more he turned around and started, legs first;
then he opened wide his great mouth, and then he opened wide his great mooth, and
worked himself slowly downe, till his dinner
was utsed un into his mouth. Then he swalwas pushed up into his mouth. Then he swal-
lowed it down where it belonged, and drew in lowed it down
his head, easily.

TḢE STUDENT ATTITUDE
The makien. stileman.
"If a thing in worth doing at all it is worth
doing welli" is a saying faniliar to all. A condoing well", is a saying familiar to all. $\because$ A con-
clusion which might come very naturally from clusion which might come very naturally from
this did not impress itself upon my mind, until I. had been a aways at school more than a y year. Study in an art school often means work on a
given subject for several days, or a week; without criticism from an instructor. Sometimes,
out after working two or three days on a drawing
from the antique, clearer vision (or the magnetfrom the antique, clearer wision (or the magnet-
ic influence of the instructor as he approaches) will show proportions entirety wrong, values forced, or color out of key. The temptation may be to let it go, atter so many hours of hard may be
work,
ished.
The le

The lesson learned from an inspiring instruct willing to correct it, no matter how much tine may have been spent on the work before Never hesitate to make corrections if you see
the need of them. Until you have reached the the need of them. Until you have reached the
place where you are willing to do this, or to begin all over again, even, you have not reached
the student attitude, and can not expect to do good work.
The editor
The editorials in the last Recorber brough 10 mind so forcibly these words of an inspir
ing teacher that I realized how much that stuing teacher that I realized how much that stu
dent attitude is needed in school, in business. in the: home, always and everywhere, in order to do one's best.

THE GOLDEN SILENCE
What though 1 sing no other song
What though I speak no other wor


One echo from the mountain air,
One ocean murmur, glad and f One sisn that nothing griand or fair
In all this world was lost to me.

1 will hot wake the sleeping yre, The sweetest frainit of all desirie thought; Though all the bards of earth were dead, And all their music passed wray, What Nature wishes should be said
Sheill find the rightiful yoice to sa Her heart is in the shimmering leaf, And all we know of bliss or grief
The mountain-peaks that shine affri,
The sinent star, the pathless sea;
The silent star, the pathless see
Are niving sisn of oll we are
And types of all we hope to ob
agricultural courses at alfred Beginning with the fall term, 1905 , the De-
partment of Agriculture partment 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, regardess of their preparation.
This course will be so arranged es to for either actual work or for advanced study The desire is to stimulate thought along agri-
cultural lines, and to show the student the value of scientific knowledge in AAgriculture and the
importance of the application to it of biness methods.
A two years' course is suggested, which may
he followed by more work. First year, Gen-
eral Agriculture, Botany eral Agriculture, Botany (conducted along ag-
ricuitural lines), Chemistry and English ; secricuitural lines), Chemistry and Engiish; sec-
ond year, special courses in Agriculture, and
Horticulture, Zoology (conducted along agri Horticulture, Zoology (conducted along agri-
cultural lines), Entomology, and Chemistry, Physics or Englis
In the general course in Agriculture the fol-
owing subjects are included: A study of soils lowing subjects are included: A study of soils
from both a physical and a chemical standpoint, drainage and irrigation, manures and fer-
tilizers, liming some of the leading tilizers, liming, some of the leading farm crops,
the leading breeds of live stock, breeding, and dairy management, the last part of the year bla ing devoted to the principles of fruit grow-
ing. ing. Of the
Of the special courses in Horticulture will be Fruit Culture, including the propagation and
cultivation of both large and small fruits, hy bridization, crossing, evolution of fruits, sys tematic pomology, with th
diseases affecting fruits.
Market gardening will include the general propagation of garden truck, green house con-
struction and management, the construction struction and management, the constructio
of hot beds and cold frames, propagatio of hot beds and cold frain
of green house plants, origin
eties, and sterilization of soil. Landscape Gardening. study of the principles of landscape comprenensive Including grading, road making, laying out of
privet estates and parks, and a general study
of the masters of landcapein

