

THE CHRISTIAN CONSERVATOR

Remove Not The Ancient Landmark Which Thy Fathers Have Set,

VOL. XXIII.

HUNTINGTON, INDIANA, WEDNESDAY, APRIL 8, 1908.

NO. 33

Notes and Comments.

Cheer.

Beauty of wood and stream,
Beauty of blue above.
And all in all ever flowing,
Love, just love.

Beauty of song and dream.
Beauty of buds that ope,
And flower of flowers, ever blowing,
Hope, bright hope.

Out of the tears that fall,
Out of earth's dark alloy,
Ever and ever upspringing
Joy, just joy.

Sadness here for us all,
Darkness here for a night,
But ever the morning bringing,
Lo! the Light.

—Ingram Crocket.

Show Your Head If you Dare!

There are at least six bishops to be elected by the Methodist General Conference next month. The versatile Dr. Levi Gilbert, editor of the *Western Christian Advocate*, with his eyes upon the candidates thus toys a bit of solemn "Advice to 'Expecting' Bishops:"

"In view of the surprisingly large number of candidates for the office of bishop in our church, there ought to be a rather bullish movement in the Book Concern stock of Robert's Rules of Order and Cushing's Manual. Are the good brethren who hope to be made bishops cramming night and day as diligently as they should from these celebrated treatises, and from the Appendix of the Book of Discipline, so that, as the college boys say, they will be "regular sharks" on parliamentary procedure? Have they got the "Order of Business" down fine and pat? Are they rehearsing constantly the ten items which regulate the precedence of motions? Do they know so absolutely that there is no danger of their flunking during that terrible period when they first take the chair to preside, what are the undebatable motions? Do they know when the previous question may or may not be demanded, and whether the question itself can be laid on the table, referred, recommitted, or divided under the call? Do they know whether there can be two, or three, or a half-dozen amendments tacked onto a question, or whether an amendment can be amended till you couldn't tell it from a hawk or a hand-

saw, or whether the substitute can be amended rather frequently than otherwise, or whether there can be a substitute for a substitute of a substitute? or—but we fear we're getting into pretty deep water. This thing is really something desperate! There is always that overhanging, horrible danger of getting wound up and befuddled and doubly confounded in that bad quarter of an hour whenever a fledgling bishop first essays to preside over a General Conference!

Cram, brothers, cram with care—
An amended motion served up rare,
A previous question with care
All in the presence of the *Parliamentaire*!"

Is It Capture or Captivation?

The great Andover Theological seminary of the Congregationalists, founded in 1807 for the purpose of upholding Calvinism and to oppose the Unitarianism of Harvard, is now a scalp dangling on Harvard's belt. Andover has a library of 56,000 volumes and an endowment of \$850,000 and these with its seven professors will be removed September next to Cambridge under the shadow of her erstwhile opponent. Whether its present twelve students will accompany it is not known. Its founder, Silas Abbott, is not in a position to personally interpose objections to the removal. Divergence years ago from the former beliefs of Congregationalists, notably that of eternal punishment, then that of embracing of German rationalism and destructive criticism, has thrown it upon the theological scrap pile.

Will He Call His Dogs?

Venezuela, a little nation in the northernmost part of South America, has been acting the graceless ingrate for a few years, and "Uncle Sam" is losing patience with him. President Castro is willing to sell us his coffee and asphalt and was quite willing that millions of money by United States citizens invest in ventures in that country, but upon their prosperity appearing measures have been taken to exclude these foreign investors and in effect confiscating the developed industries to companies of that country. Complaints of personal violence in banishment were made to our state department and Secretary Hay

sought an adjustment, but to no avail. Secretary Root has failed in his attempts to secure a reference of the questions involved to arbitration. Venezuela is a small power and probably presumes upon this to keep so large a power as the United States, fearing the fame of a bully, from using force to compel a just recognition. The United States has protected the little nation from foreign powers, and in the present issues involved Secretary Root has made all allowances possible and reduced or cast aside every doubtful claim, but President Castro sulkily refuses to recognize these claims as questions worthy of consideration. Congress now wrestles with this question when it wants a breathing spell.

Students' Attempts to Run a College.

At Geneva College, Beaver Falls, Pennsylvania, fifty students or more sought to throw spite upon the faculty last week Tuesday for sending from the school three disturbing students. The fifty had refused to come to their classes, but not satisfied with that brought buckets of red paint to pursue the cowardly course of degrading property, but blue coats put the disturbers to flight. The faculty has come to a clear stand as seen in the words of President W. H. George:

"We do not propose to treat with the strikers as a body. We have suspended about fifty of them for two weeks and they can pack up and go home. For some time a certain clique had attempted to run the college, but we, the officials, propose to run it hereafter."

Doubly Afflicted.

The English speaking world will be filled with sorrow in sympathy with the noted singer, Ira D. Sankey, who was D. L. Moody's singing companion in his great evangelistic tours abroad and services in the home-land. Mr. Sankey has been totally blind for several years and remains in his home in Brooklyn, N. Y. An additional grief shadows his home in the insanity which has overtaken the son, John E. Sankey, who is in an asylum in Astoria. The great singer's sorrows in his old age are heavy to be borne.

Communications.

Things That Hinder.

BISHOP C. L. WOOD, D. D.

There are several things that may get in the way of advancement and positively hinder our prosperity and growth as a church. I have been thinking over conditions, past and present, as they bear upon our little Zion, and I feel confident that we shall have no general uplift and denominational prosperity until we comply with the righteous principle, as a condition to blessing and spiritual fullness, which is set forth in Malachi 3: 10.

When our people as conferences, circuits, churches, and families, fulfill these conditions in a free, loving way so as to please God who has herein planned for his people to minister to their own upbuilding and blessing, then it shall be that blessing will break upon us from the opened windows of God's love, and this church will take new life and power, and the very foundations of denominational success will have been strengthened.

Our institutions as a church are few. There are two departments, both representative, and both needful, and are yet dependent for support and strength upon our people, and all of them. I refer to our educational interests, represented by Central College, and our publishing interests as represented by our Publishing House. All reasonable people must agree that these interests are somewhat vital to our denominational life and growth. If this church will wake up and face conditions with an open hand, and a cheerful spirit, placing these institutions out of debt, we shall have a right to expect a wave of churchly prosperity we have long desired, and greatly needed. We would not confuse these interests. We should doubtless take one at a time, set them free from encumbrance, and place them where they shall be a greater blessing to this church, and the world.

The strong and willing pull now should be in behalf of Central College. If we are agreed in this effort to free our school from debt, and turn our young people toward her halls and class rooms, we shall thereby bestow a great blessing upon ourselves as Christian people, and add to the strength and influence of United Brethren doctrine and principles. It is a shame to us as a people if we fail to come forward and pay freely to meet this debt.

I cast my lot with this church some thirty-two years ago. I was led to believe in her principles. She has had a hard struggle in the past twenty years and more. There are many among us still whose memory travel back to the days and years of our denominational

trials. I will not describe them here. God brought us out of these, because our people, though only a remnant of what we were once, stood together, lifted together, wept and prayed together.

Look how we built churches, parsonages, built up a publishing plant again, and become the possessors of as fine a college property as the church ever owned. How God prospered our little church while passing through the fire of affliction and loss, and why? Ah, because we had a mind to help ourselves. God works the same now, and if we as a church take hold of this interest with a consecrated willingness, and place our educational institution out of debt, and then go about providing a suitable endowment for her future need, we shall find the same providence on our side to bless, to build up, to help us to hold our young people and educate them in this church, instead of out of the church, as is usually and naturally the case if we place them in other church schools.

I feel very earnest about this matter. This Central College of ours belongs to the things that are vital to denominational success. Do not our brethren see this? Surely you do, and if so, please agitate this question locally in your churches, and face to face with your people.

Let us unite once more as a people who have a common love for United Brethren principles and interests, and remove this College debt. It is our College, hence our debt. Stop paying interest, by paying the principal. This is good business policy. A wise move. The call is a loyal one and general. Let the good work begin, and next June commencement we will have a joyful praise service at Central College that will make the large auditorium ring out with glad satisfaction and praise to Almighty God for the offerings of our people who have set the institution free.

Let some one who has interest, and I hope there are many such, speak out now. Shall we do this thing?

Alma, Michigan.

To Win Men to Christ.

J. C. YOUNG.

"That which all Christian churches hold in common is so far in excess of that which separates them that the kingdom of God cannot advance upon the preaching of differences but only upon preaching that is held in common."

This quotation is taken from The Chicago Daily News, issue of Saturday, January 25, 1908, noticing the Sunday services (25th) under direction of the laymen's evangelical council of Chicago. To win men to Christ the duty of the Christian church, goes without saying. The church is reprehensible if she fails to put forth the effort "to win men to

Christ." If that which is held in common means creeds only I think the point well taken. While I cannot accept some church forms, government, etc., and would stultify myself should I embrace them, I accept the fact that others can who are just as honest as myself but with different light, hence I must not hold myself antagonistic to their efforts for good. I am speaking of denominations who insist on the atonement of our blessed Christ, and redemption through his blood.

