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THE WAY, THE TRUTH, AND THE LIFE.

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

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

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

A Just Measurement of Life. THE story is told of the reunion of a college class, thirty years after graduation. Naturally the thoughts of those mature men went back over the years lying between the day of reunion and the day of graduation. The personal experience of each member was full of interest to all the others, and the recounting of such personal experiences, and bits of personal history, formed the feature of the gathering. A goodly number of the class had reached what the world calls success, in the ordinary affairs of life. Some had secured national fame in public affairs. Others had become prominent in the business world. Not a few had become rich, as we ordinarily count riches. The faces that were untouched by lines of care when the class graduated, were now deeply furrowed with the lines of anxiety, while hair and beard had been bleached by the frosts of the years. Tender words were spoken in memory of those who had dropped out of life's battle. Among others, a friend spoke of one member of the class who had lately died. The story of his life was not long, nor had it been greatly varied by special incidents. He had entered the ministry, and most of the years of his active life had been spent among "the working people of a large city." He was remembered as a modest, quiet man, whom all his classmates had respected, but whom not many had been intimate with. His career as a minister had been so marked by faithful service and good judgment that he had won the fullest confidence, the sincere regard and affection of men of all classes, with whom he had come in touch. The results of his work had already been seen upon two generations, the parents who had been his parishioners, and their children. His own children had grown to take honorable places, and successful ones, in life. It is said that when the story of his life was finished, its rehearsal was followed by a thoughtful silence, and that many eyes glistened with unshed tears. Sit-

ting thus in the presence of real manhood, and of the highest type of success, all their lives came up for remeasurement. One of the richest members of the class, and the most successful, 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 material success, measured by this man's life isn't worth a ——" One can almost forgive 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 them toward higher good, greater righteousness, diviner nobility, and a larger love for God, is the only true standard of measurement. In their better moments, all men believe this, and it is as pitiful as it is common, that men disregard these higher standards of measurement, and turn away from genuine success for the things that perish, for the foam upon the crest of the wave, that is destroyed by the next breath of the breeze, and for those unenduring and deceptive things which the folly of the world reckons as riches. Fellows, by what standard are you measuring life?

The Development of Socialism.

If the term socialism be used in its more comprehensive sense, it is safe to say that along certain lines there is a definite trend toward socialism in the United States. This trend is the result of several influences, among the most important of which is the development of trusts and great combinations in business, on the one hand, and, on the other hand, the agitation of questions relating to capital and labor. The demand for legislation concerning great public enterprises, is a part of the better side of the demands of socialism. It would perhaps be more fortunate if these questions could be separated from the political interests of the country, more than they can be. In spite of all complications, however, the tendency, as a whole, is healthful and good will gradually result from the agitation connected with it. That more or less of the experiments to remedy evils and adjust business enterprises and individual rights, under new relations, will be imperfect, or will fail, must be expected. Such is all human experience in at-

tempting to work out great problems like those involved in socialism. At the bottom of every such question, two great propositions are always found. First, What is the divine purpose, concerning 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 the rights of the individual yield to the rights of the community or state, and along what lines can such adjustments be made so that the individual will not be defrauded and society and 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 problem of human rights and human needs, and in no other country do such problems arise so clear and so vigorous as under a system of government like our own. The times call for candid investigation and careful consideration of all these problems, rather than for hasty decisions or sharp denunciations, much less the deplorable conflicts represented in strikes and similar disturbances.

MODERN Judaism, at least, is not noted for its enthusiasm in missionary work.

It would not be unjust to say that, as we now see Judaism, it is not a missionary religion. It has no missionary societies, and does not send out advocates to convert non-Jews to the Jewish faith. This is not to be wondered at, in the light of many centuries of its existence. Christianity is recognized as especially a missionary system, and many efforts to convert the Jews to the Christian faith have not been wanting. With all this, there has been such injustice done to the Jews and Judaism, through nominal Christianity, especially through Greek Christianity as it appears in Russia, and elsewhere, that a lasting prejudice, not to say hatred, has been created in the mind of the Jew against all missionary work. The Jewish Exponent, not long since, said that Judaism was neither afraid to press its faith upon the attention of the world, nor is it selfishly indifferent to the interests of the world. This 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 explanation is found in the fact that, for centuries, the task of Jewish teachers has been to keep their own people true to Judaism, loyal to their ancestral faith and to the Ten Commandments. From the first of its history Judaism has claimed that its essential features belong to all men, through all time, and the Jews still believe that these principles will find recognition and

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acceptance. They expect, this, however, more through the intrinsic, propagating power of truth, than through specific efforts to proselyte men to their faith. The watchword of Judaism, through all its history, has been the unity of God and the universality and dominance of his moral government in the world. In the belief that such is its mission, it expects, that sooner or later, the day will come when "the earth will be full of the knowledge of the Lord, as the waters cover the sea," a knowledge taught by the Old Testament Scriptures.

THE germs of all greatness seem unpromisingly weak and small. Final results appear but gradually, and in the process of unfolding, strength and vigor seem to be created slowly. But the weakness of small beginnings is only apparent, and, since it is God's plan that all power should unfold gradually, enlarging and intensifying, each result adds to the growing sum. Every great epoch in history illustrates this, whether in the life and development of national life, or of great religious and political movements. Moses was a hunted child, saved from death almost by accident, to become the world's great law-giver. The beginnings of Christianity, from a human standpoint, were too slight to find any notable place in the current history of the world, at the first. But the power of unfolding truth is as resistless as the power of God. This principle applies to such service as men are able to give to each other, and to the service they are able to give to truth. We are accustomed to say that all great things are the sum of many little things, and we are likely to under-estimate the value of little things, because, when standing alone, they seem slight and comparatively powerless. The only questions we should raise in connection with any duty or work, are these: "Ought this to be done?" "Is it right that it should be undertaken?" If these questions be answered in the affirmative, action is the next step. Final results will come in time. That which seems most insignificant is often most significant and important. Our readers are familiar with the important part which a boy played in one of Christ's miracles. In all the crowd that followed the Master that day, on the shore of Galilee, this boy with a tiny basket of luncheon, seemed least important. With the development of the miracle and the feeding of the multitude, the insignificant boy and his basket rose to a permanent and prominent place in the world's history. So the words of the Master, and in a corresponding way, all words of truth that appear of little account, today, are certain to become of great account tomorrow. One of the most instructive parables of Christ is the grain of mustard seed. By it and its development the whole kingdom of God among men is revealed in a way more forceful than eloquence or learned argument could present it. The unfolding power of that which is least, the value and significance of that which seems most insignificant, are among the most important lessons we can learn.

A STORY is told of a devout Scotchman who frequently took part in prayer meetings, and who always began his prayer with, "Indulgent Father." While it is possible to over-estimate the tenderness of God, or rather to under-

estimate the justice of God, few people fully appreciate how truly indulgent our Father is. There is no element of weakness and vacillation in his indulgence. Perhaps we shrink from thinking of God as indulgent, because, in human experience, the indulgent parent is likely to be weak, if not unjust, so that the child is injured by indulgence. If you have not thought of God as truly and wisely indulgent, read again the messages from him as they appear in the Bible, and restudy your own experiences in spiritual things. There can be no doubt but that your conception of God as an indulgent Father will be increased, through such study. The evidences of God's indulgent love and helpfulness appear with special prominence in the life and words of Christ. Among these are God's regard for little children and for old people. The central glory of all that Christ taught concerning God is his fatherhood, expressed in love and tenderness. There is constant help in the thought that God is indulgent. It brings strength to those who seek to obey him, and who must struggle with great problems of life, its temptations and disappointments. When we know that God's indulgence will not work evil for us, we are uplifted and greatly comforted by realizing that "He knoweth our frame and remembereth that we are dust." Forgiveness means far more than it could, if we were not assured that sins are put away by divine love, and separated from those who repent, "as far as the east is from the west." It will be well if all those who seek to serve our Father in heaven, and long for richer communion with him, shall come to believe with enlarging increasing faith, in the indulgence of God. Your prayers will be more genuine when offered to an "Indulgent Father," and far more uplifting, than when you pray to a "King, Great and Highly Exalted," but who is too far away to be in touch with your needs, in sympathy with your mistakes, or helpful in your failures.

THE exposition at St. Louis to commemorate the Louisiana Purchase is naturally followed by the Lewis and Clark Exposition at Portland, Oregon. This will be a prominent event in the coming summer and autumn. An event which is so closely connected with our national history ought to be remembered, and should be so celebrated as to contribute much good to the present generation. It is well that those who are enjoying the blessings and benefits that were made possible by the work of a century ago, should become familiar with the men and the events, and with that larger purpose which characterized those movements. The reader will learn all the necessary details concerning the coming exposition, in due time, and there is no need that those be recited here. The exposition undertaken by Lewis and Clark for the sake of knowledge concerning the new and great possessions which the nation had just acquired, grew out of the purposes and close friendship of three men. Meriwether Lewis was a strong character. He was born in Charlottesville, Va., on Aug. 17, 1774. He was grand-nephew of Fielding Lewis, who married a sister of George Washington. Lewis' early life was associated with the most distinguished families of Virginia. He was restless, mentally active, and became a soldier before he was twenty-one years of age. He formed a close friendship with Thomas Jefferson, while yet a young

man, and became his private secretary. After the Louisiana territory had been purchased, President Jefferson recommended Lewis to Congress as one fitted to lead an expedition for the survey of the great empire that Napoleon had so easily relinquished. One of Lewis' intimate friends was Levi William Clark, who became a joint leader in the expedition. Preparations for the long journey were made during 1803 and 1804. The real beginning was on May 24, 1804, when the company started up the Missouri River, traveling by boats. They took especial pains from the first to maintain friendly relations with the Indians. The winter quarters of 1804 and 1805 were at Fort Mardian, near the present city of Bismarck, North Dakota. The winter being passed, the expedition moved from that point, starting on April 7, 1805. Toward the close of July, they reached the three forks of the Missouri River, and named the stream they followed, Jefferson. From this point, and perhaps before, the most valuable Indian guide upon whom the expedition relied for help, was a woman, Sacajawea, or Bird-Woman, who is represented in modern pictures as carrying a young child in a buffalo robe, about her neck. The expedition crossed the Rocky Mountains and, having undergone much privation and great labor, reached the Columbia River on Nov. 7, 1805. They encamped there for the winter and returned over the long and dangerous route in the spring and summer of 1806. Meriwether Lewis died in 1809. He had been Governor of Missouri, which office he filled with "honor and justice." President Jefferson said, "He was one of the country's most valuable citizens, and endeared himself to his countrymen by his sufferings and successes in endeavoring to extend for them the bounds of science and to present to their knowledge that vast and fertile land which their sons are destined to fill with art, science, freedom, and happiness." The prophecy of Jefferson has already been fulfilled to an extent greater, doubtless, than even he with his best vision, contemplated.

GREAT as were the men who led the expedition, Sacajawea stands for woman's part in that great enterprise. She has not been embalmed in poetry, as Longfellow embalmed Minnehaha, but a woman, Miss Alice Cooper, has prepared a large model, eight feet in height, from which a bronze figure is being made. This represents the young squaw in beautiful fringed buckskin garments and other accessories with which the artists of civilization are accustomed to surround Indian life. Persons who have been familiar with the actual life of the Western Indians, know only too well that the conception of the artist is not often realized in the actualities which appear. It is said that Miss Cooper's model embodies the pose and appearance of the explorer and pioneer, coupled with the finest elements of womanhood. The face suggests that the young woman had dreamed of the great territory and the glorious prospects that lay beyond the Rocky Mountains, so that the discoveries which came, were the fulfilment of a dream with which she was already familiar. This incident illustrates the fact that the great enterprises in which men have led, have been aided much, and in many ways by the less strong, but not less intelligent nor less reliable efforts of women. It would be easy to follow

this line of thought and show that every great event and every noble undertaking in human history has resulted from the combined efforts and the united wisdom of men and women. It needs no imagination to see that the Louisiana Purchase and the explorations made by Lewis and Clark form one of the great destiny points in the history of the United States. Had France held these possessions and thus extended her empire over more than half the territory now occupied by the United States, the history of the past century would have been wholly unlike what it now is, and the future history of our nation would not have been possible.

#### LITERARY REMNANTS FROM THE EDITOR'S NOTE BOOK.

##### *Sociology and Political Economy.*

##### REPRESSION AND PUNISHMENT OF CRIME.

As permanent government is developed by social evolution, a point is reached when a new element appears, that seems, at first, to be disintegration, but which is really a normal part of the process of evolution and of social association. The refractory and the incapable must be partially or wholly eliminated from the body politic, for the common good. Hence appears the necessity for restraining the vicious, caring for the unfortunate, and reforming those who go wrong. In the earlier stages of society, the simplest way of ridding itself of those who are refractory or burdensome, is by capital punishment. In the lower stages of social evolution, removal by death, especially in the case of female children, and of captives in war, appears with great prominence. This system is associated with low ethical standards, and is too often continued after social development has become highly complex, and, aside from the matter of ethics, social life is strong and efficient. Going through that section of London where the old jails in Fleet street and Tyburn are still seen, Rev. Wm. M. Jones told me, a few years since, that his father-in-law, the late Dr. Wm. H. Black, on going down town of a morning, between 1820 and 1840, used often to pass half a dozen bodies hanging upon the gibbets, in the yard of Tyburn prison. This was about the time when the stealing of a sheep in England brought capital punishment, and when sufficient thieving would go on, by way of pocket-picking, in the crowd, while one sheep thief was being hanged, to insure the hanging of half a dozen more, if they were found out. The study of such phenomena will be valuable to you, as showing how strong the self-protective tendency is, and how slowly men rise to higher and better methods in the ordinary lines of dealing with crime. Practical high ethical standards come last.

In this complex stage of which we are speaking, society is compelled to adopt many other forms of regulating those influences which make for its good. Those who represent given classes in business, or in professions, are compelled to pass through a proper period of preparation, apprenticeship, periods of study, etc., that they may be properly fitted to serve society, rather than to injure it. This does not indicate high-water mark in social evolution; but it does show great advance, nevertheless, if the ethical question be left out or subordinated, social development would cease to be in the right direction from this point. In that case the tendency would be to oppress the weaker classes, to

develop unfavorable features of aristocracy and injustice, and to induce disintegration.