THESABBATHRECORDER
Vol EXI, No: 22. Floriculure. This course is intended to pro-
vide students with a practical knowlege of the
propagation and cultivation of propagation and cultivation of our commot
flowering plants, also preparing for the growith flowering plants, also preparing for the growith
of cut flowers for commercial purposess, construction of hot horses, inccluding heating, pon-
ing and ventilation, and the growing of such ing and ventilation, and the growing of, such
plants as the rose, carnation, violet, fern, orchid, plants as the rose, carnation, violet, fern, orchid,
etc. A special study will be made of the tratetc. A special study will be made of the treat-
ment of diseases and insects found in the green-
house. house. Economic Entomology. Under the present
conditions of agriculture it is very essential that conditions of agriculture it is very essential that
we have a knowiedge of the injurious forms of insectis and how to meet them. The demand
is continually becoming greater, not only for is continually becoming greater, not only for
the practical agriculturalist but for the expert entomologist. This demand comes from the Goverrment, state, cities, and even rural dis-
tricts. We desire in this course to give practical training along economic lines and to prepare cal training along economic lines and to prepare
the student for further studye ame,
All class work of the Department consists of All class work of the Department consists of lectures, text bookj, laboratory and fifld work.
Botany, Zoology, etce.; are so conducted as to
strengthen the work in Agriculture. strengthen the work in Agriculture.

SHOT IN THE SAME LEG. When the late Dr. Bartitett, of Woburn, was
pension examiner under the Cleveland adminispension examiner under he Cleveland adminis-
tration he was one day exaning witnesses
He asked one of them: "Terrence Mc Cartney, do you swear that you know the applicant,
Michael Murphy who has made 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 Antetam.

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 postal
order to the post office, to make your subscip order to the post office,
tion paid to next January.
We have
We have had some answers to our first lot
of letters; but we know it will take more than 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,
and requires a good many two-dollar remitand requires a good many two-dolla
tances. Have you sent yours, yet? Wurn on the label of the paper of the date which the subscription has been paid. If we
thought it would bring in thought it would bring in more money, we
would do it gladly, even if it does cost consid erable in the course of a year. But we have found that it has not produced its cost in money. We send a statement to every subscriber, or our agent does; we send a receipt to ev
subscriber; so what more can be asked? We have a number on our list who haye failed In years gone by to realize that there 'are two parties to every transaction. The Recoreer has
tried to do its part faithfully and regularly tried to do its part faithnully and regularly,
but the subscriber has failed to reciprocate, Our next step will be to enlist the co-operation of
those who make a specialty of such mattersthe squaring up of newspaper subscriptions.
We give this warning, believing that our duty requires us to protect the interests of the Pub-
lishing House al all times.

Sin is the only enemy.
bessing to overthrow us. Troubles are hard to take, though they
strengthen the soul. Tonics are always bitter.

## MARRIAGES.

 1905, by Rev. G. J. Crandall, Mr. Stewart C. Cham-
bers and Miss Delana F. Rogers.



## DEATHS.















 obtained the vietory.

 May 17 , 1005 ,



 and affectionateph in whe a mane of taf sterling worth, earnest and practical
the affaiss of
 ience to convictions on every moral questian, yet con-
siderate of the friiltes of men. Funeral service con-
ducted by Rev. La. . Se Seager.

 at his home in Greentriat, Wi. Va., May, 8 , , 1005 ,
He was married to Ettie M. Randolph Nov. $\mathrm{I}, 180$,