But are the matters of church creeds and church government all that separate Christians? I hold not. Acts and associations also separate them. Ways and means that some denominations put forth to raise money for various causes, to my mind, are not such as our Lord God approves, any more than he approved of the money changers and other merchants in the temple. A certain daily paper aptly calls such money raising "church commercialism," for such it is. The church not only gets down to the world, joins in worldly conversation with its slang suggestions, jokes, and the like, enjoying them just as the worldling does; making themselves worldly agreeable for the sake of worldly patronage, to pay the preacher and other church debts. Do such churches deserve any less rebuke than that given by our Savior who charged the Jews, with making his Father's house a house of merchandise? If such commercialism were wrong under Jewish formal worship, what is it under the law of love and faith? Church commercialism is one of the smaller blots on the escutcheon of a Christian denomination. So many preachers and members worship at strange altars, offering "strange fire," many of them ignorantly.

This is a hard thought for me to digest, an intelligent man, Christian, worshipping at secret altars ignorantly. But I am met with the fact that Christian men, notably among them Stephen Merritt of New York city, tell us that they were blind to the enormities of organized secrecy up to a certain time, but their eyes have been opened; they lament that they were such dull scholars. The confession being positive proof that the student uninitiate does know, and does teach and lead initiates out from the evils of their secret philosophy, so called.

Moses instructed the Israelites on the sin of hidden oaths whether good or for evil purposes. Joshua rebuked them for the gods they brought over the flood (Jordan). In judges we find them a nation of idolators and often punished for their false worship. The books of Samuel and King, tell us of the groves and idolatry such as our own mission-

aries tell us of the bush purrow in Africa. Once in a while a king would try to stamp the evil out, cutting down the groves and destroying the idols.

A very graphic description of secret idol worship is found in Ezekiel 8 which has been likened to the three degrees of blue lodge Masonry. The children of Israel were carried away among strangers and the identity of the ten tribes is lost because of idol worship and its consequent evils. Our Lord Jesus Christ declared to the high priest, "I spake openly to the world, and in secret have I said nothing." John 20. He warned his disciples as follows: "Therefore if they shall say unto you behold he is in the desert, go not forth: behold he is in the secret chambers; believe it not. A comprehensive reading of Matt. 24: 3-28, I think is profitable in view of the affiliations of many preachers and members of protestant denominations. St. Paul tells us not to be joined together with unbelievers, and says it is a shame even to speak of the things done of them in secret (meaning approvingly doubtless). In this connection refer again to Ezekiel 8. Paul unquestionably referred to the Eleusinian mysteries, the prototype of free masonry and its numerous offspring.

Much of the Protestant church of today is controlled by secret society members as was the Israelitish till Jerusalem was destroyed by Titus. We are derided because we will not worship with sun worshippers, Masons, Odd Fellows, et al. nor with their abettors and apologists. As sun worship of the secret orders is one of the "separates" are we to condone the re-crucifying of our blessed Lord Jesus that good may come? If we could separate professed Christians from their lodges and the offering of "strange fire" there would be no question of the propriety of the phrase "that which all Christians held in common is so far in excess of that which separates them." But then looms up Nebuchadnezzar's image, "whose brightness was excellent, and the form thereof terrible," but weak in the feet.

"True 'tis 'tis a pity,
A pity 'tis 'tis true."

De Golia, Pennsylvania.

A. M. A.

REV. H. C. DeRODES.

After reading Rev. D. H. Shelly's A. M. A. article in the CHRISTIAN CONSERVATOR of recent date, and drawing a good long breath, and remembering that I am included in that list of sojourners here, and taking good old Brother Shelly's exhortation not to die before our time comes, believing him to be in good earnest, I see there is something in his ideas more than a little pleasantry.

Some conclude when they are old that their work is not appreciated like the young stalwarts, fresh from college, full of book "larnin," and lots of style, so the old man hides away and is forgotten or dead so far as usefulness to the great work the church here has in saving the unsaved in their own community. But David says they shall bring forth fruit in old age, so we old "uns" may cheer up and say to each other, "be of good courage, brother, the warfare will soon be over, the crown is awaiting the victor." Oh, the scenes that will burst on the glorified vision when the gates of the eternal city shall open and the songs of the heavenly city thrill and fill the enraptured soul, for "glorious things are spoken of thee, O City of God." Psalm 87: 3.

Our dear Brother Freese who left us a few years ago for his heavenly home cheered many hearts with his pen teachings. The writer received many letters full of good cheer with sound advice when our dear church "was undergoing its fearful ordeal. What a tower of strength is such a noble soul filled with courage and wisdom to direct in the right way.

If Brother Shelly while he is on the mountain top will look around him he will see others that have gained the heights and are also looking over with wishful eyes and waiting the boatman's call, "Step abroad and cross over."

North Baltimore, Ohio.

Faith and Works.

D. W. GINGRICH.

"Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" James 2: 25. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Hebrews 11: 31.

Some people claim that we have at present more light than the ancients had, but they do not show their faith by their works. The people in the apostles' times professed great faith but had respect to persons. They despised the poor, oppressed them, and drew them before the judgment seats and by fraud kept back part of their hire and gave them the poorest accommodation in their assemblies so that James was obliged to contrast their works with those of Rahab who had less light than then they had. When she heard that the Israelites were coming and had been led through the Red Sea and the wilderness by a living God, and believed that they would possess the land, she evidently longed for a better life and a true religion, and when the spies came to her house she received them with peace and hid them on the housetop with the stalks of flax, and the

pursuers were artfully directed another way to prevent them from finding the spies; and before they were laid down, she came up to them and said unto the men, "I know that the Lord has given you the land and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. Now therefore I pray you swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house and give me a true token, and they made a covenant with her." She let them down by a cord through the window outside the wall and gave them direction how to escape the pursuers, and she bound the scarlet line in the window, which is typical of the scarlet blood that flowed from the Savior's side. When the Israelites came to Jericho Rahab's parents and family were saved alive, and she married one of the leading men of the Israelites. It is supposed that he was one of the spies to whom she was married. They were the parents of Boaz who was married to Ruth who was another one who showed her faith by her works when she left her native heathen home to go to a strange nation where she had no prospects before her, but she was well rewarded and came into a good home and into direct line with king David and Solomon and the King of kings.

New Dundee, Ontario.

One Reason.

One thing is certain, men never steal what is beyond their reach. Can this be the reason why skeptics and scoffers steal so little? Will no one give them a chance to act as treasurers, cashiers, executors, or trustees? Can it be that the men who howl so loudly about breaches of trust among Christians, do not break trust because no one will ever trust them?

It takes a respectable man to get into a position of trust; and of course these who steal trust funds must be all reputable men; otherwise they would not get a chance to steal.

Did you ever see a counterfeit ten dollar bill? Now why was it counterfeited? Was it not because it was worth counterfeiting? Was it not because the genuine bill had value? No one counterfeits brown paper. Who ever counterfeited a bill on a broken bank? There are counterfeit Christians no doubt, lots of them. Why? Is it not because Christians are worth counterfeiting? Frequently a counterfeit Christian is a genuine infidel. Who ever saw a counterfeit infidel? Why not? Are the genuine usually so worthless that no one wishes to counterfeit them?—H. L. Hastings.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Philips Brooks. •

The Christian Conservator.

An Official and Family Newspaper Issued by
the Church of the United Brethren in Christ.

Published Weekly at Huntington, Indiana.

\$1.50 PER YEAR IN ADVANCE.

William H. Clay, - - - Editor
H. C. Foote, - - - Agent

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All written articles or other matter sent for publication in the CHRISTIAN CONSERVATOR should be addressed to W. H. Clay, Editor, Huntington, Ind.

Entered at the post-office at Huntington, Indiana, as second-class mail matter.

Editorial.

Notes.

Did Jesus sacrifice for us? How much? Are we his followers, learners of him, without a spirit of sacrifice?

Agent Foote combined business and ministerial service on his trip to Buck Creek where he preached last Sabbath. Rev. J. Howe preached at Lincolnville, Indiana.

Bishop C. L. Wood preached on Mt. Carroll circuit, Rock River conference, Sunday, and hopes to visit the people at Van Orin, in the same conference, Sunday next.

The Rev. W. W. Cassady of the Miami charge, Auglaize, was recently deprived of attending his appointments by a severe attack of appendicitis. He is hoping to soon recover.

In a few places the pastor can adopt the plan of the colored preacher who announced to his congregation, "De janituh and pastuh will hold de usual prayer-meetin' Wednesday night!"

Rev. A. F. Stoltz of Ontario conference, has accepted the appointment as missionary to our work in the Imperreh country, Africa, and he and his wife are expected to depart this country for their work August next.

"To every man his work." If it is digging ditches he should do his work well. If it is working in the vineyard of the Lord, will not the Lord of the vineyard require an account for fidelity? Should not doubtful excuses be swept aside?

The Methodist Episcopal church pays salaries which to us seem large. For the past year \$5,000 each to bishops and

publishing agents; and the same to editors who live in New York City; other editors \$4,500 except the Coast editors who receive \$8,000 each. The expenditure is expected to be proportionate to the salary and not many of these officials die wealthy.