##### INTERDEPENDENCY.

From the complex stage just described, or contemporaneous with it, social development carries us still further, to where, in addition to complexity, we find a compound and interdependent evolution, in which causes that appear but slight, evolved great results. In government, for instance, we strike the current of democratic forms such as are noted above. But, under whatever form it may evolve, government in this stage must be interactive, and the number of subordinate divisions and representatives must be greatly increased. Government tends towards centralization, and from the head representatives, subordinate changes by way of territory, forms of organization, etc., go forward. Our own government presents excellent illustrations. We have the executive department, the law-making department, the judicial department, and each of these is divided and sub-divided, almost endlessly. Geographically we have national boundaries, subordinate state boundaries, district boundaries,—as congressional, county boundaries, township boundaries, school district boundaries, local city governments, etc. In the world of business we have clearing houses, banking houses, corporations, greater or smaller, with agents and sub-agents, in endless number.

##### COMPETITION.

At this stage competition plays an immense part, and the more complex and compound the social situation, the greater the competition. From this arises the healthful and normal relations of two great parties in politics, and the equally normal relation of various schools of medicine, philosophy, and the like. These are essential to preserve equilibrium, each becoming a check and an aid to the other, and all developing toward the higher good. Such divisions and temporary antagonisms are a necessary part in the evolution of society. In the long run, they produce excellent results.

##### SOCIETY A LIVING ORGANISM.

Having reached these higher stages, society, which was at first simple, with scarcely enough cohesion to keep men in groups, becomes an immense, living organism. To use an architectural figure, it is like a massive building, with foundations, walls, buttresses, braces, ties, and crossbeams. Or, it is like a great bridge, in which the fundamental principles of mechanical construction are combined in endless variety and constant interaction. Or, better still, it is like a gigantic steamship, wherein the law of development makes each part supplemental to every other part, and aims to secure, at once, defense and support from each, for each. Permit me to advise the reading of one of Kipling's essays, entitled, "The Ship That Found Herself." From a literary point of view it is well worth your reading, but as an illustration of a perfect mechanical and material creation, we know of nothing better in modern literature.

##### PROGRESSIVE EVOLUTION.

In these higher stages of complex and compound evolution, the law of progress appears, constantly. The result is already recorded in history, from which we may safely make prophetic suggestions, give evidence of this progressive law, in numberless ways. Our own nation, for example, has passed from isolated colonies to united colonies, and from independent colonies to the compact of states. This compact

has passed through various changes, including the Civil war, but from the time when the early colonies landed at Plymouth Rock, or New York Bay, to this, the law of progression has been imperative. The nation has extended, and its interests, political, social and commercial, have enlarged, because they must. Our latest experience, reached through the doorway of the Spanish war, is only a part of the inevitable law of progression. How far that law will carry the nation before catastrophe overtakes us, will depend upon how carefully national express trains are run, and high ethical standards are maintained.

##### BEST HUMANITARIAN RESULTS.

In this higher stage of social development all the means of self-protection, of caring for the refractory and unfortunate, are greatly increased. Prison service is improved. Care for the insane is extended. Continued efforts to reduce pauperism are put forth, and the nation rises in the scale of social development. History has already reached the point where world-development is well begun, and the future of that development is fairly outlined. In the near future, the weaker and more inefficient nations will be cared for, at least through general supervision, by the stronger nations. The present partitioning of China and Africa are examples in point. This partitioning is the unavoidable result of progressive world-evolution. The final results of the Japanese-Russian war will develop more of similar results. If the highest ethical principles, of which we have often spoken, are rightly applied, this world-evolution will work out the highest good for all concerned. We venture a suggestive prophecy. Standing in the sunrise of the twentieth century, it seems fairly probable that the close of that century will see two great world powers, the Anglo-Saxon and the Slavonic. Everything below these two, will be, in a greater or less degree, subordinate to them; and, with the hope that the highest ethical elements will prevail, it is not too much to dream of a world-development, social, political and economical, that will in some degree atone for the strange and sad history of the past. Up to this time, the nations of the world have risen, flourished, and fallen into decay or into extinction. The primary cause of this seems to have been the lack of high religious and ethical influences guiding in the development. Ethics and religion form the great and essential protective influence in social and national evolution and progress.

##### SUMMARY OF NEWS.

The all-absorbing news of the week concerns the great naval battle in the sea of Japan. This occurred on Sabbath, May 27, and Sunday, May 28. In almost every respect it will go upon record as the most noted naval battle and victory, in history. The Russian fleet, in line of battle, attempted to pass through the straits of Corea, next to the Japanese shore, on the right hand of the Tsu Islands, which lie about the middle of the strait. The Japanese fleet was lying in the harbor of Machampo, on the east shore of Corea. When Togo's scouts reported the approach of the Russian fleet, the Japanese ships set out swiftly and interrupted the Russians east of the Tsu Islands. A fierce engagement began at once, the "running fight" continuing for two days. The skill with which the Japanese ships were handled and the fierceness of their attack, however, determined the issue



within two or three hours from the beginning of the fight. At the last accounts only two or three of the small ships of the Russian fleet had reached Vladivostok. Six Russian battleships, five cruisers, one coast-defense ship and two special-service ships were sunk. Many smaller vessels were also sunk. Two battleships, two coast-defense ships and one destroyer were captured. The aggregate of the Russian loss, now known, is twenty-two ships, having a combined tonnage of 153,411 tons. Up to date, pursuit and search are being continued by the Japanese, although it is known that nothing of value is left of the Russian fleet now afloat.

It seems that Admiral Togo had waited for many weeks, in or near the Tsu Islands, being too wise and shrewd to be lured away, or to forfeit the natural advantages of that position. The great loss of life on the Russian fleet is to be deplored. It is said that at least eight captains were drowned or killed, while Admiral Rojestvensky was seriously wounded and is now in hospital, a prisoner, in Japan. His second in command, Admiral Nebogatoff, surrendered, thus saving the sinking of his ships and the loss of hundreds of men. Beyond these general statements, the history of the details fills out the picture of the annihilation of the Russian fleet.

On the other hand, it seems authentic that the Japanese lost but three torpedo boats, none of their important vessels being injured, while the loss of men was about 800, killed and wounded. The Russians lost eight or ten thousand men. It seems at the present writing that all the Russian officers of high rank, admirals, captains, etc., are either killed or taken prisoners, so that the naval forces which left the Baltic, both as to ships and officers, have been wiped out of existence.

While the Czar and his official advisors at St. Petersburg are aware of the terrible disaster, it is said that news is kept back from the people, as much as possible. It is also reported that the chief advisors of the Czar are in favor of peace. On the other hand, it is asserted by others, that the war will continue until the Russians have attained at least one victory. Every friend of Russia and of peace will hope that the folly of continuing the war will give place to wiser counsel. Russia can not regain control of the sea, for many years, if ever, and there is good reason to believe that similar defeats will come to her in the next battle on land. Seen from every standpoint, the hopelessness and the folly of continuing the struggle are among the most prominent features of the picture.

Within the week past the battle for civic reform in Philadelphia has turned in favor of the people and of honest government. The machine office-holders are out of power, Mayor Weaver has gained a supremacy for which the friends of honesty have long been striving, and punishment seems likely to follow the leaders who have been robbing the city and corrupting business and politic circles, in an unprecedented degree. This victory for right is hailed with rejoicing throughout the country.

June 1, an anarchist in Paris threw a bomb at the carriage carrying King Alfonso of Spain and President Loubet of France, just as they were leaving the opera. The bomb exploded without injuring the President or the King, although some of their attendants were wounded.

It is probable that President Roosevelt may attempt to initiate steps toward peace between

Japan and Russia. Everything, however, will depend upon the attitude which the Russian government takes, when the smoke of its last defeat clears away.

The effect of Russia's defeat on the great problems in the East is stated by the Philadelphia Ledger in these words: "This is the significant result of the Japanese victory, that it puts an end to the European exploitation of Asia. Japan henceforth, not Russia, nor England, nor Germany, nor all combined, including the United States of America, will control the destiny of China. It means Asia for the Asiatics, and for Asiatics led by a nation that has shown not only industry, courage, and endurance, which are qualities we have acknowledged in them, but an intellectual grasp, a scientific imagination, a far-seeing statesmanship and a mastery of all the arts of peace as of war, combined with strength and steadfastness of purpose, that have put her in the very forefront of modern achievement."

The Globe, New York, June 1, said: "The first comprehensible report of the battle of the Sea of Japan, as Togo prefers to name the momentous engagement of May 27 to 29, is that published by the London Telegraph from a correspondent at Moji. From this it appears that the Russians were thrown into confusion and defeated in a fleet action in which the Japanese admiral completely outmaneuvered Rojestvensky. The battle was decided, apparently, almost as soon as it was begun, Russia's ships having fallen a victim to the same tactics which have proved fatal to her armies. With his fleet divided into three sections Togo succeeded in enveloping Rojestvensky with a hail of shot from three sides—right, left, and front. With this advantage of position the deadly precision of his gunners soon drove the Russians into a condition of hopeless confusion, which accounts for the small losses suffered by the Japanese. Driven back and scattered, without organization or direction of any kind, they fell an easy prey to the multitude of torpedo boats which Togo says were loosed upon them after sunset. To what extent the actual work of destruction was done by these craft, which the Japanese have shown to be so formidable, still remains in doubt. It is rendered clear, however, by this correspondent that, after all, it was the great fighting ships of Togo that made the Russia navy a thing of the past or of the future."

It has been announced during the week that Secretary Morton of the Navy will resign his portfolio July 1, and that Charles Bonaparte will be his successor. Mr. Bonaparte is a man whose characteristics naturally draw him to the circle of men to which President Roosevelt belongs. He has the bravery of his convictions, and great ability as an executive. He has been the leading spirit in the Baltimore Reform League, for several years past. He was born in 1851 and is the grandson of Jerome Bonaparte, once King of Westphalia, and brother of Napoleon Bonaparte. His grandmother was Elizabeth Patterson of Baltimore, the romantic history of whose life has often been told.

If space permitted, many things might be said pertinent to the situation between Japan and Russia. We can not refrain from saying that the efficiency with which the affairs of Japan are conducted, the intelligence of the rank and file of the Japanese army, and the wisdom with which all minor matters are cared for, presents the strongest contrast possible, with the inefficiency that seems to prevail among the Russians. It is reported that the Russian press declares that

Japan is fighting the bureaucracy, and that if it were removed, no cause for conflict between Japan and Russia would remain.

#### TRACT SOCIETY

##### Treasurer's Receipts for May, 1905.

Contributions:		
Rev. and Mrs. Alexander McLearn,		
Rockville, R. I.	\$ 5 00	
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Young People's Board	77 08	
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"A Friend (B)" Wis.	\$ 2 00	
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Co. bonds	2 50	
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Loans, demand note, 5 per cent.	1,000 00	
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E. & O. E.

F. J. HUBBARD,  
Treasurer.

PLAINFIELD, N. J., May 31, 1905.

#### HIS VIEWS.

President Hadley, of Yale, was traveling in Yellowstone Park, when he chanced upon a young man whom from his appearance he judged to be a student. "This is a wonderful scene, isn't it?" said the professor. The stranger smiled, nodded to his questioner, and turned without speaking to look at the view. "Do you think," asked President Hadley, now confirmed in his idea that he was talking to a student, "that this chasm was caused by some great upheaval of nature? or is it the result of erosion or glacial action? What are your views?" "My views," said the stranger quickly, opening a bag he carried containing photographs, "are only \$2 a dozen, and are cheap at the price. Let me show you some samples."

Happiness is made and not found. It comes from within and not from without.

They only who go without, know truly what it is to have.

A single night digs a gulf between the self of yesterday and the self of today.

### The Business Office.

We won't take valuable space this week for any extended remarks. But don't neglect giving your attention to the statement we send you. If our books are wrong, write us and we will make them right. But don't abuse us. It doesn't hurt us, and doesn't give you any lasting satisfaction.

#### THE EASTERN ASSOCIATION.

Continued from Page 365.

must be well trained, intellectually and spiritually. Those who handle the word of God must have clean hands and pure hearts; they must be skillful in preparing and delivering such messages as the people need. We can scarcely over-estimate the value of superior preparation, in every particular. While God can use men who are but partially prepared, by way of culture, he can use those who are well prepared still more effectually. There are many positions in which God can not use men to the best advantage, who are illy prepared. The Bible is best of literature. Its truths are universal, though simple. They are the "deep things" of God, and he who would know best what God's messages to the world are, must have an intimate knowledge of the Bible, from all standpoints. No standard can be too high, and no preparation too thorough for those who would serve God by preaching his word. In choosing such a standard, those who can not fully attain to it are in no sense condemned, nor are they shut out from Christ's service. They can do valuable work; but the truth remains, that in these years, Seventh-day Baptist pulpits demand highest culture of mind and heart. The duties demanded of such men will increase as time goes on. Pastors must be leaders of the people, and in the great work God has committed to us, highest efficiency in leadership can not come without culture and training.

With the greatest earnestness and clearness, Dean, Main, set forth the demands for a well trained, thoroughly consecrated and a deeply spiritual type of Seventh-day Baptist ministers. He said that the people are hungry for knowledge, such knowledge as the well-trained minister ought to bring them. The people are interested in the great questions now before the Christian world. Such questions as Higher Criticism, The Future of the Sabbath, Great Moral and Social Reforms, the larger duty of the Christian Church to all men, and so on, through the entire field of thought. At such a time, well-trained men will always find place and exercise power. The Christian pulpit should rival the forum, the Courts of justice, and the halls of legislation, in power and efficiency. From the lesser circles of private life to the largest arena of public duties, the men who occupy, and are yet to occupy, Seventh-day Baptist pulpits, will find abundant opportunity for highest service in the interest of humanity, truth and the kingdom of Christ. Seventh-day Baptist ministers should be the best of men, in every particular.

Superintendent H. M. Maxson spoke upon successful methods in preaching. His remarks were made vigorous and clear by smiles and experiences drawn from fishing. They reminded one of Christ's words to his disciples, when he promised to make them "fishers of men" if they would follow him. He said in substance: The presentation of truth should be made attractive. It should be fitted to the tendencies and needs of the hearers. Therefore, the preacher must be a student of men. He must understand their weaknesses and their strength, their temptations and their difficulties. He must bring that which is needed, at special times, and by the men to whom his message is given. The successful fisherman is a student of the nature and habits of fish; the quality of bait, the state of weather, the depth of water, and all those ele-

#### SABBATH-DAY.

ments needed to accomplish the end sought. In the same way, and from infinitely greater considerations, the efforts to win men to ways of righteousness and obedience should be wisely put forth, in the most masterful way.