 ommunity. The people feel that at tower of stringth eemed os to

THE SOUTH-EASTERN ASSOCLATION O-SABBATHRECORDER. THE SOUFH-EASTERN ASSOCEATION. that systematic bencovenene, as recommended by 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. Lowither. He owed 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 exist-
ence and much of the success and blessings the: ence and much of the success and blessings the:
nave attained, from thie labors of those who have epiresented the Missionary Society, in former years. The application of this theme to the local
interests of the Association were stated with force, by Mr. Lowither.
"What is and Should be the Influence of Miswas considered by by orr Churches and People? was considered by S . H. Babcock. He showe. wat without the reffex influence of missionary
work, our churches are certain to s.ink int leth
argy, and to insture decline, if not ultimate deargy, and oi insure decline, if not ultimate de
truction. The spirit of the Gospet demands the truth. The mission of the church is to proChurches are strengthened in every way, in pro ortion as they are active and devotec in carry "Benefits of Systematic Giving" were discuss.
ed by F. J. Ehret. Mr. Ehret set forth the adthages of systematic giving, and of making th ithe a basis, so ora as the proportion is concern-
d. He showed that the experience of those inividuals who have foliowed such a system, has
secured, not only a much larger amount of secured, not only a much larger amount of
money, but corresponding, benefts and blessings wing such a system are both spiritual and finan al, and that such results are of highest import nce in the. ifie and work of the church, Much
f the music in connection with the afternoo service was led by a quartet of gentlemen Following this service was the Tract Society
Hour, conducted by Secretary Lewis. It it con Hour, conducted by Secretary Lewis, It con-
sisted of an address by him, and an Open Par
liament. He urged hhat all the interests of the ract Society belong to the denomination, and that the support of those interests is, therefore,
one of the first duties of the denonination The 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 touth, and great work of spreading. Sabbath thuth, and
instructing both our own people and the world
at large, concerning it. He urged that the in-
 He Recorere, 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 years is the cultivation of Seventh-da, Baptist
 cue reformers must be moral heroes, ©Our an worthy of such an ancestry. The giving of
money for the cause of Christ is truly a part of
religious worship.
The session on the eveng spsion.
The session on the evening after the Sabbath
as devoted to the consideration of Systematio Benevolence: Moses. H. Van Honm presematedic
Strong paper upon that theme. This trong paper upon that theme. This was follow-
by an Open Partiament in which it was show
hat systematic benevolence, as recommended the Association was completed, and final ad
 church. Several delegates testificd that the by intellectual strength and spiritual vigor. The
doption of such a system brought best results proger doption of such a system brought best results
financially and spiritually, to those churches where it has been employed.
The business of the Association was taken up
at the opening of the morning session includ at he opening of the morning sessing including
reports of committes, erct. The sermon of the morning was by Rev. S. H. Babcock. Text,
Mark $2: 2$, , "And straightway many were gathered together, insomuch strat there was no room to receive the, no, not so much as aboutt the door:
and he preached the word unto them ", and he preached the word unto them.
Crowds came to hear Christ, seeking
Crowds came to hear Christ, seekirig a blessing.
Certain ones brought an invalid who was hopelessly strickened with palsy. In their zeal to se-
cure a blessing for him they cimbed to the cure a blessing for him; they climbed to the roof,
that they might break it up, and so reach the that they might break it up, and so reach the
Master. Christ gave quick response, and declared that the palised man should not only be
healed, but that his sins were all forgiven. We healed, but that his sins were all forgiven. We
must learn that blessings are secured only when we persist in cominess to Christ. Wherever Christ goes. life and blessing follow. This is true in
he life of the individual and of chuches Che life of the individual, and of churches also. tracts 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 place. His word brings. healing and he answers
our prayers, though we may not come into his 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 obstacle can keep us from Christ, if we sincerely.
desire to be present with him. There were, many in the crowd around Christ,
hat day, who did not believe and were not blest. The unbelieving can neveer be blest; for faith,
only, opens the door to salvation. It is possible for men to shut their hearts against Christ. H is estimate of the value of the human soul shows how eagerly we ought to seek for salvation. The presence of Christ always sifts out
lieve, from among those who disbelieve. Per-
snal decision, day by day concerning duty 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 Christand believe, but will hot, thus seal heir own condemnation.
session.
The closing sermon of the session was by Dean
Main, who preached from Romans 7 I-6 and Main, who preached from
the following is an outline:
Theme, Christian Obligation the Highest and Holiest of all Oligations.
Higher ideals of character
Higher ideals of character and conduct are
needed. The first three verses illustrate the doctrine of Paul; a close relation exists between husband and one, but death dissoves the union, and a new one may be established. The moral man is, in a unique senise, part of a legal moral
system, that condemns and calls for punishment. system, that condemns and calls for punishment.
This develops sinful tendencies in one who is
"in the lesh,", "utu 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 fel-
owship with the crucified Christ. And the new owship with the crucified Christ. And the new
union bears fruit unto life. It calls for highest ervice. Our law is a Person; the fundamental principle is love; and the source of our power
he indwelilin Holy Spirit of GGd.
After the sermon, the unfinished business of
program was well carried out, and everyone felt
prot that blessings, profit and out, and everifting influene felt
had prevailed through all the had prevailed through all the days. The attendance was oood throughout, and was excellent
from the afternoon of the sixth-day until the from the afternoon of the sixth-day until the
final session. The following resolutions were dis-
cussed and adopted by the Association: cussed and adopted by the Association: I. Resolved, That we members of the Seventh-day
Baptist South-Eastern Association, reeognize the need
and value of dit
 2. Wherkes, Our work languishes in many respect for want of proper and regular financial support, which
support is lacking, we believe, more because of $a$ want of systematic risesnetation, than for wer want of intererest or
ability on the part of the people. Therefore be is ability on the part of the people.. Therefore be it
Resolved That we tecomen to all the people
the Sounthe:Eastern Association, the