"By their fruits shall ye know them." The word fruits touches doctrinal harmonization with the words of our Lord Jesus Christ and may be known at once, but the practical fruits betokening character may require a series of observations, and hence this divine rule necessitates much time for its complete application. A proper spirit in which to observe is a prime requisite. He who would apply the rule should have due care that he know himself.

All around us is seen how Christianity is built up by denominations. Here and there well-meaning men decry sects or denominations as being hindrances to Christianity in view of their being denominations, as though organization makes a band of Christians wicked! There is plenty of room. Why should not such mourners try to build up Christianity without denominational aids? Thousands have tried it and their efforts when not fruitless resulted in organizations essentially denominational. The short-sighted good men who join the hue and cry of maligners of Christianity against denominationalism can find 700,000,000 people who know essentially nothing of Christianity upon whom to try their theories. Plenty of room to prove up and make good.

Interpretation of Scripture.

In reading the scriptures all feel the need of all help obtainable to a correct understanding. Where the language and the subjects concern conditions and affairs with which we are familiar we are at no loss, but where the relations are chiefly of the unseen, of "things hard to be understood," we answer the question of Philip, "Understandest thou what thou readest?" with the words of the Ethiopian officer, "How can I, except some man should guide me?"

The memorization of the scriptures is not unduly emphasized. The burden of what one carries in his memory indicates the man, when the linguistic forms lie in the memory understood. The petulant child will gather for its memory fault-finding thoughts; the merry disposition selects corresponding thoughts; the mathematically bent ladens the memory accordingly, hence we are justified in saying that what a soul pleases to accumulate for its memory braces and, when exhibited, indicates character.

It is also true that thoughts intelli-

gently given the memory help to lead in ideals and activities. Children easily memorize. Shall their memories carry a cargo of sinful thoughts? Was not Moses wise in binding upon parents the obligation of teaching the precepts of the law by night and by day in the home life to the children? But with the accumulation of the forms of the sound words of the scripture there should be brought a correct understanding. Wheat to become appropriative should be ground, sifted, kneaded, baked and eaten, and this is not without its application to the memorization and interpretation of the scriptures. "Ye know neither the scriptures nor the power of God" is not complimentary to a soul professing godliness.

The soul recently born into the family of God longs for helpful scriptures. These cannot generally be found without an effort, but finding a helpful sentence, a basis is laid for interpretation. In reading, at first much is passed over whose lessons are not understood, or but dimly and uncertainly perceived, but with the interpretation and application of the truth which is under the conditions understandable, the vision is extended, the love of interpretation increases, a re-reading yields increased light, letters become words, words sentences, sentences become connected sentiment and a body of doctrine made rich by heart appropriation. Errors do occur in the attempt to secure "honey from the rock" with this method of commencing the perusal of the Bible, but with the better understanding of the word mistaken interpretations will be corrected.

As the Christian grows in the knowledge of the truth, divine grace accompanying it, he finds his knowledge assembling about subjects, topics, and rising up like hillocks; possibly one thought-center is heaven; another sin and its deserts; or the inner life, or phases of Christian growth and service, or the life of a Paul or some other scriptural character. With growth in knowledge will come the view that whole books in the Bible were written each having a master thought, as the exaltation of Christ, "Christ is all and in all," by Paul's letter to the Colossians; and Christ the God-man, as the record of Christ's life by John demonstrates. John 20: 30, 31. When a sympathetic knowledge of the Bible as a whole in its purpose, its scope, its symbols, its times, its peoples, its languages becomes the pedestal and column from whose summit the importance and tremendous meaning of human life is viewed, the interpretations of the scriptures are likely to be truer and of greater interest and yielding more and more of sweetness and strength.

Education.

Modern Collegiate Education.

Just now we are having an educational awakening all over our land; and the purse strings of the rich are being loosened, and colleges and universities are investing millions in buildings, in equipments, and in men. This may be well, or it may not. Let us therefore, as Christians, be sure that we are right before going ahead, either with our means to equip our schools or with the collegiate education of our sons and daughters.

In the first place, what is a modern collegiate education? The most careful examination of catalogues yields little to the uninitiated. One school advertises especially its buildings and their furnishing; another, its grounds and its claim of superior scholarship. Indeed, oftenest it is the financial assets of the college that is its own proof of its genuineness; but, as money has never made a church, so it never has made a great school. In truth, the richest church in which I have ever tried to worship was the coldest. The money became a measure of what money cannot measure. For the material can never measure the immaterial, and the strength of a church is its spiritual power. Just so, too, is it with the colleges.

The strength of a college is in its teaching faculty, for they are the sources of the intellectual and spiritual life of its students. Buildings, costly equipment, generous endowment are physical necessities to the modern college; but they are only means, not ends. Without them the ideal faculty would be seriously handicapped; but with them no college with an incompetent faculty can do any but sham work, and I can scarcely conceive a graver educational sin than to help perpetuate such a fraud.

Now let us pause here. The modern college professor must be such a master of his subject that he is independent of his own texts. He must be able to make his own text-book. But more than this, he must be a man of spiritual power, who sees potential men and women in his students, and who knows how to use his subject so as to help them grow into strong leaders of men. Setting self aside, he is glad to be perpetuated in the lives of his pupils. So no amount of piety can atone for intellectual unfitness, and no state of intellectual culture can atone for moral lack.

Given, therefore, money and devoted, unselfish, thoroughly trained men, and you have a modern college or technological institution, according to the objective aim of the school. Of course no

school's estimate of itself is to be taken without question. Its alumni who have known other schools are its best appraisers. Suppose that I have a child to educate. Then the choice of a college is most important. First, I must decide between the industrial school and the college of liberal arts. To do this, I must know the child's nature and the difference between the two kinds of education offered by the two classes of schools designated above. That we may appreciate this difference, let us look discreetly into the natures of the two general courses offered by these schools. First, let me postulate: Education is meant to develop man's peculiar powers. These powers are, of course, intellectual and spiritual. Indeed, strictly speaking, they are spiritual only. The purpose, then, of education is to equip an immortal soul for its highest potential life on earth. It is, accordingly, twofold—to develop intellect and to develop character.

The college of liberal arts, in its varied courses leading to the baccalaureate degree, has not failed to bear in mind both ability and character as its aim in its students. Mathematics, logic (when decently taught), science and syntax develop primarily intellect. History, ethics and literature appeal to character. This accounts for the linguistic and literary coloring of the baccalaureate degree. The technological school emphasizes the intellectual and material sides of life, leaving the subtler spiritual nature of character to indirect influences brought to bear upon the students by the personal lives of the teachers. Consequently the technological institute offers a narrower and more directly practical course than the college—one that aims more directly at the getting of money and the material development of the state's resources. These ends are good; but they are upon a lower plane than are those of the modern college, which appeals to the higher aspirations of the noblest men. Both classes of schools are, therefore, useful and necessary.

If my child seems best fitted for the lower and narrower life, that is his life; and he would fail, comparatively, in any other vocation. The honor lies not in the calling, but in how the work of life is done. If, on the other hand, the child will take a college course, I must find the very best available college. The membership of the faculty must be broadly and thoroughly trained Christian men who have passed the experimental stage. Character cannot be properly developed by a man unsound in scholarship. Sooner or later the bright pupil will brand such a teacher as a weakling or a hypocrite. But the good

teacher must have the best tools for his work, and he must be free from financial worry. Hence he is oftenest found in the college of good equipment and of fair endowment.

Now, in the light of the above, the man of means who would put his money where it would tell best for the betterment of the coming generations can hardly do better than to put it into some school. But he should not do this rashly, or from any but the highest motive; for to endow any but a broad-based college, where the best men are sought without regard either to geographical boundaries or to political ends, is but to help perpetuate a crime. Sentiment should not dictate duty; but the philanthropist must know and approve the policy of the college he would help, and he must have disinterested, capable witnesses to declare this policy; for it is a known fact that some presidents and many trustees are personally unacquainted with scholarship. Hence poor work is done in some schools of unimpeachable purpose.

Finally, I most heartily believe that, if our schools will act in accordance with the above, if they will insist upon honest work and cease to reward the idle sons and daughters of excellent fathers, our men of means will see to it that the colleges are decently equipped. They are rightly unwilling to place money where it will be unwisely used. The south has been doing noble work, but the pioneer time is over. If we do not enable our colleges to do the work now demanded of a college, then we must wait but a short time to behold the logical result of such folly. The collegiate education of our people will be done where it can be done best; and the south will lose in self-respect, which is a fatal loss. Let us think on these things and equip our colleges so that we may demand a higher standard of them and estimate them by the quality, not the quantity, of their graduates.—Prof. J. T. Littleton in *Christian Advocate*.

Our Language.

The verse you write
You say is written;
All rules despise,
But not despitened,
The gas you light
Is never litten.

The things you drank
Were doubtless drunk;
The boy you spank
Is never spunk.
A friend you thank
But never thunk.

Suppose you speak,
Then you have spoken;
But if you sneak,
You have not snoken.
The shoes that squeak
Have never squoken.