President B. C. Davis of Alfred University spoke upon the necessity of adjusting the preparation of ministers to the demands and tendencies of the present time. He said: I need not make a plea for educated men in the ministry; that necessity is recognized by all, and the only question is, how nearly each man may secure requisite training. I wish to call attention to the fact that in all departments of life, in all forms of business, and in all the "learned professions," the education needed today must be determined by the immediate demands and tendencies of the times. Methods in education must conform to the calls made upon those who are educated. Schools, colleges and theological seminaries must adjust their work and appliances to modern conditions. In this way, only, can the most efficient work be done, and in the ministry especially, highest attainments must be sought for sake of the great Cause, which the pulpit represents. The education of candidates for the ministry, and of all others who seek a place in our colleges, is a form of mission work. Every person educated in a Seventh-day Baptist school becomes an agent for the spread of truth, and of our faith. Those who come to know Seventh-day Baptists through their schools, soon learn that, although we are in the minority, we are not lacking in breadth of thought, nor in that larger sympathy which works for the highest interests of men, in every way. Every well-educated and faithful Seventh-day Baptist, be he a minister or not, goes into the world with greater power to defend our faith and to represent our position. Our schools need your children as students, but your children need the influence of our schools more than the schools need them. This is an important consideration, that can not be over-estimated, in the matter of character building, and the future life of our denomination. Scientific truth is not denominational, and intellectual culture is not measured by creedal lines, but it is supremely important that the children of Seventh-day Baptists be educated under such Seventh-day Baptist influences as will promote denominational strength and loyalty. This is a fact which parents, pastors and those who have the best interests of the denomination at heart, need to know, at all times.

#### SIXTH-DAY EVENING.

The prayer meeting on Sixth-day evening was well attended and was of much interest. The opening song service was conducted by Rev. Henry N. Jordan, and the meeting by Rev. S. R. Wheeler. He read a lesson from the book of Joshua and announced "Courage" as the theme for the evening. He spoke of the Christian life as a warfare in which courage is as much needed now as it was in the time of Joshua, who stood, in the name of Jehovah, against the heathen. Seventh-day Baptists are especially in need of such "spiritual strength" and moral bravery as the book of Joshua inculcates. It is our duty to go forward as the Lord directs, knowing that under his guidance we shall surely reach the Promised Land. We can not do his will unless we go forward. The meeting was abundant in testimonies and prayer. It was closed with prayer and benediction, by Rev. G. B. Shaw.

The sermon Sabbath morning was by Rev. S. H. Babcock, delegate from the Western Association. The opening services were conducted by the moderator, Rev. L. E. Livermore, the responsive reading being the twenty-third psalm. The morning lesson, Acts 26: 1-23, was read by Rev. Clayton A. Burdick, who also offered prayer. Mr. Babcock's text was Acts 26: 18. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

The text is a part of Paul's defense before Agrippa. It involves the whole Gospel idea of bringing men from darkness to light, of establishing them in the ways of righteousness. God is concerned for every man. By a great variety of messages he seeks to reach every man, that all may be brought to him. It is a blessed provision that God can use so great a variety of men, as messengers. Every Christian is called to proclaim the Gospel, in some way. Christ's commandment "Go ye," etc., applies to each of his followers. No higher honor can come to us than to be commissioned to carry the message of salvation, in the name of Christ. We err greatly in thinking that there is no opportunity to carry the message of salvation, without going to distant heathen lands. On the contrary, those who need to hear the gospel are everywhere, and to each who will, the opportunity is given to proclaim it.

The text suggests three points for our consideration. 1. The need of the Gospel. 2. The purpose of the Gospel. 3. The results which the Gospel seeks.

1. The Gospel is needed to open men's eyes to truth. Those who know not God, sit in darkness, as blind men remain without seeing, even at high noon. Spiritual blindness rests upon all men, in greater or less degree, hence all men need the Gospel message.

2. The definite purpose of the Gospel is to change the hearts and actions of men. It is more than a theory, far more than the statement of a creed. Its fruitage is seen in the actions of men, in their choices, and the lives they lead. Unconverted men love darkness, and those who love darkness, hate light. Evil rejoices in darkness, for the shadows promote its success. Christ is the true light, and the Gospel alone can bring that light to men. Those who receive the Gospel message into their hearts, are delivered from the bondage of sin brings the glorious freedom of righteousness, but it is not righteousness without law. The path of obedience is clearly marked and he who follows it, finds redemption and eternal life. We must follow implicitly, as the engine follows the law of the track upon the railroad, or rushes to ruin. The only true freedom is found in God's service, but it is freedom because men are in accordance with law, and not because law is removed.

3. A first result which comes when men heed the Gospel message, is the forgiveness of sins. Men long for forgiveness as soon as they become conscious of sin. At that point, divine love meets the soul and our sins are removed from us, "as far as the east is from the west." The riches of divine grace in forgiveness are beyond comprehension. The Gospel also makes us heirs of eternal life and blessedness. It is natural for men to desire ownership, to possess wealth, to

Continued on Page 361.



Missions.

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

BATTLE CREEK, MICH., is a beautiful city of about 30,000 inhabitants. It is situated on Battle Creek, a stream that took its name from a battle fought on its banks, or near it, between the early settlers and the Indians, and from which the city took its name. This stream and Kalamazoo River unite in the city, making quite a river which flows westward into Lake Michigan. This city has the modern appellation, the "Queen City of Michigan." We do not know why it has this appellation. It can not be because of its population, for there are other cities in Michigan having a larger population, but it is probably from its beautiful situation and many industries. Battle Creek is the center of a fertile farming and rich fruit-raising region, but it is best known as a large manufacturing point. There are in it two hundred or more manufactories making a great variety of articles, from cereal foods to agricultural implements. Because of the diversity of the articles manufactured the city is not dependent for its prosperity on any one class of industries. The city was founded in 1832, and in 1850 it became the headquarters of the Seventh-day Adventists, and from their Sanitarium, established later, and their "health foods," the city has become quite famous throughout the country. The old Sanitarium building burned down a few years ago, and a large, new and imposing building, fire proof, has been built on beautiful and spacious grounds, in the most elevated part of the city. It is said that about 5,000 patients, from all parts of the country, are treated here, annually. The main railroads going through the city are the Michigan Central and Grand Trunk Western Railway trunk lines. In the city are fine streets and many fine residences, not palatial, but neat, commodious with beautiful well kept lawns. The people one meets on the streets are mainly of the working class, but appear to be intelligent, neat and thrifty. Of course, as in any city, we meet those who show that they are wealthy. While we do not see many fine family equipages, we see on the streets not a few fine automobiles. Battle Creek has a good public school system, good, well-built school buildings, and a fine public library building. We notice that there are twenty or more churches, advertising services, morning and evening, on Sunday, and three places where services are held on the Sabbath. The Seventh-day Adventist Tabernacle is the largest church building in the city. It has a large, fine audience room. We find here not a few fads, and religious fads, and some cranks, perhaps not more of the last class than in any other city of like size, for this is an age of fads and cranks. Battle Creek has a very small percentage of foreigners. The population is made up largely of people of American birth, showing the Anglo-Saxon type.

We suppose a city could not be a city without the liquor saloon, and we were sorry to see in a city of an American-born population so many places that are a curse to all homes, to the city, the state, and the nation.

We have been in Battle Creek at this writing, two Sabbaths, and a little more than a week. We have made already some very pleasant acquaintances, and are getting more widely acquainted with the people and the make-up and trend of things. Last Sabbath there was a larg-

er congregation than the Sabbath previous, and there was excellent attention. An opportunity, as is the habit here, was given after the sermon for testimony and remarks for twenty minutes. Some fine testimonials were given. We are trying to get at the condition of things, and the outlook, and seek to reach wise conclusions as to what the Missionary Society can do for our people and the Seventh-day Baptist church in Battle Creek.

ON account of one of the children coming down with the whooping cough, Mrs. Crofoot could not leave China for the home land at the time she determined. The steamer would not take any one aboard who had a contagious disease. This will delay her sailing for home two months, if not more. We regret, with her, the delay, but trust that under the providence of God, it all will work out good to all concerned.

In a letter recently received from Dr. Palm-borg, written April 17, she states something of the condition and needs of the Medical Mission at Lieu-oo, China, from which we quote: "I have no way of telling the future prospects of the mission. I certainly hope it will not retrograde, and I think it has been pretty good so far under the circumstances. I am in a Chinese house, in no slight degree differing from those about it. Many people pass by and never know there is a dispensary here. If I had a proper house that would show in itself that it was something different and could be easily pointed out, I have no doubt I would have a greater number of patients. However, I do not think so much of what the Medical Mission might grow to,—I now, as always, consider it secondary, and only as an aid for evangelistic work. That I am sure it is now. I think a school work is also a great aid toward that end. What I want then, is a house to live in, with room in it, or in connection with it, for a dispensary and a day school, and a place for holding public service. As to reinforcements, I would like best of all, a man who could give his whole time to evangelistic work, with a homeopathic doctor for a wife! Then if I needed to leave for any length of time, I could do so without feeling like a deserter. Or else send a man and his wife and a lady doctor later, or a doctor first, any way and any one the Lord prepares, but be sure the Lord sends them, that is all. I tremble when I think of the responsibility of bringing people out here for this place,—what if it should at last be to no purpose? But surely if there were a place that needed the Gospel this place does. I sometimes think it is like Sodom and Gomorrah. But Christ came to save sinners, and we can never tell what God can do. I want to stay a good while longer. I do not like to give up easily,—but I want some one who can preach better and go out and talk with the men."

SCATTERING SUNSHINE.

A lady friend, who does not forget that she is a lady even when shopping, and who carries her bright and kindly religious life into a store as truly as into a drawing-room, gave me this little incident from her experience. She went the other day into a busy store to purchase some article. The shopgirl was attentive, but rather quick. Turning suddenly, she said to the lady: "Oh, I beg your pardon, I fear I appeared abrupt, I only wanted to give you prompt serv-

ice. Perhaps there is something more you would like to look at."

The lady assured her that her promptness was much appreciated, and that she always liked to trade at her counter because she was not only prompt, but bright and sunny. Tears came at once to the girl's eyes. Her heart was opened by the loving words of the lady, and she told the little story of her life in a few words. She said (I quote as nearly as I can her language):

"I had a great ambition to study and fit myself for teaching. I had some evidence in my quickness in studies that I could perhaps rank well as a teacher if I could only secure the necessary education. My mother and father died suddenly. My brother is still young, but supporting himself, and we have an invalid sister whom we two must care for. I could not study as I had hoped to fit myself for my life work. I must do what I could. I got a place in this store and began work here. I at first thought all my hopes were defeated. There is nothing for me to look forward to but the treadmill of a shopgirl's life. It was not the hard work, but it shut me out from all the privileges that I most longed for.

"Then I thought, No, I am a Christian girl. God in his providence has led me to this place and this work. I must do it for others' sake as well as my own. I will try to use my life to the best advantage where I am. I looked over my checks one night and found that I had waited upon seventy-two people that day. I said to myself, What a splendid opportunity for doing good! And I determined that I would try and make everybody who traded with me just a little bit happier, and, perhaps, even though only a shopgirl, I might bring sunlight into a good many lives in a day. I have been trying it some months now, and surely life has taken on a new meaning for me, and my work is pleasant and I am happy."

Who has a better secret for a happy life than that? Whose life so humble that he or she can not make it nobly useful? Whose light so small that it may not shed a few rays of light into a darker life? Whose comforts so limited that they may not awaken thankfulness that shall overflow to some more sorrowful heart? The quiet, cheerful consecration of that shopgirl gives us each a lesson.

On the other hand, is there not in this little incident a lesson to those who stand on the outer side of the counter? How many women make it a rule to speak some kind and appreciative word to the girl who waits upon them in the shop? How many of you never pull over the goods on the bargain counter, nor poke things here and there with your parasols, nor barter and squeeze and browbeat just a little these girls who can not answer back, although the unladylike conduct of some women in silk and satin merit it? Should not we each one of us determine, as has our friend the shopgirl, that every day we will make the lives that we touch, whichever side of the counter, brighter and sunnier and better? "He went about doing good."—*Congregationalist*.

Heaven has its myriads of saved sinners, but they were gathered there one by one.

"We may not accomplish much, but the quality of our work may give it greatness.

Donna think of the milestones! Thing o' the steps will be his, when he shall call us to his home."

TREASURER'S REPORT.

For the Month of May, 1905.

Geo. H. UTTER, Treasurer,  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury, May 1, 1905	\$ 191 85
Churches:	
Chicago, Ill.	15 00
Hornellsville, N. Y.	7 00
Plainfield, N. J.	92 25
Salemville, Pa.	5 00
Salem, W. Va.	16 50
Rotterdam, Holland—Home missions, \$6 00;	
China Mission, \$4 00	19 00
Adams Center, N. Y.	25 65
Welton, Iowa	10 00
Albion, Wis.	5 60
DeRuyter, N. Y.	6 32
Waterford, Conn.	3 00
Milton Junction, Wis.—Bakker salary	30 00
New York, N. Y.	23 48
Woman's Executive Board:	
General Fund	\$61 94
China Mission	5 00
Mrs. G. H. Babcock—Dr. Palmborg's work	75 00
Sadie L. Ring, Welton, Iowa	5 00
Society of Christian Endeavor, Milton Junction, Wis.	23 15
Young People's Executive Board—salary of Dr. Palmborg	101 31
Sabbath School at Nile, N. Y.—China Schools	25 00
Collected by L. D. Seager, Salemville, Pa., \$6.72; Greenbrier, W. Va., \$5.73	12 45
Mrs. B. W. Bentley, Westerly, R. I.	5 00
Income from Permanent Fund	487 00
Sabbath School at Ashaway, R. I.	40 00
E. L. Ellis, Dodge Center, Minn.	10 00
One-half Collection at South-Eastern Association	22 28
Betsey Hershaw, Boulder, Col.	50
	\$1,315 28

CR.