 liquor business, and the old parties have been arraid to
年en touch the question in their platorms, therefore be
Resolied, That we as an association earnestly entreat
all church, a pharrch members who have a franchise to to vote with
a priticize that is membe enemy wof the salonon, and that we
cheen informed as to the criticicz any member whio has been informed as to the
greaz evil of this ramic and has persisently assisted
this business with his franchise; and that we make the
 ensuing year a season of special prayer that such mem-
bers may have their spiritual eyes opened to their re
tigius
 should be devoted to a iree discussion of the Temper
nnce, question the saloon,
S. Resived, That the South-Eastern. Association
reiommend to all its Sabbath Schools, the àddition of the Home Department.
6. Resolved. That we the delegates and visitors i .
. Association, do do hereby express of our hearty, thanks to to



## RESOLUTIONS.

The following resolutions were adopted by the Sec
vid Alfred Seventh-day Baptist Sabbath School, May WHRERAS, It has been the will of our dear Heavenly
 Mrser Fannie Proe Woodunf and
WHEREST, She was a most
clarkersis, She was a most devoted teacher of a
clas of giris
Rescoed, That while we mourn her loss her faithKunsestea, wiil be an inspiration to us al
Resolved, That we express our he

 ereaved family, and that a copy be sent to $T$ He $S_{A B}$
AATr Reconver for publication.

Ours is not the cred of the weakling and the
oward; ours is the gospel of hope and of oward; ours is the
iumphant endeavor
Giving is the crowing, grace, because it is
he manifestation of the highest excellence.

THESABBATHRECORDER.

9.00 -i.00 A. M. PRastors Conference.
I. Church Discoipinine and the the 'Sabbath,
2. Tithing. Shall we tithe gross or net
Come?
3. Do we need a missionary field sccretary for
the North-west?
10.00. A. Me North-west?
Sermon, Delegate fietrom tit

Rev. L. E. Livermore
Oun Misionary Interest, Cor. Sec. S. D. B.
Missocition,


Addrest, Delegate from the South-eastern As-
socition, Lucian D. Lowther.
Womarts Work.
8.00 P. M: Sermon, Delegate from the

10.15 A. M. S. Services arianged by the Farina church.

H:oo A. M. M. Regulat seringice.
3.0. F. M. Serron, Rev. A. H. H. Lewis, D. D.
8.00 . P. M. Evangelistic Service.

Rev. F. E. Peterson.
ongs $\$$ by each class, solos my by Horace Cranda
and Clara Pashley and a duet by Ilva and Hor ace Crandall. Two essays. were read, "Ho Joseph Grew Up for God," by Edna Burdick,
and "How Samuel Grew Up for God;" by Hat ie Lewis. Recitations were given by several o e. children: Rev: W: L. Burdick gave an ex ex
ellent address on "Growing Up for God," tak ing 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 seek after the God of David his Father. At
hee coseof of the service the children marthed
ut of the, church while the audience remianed anding:
On Tuesday evennng, May 2, the YPS. Endeavor and kindred societies of Westerly and cinity, 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 baner or having the largest-percentage of member resent. A social hour was enjoyed at the close the meeting
Our Sabbath School, under the efficient lead-
rship of the Superintendent Curtis $F$ en Ship of the Superintendent, Curtis F. Ran

NORTH-WESTERN ASSOCIATIO
Program for the annual meeting at Farina, Ill, June

20-10.0. A. M. Pastors Conference, it charge of
Rev. $G$ W. Lewis. Hindances so So Sath Reform (a) In our
churches; (b) in the world, Rev. C. A. Burdick
How to secure Beter Sabath observance
 M. Cal to or der by Moderator. Rev, T,

A new thought in the mind is like ${ }^{35!}$
the meal it one's self it may change the whole character of associates. and even transform the lives of one's much, but it strikes upon the ear, it reaches is not brain, the moral consciousness is afected and a life is changed for all eternity!, And that life weetness in the up and tell us that they do mot men will stand up and tell us that they do not believe in mir-
acles . What is a miracle?

> Special Notices.