A dog will bite,
likewise has bitten
With all his might,
But not his mitten.
You fly your kite,
But not your kitten.

Children's Corner.

Seven Birdies on a Bough.

Seven birdies on a bough
Sang a song together.
"Spring is here!" they blithely trilled.
"All the air's with sunshine filled.
Sing your sweetest, birdies, now—
Hey for April weather!"
Seven birdies on a bough
Sang this song together.

Seven birdies on a bough
Huddled close together;
All the air with snow was filled,
All their tiny toes were chilled.
Where's the tuneful chorus now?
Where's the sunny weather?
Seven birdies on a bough
Shivered all together.

Seven birdies on a bough
Hoarsely chirped together:
"Seven April fools are we.
To the sunny South we'll flee
By the great 'Through Air Line,' now—
This is dreadful weather!"
Seven birdies on a bough
All took wing together.

—Ex.

DEAR EDITOR:—This is my first letter to the CONSERVATOR. I am a girl thirteen years old. I am staying with Mrs. John Shaw this week. She takes the CONSERVATOR. I was reading the letters from the children and I thought I would write one. I go to day school. I study reading, arithmetic, history, geography, grammar, physiology and spelling. I am in the sixth grade. I go to Sunday-school about every Sunday in the year. Our superintendent's name is Mrs. John Shaw. She is also my Sunday-school teacher. Rev. T. O. Lewis is our minister. We have church every two weeks. I have three brothers and two sisters. I will close by asking how many camels did Job have?

MYRTLE GROVE.

Mt. Morris, Illinois.

DEAR EDITOR:—This is my third letter to your paper, I am a little girl eleven years of age. My papa takes the CONSERVATOR, and I like to read the little letters in it. My papa and mamma belong to the United Brethren church. There is only one church in our town and it is an M. E. and so we go to the M. E. church. Brother Perkins from Webster was here holding meetings; he is our elder. We all like to have him here. He preached good but had no success. My mamma has been sick for over a year. I will answer Virgil Hamilton's question. Penknife is found in Jeremiah 36: 23. Your friend,

LESTA ISENBERGER.

Paradise, Kansas.

DEAR EDITOR:—This is my first letter to your paper. I am a little girl eight years old. I like to go to Sunday-school. I go whenever I can. My Sunday-school teacher's name is Mrs. Jack.

She is a good teacher; we all like her. I also go to day school. My day school teacher's name is Miss Marsh. She is a good teacher; we all like her. I study reading, arithmetic and spelling. I will close by asking a question. Who was the first person to break the Ten Commandments? Your loving friend,

GOLDA ISENBERGER.

Paradise, Kansas.

DEAR EDITOR:—This is my first letter to your paper and because I am little do not leave it out. I am a little boy past two years old. My sister Lesta is writing this for me. I am going to surprise my papa. Your little friend,

WALTER P. O. ISENBERGER.

Paradise, Kansas.

DEAR EDITOR:—This is my first letter to the CONSERVATOR. I am a boy fourteen years old. I live on a farm seven miles north-west of Amherst, Nebraska. I go to church every Sunday. They have been holding revival meeting at Amherst for three weeks. I will try to answer Mable V. Davis's question about how many rivers flowed out of the Garden of Eden. It is found in Genesis 2: 11, 13, 14. I will also answer Virginia McCreery's question. Samuel's father's name was Elkanah. 1 Samuel 1. I will also answer Virgil Hamilton's question about the penknife. It is found in Jer. 36:23.

Yours truly,

WILLIAM BUCHANAN.

Amherst, Nebraska.

DEAR EDITOR:—This is my first letter to your paper. I am an orphan girl ten years old. I go to school every day I can. My teacher's name is Walter Bauer. I am staying with Mr. and Mrs. McNelly; I like them very well. I have two brothers and two sisters. My brothers names are Ruben and Isam and my sisters names are Manda and Susie. Mr. McNelly takes the CONSERVATOR. I will close by answering Mable V. Davis's question. There were four rivers that flowed out of Eden, there names were Pison, Gihon, Hiddekel, Euphrates.

Your little friend,

BETTIE TERRY.

South Webster, Ohio.

DEAR EDITOR:—This is my first letter to the CONSERVATOR. I am a little girl eleven years old. I go to the United Brethren Sabbath-school. My papa and mamma belong to the United Brethren church at Fountain chapel. Our pastor is Rev. C. M. Cure. We think he is just the man. My uncle is the superintendent. I am in a class of seven little girls. My teacher's name is Miss Golda Hicker. We like her very much. This is her third year as our teacher. I will answer Grandpa Alwood's question. You can find it in 2 Samuel 18: 19. I will close

by asking a question. Who was the left-handed man that we read of in the Bible?

Your friend,

FLORENCE PATTERSON.

Fayette, Ohio.

DEAR EDITOR:—This is my first letter to the Children's Corner. I am a little girl ten years old. We are holding a revival meeting at Pleasant View. I found my Savior last night. Our preacher's name is Harry Mason. Pray for me that I may prove faithful.

From your friend,

RUTH WEEDER.

Waldron, Michigan.

DEAR EDITOR:—As I have written to your paper before I will write a few lines and answer Rev. J. K. Alwood's question. The answer will be found 2 Samuel 17: 19. I belong to the United Brethren church. Rev. J. A. Hatfield is our pastor. We like him and his wife very much. I go to Sunday-school every Sunday lean. My teacher's name is Sister Ona Johnson; I like her fine. Brother Robert Hall is our superintendent. We have a good Sunday-school. I will now close by asking a question. Where in the Bible does it speak of golden mice?

Your sister in Christ,

CLARA E. DYGERT.

Fix Ridge, Idaho.

DEAR EDITOR:—I am a little boy seven years old. I go to school. I am in C. class. My teacher's name is Miss Eberhart. I also go to Sunday-school. We have a new church and it is very nice. Our preacher is Miss Cox, and she is learning me the German alphabet in rhyme; also some German sentences. I have a little sister, Ila Mae; also a brother Glenn. This is my first letter to the CONSERVATOR.

A little friend,

ALVALE BURKHOLDER.

Lake City, Michigan.

DEAR EDITOR:—This is my first letter to the CONSERVATOR. I am a little boy ten years old. I go to Sunday-school every Sunday that I can. My papa and mamma belong to the United Brethren church. My Sunday-school teacher is Miss Clark, and my every day school teacher's name is Miss Seafuse. I am in the fourth grade. I will answer one of the questions. Noah was in the ark one year and ten days or 364 days by the Jewish calender.

GLENN BURKHOLDER.

Lake City, Michigan.

A little girl had a kitten. She was very fond of it, and it was a great delight to her to hear it purr. One night she was restless and her mother said: "Cynthy, why don't you be still and go to sleep?"

"I can't," answered the little one: "papa purrs so loud."—Selected.

CHURCH News.

Revivals.

BELL CENTER, EXCELSIOR—WISCONSIN.

The meeting at Bell Center, Wisconsin District, held by Rev. G. A. Adams, who was appointed to fill out the year on Excelsior circuit, was a glorious victory for the church. I assisted some and preached for him seven nights but the grippe prevented me from helping more. The meeting continued nineteen nights resulting in twenty bowing at the altar, three reclaimed and the church was revived, fourteen united with the church, five of whom are heads of families and others will join. We now have a membership of twenty-five. We got two new subscriptions for the CONSERVATOR and still the good work goes on. Brother Adams is the right man in the right place. May God continue to give him success, Pray for us.

I. N. WARFIELD, P. E.

NORTH SALEM, DUBLIN—WHITE RIVER.

We commenced a meeting at North Salem class, Dublin circuit, March 7, and continued until March 22, which resulted in ten conversions, two reclaimed, and fifteen additions to the church and the class greatly revived. Rev. Jacob Life was with us three nights and rendered very acceptable service, and was appreciated by both people and pastor. The meeting commenced with our second quarterly meeting; the elder was with us and preached Saturday, Sunday and Monday nights, which we all enjoyed. May the Lord permit Brother Floyd to remain with us many years yet, to do efficient work for the church. To our great surprise the members and community of that class went to work heartily, and papered, painted and carpeted the church, and had it as clean as it could be made, it costing about \$80 besides a little over a little over a week's hard work donated. May God bless the kind people of that class who stood by us so nobly in the work of soul saving. To God be all the glory.

ANNA M. AND JOHN LAWRENCE.

NEW DUNDEE—ONTARIO.

The revival season was opened this year on the New Dundee circuit in Roseville. A five weeks' meeting was held here in conjunction with the Evangelical society that worships in our church. We had good meetings but only one was reclaimed. We trust good may follow. Next we held out for about three weeks in Mannheim. A few here embraced the religion of Jesus Christ. Lastly we had a four weeks' service in New Dundee. The attendance was good considering the stormy weather and drifted roads.

Here likewise only a few took the stand against sin. The presiding elder, Brother C. W. Backus, was with me in all the appointments when time would permit him to do so. We praise God for his unfailling love, and desire to walk in his ways. Pray for us that his will may be done.

SIMON A. SWARTZ.

Donations.

PHILOMATH—OREGON.