O. U. Whitford, on account of traveling expenses	\$ 100 00
R. S. Wilson, salary quarter ending March 31, 1905	90 00
Susie M. Burdick, salary	600 00
L. D. Seager, salary and traveling expenses	56 90
J. H. Hurlley, on account of traveling expenses	40 00
American Sabbath Tract Society, Pulpit for May	33 60
Interest	8 68
Cash in treasury:	
Special fund for Dr. Palmborg's work	\$75 00
Available for current expenses	311 10
	\$1,315 28

E. and O. E. Geo. H. UTTER, Treasurer.

EASILY EXPLAINED.

"What did you say was the trouble with my ole man's stomach?" asked an old colored woman of the doctor who had been called to prescribe for her husband.

"I said," replied the doctor, "that the most annoying symptom seems to be water-brash, or pyrosis, as we doctors call it. He must be more careful regarding the food he eats."

"Dat am just what the mattah with him—pirosis," said she. "He's the biggest han' for pie you eber see. He eats most three pieces every day. It surely am pirosis he am suffering with."

Giving is the result of sympathy, unselfishness, of contact with Christ, of drinking in of his Spirit.

"We must do many little things, but we need not do any petty things."

Woman's Work.

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

MRS. MARY A. LIVERMORE.

On May 23, there passed away at her home in Melrose, Mass., a woman who has been called not only the foremost woman in America, but one of the greatest women the world has ever known, Mrs. Mary Ashton Rice Livermore. She was always ready to take up any work that she thought would help to uplift the cause of humanity.

She was born in Boston, Mass., in 1820, of Welsh ancestry. She was educated in the Boston public schools and was graduated at the age of fourteen. After further pursuing her education at the Charlestown Female Seminary, she became a teacher in the same institution, then went to Virginia, where she was a governess in a private family. On her return she established and taught for several years a school of her own in Massachusetts. It was her life in Virginia, where she saw so much of the terrors of slavery, that made her the strong Abolitionist that she afterwards became.

In 1845, she gave up her work as a teacher to become the wife of Rev. Daniel P. Livermore, and at the same time exchanged the religion of her childhood, Baptist, for the Universalist faith of her husband. They were both literary, united in their interests, and congenial in their tastes. Mr. Livermore was pastor of a church in Fall River, Mass., and here Mrs. Livermore began a more serious literary work. She aided her husband in his church work, formed reading and study clubs, wrote songs, hymns, stories, sketches and poems. From this time to almost the end of her life, her pen was seldom idle.

She was much interested in temperance work. She organized a temperance society called the Cold Water Army, consisting of fifteen hundred boys and girls, edited a juvenile temperance paper and wrote many temperance stories for the "Army" that were afterward published. "Thirty Years Too Late," written at this time, has been translated into several languages by missionaries for use in their work.

In 1857, Mr. Livermore became proprietor and editor of the newspaper published in the interests of the Universalist church in the North-west, and the family removed to Chicago. Mrs. Livermore was assistant editor and an able helper. In the twelve years spent in this work, she wrote for every department of the paper except the theological, and during the frequent absences of her husband, had entire charge of the whole establishment. She wrote much in those days and performed a great deal of reportorial work. At the time of the first nomination of Abraham Lincoln for the Presidency, she was the only woman reporter who was assigned a place at the convention.

When the Civil War broke out and there was need of relief work among the soldiers, many women, both in the North and the South, set themselves to its accomplishment. Out of this movement, grew the United States Sanitary Commission, and Mrs. Livermore became one of the early members and officers, and continued in the work until the war was over. She gave herself entirely to the work, employing a governess for her children and giving up all literary work except that on her husband's paper. This for the time was the greatest need. She organized Soldiers' Aid Societies, did most

of the literary work of the Commission, and personally looked after the welfare of discharged soldiers, often taking them to their homes that they might die among their friends. By order of Secretary Stanton, she had supervision of the war nurses. She told the story of these dark days in "My Story of the War," a book that reached a sale of about sixty thousand copies.

Her first experience as a public speaker grew out of her connection with the Sanitary Commission. There was great need of supplies and money, and she was induced to go to Dubuque in 1863 and make a public appeal. She was, at first, nearly paralyzed with stage fright, but when this was finally overcome, her straightforward statement of facts and the fervor of her eloquence, brought into the treasury thousands of dollars and tons of supplies. From this time until about two years ago, much of her time was devoted to lecturing. She lectured in almost every large city in the United States, and spent some time in that work in England. Her range of subjects was wide, as wide as human needs; suffrage, education, ethics, and in each one she seemed to excel. Her choice of a subject for a lecture was governed not by her wishes, but by the needs of the audience she was to address.

Before the war, there was one point on which she and her husband did not agree, that of equal suffrage. Her experiences at this trying time led her to see that greater good could be accomplished if the ballot was given to women, and she became a strong advocate of the suffrage movement.

Her personal interests were many and varied. She was connected with the Chautauqua work, the Boston Woman's Educational and Industrial Union, Massachusetts Woman's Indian Association, Woman's Christian Temperance Union, Prison Association, American Psychical Society and many more. She organized the Suffrage Association in Illinois and was its first president. She was president of the Woman's Congress during the first two years of its organization, and was interested in many societies that had for their object the social betterment of mankind. "She was twice sent by the Republicans of her own town as delegate to the Massachusetts State Republican Convention, charged with the presentation of temperance and woman suffrage resolutions, which have been accepted and incorporated into the party platform." One writer says, "There is no really great and enduring reform of this age that Mary A. Livermore has not helped by wise counsel and sound judgment."

The following extract is from a lecture delivered by Mrs. Livermore in Providence, R. I., a few years ago, and is worthy of a thoughtful perusal, as indicative of her strong, hopeful character:

"If these three reforms—the peace reform, the temperance reform, and the movement for the advancement of women—were carried, the world would take a mighty leap forward into the 'good time coming.' They will probably never ebbuate as we have planned, nor accomplish just what we anticipate, but they will prove a gain to the race, and take from the battle of life something of its hardness, its hopelessness, and its brutality. Believe me, all three of these reforms are coming up the steep of times, and are yet to be verities. We may not live to see it; but some of you will behold the approach of them, even if you are not permitted



to see the full glory of God pass by. Whoever works for the improvement of the world, for the lessening of those things that are evil and for the bringing about of what is to help humanity, has his hand in the hand of God, and takes on something of God's almightiness. Those who work with God will win, and do win, as I have seen again and again during my seventy-five years of varied experience in life. Victory is postponed for a time, but ultimately the right triumphs."

#### WOMAN'S HOUR AT THE SOUTH-EASTERN ASSOCIATION.

The Woman's Hour at the South-Eastern Association was opened by the singing of "America," by the audience, and devotional exercises led by Miss Ethel Haven, delegate from the Central Association.

Those taking part in the program seemed to feel the inspiration of the continued presence of those who had preceded them, and who had brought to their audience a rare intellectual feast.

Who would not receive strength when looking into the faces of our Dear Editor Lewis, Dean Main and Dr. Gardiner?

The circular letter, as sent out by the Woman's Board last November, was read, for the benefit of those who might not, and who were not expected to have received one.

The reading of a letter written by the Secretary of the Woman's Board, Mrs. Van Horn, and sent by request, added much to the interest of the program.

The Associational Secretary's report showed an increase of interest in the work of the societies, and a neat little financial gain, over that of last year.

She spoke briefly of the work and needs of our Woman's Board, of a plan, which is being discussed by the women of this Association, for taking out and carrying a scholarship in Salem College, for the benefit of a girl; of our duty to non-resident members and lone Sabbath keepers; the care of our boys and girls; and of the need of giving especial attention to Temperance Reform, at this time.

Mrs. B. W. Kenney read a paper on giving, "The Little Help," which, though short, was to the point.

A paper, "The Care of Boys," by Mrs. Charles Ogden, showed study in its preparation, as well as a practical personal experience, as she said.

Mrs. Francis Kemper recited, "The Modern Cain," a poem well calculated to increase the interest in Temperance movements.

A ladies' quartette and a duet added much to the interest of the Hour. The program closed with the taking of a collection, of fifteen dollars and fifty-one cents, to be applied on a scholarship at Salem College.

We have not yet received the papers mentioned in this report of the Woman's Hour at the South-Eastern Association, but hope to have them for a later issue.

The man who counts is not the man who dodges the work, but he who goes out into life rejoicing bound to win and wrest triumph from difficulty and disaster.

The world we're passing through is God's world as much as any we're going to.

#### MILK BOTTLES OF PAPER.

The many disadvantages of the glass milk bottles, as now almost universally employed, are well known. One of the most serious is the difficulty in securing proper cleansing before it is refilled, with the accompanying possibility of spreading infection. Efforts to secure improvement in this detail of milk service have heretofore been unsuccessful, mainly because of failure to obtain a satisfactory substitute. Recent investigations by Dr. A. H. Stewart, of the bacteriologic department, Philadelphia Bureau of Health, indicate that at last a very acceptable container has been found in what he designates a single service paper milk bottle. It is made of heavy spruce wood fibre, conic in shape to facilitate nesting, and with an ingenious locking device to retain the bottom. An important feature of the bottle is its saturation with paraffine by being dipped in that substance at 212 degrees Fahrenheit, and then baked. This sterilizes the bottle and prevents the milk coming in contact with the paper itself and adhering, as it does, to the glass bottle. For shipment the bottles are packed in nests of twenty, three nests being sealed in a sterile bag. The lids are also put up in sterile packages. Bacteriologic tests with sample bottles were exceedingly satisfactory. As received from the manufactory, none were found to contain micro-organisms. Closed bottles were sent to several dairies near Philadelphia, a glass bottle and a paper bottle at each being filled from the same lot of milk. When received at the bureau the glass bottles invariably showed slight leakage around the caps, the paper bottles did not. In every instance the milk in the paper bottles contained fewer bacteria than did that in the glass bottle, the average being a fourth as many as in the latter. Certified milk in the paper bottles kept sweet two days longer than that in glass bottles. If these paper containers give such results in general use, the delivery of milk in cities bids fair to be revolutionized. They are light, tightly sealed, perfectly clean and sterile, and are to be used but once, thus doing away with all bottle washing in private houses and in milk depots. Their cost is such that they may be used without increasing the price of milk to the consumer. The subject is one that should at once be thoroughly investigated to determine if every-day use confirms these laboratory findings. If it does a very great advance has been made. Further, with the use of the bottle, it appears that the very desirable accomplishment of bottling milk at the farm may be an achievement of the near future.—*American Medicine.*

#### MY FRIENDSHIP GARDEN.

"My garden," I said, "shall be to me a memorial of my friends, so that when I work or sit in it, it shall remind me of dear friends. I am sure it will be prettier than a collection of autographs, and altogether lovelier than a heap of photographs."

Around her house, on three sides, is a lawn and driveway, and of this ample space was given me for the laying out of the flower beds.

Then the flowers and plants began to come! Lilies-of-the-valley, violets from the garden once belonging to Ralph Waldo Emerson in Concord, dahlias, an ivy from one whose parent stock was planted at Mount Vernon by General Washington, and another whose original root was brought to this country by Governor Endicott. From Lucy Stone's garden came

garden box and white narcissus. From one friend came slips of a white rose bush over one hundred years old, and all the way from Belfast, Ireland, came a pot of Shamrocks.

Then, as my garden grew, and as my friends learned about it, the clubs began to send me plants and seeds and flowers. From one club, of which I had the honor to be president, came the stately fleur-de-lis, white and lavender and royal purple; and from another came peonies, red and white and rose color. From others came golden-glow and astors and Star of Bethlehem; from another came tall daisies and white lilies; from another tiger lilies and spiræa.

Friends in the patriotic societies sent me the old-fashioned flowers they knew I love, bachelor's button, lilac bushes and sweet syringa, larkspur, clove pink, holly-hocks and snapdragons.

After a while so many clubs were represented in the garden, that it came to be known as "the club garden," and then one day came a great bunch of old-fashioned striped grass marked, "For the Friendship Garden," and then I changed its name for the new one, which is so much prettier and sweeter and all-embracing.

Of course I planted things myself, both plants and seeds. Geraniums, heliotropes, mignonette, gladioli, chrysanthemums, candy turf and sweet alyssum, nasturtiums, morning glories and sweet peas, and half a hundred things more. And in just the right retired corner, I planted lettuce and radishes, and tomato vines, enough to give my neighbors a share.—*Suburban Life.*

#### BREATHING FOR STRENGTH.

Instead of the above heading might be written, "Breathing for life;" for that is really what we do. And since this fact is so easily demonstrated, it is strange that we have not more quickly and fully discovered that in this vital process lies the secret remedy for a thousand ills, if not "the fabled fountain of immortal youth." Men have lived weeks without eating, days without drinking, and nights without sleeping; but how long can we live without breathing? Twenty ounces of food and a few pints of water will supply the body one day; but, upon a low estimate, it requires thirty thousand pints of air in the same length of time. The delicate machine which this volume of air enters is said to contain over 700,000,000 air cells, or little workshops. Into the walls of these there flows, like the sewage of a great city, the foul, venous blood of the body. In these remarkable workshops it is quickly transformed into a rushing red torrent filled with life-giving oxygen from the air. What a wonderful invention! What a miraculous process! And yet you are trusted with operating one of these instruments. Would you note its magical effect under proper conditions? Then stand erect. Open the doors and windows; or, if you are sick in bed, have them opened. Lift your chest and chin, and breathe the invigorating air of heaven, till the muscles of your abdomen fairly bound with joy. Now, isn't that a better tonic than tincture of iron? Then take it many times a day. Doesn't it taste better than Dr. Almanac's bitters? And it is better; infinitely better. And you can repeat the dose often. Even as I write, the fresh air tickles my finger tips; for when we breathe deeply, it goes to all parts of the body.

Character is an acquisition, not a gift. We admire a man compact of all virtues, who can not be bought, or bent, or broke.

#### THE EASTERN ASSOCIATION.

Continued from Page 367.

have those things which are real and permanent. The gospel brings to men the highest of treasures and things of permanent value. We are heirs of an inheritance "incorruptible, undefiled and that fadeth not away." He who heeds the Gospel message also finds companionship with all that is best, most of all, spiritual communion with our Father in heaven. The most glorious of all companionship is to be "one with God." Christ tells us that the "pure in heart shall see God."