TBi Semi-Anual Meeting of the Seventh-day Bap-
tist churches of Minnesota will convene with the
thurch and church at Dodge Center on Sixthedyy June wit at teo
P. M. Rev. D. C. Lippincott of Iowa is expected to preat. Rev. D. C. Liippininot of Iow is expected to
Burdick of New. Abuburn as as alterrate, wite Rev. Leobn

The Battle Creek Seventl-day Baptist Churco
 Peterson Biock, No. Washington street, Battle Creck,
Mich. Vistors are most cordially welcomed and Seventh-day Bapatists most, wordially welcomed, and
are invited to atend.
 on the second floor of the Lynch building, No. 120
South Salina street. All are cordially invited.

 THE Sevent-day Baptist Church of New York
City holds services at the Meemorial Bappist church, Washington Square South and Thompson Street. The
Sabbath-school meets at Io. $\mathrm{O} / \mathrm{A} . \mathrm{M}$. Preaching ser-

Tir Sevent-day Baptstst Chucch of Hornels sille,
N. Y, holds regular services in their new whurchicor.

 city vere the Sabbath, to come in ind and worship with iss.

To be publisided in the Spring of toos.

## Seventh Day Baptists

in West Virginia.....
A. D. 1789 to A. D. 102

By Corliss F. Randolph
 med daring the coming Spring. The dition will be mann
nd about halfo fit has already been subseribed for

The price will be advenced upon publiction.






The Golden Silence, Poetry
Agricultural Cousces

Business Offic
MARRAGGS.
DEATHS

Senator Crane on Turkegs.

So Far Amy from
Home
Hews.
The Sabbath Recorder
Joux Huscox, Business Manager.



the sabbath visitor.
 Puaxnun, New Jrassr.
trexs.
 Helping hand
in hible school work.

THE SEVENTHDAY BAPTIST PULPIT Publihed mothly by the 1



PE. BOODSCRAPPRR.

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THESABBATHRECORDER.
ALFRED UNIVERSITY
millon
College.
Commencement Wekk:


College
Twentieth Anniversary Building Fund.

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## $\stackrel{\text { ed. }}{\text { W }}$ <br> 

$\mathrm{W}^{\text {OMANS }}$ ExECUTIVE BOARD OF
 Cr or un un un mos
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## Salem






Max 29, 1905 $A^{\text {mato chay }}$







 Ker. N. C. Davis Pretident, Weat Edmeton,


 Westerly, R. I.









## The Sabbath RECORDER.

Seventh-day Baptist Weekly, Published By The American Sabbath Tract Soclety, Plalnfield, N. J.

Voume 61. No. 23.
PLAINFIELD, N. J., JUNE 5, 190
WhoLe No. 3,145

THE WAX, THE TRUTH, AND THE LIFE

 We lobk to thiel thy truth is still the tight
Which: gudes the nations groping on theit way;

Yesis thou' arit still the Lite, thou art the Way


- A Just
 Lhoughts of those mature men
weint back over the years lyin between the day of teution and the day of grad
nation:" The personal experiente of each membet was full "of interesest to all the others, and the recounting of such petsonal experieticices and bits of personall history, formed the feat-
ure of the gathering. A goody mumber of the lass hat reached what the world calls success, cured national fame in public affairs. Other had become prominent in the business world.
Not (a; few thad become rich, as we ordinarily count riches. The faces that were untouche ow deeply furrowed with the liness of anxiety while ehair aind beard had been bleached by the rosts. 0 . the years. Tender worts wete spoken in memory of those who had dropped out of
life's battle. Amiong others, a friend spoke of
one member of the class who had lately died. one meember of the class who had lately died.
The story of his life was not long, nor had it The story lof his life was not long, nor had it
been greaty waried by special incidents. He had been greatly waried by special incidents. He, had
entered the ministry, and most of the years o is active life had been spent among "the working people of a large city. He was remembered
as a modest, ;uiet man, whom all his classmates
had respected, but whom not many had been in ad respected, but whom not many had been inmate with. His career as a minister had been
marked by faithful service and good judg ment that he had won the fullest confidence, the incere regard and affection of men of all essults of hisis work had had already in been seen then wo generations, the parents who had been his parishioners, and their children His own chil dren had grown to take honotable places, and
successful ones in tife It is said that when successful ones, in lifer, It is said that when
the story of his life was ffinshed, its rehearsal
was follow dis