March 21, 1908, under the leadership of the financial board, about twenty-five members of the first United Brethren church of Philomath, accompanied by several friends, gathered at the parsonage to "pound" the pastor and family. But friends, we like this kind of a pound as it consists of almost everything from a pound of soap to a hundred pounds of flour. We were taken by complete surprise but recovered in time to thank this good people for their thoughtfulness of our welfare. Quite a number were unable to attend in person but responded heartily to the solicitors. This generous donation amounted to twenty dollars in cash and produce for which we are very thankful. We pray God's blessing on the members of this class and congregation.

BERTHA E. REYNOLDS.

NEW DUNDEE—ONTARIO.

Monday evening, March 9, the official board met me in the parsonage at New Dundee to revise the class record. While busily engaged in this work the door bell rang and soon human voices and patter of feet were heard. Thinking it was that of my own family I paid no heed to it till my good wife opened the door and called me to come and see our visitors. What was my surprise when I saw a lot of my dear Roseville brethren go through the house in Indian file, five with each a bag of potatoes, five with each a bag of oats, one with a bag of 100 pounds sugar, some with fruit and last of all one with a dressed hog. The sisters filled the table with baskets. The whole donation amounted to \$25.00. The feeling that came over me and mine is better felt than told.

The revision was finished and this board was invited to stay, which they did, and a pleasant evening was spent in speeches, singing and prayer. Lastly we partook of the refreshments and separated with a desire to meet in glory when these comings and goings are finished here below. God bless Roseville.

S. H. SWARTZ AND WIFE.

MIAMI—AUGLAIZE.

Brother T. P. Fielder and wife of Zion class 'phoned to us that they would be at the parsonage for dinner, March 26th the table was accordingly set for

four, but when Brother Fielder drove up to the door we were indeed surprised to see a number of others also, therefore the table was rearranged and loaded with the contents of the baskets brought by the guests which even the Editor himself would have enjoyed. A social time was enjoyed by all, and upon the departure of the guests we found that we were \$7.49 better off. We have received up to date in the way of presents and donations from this class a total amount of \$13.69 for which we thank the donors and pray God's richest blessings upon them.

W. P. CASSADY AND WIFE.

Reports.

WEST KANSAS DISTRICT.

I am just through holding and assisting in revival work for this season, and will give a short report of the West Kansas district. We have had some real good and some lesser revival meetings with a goodly number of accessions to the church. Our ministers are faithful, but we greatly need more of them. We have plenty of territory and calls for preaching but no one to take up the work. I have not missed many nights in meeting for nearly four months.

W. A. PERKINS, P. E.

Appointments.

CALIFORNIA DISTRICT.

Manton, May 2, 3, 1908; Grafton, May 9, 10; Oakdale, May 16, 17; Lakeview, May 23, 24; Clearwater, May 30, 31.

I shall be glad if the pastors will make an effort to have these services well announced. Urge upon all quarterly conference members and committees to be on hand with their reports well prepared, and let us look up to him from whence cometh our help for an outpouring of his Spirit.

C. W. TIBBET, P. E.

KANSAS DISTRICT.

Sabetha, May 2, 1908; Lecompton, May 9; Kansas city, May 13; Leavenworth, May 16; Bellevue, May 23; Clifton, May 30; Miltonvale, June 6; Abilene, June 13.

All to commence at 2:30 p. m., except the city appointments which will be in the evening after preaching.

E. ATKINSON, P. E.

IDAHO DISTRICT.

Potlatch circuit, Southwick, April 18, 19; Nezperce, Liberty, April 25, 26; Juliaetta, Fixridge, May 9, 10; Asotin, May 23, 24; Clearwater, Creg Mt, June 13, 14; Orofino, Harrisburg, June 27, 28, River, May 30, 31.

Quarterly conference to begin at 2 o'clock, p. m. Preaching on Saturday

evening at 7:30 p. m. Communion at the close of the evening services.

PERRY BUCKBEE, P. E.

Members and Delegates of the Ontario Conference.

Conference convenes at 2. p. m., on Thursday, April 16th. Train from the north and west is due here at 10:20 a. m., upon which we expect all who can to arrive. Those coming from Port Elgin and Shrigley will probably not be able to arrive until 7:30 p. m. Get all your tickets to Stevensville. Get Grand Trunk tickets to Hamilton. At Hamilton you have to transfer to the T. H. & B. station and get tickets on that line to Stevensville. Berlin passengers have to take train at 5:30 a. m., via Guelph; those from Preston at 6:10 a. m., and from Gait at 6:20 a. m. Those who start after cannot arrive until 7:30 p. m. All who expect to attend conference should let us know as soon as they can through their pastors or directly.

A. F. STOLTZ.

Stevensville, Ontario.

California Tabernacle.

To all persons who are interested in the prosperity of the United Brethren church in California:—We have purchased a tabernacle for the purpose of evangelistic services which we purpose putting in the field soon. Will all people interested who know of any place where we could hold meetings to the advantage of souls and the dear old church, kindly address,

C. W. TIBBET, P. E.

Grafton, Yolo county, California.

A Pastor for California Wanted.

A preacher to take charge of one of the best fields in California is wanted. We have just built a new church on this field which promises to be a great success, but our work is growing and demands so much time on the district that we will be compelled to give up this work to another. We want a good, reliable United Brethren who will work for the interests of the church. None other need apply. Please address

C. W. TIBBET, P. E.

Grafton, Yolo county, California.

Dublin District—White River Conference.

I have just closed my second round on the district. It has been one of general interest in revival work. Brother Bray is having good success on the Elwood circuit. Brother Rust has had a good revival at Plainview on the Hartford circuit. Brother Valentine has had a good revival at Fowlerton on the Fairmount circuit. Brother Holmes has had a revival at each class on the Daleville circuit, one at Daleville and one at Pleasant Hill. Brother Life has also

had one at each class on the Messick circuit, one at Messick and one at Walnut Hill. Brother Everett Chalfant has had two on the Mohawk circuit, one at Mohawk and one at Maple Grove. Brother Stanley has had some revival influence on his work, the Economy circuit. Sister Anna Lawrence has had a good revival at North Salem church on the Dublin circuit. Brother Henly has had a good revival on his work at Mt. Zion. Sister Mattie Stewart has had a good revival at Oakforest on the Brookville circuit, and is now in a revival meeting at Liberty class. Brother C. E. Small has had a good revival at each class on his circuit, one at Rugby and one at Hartsville.

The quarterly meetings have been characterized by unity of effort for the upbuilding of the church and for the salvation of souls. I have been, through the providence of God, enabled to fill all of my appointments and to assist in revivals between quarterly meetings. Have also preached four funerals recently.

We certainly have reason to be thankful for what the Lord is doing for us. We should take on new courage and do more for him. I will soon commence my third round. I hope the pastors will urge the members of the several conferences to be present at our quarterly meetings and to be prepared to make full and complete reports. Following these revivals we should work up an interest in our benevolences. The missionary, publishing and educational interests should be carefully looked after during the coming quarter. It will require earnest effort and continued perseverance to make our reports full but it can be done. Let us resolve by the grace of God that it shall be done.

Plainfield church which has been for some time without a pastor has recently had a gracious revival and I have appointed Rev. James A. Rector as pastor of this class. Let us be of one mind and one heart to push forward the cause of the Master and to build up his kingdom.

HALLECK FLOYD.

Ministerial Association—White River.

The twenty-eighth annual session of the Ministerial Institute of White River annual conference will convene at Pleasant Hill church, Daleville circuit, Delaware county, Indiana, June 1-7, 1908.

Come, brethren, let us make this one of the best institutes we have ever had. This is an opportunity for development that is well worth considering. The Ministerial Institute is to the minister what the county institute is to the teacher in our public schools. The state recognizes the value of the county institute by paying the teachers for their attendance upon the same. Let us study to

show ourselves workmen and we shall have the approval of God.

C. E. SMALL, Sec.

Central College Items. COM.

The Zetaethan literary society gave a reception in honor of the new students of whom there is quite a number, Saturday evening, March 28.

Sunday, March 29, was decidedly a temperance Sunday. The Sunday-school lesson, and the sermon by Rev. Chambers, were on that subject. In the evening there was given the Central College temperance program, which consisted of songs, readings and recitations. We believe the people need to be reminded of their duty in this respect.

President T. H. Gragg attended the Republican convention and the Teachers Association at Indianapolis last week.

Prof. F. A. Loew went to the Michigan Academy of science, at Ann Arbor, Michigan, last week. Prof. Loew has been a member of the society since his graduation at M. A. C.

Miss Orpha B. Miller, A. B., assistant instructor, took charge of Prof. Gragg's classes in his absence.

The smallpox epidemic is raging in the city of Huntington, but will soon be under control.

The W. M. A. of Central College met at the home of Mrs. Mummart and elected the following officers: president, Mrs. Chambers; vice president, Mrs. Loew; secretary, Miss Ada Stemen; treasurer, Mrs. Gragg; collectors, Mrs. Davis and Mrs. Noah Miller.

The district school closed last Thursday at which time the children rendered an interesting program.

Mr. Clarence Brinckerhoff and his bride, formerly Miss Daisy Kretzinger, of Illinois, were guests of Mr. O. B. Bowman over the Sabbath.