The path of salvation is simple and plain. It is easy to follow when we are obedient, for God helps us to do his will. Obedience is more than emotion, superficial sentiment, weak desire, or passing wish. The practical application of these truths is easily made. Everyone who believes in Christ is commissioned to carry the message of the Gospel, in word and deed, and, most of all, in his own life. Christians fail to accomplish their highest work, and the supreme duty required of them, if they do not bear the message of the Gospel, in every possible way, and at all times, that the eyes of men may be opened, and their feet turned into paths of righteousness.

#### SABBATH SCHOOL.

Sabbath School exercises were conducted by G. R. Crandall, superintendent of the New Market School. Dr. Main taught the lesson—The Crucifixion—using the following topical outline: Subject of last lesson; connection between two lessons; outline of last lesson; time and place of present lesson; persons; things, things done; things said; doctrine and duty; things to be done. President B. C. Davis gave a brief and vivid description of the scene of the Saviour's death, as it appears at the present time. These are some of the helpful thoughts brought out by Dr. Main's questions: "Jesus hates sin, but he loves the sinner, as shown by his life and his death. The superscription under the cross was written in Latin, Greek and Hebrew, which languages stood, respectively, for law and order; for literature, art and culture, and for religion. It is therefore, our duty as followers of Christ, to carry the Gospel to all nations, that its influence may be supreme in the laws of all nations, in the culture and literature of the world, and that it may be the basis of all religion. Jesus taught, by example, the lesson of thoughtful love and care for our parents."

#### EVENING SERVICE.

Rev. E. F. Loofboro conducted the opening services. The "Tract and Publication Interests" were presented by corresponding secretary, A. H. Lewis. He pleaded for a more intense and vigorous purpose in the denominational work centering in the Tract Society. The Tract Society exists because we are Seventh-day Baptists, and the interests it has in charge are distinctly denominational. For this reason, denominational spirit and purpose ought to find larger expression in the work of that Society. The publications issued by it touch every interest, from the primary department in the Sabbath School to the larger work of Sabbath reform in the world. The fact that the Tract Society combines its work of Sabbath Reform and the work of a denominational Publishing House increases its importance and emphasizes the demand for a vigorous denominational spirit. Men who are aimless, always fail; denominations are governed by the same law. Seventh-day Baptists have been almost miraculously strong in their ability to stand and wait. Their loyalty to truth, as expressed in their own lives, is worthy of high commendation, but

they lack in zeal and largeness of effort in spreading the truth. There is danger that they may accept what the world is constantly saying, that it is useless to proclaim Sabbath truth because men will neither heed nor obey it. In view of existing facts, the widespread and increasing loss of regard for Sunday and the growth of Sabbathlessness throughout the land, the demand for a more intense denominational spirit and much larger moral support of the American Sabbath Tract Society is clearly seen. Secretary Lewis made no appeal along financial lines. He did urge that the duty of cherishing and extending the work of the Tract Society lies at the heart of denominational work, and is requisite to our future success in every way.

The interests of the Woman's Board were considered under the direction of Mrs. Anna C. Randolph, Associational secretary. A report of that part of the evening session will be found in a future issue on the page devoted to Woman's Work.

#### FIRST-DAY—MORNING.

The morning service opened with a chant, followed by the invocation. The responsive reading was followed by a hymn and the scripture lesson. After the second hymn, prayer was offered by Rev. H. H. Baker. The sermon was preached by Rev. A. H. Lewis, and will appear later in these columns. After a short prayer and a hymn, the service closed with the benediction. Concluded next week.

## Young People's Work.

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

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

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

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

Total enrollment, 132. Does this include you?

#### TENTH WEEK'S READING.

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

1. What was the sin of the children of Israel while Moses was in the Mount? Why did they fall into this sin?

2. Why did Moses' face shine?

3. What ordinances regarding the Sabbath are mentioned in these chapters?

4. What spiritual lesson comes to you as you read the account of the Tabernacle, its material, the service, and furnishings?

III. The Exodus from Egypt, (continued).

3. At Sinai, (continued).

First-day. The altar of incense, Exodus 30: 1-10; the half-shekel atonement, 30: 11-16; the brazen laver, 30: 17-21; the holy anointing oil, 30: 22-33; the holy incense, 30: 34-38.

Second-day. Bezalel and Oholiab, the consecrated workmen, 31: 1-11; the keeping of the Sabbath, 31: 12-17; the two tables of the Testimony, 31: 18.

Third-day. The sin of the golden calf and its consequences, 32: 1-33: 6.

Fourth-day. The Tent of meeting, 33: 7-11; Jehovah's presence promised, 33: 12-23; the second tables of stone, 34: 1-4, 27, 28.

Fifth-day. The self-proclaiming Jehovah, merciful and gracious, 34: 5-9; the warning against religious and social covenants with the heathen, 34: 10-17; instructions concerning feasts, the Sabbath and offerings, 34: 18-26; 35: 1-3.

Sixth-day. Moses' descent from the Mount, with shining face, 34: 29-35; freewill offering for the Tabernacle, 35: 4-34.

Sabbath. Freewill offerings, (continued) 36: 1-38.

#### YOUNG PEOPLE'S HOUR AND WORK AT THE SOUTH-EASTERN ASSOCIATION.

A large number of people were in attendance Friday morning at 10 o'clock upon the session of the Young People's Hour. The time was a little unfortunate, for just as the session closed the train unloaded near the church door a large delegation from Salem.

At this hour three addresses were presented: "The Seventh-day Baptist Young People of the South-Eastern Association for Christ and the Sabbath," by Miss Aura Bond of Roanoke; "What Can Our Young People Do to Encourage Sabbath Reform?" by Miss Ethel Haven, delegate from the Central Association. These addresses were both strong and clear and earnest, and will appear in the RECORDER later. The closing address was given by Rev. H. C. Van Horn, representative of the Young People's Board. The closing part of the address was the presentation of the special work of the Young People as proposed by the Board, and being carried out by them.

At this time twenty-one subscriptions to the new *Seventh-day Baptist Endeavorer* were taken, together with offerings for other lines of work, in all amounting to \$17.45.

A special meeting was called at 1.15 P. M., the same day. About thirty interested young people came together in an informal meeting and many matters of interest were discussed; among others the subject of the Young People's paper was more fully explained, and questions relating thereto were answered. At the close of the meeting several of the leaders who had been opposed to the project expressed themselves as satisfied with it, and desirous of seeing the work go on.

Sabbath-day at 1.30, a prayer meeting was sandwiched in between the morning and afternoon sessions. Brother Lucian Lowther of Salem conducted the services, presenting the topic of the day. Music was in charge of the Lost Creek church chorister, Stephen Kennedy. The Misses Jackson of Jane Lew rendered a duet in a beautiful manner. For half an hour people spoke, not a moment going to waste. The meeting was closed in full swing in order not to encroach upon the time of the regular afternoon session.

The Young People of the South-Eastern Association are earnest and loyal to all of the Lord's work, and form a mighty factor in the advancement of the Kingdom of God in West Virginia. God bless them.

The shepherd casts his flock into deep waters to wash them, not to drown them.



## THE EASTERN ASSOCIATION.

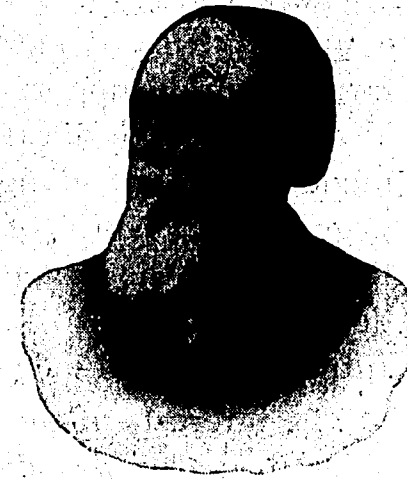
## Annual Meeting at New Market, N. J.—Bi-Centennial Anniversary of Organization of the Piscataway Church.



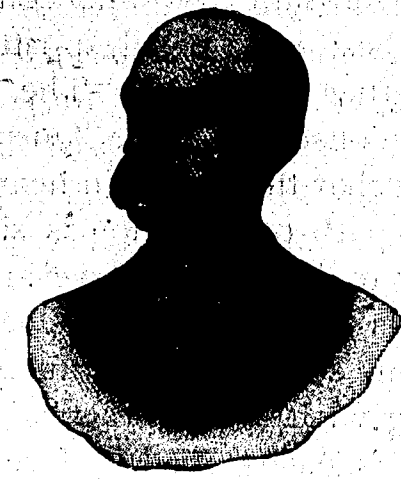
WILLIAM B. MAXSON.



WALTER B. GILLETTE.



LEANDER E. LIVERMORE.



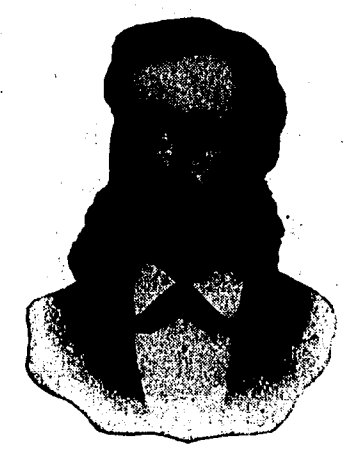
EARL P. SAUNDERS.



LESTOR C. ROGERS.



HALSEY H. BAKER.



LEWIS A. PLATTS.



FRANK E. PETERSON.



JUDSON G. BURDICK.



HENRY N. JORDAN.

## SOME OF THE PASTORS OF THE NEW MARKET CHURCH.

The sixty-ninth annual session of the Seventh-day Baptist Eastern Association was held with the church at New Market, N. J., May 25 to 28, 1905. The session was called to order by the Recording Secretary, L. Gertrude Stillman, of Ashaway, R. I., and Rev. L. E. Livermore was appointed Moderator. Opening devotional services were conducted by Rev. S. R. Wheeler of Marlboro, N. J. He read a lesson from Luke 11: 1-14, together with a running comment, the central thought in which was the necessity of the presence and guidance of the Holy Spirit in the sessions of the Association and in all our work. This was followed by two or three prayers.

Rev. Henry N. Jordan, pastor of the church at New Market, welcomed the Association in an appropriate address. He said: "It is impossible to express our welcome fully in words. The people in New Market have had the pleasure of making ample provision for the entertainment of the Association and I have the additional pleasure of bidding you welcome to our hearts and homes. This is not merely a perfunctory act. It is the expression of our deepest welcome, in giving which we find abundant satisfaction. The Associations are among the smaller denominational interests as compared with the General Conference, but they are by no means less important, each in its own place. We of New Market need the quickening and strengthening of our spiritual life from the presence and influence of the Association. If this result does not come to us, and to you who are here as delegates, some one will be at fault. We believe it will come, and that thus greater unity of thought and purpose will be secured.

"I welcome you in the second place because of the bi-centennial celebration of the organization of the New Market church at this time. This celebration means much to us as a church, and almost as much to the denomination at large. It is, in many respects, of denomina-

tional interest, and through it, we hope a great blessing will come to this church and to the denomination. We have a justifiable pride that the church has stood for two centuries, and anticipate great good as the results of the meeting of the Association with us, and of the celebration which we have planned.

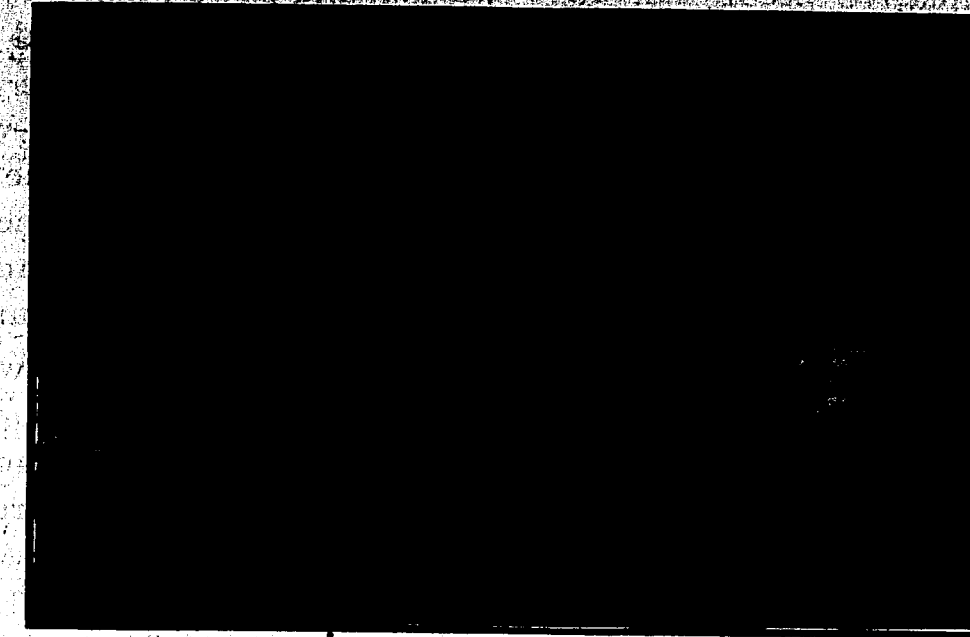
"The Christian Endeavor society has prepared a resting room adjoining the audience room, to which you are invited, and where you will find stationery, conveniences for writing, and those little comforts which we trust will be found both agreeable and beneficial, as occasion may require. And again let me repeat our welcome and add the prayer that mutual up-lifting and blessing from God will rest upon all the services of this occasion.

Mr. Jordan's address was followed by the Introductory Sermon, which was preached by Rev. Clayton A. Burdick, of Westerly, R. I., from the text, Romans 9: 1, 2, 3, and Romans 10: 1, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost; That I have great heaviness and continual sorrow in my heart; For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; Brethren, my heart's desire and prayer to God for Israel, is, that they might be saved." Theme, "The Expression of the True Christian Spirit." The presence of God's spirit develops the best and highest elements in a man. Whatever line of life one may follow, he can never make the most and best of himself, or his work, if he does not possess the spirit of God. The only real source of worth in men comes from the Divine indwelling. The power of the spirit of God, which promotes purity and righteousness in men, is the only vital source of goodness or real greatness. Paul, the author of the text, is an example of this fact. He became a man of double power and wisdom after God's spirit took possession of him. The truth that such indwelling of the Divine spirit makes

men strong is recognized by Christian men and non-Christian men alike. The world is always passing judgment upon Christians, but it judges them by a much higher standard than it judges those who are not Christians. All men will be criticized, no matter what course of life they follow. This is well. Men are made better when they realize that the eyes of the world are upon them, and that they can not escape judgment concerning both character and actions. Some specific lessons come from the example of Paul, who was pre-eminently filled with the spirit of God.