ting thus in the presence of real manhood, and of the highest type of success, all their lives
came tp for remeasurement. One of the rich-
est members of the est members of the class, and the most success-
ful, rose and said, "Fellows, measured by the standard of material success, this classmate of
ours was a failure: but I want to tell you that ours was a failure; ;but I want to tell you that
material success/ measured by this man's life isn't worth a
the emphatic word with which the foregoing the emphatic, word with which the foregoing
sentence ended. If it was inelegant it was emphatically truthful. The real measure of every life is found in the value of what it imparts of good; to other lives. All other forms of success are not only temporary, but, by a just
measurement, they are low and comparatively worthless. The light that falls upon this world from the world above is always essential to the just measurement of any life. The permanent
influence of a life over other lives, uplifting hnfuence of a life over other lives, uplifting hem toward higher good, greater righteous-
ness, diviner nobility, and a larger love for God, is the only true standard of measurement.. In
their better moments, all men believe this, and their better moments, all men believe this, and
it is as pititul as it is common, that men disregard these higher standards, of measurement, and turn away from genuine. asccess for the
anings that perish, for the foam upon the cres things that perish, for the foam upon the crest
of the wave, that is destroyed by the next breath of the wave, that is. destroyed by the next breath
of the breeze, and for those unenduring and deeeptive things which the folly of the world reckons as riches. Fell
you measuring life?

Ie the term socialism be used in it The: Develop- sat to say that along citin.
ment of there is a definite trend toward
Socallem. socialism in the United States. This trend is the result of several influences, among the most important of which hations in business, on the one hand, and, on he other hand, the agitation of questions relat ing to capition and labor. The demand for leg part of the better side of the demands of socialism. It would perhaps be more fortunate if these questions could be separated from the po-
litical interests of the country, more than they can be. In spite of all complications, however an be. In spite of all comp 1 cations, how yod
the tendency as a whole, is halthul and good
will gradually result from the agitation conected with it. That more or less of the experments to remedy evils and adjust business enions, will be imperfect, or will fail, must be extons, will be imperfect; or will fail, must be ex-
tempting to work out great problems like those
involved in socialism. At phe bottom of every such question; two great propositions and alway such question, two great propositions are alway cerning the relations of men-to each other, as individuals, and of men in their united capacity
in the world of business? Second, How far must in the world of business? Second, How far must
the rights of the individual yield to the rights of rights of the individual yield to the rights
can summunty or state, and along what lines
cidustment be can sulch adjustments be made so that the indi-
vidual will not be derauded and vidual will not be defrauded and society and
state will not be injured? It is not fortuitou state will not be injured? It is not fortuitous
that these questions come to the front in times like the present and in a government like ours. They belong to the great probbem of human
rights and human needs, and in no other coun rights and human needs, and in no other coun-
try do such problems arise so clear and so vigtry do such problems arise so clear and so vig-
orous as under a system of government like our own. The times call for candid investigation
and and careful considearation of and these problems,
rather than for hasty decisions or sharp denunrather than for hasty decisions or sharp denun-
ciations, much less the deplorable conflicts rep ciations, much less the deplorable conflicts rep
resented in strikes and similar disturbances.

Judalam and Moted for it itaism, at least, is not $\begin{array}{ll}\text { Misisons. } & \begin{array}{l}\text { noted for its enthusiasm in mis } \\ \text { sionary work. It would not be } \\ \text { unjust to say that, as we now se }\end{array}\end{array}$ undaism, it is not a to sassionary that, religion. It . It has no missionary societiess, and does thot send haut
advocates to convert nonadvocates so convert, non-Jews to the Jewish
faith: ' This is not to be wondered at faith: This is not to be wondered at, in the
light of many centuries of its existence. Chrislight of many centuries of its existence. Chris-
tianity is recognized as especially a missionary system, and many efforts to convert the Jews With all this, there has been such injusistice done to the Jews and Judaism, through nominal
Christianity especialy though Greek Christianity as is appears in Russia, and elsewherte,
that a lasting prejudice not to sy her that a lasting prejudice, not to say hatred, has
been created in the mind of the Few against all missionary work. The Jeevish Extponent, not long since, said that Judaism was neither afraid 10 press its faith upon the attention of the
world, nor is it selfshly indifferent to the inveridsts of the world. This is is undoubtedly true No people have been more fearless and persistent in declaring their religious faith than the Jews have been. No small part of the explana-
tion is found in the fact hat task of Jewish teachers has been to keep their own people true to tudaism, loyal to their anestral faith and to the Ten Commandments. From the first of its history Judaism has
claimed that is essental features belong to all claimed that its essential features belong to all
men, through all time, and the Jews still believe
that these principles will find recognition and