Marriages.

CARBAUGH - CONAWAY. At the United Brethren parsonage, Coleta, Illinois, by Rev. A. X. Harrison, Edwin Carbaugh and Miss Alice Conaway.

TANNAHILL-BEALS. At the home of Abram Cook, March 25, 1908, Allen S. Tannahill, and Mrs. Nannie Ellen Beals, were united in marriage, Rev. W. C. Price officiating.

PETTIT-GAUNT. April 1, 1908, at the Hotel Kincaid in Hersey, Michigan, by Rev. F. Laming, Charles Edward Pettit of Clare, Michigan, and Miss Beulah Gaunt of Evart, Michigan.

WARREN-LIFE. Elmer Warren and Cora M. Life were married at the home of the bride's father, Rev. Jacob Life, in Randolph county, Indiana, Christmas eve. Chester C. Life and Nella Bavender who were married in Richmond, Indiana, the evening before by Rev. Nelson, pastor of the Grace M. E. church, served as best man and bride's maid. Services performed by Rev. Halleck Floyd.

Moral Reforms.

Forward For Rescue.

Onward, army of God,

To victory, not to defeat!
Yielding your blood-won ground
To error were sad escheat;
Bugles of truth should never sound
The sorrowful note of retreat!

Forward in Jesus' name !

The column must not fall back !
Answer the challenge of foes
By charge of a fresh attack.
Soldiers of Christ, forbid the shame
Of letting the vanguard lack.

Forward in Mercy's name,

True to the Master's will,
To win him a hostile world,
By rendering good for ill;
Seeking to help, not to hurt his foes,
To rescue and not to kill.

On to the fields of strife !

Clad in your robes of white,
Bearing the Red Cross badge
Into the thickest fight;
Healing the wounds of the hurt of sin,
Mending the wrong with right.

Forward, gleaners of love !

After the bands of war;
Soothe with the balm of peace
Spirits that hate would mar,
Pointing the eyes of dying men
To hope's unsetting star;

Speed with your aiding arm

To wrecks of humanity,
Broken by many a storm,
Adrift upon life's rough sea!
Brightening night with the beacon light
Of blest Immortality.

—Rev. H. C. McCook, D. D., in N. Y. Observer.

The Reign of Manhood.

Secretary Root says that "Eternal good citizenship is the price of good government." It is a sentence well worth pondering. We have a good government. It might be better. It is well for us to remember that it will not improve or preserve itself. It can be perpetuated only by good citizens.

When God made ready to purify Egyptian politics, He inaugurated in that land a reign of manhood. When the time arrived to deliver the people from the ills which afflicted them; to introduce an administration of affairs which would be economic, efficient and honest; to give to every laborer decent wages, and to every slave a message of hope, and to the down-trodden, oppressed and starving in other lands a way to live, "He sent a man before them."

Joseph had plenty to do. Colossal problems confronted him. The great empire was on the edge of pestilence and famine. Think of Turkey and the Sultan and multiply its iniquities by ten and you have ancient Egypt. It was a mixture of lust and violence, of suspicion and duplicity. Industry was a despotism. The few waxed wanton at the expense of the rich. Slavery was a matter of course. Even the king feared

his own cup-bearer. In addition to all else, black famine with all its attending horrors was impending, for sooner or later a misgoverned country must pay the costs.

Into this nightmare of misrule God entered with a program of relief. He did not give them a new constitution, or an era of commercial prosperity, or an epoch of benevolent institutions. He sent them a man. He inaugurated the reign of manhood and that saved the day. It always does. The lesson is especially pertinent to America, where every citizen is a part of the throne.

We need men more than new laws. We need honest manhood at the polls more than we do commercial prosperity.

We need courageous, honest citizens by far more than endowed churches and charities. Good government is a matter of divine concern. God is interested in saving souls. He loves the individual with a deathless passion, and goes the full length of his God-hood to save the least of the the lost, the lowest and most unworthy of sinners.

But God is interested in children of a larger growth. He is the God of nations. He is concerned for good government. Christ came to establish a kingdom, and his teachers powerfully affect social conditions.

The ills of vicious and corrupt government are not all ancient history. They exist to-day and here in America. There are political abuses that need to be cured. Laws are wantonly violated, vice is not only tolerated, but sometimes protected, and the rights of the individual stolen. It is not necessary that these evils should exist. Some of them have been with us so long that we take them as a matter of course. Some phases of municipal misrule we treat as we do our original sin—a venerable relic handed down from our forefathers, and to think of being without it would not be quite orthodox.

But cities can be better governed. Bad political conditions can be cured. It can be done by the reign of manhood, by paying "the price of eternal good citizenship." And no citizen who withholds this from his country has any right to sing "My Country 'Tis of Thee." The reign of manhood is not the reign of machine. We have had enough of political bosses. It is not the reign of intimidation where the honest convictions of the individual are strangled by powerful corporate interests. Nor is the reign of money or of any of the things for which money stands.

It is a low standard of manhood which measures good citizenship by the size of its bank account. It is the standard of the spoilsman. Independence and intelligence are the qualities which invest a

man with the right to reign. Thomas Jefferson said, "The art of government is the art of being honest." Good citizenship is the political name for character.

It is a good sign of the times that independence of opinion on political matters is on the increase. There is evidence all over the land of a tendency to turn to men for public leaders who are down-right honest and who can be trusted. A leading politician has said that it is no longer good politics to consult the saloon as to what position a man in public life should take.

Surely it is something for which to thank God that the president of this nation, whatever people may think of his policies, is a man. No one doubts the honesty of Theodore Roosevelt. What was said of Joseph's mission to Egypt might be said of Roosevelt's to America: "He sent a man among them."

It is men of moral purpose that we need all down the line to the humblest position of service in the land. We need to vote as we pray "God give us men," and then to help God answer our prayers. Government is one of the divine callings. A man can serve God in the mayor's chair no less than in the pulpit. God claims the secular no less than the spirited. "The powers that be are ordained of God." The cry against "mixing politics and religion" is nine times out of ten a coward's cry. It usually harks back to political conditions which are out of harmony with religious convictions.

The evils of bad government are not here to stay unless the people consent. When God's indignation against iniquity begins to flame in the public mind and conscience takes fire against sin, the good citizenship of any community will arise, and when it does it can always sweep into oblivion those who have dared defy the eternal forces of right and righteousness. The strongest throne of influence to-day in any domain of human activity is that of honest, courageous, unpurchasable manhood. Thank God that it is so!—James I. Vance, D. D., in Christian Intelligencer.

In our criminal courts we can trace four-fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life in which rum is not the direct or indirect cause of the murder.—Judge Allison.

The devil can congratulate himself on one thing: if he has to give up the liquor business, he still has the pipe and the cigarette left.—United Presbyterian.

THE Pastor's Page.

The Successful Pastor.

RKV. W. H. KINDER.

The mission of the church is to destroy the kingdom of Satan and bring the world to Christ. Never before in all her history, has she gone forward with such remarkable speed, power and aggressiveness as now. Her influence is felt in almost every part of the known world. Countries, homes and hearts once closed against God have been opened and the king of glory has gone in.

Now this great landslide of Christianity is due to God's faithful workers, and among them the successful pastor stands in the front rank. He is among that class of Christian workers that has "no certain dwelling place." Being called of God to this noble work, he leaves his old home neighborhood much as he may be loth to do so, say goodbye to old companions and friends with whom he used to associate, bid adieu to the old church and schoolhouse where he was wont to go so often in the days of his youth, and take up his abode among strangers, form new acquaintances, make new sacrifices and assume duties and responsibilities that those who have never borne know very little about. The pastor to be successful must ever keep in mind the welfare of his people, the interests of the church and the glory of God.

If God has called a man into the field to preach the gospel, he ought to be at it with all his might. No time to lose. If he is able to work he cannot afford to be idle. The preacher who is "taking it easy" (or uneasy) when he ought to be hard at work, need not be surprised to find his spiritual flour barrel almost empty in a short time. "If any will not work, neither shall he eat." There are perhaps more spiritual suicides by the starvation method than any other. God wants his servants to be busy and the more devoted and consecrated they are, the better the food will taste, the higher will be their enjoyment and the more effective will be their service.

Then the successful pastor is constantly looking after the various interests of the church. He loves the church and wants to see her succeed, and whenever he can give her a lift he is only too glad to do it. He prays daily that her waste places may be built up, her borders enlarged and her walls strengthened and then gets up, shakes himself and hustles out to help answer his prayer. He knows what it is to maul rails, build fence, clear ditch and get the ground ready for the gospel plow. Hard work you say? Yes, but he likes it and it really does him good.

And good old Mr. CHRISTIAN CONSERVATOR and his his amiable wife, Mrs. Missionary Monthly, are no longer honored guests of his home, they have come to stay, and the longer they stay the better he likes them. They are so clean, kindhearted and good-natured that every member of the family has taken up with them and love to be in their company.