1. We should seek perfect self-abandonment. Paul declares that if it was necessary, he was willing to be lost that his brethren might be saved. Those for whom he was willing to be sacrificed were opposing him, and condemning him because he had accepted Christ. Nevertheless, his love for them bore the fruit of this willingness, on his part, to forego the joy of his acceptance by Christ, if need be, that they might be saved. The world applauds men who are willing to sacrifice themselves for their country's sake, or in the interest of science and reform, that the world may be blest. Christians are called in a sense still higher and more sacred to give themselves that the world may be blest.

2. A second lesson we should learn is that those who are filled with the Spirit of God are never enemies, even of those who persecute them. This is a lesson pertinent to our position and work as Seventh-day Baptists. The truth for which we stand is often ignored, frequently we are opposed, and sometimes with bitterness and injustice. We must learn that the duty we owe to truth is so much greater and more sacred than any personal consideration can be, that all opposition to that truth, and to ourselves as its representatives, is to be met with kindness only; and with that persistent devotion which becomes those whose highest purpose is the advancement of truth and righteousness. The spirit of Paul is the true denominational spirit.



THE NEW MARKET CHURCH.

He represents the highest type of Christian brotherhood. If we do not take care, there is danger of losing this spirit, as we struggle against popular indifference and the opposition of the world. Self-abnegation for the sake of truth, and tender regard for those who know not the truth, are supreme duties on our part. In a still higher degree, if possible, we are to be "kindly affectionate toward one another." There must have been in the hearts of the founders of this church, much of the Spirit of God, and of this true brotherhood, or it could not have remained as it has, for two centuries, in the midst of the world's indifference and opposition. The Spirit of God in us will bring firmness in faith, keen conscientious obedience, zeal, tempered by knowledge, earnestness, persistency, moral bravery and full consecration. In a word, let us labor and pray that our wills, our purposes and our work, may be guided by the indwelling Spirit of God.

The appointment of standing committees completed the program for the forenoon. These were as follows: On Nominations, Lewis T. Titsworth, E. H. Socwell, James Clawson; on Petition, W. L. Burdick, Nathan Randolph, and S. R. Wheeler; on Finance, William L. Clarke, J. D. Spicer, and E. F. Loofboro. Mr. Loofboro was also made assistant recording secretary.

## AFTERNOON.

The devotional services were conducted by Rev. E. H. Socwell. The central thought of this service was "The work of the Holy Spirit." Mr. Socwell, in brief remarks, emphasized the truth that the work of the Holy Spirit teaches us humility and obedience, and brings power, both to desire and to do the will of God. The Executive Committee presented its report through the corresponding secretary, H. Louise Ayers, of Westerly, R. I. The report consisted of the program for the session, and of a request from the church of Berlin, N. Y., that the Association for 1906 be held at that place.

Communications from the sister associations were presented in the following order: Lucian Lowther of Salem, W. Va., appeared as delegate from the South-Eastern Association. He read the corresponding letter of that association and made appropriate remarks concerning its late session, and the special need of permanent pastors in the churches of West Virginia. Ethel Haven of Leonardville, N. Y., appeared as delegate from the Central Association. She presented the corresponding letter, and made appropriate and touching reference to the death of Mr. Swinney, who was the delegate-elect, Miss Haven being alternate. She bore testimony to his worth, and to the great loss of the Association in his sudden death. Rev. S. H. Babcock, of Little Genesee,

N. Y., appeared as delegate from the Western Association. After reading the corresponding letter, he reported the general religious interest of the Association as much improved since the session one year ago, making special reference to revival work in the Second Alfred church, and to the re-establishing of regular services by the settlement of a pastor at Shingle House, Pa. Rev. George W. Burdick appeared as delegate from the North-Western Association. In addition to the corresponding letter, he reported that the standard of Christian life and interest was quite equal to the situation one year ago. William L. Clarke represented the South-Western Association, by request. In addition to the corresponding letter, he referred to that Association as "the youngest in our sisterhood of Associations," and appealed for help in behalf of that youngest sister. Mrs. Davis from California made appropriate statements concerning the Pacific-coast Seventh-day Baptist Association and its work. She was recognized, informally, as a representative of that Association.

The absence of a report from our delegate to other Associations last year, Rev. N. M. Mills, brought to mind the sad fact of his death by accident, the result of a collision upon the railroad, before he reached home,—after having fulfilled his work as delegate from this Association. The secretary was instructed to place upon the minutes the record of this fact, and to convey to Mrs. Mills and her children an expression of sympathy from this Association, and the assurance of our high regard for her husband, whose untimely death all mourn. Rev. E. H. Socwell, delegate to the South-Eastern Association, reported concerning his attendance at the sessions of that Association last week, and Rev. G. B. Shaw reported his work as joint delegate of the Eastern, Central and Western Associations to the South-Western Association, at its session in October last. In connection with his report, the situation of our churches in that Association was fully set forth.

Upon motion, the delegates from these Associations, Dean Main, as secretary of Education Society, William L. Clarke, president of the Missionary Society, A. H. Lewis, secretary of the Tract Society, Geo. B. Shaw, president of the Sabbath School Board, Boothe C. Davis, president of Alfred University, and Starr Burdick, treasurer and representative of the Young People's Board, were welcomed to seats in the Association, and invited to participate in all its deliberations.

Arthur J. Spicer of Plainfield, treasurer, presented his report, which was adopted, subject to the report of the Committee on Finance.

After music, Mr. Lowther, delegate from the South-Eastern Association, made an able and

stirring address upon "The Employment Problem, and Its Relations to the Church and the Individual." The value of this paper is such that it will appear in full in a future issue of THE RECORDER.

## EVENING SESSION.

The evening session was opened by a praise service, conducted by A. H. Burdick of New Market. After this came the sermon, by Rev. George W. Burdick, delegate from the North-Western Association. The scripture lesson was the second chapter of Ecclesiastes; text, Proverbs 2: 5, "Then shalt thou understand the fear of the Lord, and find the knowledge of God." Theme, "The Highest Knowledge; how attained, its value." Men are always reaching after the unattained, and the greatest joy of life is found in such efforts. In all the higher experiences of life, the value of the unattained, for which men seek, is far greater than the cost which such seeking involves. Edison, the inventor, often said that the cost of labor and money which any new invention requires, is a trifle, compared with the satisfaction and value which comes with each new invention. In a much larger degree are spiritual and intellectual attainments valuable, when their cost is considered. As gold and gems are hidden away, that their worth may be increased by the effort which is required to secure them, so all higher knowledge and all attainments in higher living, are comparatively difficult to attain; but the effort to attain these, brings abundant compensation, in every way. Only thus can our spiritual and intellectual powers be developed, and our lives made rich, and fitted for better things. Knowledge of God and truth are the supreme good, and he who seeks for wisdom, as for hidden treasures, finds the greatest of blessings in knowledge of God and attainment in righteousness. To know something of God, and to be conformed to his will, is the highest good which men can attain. Such seeking and finding bring the fullest satisfaction our lives can know, and in this way all real permanent value comes. Lesser blessings, like education, position, money, and culture, are only means to this greatest end, a knowledge of God and conformity to his will. It is cause for thanksgiving, rather than discouragement, that highest good can not be attained without effort. In no other way can men be fitted for better things in this life, and for blessedness in the future life. It is at once strange and sad that men are so easily contented with earthly things, and so willing to neglect seeking after higher good. Whoever fails at this point, fails in all that is best in this life or the life to come. Spiritual indolence is greatest of misfortunes, and among the greatest of sins. Those who seek for good, have the promise that they shall find, and to those who earnestly strive, all gates leading to peace and righteousness, swing open.

## SIXTH-DAY.—MORNING.

After the transaction of routine business and devotional services, came the Sabbath School Hour, under the direction of Rev. G. B. Shaw, president of the Sabbath School Board, who announced as the subject for discussion, "The New Work of the Board, Namely, the Employment of a Field Secretary, or Superintendent." After a brief definition of the title, Sabbath School Field Secretary, the leader raised the question, whether or not Seventh-day Baptists need such an officer. Dean Main answered this question in the affirmative, in a short, clear address. President B. C. Davis was introduced to speak of the man who had been called to that



work. He gave strong and loving commendation of Rev. Walter L. Greene, both in regard to his character and natural qualities, and also his splendid preparation for such an important work. At this point, the conductor raised the question, whether our people are willing and able to raise the necessary funds to carry on this work. C. C. Chipman, a member of the Sabbath School Board, said, "Yes," in a straightforward, businesslike address. He expressed his belief that what ought to be done can be done. In conclusion, the conductor asked for the co-operation of all in the fundamental and necessary work of religious education, and especially in this new and advanced effort through a field secretary.

The second item in the morning session was a paper by Miss Ethel Haven, delegate from the Central Association. The publication of that paper was requested by vote of the Association and it will appear on the page devoted to Woman's Work.

AFTERNOON SESSION.

Devotional services were conducted by W. L. Burdick, the central thought being, Christians are ambassadors for Christ. The interests of the Missionary Society were presented under the direction of W. L. Clarke, president of that society. Mr. Clarke announced as the theme of his opening address, "Jesus, the Rock on Which We Build."

Many enrolled members of the Christian Church apparently have more faith and confidence in their own ability and wisdom, to decide what duty demands in mission work, than they have in the wisdom and teaching of Jesus, himself, upon this matter. This condition has induced me to choose for present consideration, the theme: Jesus, the Rock on which we build.

Jesus said to the woman of Samaria, "God is a spirit, and they that worship him must worship him in spirit and in truth." His mission on earth was to give spiritual sight, hearing and life to the spiritually blind, deaf and dead. This spiritual life is the true light, which lighteth every man that cometh into the world; and which even his chosen disciples were slow to apprehend. Early in his ministry, Jesus questioned them, "But whom say ye that I am?" because of the direct benefits that should come to them in spiritual growth, and efficient service, in the work he had for them to do, from having thus early answered this question.

Equally important is it, to-day, that every soul unto whom the light of this gospel has come, should consider and answer, this same question. Divine light filled Peter's soul when he said: "Thou art the Christ the Son of the living God." The Master gave him this response: "Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When Nicodemus sought Jesus for spiritual instruction, the Master poured upon him such stores of divine wisdom, that all following ages can not exhaust the blessings they contain for humanity. Of Christ's precious words, only these can we now consider. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." These words point backwards to the time when God, existing alone, gave a separate individual existence to his Only Son, endowing him with such fullness of life and power, as would enable him to completely comprehend, and do the Father's will.

All history gives culminative proof that the Son has ever been obedient and true to the will of the Father. Who can declare the measure of the mutual love existing between the Father and the Son? From the beginning they have wrought in perfect harmony. Equally far above human comprehension is the Father's love for men; God sent his Son to earth, to dwell in the flesh, to be tempted in all points like as we are, to endure poverty, sorrow, pain and death, for the sake of reconciling us unto himself.

We know that Jesus is the Christ, the Son of the living God. The Father, the Son, his finished work on earth, and his loyal disciples, all combine as witnesses to this great truth. The Father said: "This is my beloved Son in whom I am well pleased, hear ye him." The Son said, "The Father is greater than I, I came out from the Father. I leave the world, and go to the Father. As the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. This is my commandment, that ye love one another, even as I have loved you."

Thus did Jesus prepare his disciples for the work left them to do, after his return to the Father. But slowly indeed did they recognize the superiority of spirit to matter. Not until all their hopes of having high position in an earthly kingdom, with Jesus as their King, were made impossible by his death upon the cross, were they so emptied of self, as to make them fitted receptacles for the more exalted instruction, that their risen Lord should give them.

Having re-established the faith of his disciples, in their now risen Lord, as the spiritual Rock upon which they must build, he said, "All authority hath been given unto me, in heaven, and on earth. Go ye, therefore, and make disciples of all nations, baptizing them unto the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world. So then, the Lord Jesus after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word by signs that followed."

Thus plainly has God revealed his will concerning this duty of all who believe in his Son, to preach the gospel, everywhere. The exalted privilege of becoming co-workers with Jesus in establishing his kingdom on earth, is thus given unto each of us, and also the assurance of the blessings sought in the prayer of Jesus for his disciples, and for all who shall believe in him through their word. He prayed the Father "that they may all be one, even as thou Father art one in me, and I in thee, that they may also be one in us. I in thee and thou in me that they may be perfected unto one." This bespeaks for us the condition of perfect harmony with God and obedience to His will.

The open doors of opportunity in mission work are world wide. In the home land, those churches whose membership is small, or scattered, demand and need our aid. From these sources comes much of the divinely illuminated spiritual life, that blesses and inspires our denomination. When Jesus taught a single individual, as in the case of Nicodemus, and the woman of Samaria, his words were so surcharged with divine love,

wisdom and power, that they have brought the joy of salvation to unnumbered millions of repentant souls; and through future ages, their blessings shall ever wax, and never wane. This example of our Lord teaches us the importance of helping our lone and isolated members, and the small churches to which so many of them belong. Their need is our opportunity.

The school and mission work of Bro. G. H. F. Randolph and his co-laborers in Fouke, Ark., merit our spiritual encouragement, and material aid. In the young are centered our hopes of future and progressive gospel service. Every influence that leads them to love and obey Jesus should be wisely fostered. Such Christ-love and sympathy should be given them, as will be helpful in every time of need. Teach them that they are the branches, and Christ is the vine, that without him, they can do nothing.

Earnest and consecrated evangelistic work, undertaken by our young people, yields a double blessing, inasmuch as it brings the peace and good will of the gospel to the hearts of those who speak, and to those who hear. Let this good work go on.

Brother Seeley is doing brave and noble work in Canada, and there is laid up for him a crown of righteousness; which the Lord shall give him when he is called to his home on high. May his good work go on, and our love and aid be freely granted him. The same is true of our workers in Holland. The church at Ayan Maim, Africa, is justly entitled to more love, encouragement and help than has been given it, since the death of our beloved Brother Welthuysen, upon the field. They desire us to send them a preacher, and teachers for their schools. But which is wiser, to soon comply with that request, or, as best we can, to secure for them the spiritual blessings proffered by such Christian schools, and kindred sources, as are comparatively near their hands?