The welfare of his people is regarded by the successful pastor as of vital importance. The condition of the church depends very largely upon the condition of the people, hence the importance of properly caring for them. Every effort should be put forth to keep them in good working order. Every preaching service should be characterized by fervent prayer, splendid singing and good sermons. The Sunday-school, prayer-meeting and Christian Endeavor services should be made as interesting as possible, and the successful pastor being himself intensely interested in all these services, seeks to interest his people in them by every possible means. The young people and especially young converts need special attention that they may grow in grace and be useful in building up the church. Now the people can help the pastor to succeed if they will and I am sure he will appreciate it. Dear brother, love your pastor. Stand by him and help lighten his burdens. Never say or do anything that would cause him to worry or give him trouble. Honor and respect him as a servant of Jesus Christ. True he is only a man but he is God's man and the dignity and sacredness of his office make him different from the other men.

Assist him by being loyal and true to the church. Some people have so little interest in the church work that they think "any old church" is good enough, but remember there is no church like the United Brethren church for United Brethren. Always be ready to do your part toward the financial support of the various interests of the church, and always see that the pastor's meagre salary is paid. Do not get the humiliating name of allowing your pastor leave the field without all his salary. It will soon be known and no one will want to serve your field.

Then, always be at your place in all religious services whenever possible. You expect the pastor always to be there, and you would not like it one bit if he missed half as many services during the year as you have missed. Give him a "square deal." He has a right to demand your presence and you should not fail to give it to him whenever you can. In conclusion, then, we would say, do not fail to value a good, faithful pastor. He is worth a hundred cents on the dol-

lar at any time and we'll miss him when he's gone.

Delphos, Ohio.

The Envelope System.

The matter of church support is a present and pressing problem in many localities, and likely to become more so under the business depression following the recent financial crisis. The problem will be particularly serious where the method of support is the old-time one of an annual or semi annual contribution of the head of a family, whether it be in the form of pew rental or a subscription. Under the stress of an actual or prospective deficit, refuge is had, not infrequently, to sociables, fairs, shows and such like expedients to lure money from an unsympathetic public. This is an expedient which often brings more evils than it cures. The most satisfactory solution of the problem, both as to support of the church, and of missions and other benevolences, is the bringing home to every member of every family of the congregation a sense of responsibility for maintaining and advancing the Lord's work. This is readily done by the envelope system, and when old and young, parents and children, become habituated to a weekly offering it is found the most convenient and most productive method of church support. We chance to be a member of a church which for twenty years has been supported by this method, and a generation of children have grown up familiar with this system, and many who as children began to contribute a few pennies a week, are now contributing quarters, half-dollars, and dollars, and these years the church has never closed the year in debt, and owing to long training it is very rare to find a single contributor in arrears when the books are closed for the year. Mission funds are raised in the same way, and the support of a missionary in the foreign field is provided for by envelopes returned monthly. All contributing and doing it regularly week by week and month by month is the secret of successful church financiering.—Christian Intelligence.

Consoling.

While the new maid tidied the room the busy woman kept on writing.

"Do you make that all out of your own head?" asked Jane.

"Yes," said the busy woman.

"My," said Jane, admiringly, "you must have brains."

"Brains," sighed the woman, despondently. "Oh, Jane, I haven't an ounce of brains."

For a moment Jane regarded her with sincere consideration.

"Oh, well," she said, presently, "don't mind what I say. I ain't very smart myself."—Ex.


The United Brethren Christian Endeavor Society:

REV. C. A. MUMMART, A. B., Gen'l Secretary.
HUNTINGTON, INDIANA.

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This page is edited by Rev. C. A. Mummart, A. B.

OBSERVING SUNDAY.

Sun., Apr. 19. Topic—Sunday, our weekly Easter, and how to observe it. John 20: 1-10, 19-23; Rev. I-10.

DAILY READINGS.

- M., Apr. 13. The "why" of Sunday. Gen. 2:1-3.
T., Apr. 14. A perpetual covenant. Ex. 31:12-17.
W., Apr. 15. A type of heaven. Heb. 4:4-9.
T., Apr. 16. A day of rest. Ex. 20:8-11.
F., Apr. 17. A day of worship. Acts 16:11-15.
S., Apr. 18. A day of ministry. Matt. 12:9-12.

A Special Message on the Topic.

Not by ruler, mechanically shaping outward deeds only; but by principles, energizing the inner life. Not by regretfully surrendering doubtful delights, but by joyously seeking and taking possession of the best things the day can hold. So shall there be no rooms for useless deed, nor for desire for what may harm self or others.

Remember Christ's great positive command, "Do good on the Sabbath day," to soul, mind, and body, or self and of all whom you can reach. Utilize the day as a priceless privilege, and it will never be to you a burden.

How get the last possible blessedness out of its quickly fleeting hours? As did the prisoner at Patmos—be "in the Spirit." Only Christ's lovers know the blessedness of the day which each week recalls his promise, "Because I live, ye shall live also."

The Spirit-kept soul means a well-kept Sunday.—Rev. John L. Sewall in C. E. World.

Hints and Helps.
SOME BIBLE HINTS.

Read John 20:1. It is those whose first waking thoughts turn to the Lord that are most sure of meeting him during the day. The way we begin Sunday is a prophecy of what its hours will bring us. Thinking of the dying Lord fits us for the revelation of the risen Master.

Read John 20:19. A good way to find the Lord is to go where his followers are. The more doubts and perplexities we have about finding him, the more we need the help to be had from public worship. To the place where the disciples gather Jesus comes to make himself known. The evening service is a good close of Sunday.

Read John 20:20. There is no truly gladder group of people to be found on a Sunday night than those that can carry into the coming

week the strength that comes from meeting the Lord in a company of his friends. Those that itch to fill the day with amusements, and that are forever talking about more "liberal" views of its use, have yet to learn the A B C of happiness, to say nothing of holiness.

Read Rev. 1:10. If we want to hear heavenly voices and to see visions of the other world on the Lord's day, and to have helpful messages to give to others, we must use the means so that we may be in the Spirit during the sacred hours. God does not snatch men away into raptures in spite of themselves; it is when they are thinking of him that he draws near.—C. E. World.

It is natural that the early church, first observing both Saturday and Sunday, should have come to celebrate the day when Christ rose from the dead rather than the day when he lay in the grave (John 20:1).

"Peace be unto you"—that is the substance of Sunday (John 20:19).

"So send I you" is another word for Sunday; it is a day in which to do Christ's work (John 20:21).

John was "in the Spirit on the Lord's day;" that is the condition of Sunday joy and Sunday power (Rev. 1-10).

SUGGESTIVE THOUGHTS.

Make Sunday, the anniversary of Easter, a day of resurrection from all things dead and deadening.

Rest comes not from cessation of work, but from change of work; and what better change than labor for God, in church, Sunday-school, and Christian Endeavor society?

The Sunday-ideal is that measure of rest which does not spoil worship, and that measure of worship which does not prevent rest.

Have a settled Sunday; do not waste strength deciding each time whether or not you will go to church! Decide it once for all.

A FEW ILLUSTRATIONS.

Sunday is a bath of the spirit, freeing it from the clogs and stains and dust of the world.

Sunday is the day of physical recovery; it winds up the clock of life.

We are to go to the next world soon. Sunday is the day for learning its geography and its language.

Sunday has been called the hilltop of the week. On its summit we get fresh air, sunshine, a closer view of heaven, a wider view of earth.

TO THINK ABOUT.

Are my Sundays planned, or hap-hazard?

Are my Mondays the strongest days of the week?

Are my Sundays growing increasingly blessed?

A CLUSTER OF QUOTATIONS.

Sunday is the golden clasp that binds together the volume of the week.—Longfellow.

There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.—Beecher.

He that remembers not to keep the Christian Sabbath at the beginning of the week will be in danger to forget before the end of the week that he is a Christian—Sir Edmund Turner.

You keep the Sabbath in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work.—John Ruskin.

—Endeavorer's Daily Companion.

QUESTION SPURS.

What are the two great purposes of the Sabbath? Gen. 2:3; Ps. 95:6.

What great historical fact does the Christian especially recognize in keeping the Sabbath? Matt. 38:1-6.

Why should the thought of Christ's resurrection lead to a right use of the Sabbath? Col. 3:1.

What should be the purpose of our Sabbath-observance? Exod. 20:8; Rev. I:JO, 11.

What great principle underlies true Sabbath-keeping? Mark 2:27, 28.

How did Jesus honor the Sabbath? Luke 4:16; Mark 3:1-5.

What is one great Sabbath-day privilege? Isa. 2:3.

What should be the character of all our deeds on the Sabbath? Luke 6:9.

What spirit should pervade our Sabbath-keeping? Isa. 58:13, 14.

How may we keep ourselves from a selfish use of the Sabbath? Matt. 14:10, 13.

Other references: Exod. 23:12; Lev. 19:30; Deut. 5:12-15; Ps. 5:7; 122:1, 2; 150:1; Isa. 56:2; Jer. 17:21-23; Ezek. 46:1-3; Luke 6:5; 1 Cor. 16:1, 2.—C. E. World.

Incidents and Illustrations.