The time has come for forward movement. When the China Missionary Association upon the field, and the Board of Managers have jointly decided concerning what we should now attempt to do, we trust a ready and full response will meet the demand. Through rigid economy and much self-denial, Sister Palmberg has gathered from various sources, and deposited in a bank at Shanghai, more than six hundred dollars for providing the requisite buildings and appliances to promote her work at Lieou-oo. Years must elapse before she can thus attain the end she has in view. God has better work for her than to exhaust the best energies of her life, thus, and she is spiritually prepared for its accomplishment.

FINANCES.

When the Society held its annual session in August, 1904, the debt reported July 31, 1904, was \$5,250 00 Since that time there has been paid \$2,200 00 Leaving the Society's debt May 1, 1905 \$3,050 00 At the conference in August, 1904, there was pledged for the debt \$1,752 00 Of which there has been paid \$1,132 00 Leaving unpaid, part of which will be paid \$ 620 00 The appropriations made for 1905 amount to \$8,628 33 Traveling expenses and incidentals will bring this up to, (or a little more) \$10,000 00 To care for the running expenses and to pay the debt will require between \$13,000 and \$14,000. Since January 1 to May 1, 1905, the Society has received \$3,592 16

Against the same period in 1904 \$2,970 98  
A difference in favor of 1905 of \$ 621 18  
In 1904, there was received from permanent fund \$1,171 69  
In 1905, there was received from permanent fund \$1,014 17

A difference in favor of 1904 of \$ 157 52  
It is safe to say, therefore, that, because of revived interest or because of new systematic giving, the income from the people during the first four months of 1905 has exceeded that of the first four months in 1904 by \$ 621 18  
And \$ 157 52

\$ 778 70  
"Let the good work go on," and "Go, thou do likewise."

Superintendent Henry M. Maxson of Plainfield, N. J., spoke upon "The Pastor's Duty toward Missions."

What is the object of missions? It is to establish Christ in the hearts of men. Every worker that goes out under missionary auspices, whatever his immediate occupation, goes out with this purpose. The teacher in the mission school-room may be teaching A B C, but this is not her sole purpose. It is only incidental. Her real purpose it to prepare the way for establishing Christ in the hearts of her pupils, or their families, or their community, or their nation. So the medical missionary, while he heals their bodies and administers to their physical needs, is dealing not merely with their bodies but with their souls and is aiming to make it possible to establish Christ in the hearts of his patients or their people. So with every class of worker, this is the predominant purpose of work.

What is my duty towards missions? As a Christian, I accept Christ as my Master. His commands I am bound to obey. Many centuries ago, as he walked by the sea, Christ said to this man and to that, "Come, follow me," and when they had followed him and learned of him, he said, "Go, teach the Gospel to every creature," and from that time to this, through all the centuries, these two commands have rested upon his followers: "Come, learn of me," and "Go, preach the Gospel to every creature." The two commands are inseparable. As a Christian, therefore, I rest under the permanent obligation to further the work of establishing Christ in the hearts of men either by personal influence or by any means within my power.

What is the pastor's duty toward missions? In the light of this statement of the aims of missions, as a Christian, his duty is of course, the same as mine, except perhaps that he has wider opportunity for influencing men and women toward the spread of missions than I have. But what are his special duties by virtue of his position as pastor? To determine this, let us consider what is the aim of the church. This aim I understand to be the same as the aim of missions—to establish Christ in the hearts of men: first, to make His reign more permanent, more absolute, more sure, more comprehensive in the hearts of the members of the church; second, to introduce Him to those who know Him not and establish Him in their hearts.

The two divisions of the aim seem to me to be inseparable. I can not conceive of a thorough-going Christian who confines his spiritual activities to the limits of his own soul, his own family, his own community, or his own nation; by virtue of Christ's command, they must embrace the whole world. So I can not conceive of a wide-awake, thoroughly Christian church which con-

fines its thought, its efforts, and its interest to its own local needs. If it is to live and grow as Christ intended, it must reach out in every possible way to the unsaved in all parts of the world.

The pastor is the counselor and guide of the church. It is his privilege to expound the teachings of Christ, to make His life more clear and strong in upbuilding the spiritual life of his church members. It is also his business to do everything that he can as guide and leader in aiding, directing, encouraging and stimulating the church to carry out its second purpose, of establishing Christ in the hearts of those who as yet know Him not.

How, then, can a pastor be anything but an enthusiastic, earnest, and indefatigable supporter of missions, both personally and by his preaching and his influence upon his church? Any other attitude on the part of a pastor would seem to me almost a failure to fulfill his vows.

Rev. C. A. Burdick of Westerly, spoke upon, "The Relation of the Churches to the Missionary Society."

1. The churches are the parents of the Missionary Society. It exists because of their action, and it is the agent through which they work in spreading the Gospel, thus doing their part in bringing men to Christ. By a natural law of parentage, the churches must care for their child, must furnish all means necessary for its growth, and for the accomplishment of the work to which, under God, they have called it. This duty, to furnish all adequate means for accomplishing its work, is imperative, because the Missionary Society is the child of the churches, and because God requires this, that the commandment of Christ may be obeyed in spreading the Gospel.

2. The parents must be interested in the child. They must know what it is doing, and be familiar with what has been already accomplished. They must aid their child in planning future work and seeking larger attainments. Above all else, they ought to express such constant interest and give such full sympathy and co-operation as will bring strength, comfort and encouragement to their child. Those who are true parents seek to correct the mistakes of their children, in love, and avoid criticizing them unnecessarily, or unkindly. To use a more vital simile, the relation between the churches and the Missionary Society is like the relation between life and the physical body. The Spirit of God is the primary source of all divine life in men, and in proportion as that spirit fills the churches, it will pass from them to the Missionary Society, giving vital union, each with the other, and both with God. The intimacy of this relation is such that each promotes the life of the other, or if either fails to fulfill its rightful relation, both are weakened and injured, and the work of Christ is retarded. Those who witness the work of the Missionary Society see, through it, the character and life of the churches, in a great degree. It is not possible for the churches to over-estimate the importance and sacredness of their relation to the Missionary Society, or to be too zealous in supporting its work in every way.

Rev. Wm. L. Burdick spoke upon, "The Influence of the Missionary Spirit on the Christian Church."

1. The Missionary Spirit Defined. The missionary spirit is the spirit of Christ, and the anti-missionary spirit, whether in the church or out of it, is the spirit of anti-Christ. On the part of Christ there was, and yet is, a longing,

passionate and infinite, to save, roused man and lift him to his own eternal heights. With Christ, there was no home, no foreign field. It was one, reaching out to the field that was nearest, and extending to the uttermost parts of the earth. The missionary spirit employs all possible means to save men. It is not only prompt in ministering to men's spiritual wants, but to their physical, as well, since, often times, that is the best way to reach the spiritual man. It seeks to train the mind, for the mind, with its intellectual powers, the sensibilities, and the will, is the seat of religion. While it first of all pleads with men to accept Christ, it also urges entire obedience.

2. Its Influence. Had it not been for the missionary spirit, Christianity would have died with Christ and the apostles. It was the fire, fanned by the winds of adversity, as well as by prosperity, that has spread from empire to empire, from continent to continent. We, ourselves, would be heathen had it not been for the missionary spirit, as our ancestors were when Christ came to earth. History repeats itself. Without the missionary spirit, the church has no future, and Christianity dies. This, because the missionary spirit is the vital breath of Christianity, and because to cease to be missionary, in spirit and action, is to rebel against Christ. Great things are to be accomplished on this earth, and they are to come by virtue of the missionary spirit.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

The interests of the Education Society were presented under the direction of Dean Main, of the Theological Seminary. Among other things, Mr. Main said: The Education Society seeks to promote general education through all our schools, but it has especially in charge the work of the Theological Seminary. The Seminary seeks the enlargement and strengthening of the spiritual life of the denomination, through those who are to become pastors, and leaders in denominational work. At the present time there are twenty-two students in the various departments of the Seminary. Three of these are candidates for the ministry in other denominations than our own; one of them is a Japanese. There are seven or eight candidates for the Seventh-day Baptist ministry, now in the Seminary. Some of these will graduate next week. The Seminary is partially endowed, but annual contributions from the churches will be necessary to meet its expenses until such time as it is fully endowed.

Three facts should be carefully considered at this time:

1. The need of more ministers in our own denomination.
2. The demand that these be well qualified.
3. The fact that there is plenty of work for such ministers. There is need of more Christian ministers in all denominations, a need which has been specially emphasized during the last ten years. The growing demand for religious instruction of a high character, fitted to secure larger spiritual development among all churches, is apparent everywhere. Our own denomination feels this need quite as much as the larger denominations do, and in some respects, with greater intensity. We need eight or ten young men at the present moment. Calls from churches and various fields of denominational work are frequent and emphatic. Men who are capable of meeting the demands of the present time, as Seventh-day Baptist ministers,



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

## INTERNATIONAL LESSONS, 1905.

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

## LESSON XII.—THE HEAVENLY HOME.

For Sabbath-day, June 17, 1905.

LESSON TEXT.—Rev. 22: 1-11.

Golden Text.—"To him that overcometh will I grant to sit with me in my throne."—Rev. 3: 21.

## INTRODUCTION.

Our lesson for this week is in part from the last vision of the Book of Revelation and in part from the conclusion. In the section ch. 21: 9, to ch. 22: 5, the Revelator is speaking to us of the new Jerusalem. The new Jerusalem is not so much the home of the saints as the saints themselves spoken of under the figure of the glorious city. We are to understand the word *new* in this connection not as referring to that which comes latest in point of time, but rather to that which is renewed and purified. The new tomb into which the body of Jesus was laid may not have been recently made, but had never before been used.

It is a mistake to interpret the visions of Revelation according to any chronological method. They do not represent successive events, but are varying pictures of the overthrow of the wicked and of the triumph of Christ's kingdom. At the end of ch. 20, for example, all the wicked are cast into the lake of fire, but they are mentioned again in ch. 21: 8.

Much that John gives us concerning the new Jerusalem is a carrying forward of what the Old Testament prophets have said in the name of the Lord. See the Daily Readings and other passages.

TIME, PLACE AND PERSONS.—Same as in last week's lesson. There are also one or more angels.

## OUTLINE:

1. The New Jerusalem. v. 1-5.
2. John's Reception of the Message. v. 6-9.
3. An Added Warning. v. 10, 11.

## NOTES.

1. *And he showed me a river of water of life.* The subject of the verb is evidently the same as in ch. 21: 9, one of the seven angels who had the seven bowls. See ch. 15: 7. There is in the new Jerusalem a life giving stream of water, like that which flowed from under the threshold of the temple in the vision of Ezekiel. Ezek. 47: 1. Here it proceeds from the throne of God. There is no temple in this city, for the Lord is the temple thereof. See ch. 21: 22. *And of the Lamb.* Here as often elsewhere in this Book, God and the Lamb are intimately associated, almost as if they formed but one conception in the mind of the writer. This fact serves as a striking token of the absolute divinity of our Saviour. John calls Jesus *Lamb* in allusion to the fact that he was slain for us.

2. *In the midst of the street thereof.* The picture is of the river flowing down the middle of the street in the new Jerusalem. *The tree of life.* Compare Gen. 2: 9, and Rev. 2: 7. Although there was only one tree of life in the Garden of Eden, here it seems that there was a whole row of trees on each side of the river. *Bearing twelve manner of fruits.* There was no season when this tree did not bear fruit. We are to understand that this fruit served as a perpetual supply of food. *And the leaves of the tree were for the healing of the nations.* The tree serves not only for food but also for medicine,

and all diseases are cured. Some have imagined that there is an allusion to the conversion of the heathen round about the city, but this is rather fanciful. Our author is but filling out the details of the picture of completeness in every respect in this new Jerusalem,—not that he would mean to say that there would be disease in the city that needed healing.

3. *And there shall be no curse any more.* Perhaps better, accursed thing. Everything that contaminates shall be utterly excluded. *And his servants shall serve him.* The word *serve* refers not particularly to labor, but to official service or worship. This is a part of the picture of blessedness. There is no higher joy than in true service.

4. *And they shall see his face.* In this world the subjects of a king esteem it a special privilege to see his face. How much more shall the children of God rejoice to abide ever in his presence! *And his name shall be on their foreheads.* As a token that they are his. Compare ch. 14: 1. We are probably to understand that "his" both in this verse and preceding, refers to God and the Lamb together, conceived as one personality.

5. *And there shall be night no more.* Compare ch. 21: 23. Darkness often suggests evil. There is to be no darkness. *And they need no light of lamp.* It is no artificial light, nor even the light of the sun miraculously prolonged that is to prevent the night, but rather the light from God himself. *And they shall reign for ever and ever.* All the children of God shall be associated with him in an eternal reign. Compare Matt. 19: 28.

6. *And he said unto me.* The one who speaks now is probably not the angel of ch. 21: 9, but some other angel speaking in the name of Christ; for the visions proper are now ended, and this verse begins the conclusion of the Book. *These words are faithful and true.* An assurance that the message of comfort from this Book is perfectly reliable. *Sent his angel to show unto his servants.* A repetition of ch. 1: 1. The angel has spoken not about things in the dim distant future, but about things that intimately concerned the servants of God in that age.

7. *And behold, I come quickly.* The angel is speaking in the name of Christ. The age when the Messiah's kingdom shall be firmly established is immediately at hand. *Blessed is he that keepeth,* etc. A gracious promise for the encouragement of the faithful.

8. *I fell down to worship before the feet of the angel.* The word "worship" does not necessarily imply homage rendered to God, but may refer to reverence before any one esteemed. Here it almost seems that John was making an error in the presence of the angel of glory; for the angel warns him not to worship him.

9. *Fellow servant with thee and with thy brethren the prophets.* Thus does the angel give credit and authority to the words of John; for he is, certainly to be reckoned among the prophets, and is fellow servant with the angels. *And with them that keep the words of this book.* Those who are faithful to the instructions and warnings as recorded by John are also to be highly honored and reckoned with the angels.

10. *Seal not up the words of the prophecy.* In vivid contrast with Dan. 12: 4, 9. These words are not to be put away for the use of future generations, but are for the encouragement and warning of the men of this present time.

11. *He that is unrighteous, let him do unrighteousness still.* This verse says in a figurative way that the time is so near at hand, that there is practically no opportunity for a man to change his character; he might just as well go on doing what he is doing whether it is bad or good. It is a great mistake to fail to discern the figure here, for really there is always the opportunity to turn from evil if one repents, and on the other hand no one in this life is ever beyond the power of temptation, so that he can be good without a thought. This verse is virtually an appeal for the wicked to turn from their evil way, and to do it immediately.

Send in your orders for *Helping Hands* for third quarter, to be delivered June 1905.

## Children's Page.

## SAMMY.

Once there was a little lamb,  
And his shepherd called him Sam.  
One day in the early fall,  
Sam just wouldn't mind at all.  
"It is such a lovely day,"  
So his brother heard him say,  
"I'm not going in just now,  
It is more fun out, I vow."  
Silly little Sam!

Then he up and stole away,  
Wandered o'er the hills astray;  
Oh, he found it lots of fun,  
Troubles hadn't yet begun.  
"Won't I have a jolly night?  
See the sun so warm and bright!"  
Thus talked Sam and frisked about;  
He felt very brave, no doubt.  
Naughty little Sam!

When the sun sank out of sight,  
Round him crept the shades of night;  
In his heart Sam felt afraid,  
With the others wished he'd staid;  
Spooks came wisping through the trees,  
Sammy thought that he would freeze,  
Then it grew, oh dreadful dark,  
All the dogs began to bark.  
Poor scared little Sam!

And some thorns stuck in his wool,  
And oh, how those thorns did pull;  
Then Sam fell into a pit,  
'Cause he didn't notice it,  
And the rain began to pour;  
All of Sammy's bones were sore;  
He cried for his ma so loud  
While the cold wind howled and howled.  
Poor lost little lamb!

Counting by the gate that night,  
Shepherd found the sheep all right;  
But one lamb was gone astray,  
O'er the hills and far away,  
And the shepherd, good and kind,  
Set out naughty Sam to find;  
"Sam," he called through dark and rain,  
"Sam," he called again, again.  
Sorry little Sam!

Through the woods so cold and damp,  
Anxious did the shepherd tramp;  
From the dark a feeble cry,  
Told that Sam was somewhere nigh.  
Shepherd sang, "My lamb is found,"  
Homeward sprang with leap and bound;  
Far away seemed ev'ry harm,  
To Sam nestling on that arm.  
Happy little lamb!

When at last they reached the fold,  
Sammy's joy could not be told.  
Safe and warm it was within,  
Better far than ways of sin.  
Would you know the shepherd's name?  
Jesus Christ. To earth He came,  
Seeking all its wild paths through,  
For His little lamb—that's you—  
My own baby Sam!

—The Advance.

## THE ANIMALS IN THE FIRE.

Walter had been out skating, and the cold wind which swept down over the frozen lake made his toes and fingers tingle, so that when he got home he hurried to get warm. Kneeling down close in front of the coal fire, which flamed and crackled in the open fire-place, while his brother and sister looked over their Christmas portfolio of pictures, he gazed into the glowing coals in the grate. By and by he climbed up into an arm chair. The heat made him sleepy, and he closed his eyes. He opened them in great astonishment, a moment later, when he heard a shrill "cock-a-doodle-doo!"

which sounded very close to him. He knew there were no chickens in the room, because the chickens were all out on the farm in the country, and he was just beginning to think that he had been dreaming when he heard the "cock-a-doodle-doo" again. This time it seemed to come from in front of him, and he looked into the fire place, though how a "cock-a-doodle-doo" could come from the midst of the fire he did not know. As his eyes fell on the fire he gave a jump in the chair and stared as hard as he could. There, in front of him, perched on a piece of coal, was a comical little rooster.

"Well," said the rooster, "you are the slowest boy to get awake that I ever knew, and I have wakened all kinds of boys in my life. I am the Cock that Crew in the Morn."

"Didst the Priest all, Shaven and Shorn wake up?" asked Walter eagerly.

"Of course he did," answered the rooster; else how could he marry the Milkmaid to the Man all Tattered and Torn?"

"Of course," said Walter, "I might have thought of that."

"We thought of it," said another voice. "We were at the wedding." And a big black-and-white cat crawled out from a hole in the coals and stood beside the rooster. "I am the Cat that Caught the Rat," said he. "Once upon a time I wore boots, and helped my master to marry the Princess."

"Bow-wow-wow!" barked a little dog, which came running from a corner.

The cat jumped nimbly to the top of a big piece of coal, where she put up her back at the dog and made a great hissing noise.

"Oho!" said Walter. "I guess you must be the Dog that Worried the Cat, aren't you?"

"I thought you would know me," barked the dog. "I am the same dog right along; I never belong to a witch. If a witch came around I would bark at her. Hello! there's the Ugly Duckling. I guess I'll bark at her." But the wary old duck scampered off.

"How is it that you are all here?" asked Walter. "I thought you all were dead a long time ago. And I do not see how you can live in the fire."

"Oh, the fire does not hurt us," said the Cock that Crew in the Morn, before any of the others could answer. "And we did not die. We never die; and we live in the fire; not always in this fire, for we like to go about from one place to another, but some of us are here most of the time. You can see us in any fire if you look carefully. The best time to see us is in the evening, just before the lights are lit; then we come out to see what is going on."

"And you'll see something going on now," snapped a red fox, jumping from behind a pile of coals and dashing at the rooster. The rooster dodged to one side and gave a derisive crow.

"Just let that old rooster alone," growled a deep voice; and Walter, looking into a corner of the fireplace, saw a great bear. "I am the Big Bear who lived in the Wood," said Bruin. "Here comes my son, the Little Bear."

"What became of Goldenlocks?" asked Walter of the Little Bear. "Would you have hurt her if you had caught her when she came to your house in the wood and sat in your chair?" "No," said the Little Bear, "laughingly; "I would have played with her, and told her where the best berries grew that summer."

"And what fun we do have in summer!" said the Sly Old Fox. "Do you know, Little Bo-

Peep was watching her sheep one day when—"Walter, Walter! come to supper," some one called suddenly, and at the sound of the voice all the birds and beasts scuttled for nooks and crannies in the coals. "I'll tell you that tale another time," said the Sly Old Fox, and dodged into his hole just as Walter's elder sister came into the room.

"Wake up, Walter; supper is ready," she said, shaking him by the shoulder; but Walter declared that he had not been asleep at all, but was just watching the animals. After supper he went back to the fire, but there were too many people in the room, and although he caught a glimpse of one or two of the animals, none of them came out and spoke to him.

But Walter hopes that some time, in the twilight, he will see them all again, and that then the Sly Old Fox will finish the story of "how Bo-peep's sheep all ran away."—St. Nicholas.

## MY VISIT TO ALFRED.

FOR THE SABBATH RECORDER:

On the eleventh of May I left my home for a short visit in my old home in the Second Church of Alfred, having received a pressing invitation from my dear friends, Dea. F. W. Hamilton and wife. I was met at the station by the Deacon, and taken to his home. His horse he drove is thirty years old, one he raised from a colt, and now looks more like a colt of four years than an old horse.

The Second Church was my first pastorate after leaving school. Here I was ordained, and taught their school of sixty scholars, more than half of them were young men and women and members of the church, and a large number of them members of the church choir. We opened our morning exercises reading the Scriptures, prayer and singing, a good meeting every day, but my school has most all gone over Jordan, as well as the members of the church. I was elected superintendent of common schools two terms. My work was to examine all persons for teaching, visit their schools twice every term, had the entire charge of the school money, paid the teachers the public money, and had a large amount of work in the district. For my pay I received \$1.25 per day. I taught school in the winter six days in the week and visited schools one day. I taught Sundays, preached three or four times during the week. My school were all Sabbath-keepers. My outside preaching places were Lamphear's Valley and the Road School House. We had frequent baptisms, and the burying place was not more than forty feet from the parsonage. Our Friday prayer meetings were held in the school house, attended by old and young, and what blessed meetings we had. People could talk then, and oh, the earnest prayers that would be offered for poor sinners and the wandering ones.

I attended church Sabbath-day at the Station. They have their church fixed up very beautiful. They have a nice parsonage. I found many more people that I knew than I expected, and was very glad to see. I was not able to get about much. I took dinner with one of my old scholars, Milo Shaw. I had an excellent visit with them. He took me to Dea. Hamilton's, where I stopped the most of the time. He was my right hand man when I lived there.

The day I went there was the day on which they were married, forty-eight years ago. They have been pillars of the church for a long time. I would have been very glad to have spent two

weeks in visiting old friends. I found two dozen of photographs on my table from Saunders of Rochester, N. Y. If they had come before I left home I would have taken a lot with me and given them to my friends. I have been in the habit of giving my picture to all I married, and now I want to give away what I have got.

I have got through marrying and funerals and my tools all put away. Somebody must do the work that I have been in the habit of doing. I have enjoyed the funerals, some 1,350, I have attended. They have brought me nearer to God and heaven. I never preached a person in heaven or closed the door against one; that is God's work. None but God knows how well I enjoyed my visit at Alfred. I shall never visit there again as I now feel. So good bye, dear friends, until we meet in heaven.

JARED KENYON.

INDEPENDENCE, May 17, 1905.

## Special Notices.

THE Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon, at 2.30 o'clock, in Peterson Block, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Washburn avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.

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

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FOREVER.  
Those we love truly never die,  
Though year by year the sad memorial wreath,  
A ring of flowers, types of life and death,  
Are laid upon their graves.

For death the pure life saves,  
And life all pure is love; and love can reach  
From heaven to earth, and nobler lessons teach  
Than those by mortals read.

Well blest is he who has a dear one dead:  
A friend he has whose face will never change—  
A dear communion that will not grow strange;  
The anchor of a love is death.

The blessed sweetness of a loving breath  
Will reach our cheek all fresh through weary years.  
For her who died long since, ah! waste not tears,  
She's thine unto the end.

Thank God for one dear friend,  
With face still radiant with the light of truth,  
Whose love comes laden with the scent of youth,  
Through twenty years of death.

—John Boyle O'Reilly.

It seems almost contradictory to Refusing to be think that men will deliberately Blessed. refuse to accept the blessings which God offers them. He who knows human history realizes, however, that Christ's parable of the Great Supper does not misrepresent the attitude of some men. The reader will recall the parable. A bounteous supper was provided, and invitations were sent far and wide, to the best people in the neighborhood, to come and enjoy it. Instead of accepting the invitation gladly, a spirit of perverseness arose and "with one accord, they began to make excuses." The phrase, "with one accord," indicates a prevailing state of mind which often appears in these days. Groups of men, sometimes whole communities, without any just occasion, will break out in open opposition of that which is for their best good, and which they well know is for their good. This parable of Christ is aimed at such ones, and hence the vivid picture which reveals the folly of those who refused to attend the feast. If the reasons given by them for refusing, be analyzed, they seem more like created excuses than actual difficulties. Those men presented ordinary business and social affairs as the reason for refusing the supper, and yet every one knew that such affairs could have been easily set aside long enough, and wisely also, for sake of the supper. We are anxious to press upon the attention of the reader the fact that this refusal was more than mere neglect. Those who were invited were under obligations to him who made the supper, to say nothing of the fact that it was for their special benefit. The same spirit

must have been in their hearts which appears in the parable of the talents, although they did not reply as bluntly and cruelly as the man with one talent did, when he said to the Master, "Your money is in the back yard. Go dig it up if you want it." Their refusal was more polite, but scarcely less disregard for the offered blessings was expressed by them. Men of all ages have been prone to act according to the illustration in this parable. Possibly such men think that at some other time they can secure the discarded blessing, although there is too much ground to fear that such men are actually indifferent to the offers of divine love, and are therefore willing to push them aside by flimsy excuses, created for the occasion. The usual result in such cases is pictured in the parable of the foolish virgins, and in similar illustrations by which Christ showed that those who refuse blessings are certain to suffer double disappointment when the habit of refusing has carried them beyond the power of accepting the bounties of God's love.

A STRONG contrast appears as our study of this parable continues. The purposes of the benefactor who had prepared this bounteous supper were not to be thwarted. There were plenty of people in the community who were waiting for blessings. These were those who, being deprived of blessings, had learned their value, being in want, were eager to find relief and comfort. Perhaps the main purpose of this part of the parable is to exalt that divine love which is always eager to aid the helpless, feed the hungry, and give comfort to the outcast. In fulfilling this purpose, servants go out quickly, searching the neglected corners, going after those most needy, providing agencies by which those unable to go otherwise, were carried to the feast. Thus the work of love went on until the great banquet room was filled. Closer analysis of the parable shows that these were loved from the first, but that, in the natural order, as human events go, those who had refused were the first to be bidden, although that fact does not indicate that the second class would not have been cared for in the end. Half the delight we find in contemplating this picture, comes from the satisfaction with which we watch the gathering company of needy ones, who are eager for the waiting blessings. Delight, in the presence of unusual comfort, joy, because of blessings not known before, and most of all, peace and uplifting of soul came to these who had been outcasts, with increasing fullness, as the banquet went on. From the want and dis-

comfort of the highways and hedges to the luxurious surroundings of the banquet room was a transition, than which scarcely any blessing could be greater. Then, to be cared for by willing servants, to be welcomed by the master of the feast, to see want and hunger and suffering drift away, and to know that the blessings which crowded over each other to fill their hungry bodies and hungrier hearts, were gifts of love, uplifted and ennobled those eager ones, as no other experience could do. So we, being justly and truly conscious of the bounteousness of divine love and the riches of divine grace which God calls us to enjoy, and presses upon us, are purified, uplifted and made better. He who gets even a partial view of the riches of divine grace, is drawn toward God and righteousness. The two pictures which the parable presents ought always to be studied together, the one placed over against the other. The folly and wickedness of those who refused to be blessed, intensifies and emphasizes the wisdom of those who were eager to be blest.

THE student of history who enters into the deeper meaning of Vigor of the Ger- ters into the deeper meaning of man Refomationstiffened and strengthened as to spiritual fibre. It needed a character brave and rugged, such as Martin Luther was, to meet the demands of that time. His conception of God as the Defender of Truth, as the Guardian of his people and of righteousness, lay at the foundation of his reformatory work. He was not a poet, as that term goes, and yet the Jesuits declared that "he ruined more souls by his songs than by his sermons." Doubtless