In India, the Bishop of Calcutta presides over a "Lord's Day Union," which has changed the Calcutta Market Day from Sunday to a week-day, and secured by law prohibition of Sunday work in the European quarters of the city, and of needless work on the river. There is an agitation in favor of similar laws for all India.

The Rev. Thomas Law, secretary of the Free Church Council of England and Wales, writes: "I have spent Sabbaths in most of the cities of Europe, but I have never found any as bad as Chicago."—C. E. World.

U. B. C. E., Leavenworth, Kansas.

On the night of March 29th, the Christian Endeavor gave a short program on mission work. Being it was a Temperance Sunday-school lesson, we had speaking on temperance. The subject of the lesson was Home Mission Progress in the Philippines, Matt. 13:31-33. Rev. Scott read and commented on the lesson which was enjoyed by all. A prayer was offered by Brother Waldron of the M. E. church. There were special songs by the choir. Miss Gregory recited "Tommy's Prayer." Miss Ruth Lucas read a paper on foreign and home missions which was good. Miss Album rendered "An Answered Prayer." Miss Coldren sang the solo "Beautiful Angels." Mrs. Melvin wrote a paper on home and foreign mission. Miss Lashley recited "The Drunkard's Daughter." Brother Ellsworth Badger, a young man converted in our revival meetings held recently, gave a fine talk on missions which was helpful. May the Lord send many more young men to take an interest in Mission and Endeavor work. The members each wrote ten invitations and gave them out in the city which resulted in a full house, and many that do not attend church were brought in touch of the gospel of our Lord and Savior. May God bless our young people at this place.

MRS. MAGGIE THOMPSON,
President of Y. P. C. E.

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Our Dead.

Rebecca Hayden (nee Garrison) daughter of Reuben and Lovina Garrison, was born July 10, 1849, and departed this life March 14, 1908, aged 59 years 5 months and 4 days. She was united in marriage to Lewis Hayden September 20, 1872. To this union were born two daughters and one son. The son and one daughter survive. She was converted in 1883 and joined the M. E. church, and about twelve years ago joined the United Brethren church at Fowlerton, Indiana, and lived a good Christian life. She was for more than twenty-five years a sufferer from consumption. She leaves a husband, a son, and a daughter with many relatives and friends to weep. The funeral service was conducted by the writer at the Baptist church at Mathews. JAMES A. RECTOR.

Mary Beatty Brown, daughter of John T. Beatty, was born in Hancock county, Ohio, May 3, 1849, and died at her late home in Cambria, Hillsdale county, Michigan, March 23, 1908, aged 58 years, 10 months and 20 days. February 11, 1875, she united in marriage with Jonas Brown who with three brothers and three sisters beside a large circle of acquaintances survive to mourn. Her illness was of long duration, extending over a period of five years during which time she embraced the religion of Jesus Christ, and received the ordinance of baptism about two years ago. The funeral services were conducted from the residence, by the writer, and the burial services were held in the King cemetery.

E. C. MASON.

Lura Chitwood (nee Earl) was born at Bridgeport, Wisconsin, August 10, 1862; died March 15, 1908. She was married to John W. Chitwood of Excelsior, Wisconsin, December 7, 1879. To this union were born five children all of whom are living. March 13, Mrs. Chitwood was stricken for the third time with paralysis, she having suffered a severe stroke about twelve years ago, also with a second one three years ago, but was apparently in good health when the third one came upon her. She never regained consciousness after being stricken, dying March 15, 1908. Soon after their marriage Mr. and Mrs. Chitwood settled on the farm where they lived at the time Sister Chitwood closed her eyes to the scenes of this life. She was of a kind disposition, a loving mother, a faithful wife, and a true loyal Christian member of the United Brethren in Christ. She leaves to mourn her departure a devoted husband, three sons and two daughters, her aged mother, a sister, and a half-brother and many other relatives and friends. A large crowd gathered in the United Brethren church at Cedar Point to pay their respects to their friend and neighbor. The floral tributes were many and costly. Funeral sermon by the writer, burial in Sand Prairie cemetery.

F. E. MORRISON.

Maria Mead (nee Russell), daughter of William and Mary Russell was born in Mayfield township, Cuyahoga county, Ohio, and died at her home in Wakeshma, Kalamazoo county, Michigan, March 22, 1908, aged 57 years, 8 months and 3 days. Thirty-five years ago she came to Michigan with her parents and February 22, 1877, she was married to James N. Mead. This union was blessed with two sons and one daughter. Her parents, one brother, one sister, and her infant son preceded her to the world beyond. The bereaved husband, one son, one daughter, three grandchildren, one sister, and four brothers and numerous other relatives remain to mourn their loss. January 12, 1889, she and her husband united with the

United Brethren church of Wakeshma, Michigan, where she remained a consistent and faithful member until death. For several years she held the offices of president and treasurer of the Aid society. For many years she was present to teach her class in the Sunday-school, and assisted in numerous other ways to promote the welfare of the church. Her last visit from home when her health had failed was in attendance at a meeting of the Aid society at the parsonage March 6, 1908. She was a faithful companion, a loving mother, a true friend, a noble and enterprising woman whose tender sympathy and kindly assistance in time of need will ever be remembered. Funeral services were held at the house conducted by the writer. Text chosen by the husband. 1 Sam. 20: 18.

S. G. HALL.

Lloyd Mayzinger was born September 9, 1905, died March 19, 1908, aged 2 years, 6 months and 12 days. He leaves mother, father, three sisters and one brother and a great many relatives to mourn his death. A. C. KEITH.

Orpha Rosetta Stamper (nee York), born April n, 1866; died February 18, 1908, aged 41 years, 10 months and 7 days. The deceased leaves a husband and seven children, five sisters and two brothers, to mourn her loss. The deceased sought the Lord in middle life and followed Christ, which was a great comfort to her during the rest of her life, and when the end drew near she said she saw her departed friend just before her, also that she thought that she knew what it was to enjoy salvation before, but she never knew what real joy and happiness was until now. Text used by request Jer. 15:9, "She hath given up the ghost, her sun is gone down while it was yet day." She had many friends. Interment in the Central Ridge cemetery. Funeral services were conducted by the writer. PERRYBUCKBEE.

Elizabeth Whisler (Finton) was born April 28, 1821, and died at the home of her son, Rev. J. M. Furrow, near Parkston, South Dakota, March 18, 1908. She was thrice married and mother of seven children, two of whom have gone beyond. She came to Dakota from Indiana, many years ago. Had been a Christian for sixty-three years and at the time of her death was a member of our little class at Liberty school house. We shall miss her but we shall meet again when we, too, receive our summons to the beautiful home where she now lives. Funeral services conducted by her pastor, Rev. C. J. Rardin assisted by Rev. John Brink of Milltown class. C. J. RARDIN.

Minnie Tharp, wife of Morrice Purdy, was born in Portage county, Ohio, June 14, 1862. When one year old she moved with her parents to Vineland, New Jersey, where they lived nearly three years. They then moved to Iowa where they remained a short time, coming to Michigan, when she was four years old and settling in Alagansee township, where she grew to young womanhood. October 20, 1883, she was married to Morrice Purdy. In 1891, they moved to Cold Water, for a few years, returning to Alagansee, and remained till 1903, when they moved to Clear Lake, Indiana, where she lived the remainder of her life. In 1895 she was converted in a Free Methodist camp-meeting and joined the church. In the year 1900 she united with the United Brethren church of Alagansee of which she remained a faithful member. On the morning of February 24, 1908, after a brief illness her spirit winged its flight to the God who gave it. She leaves to mourn a husband, six sons, three daughters, a father, Mr. A. W. Tharp, three brothers, besides a great many other relatives and friends. We sorrow not as those

who have no hope for our loss is her gain. Funeral services at Alagansee church by her pastor, A. H. DUNLAP.

Elizabeth Cover was born July 20, 1830, and died February 27, 1908, aged 77 years, 7 months and 7 days. Her husband, Daniel Cover, and one son preceded her into the celestial world. Four sons and two daughters and a number of grandchildren remain to mourn her loss. Mother Cover was a good Christian woman and was a consistent member of our church for many years at Center where they lived. She was very much afflicted the last year of her life. But God called her home and ended her affliction and we believe she now rests from her labors and all is peace. May God graciously direct those that remain that they may have a reunion in heaven.

J. C. COULSON.

Susan McNair was born May 30, 1825, and died March 9, 1908, aged 82 years, 9 months and 9 days. Her husband preceded her into the eternal world. Mother McNair was a good Christian woman and was a member of the Lutheran church at Fayetteville, Pennsylvania. The funeral was held from her son-in-law's home, Brother Jacob Rife's, where she had her home. Her body was laid to rest in the cemetery at Strawsburg. The writer was assisted by Rev. N. D. Wolfard of Chambersburg. May the God of all grace bless and sustain the bereaved ones. J. C. COULSON.

Henry K. Rebuck was born July 19, 1839; died March 19, 1908, aged 68 years and 8 months. Brother Rebuck's wife died several years ago. About two years ago he remarried. His second wife survives him and two sons and one daughter. Brother Rebuck was a good business man and financier, and we believe he was a good man and lived an exemplary Christian life. His body was laid to rest in the cemetery at Mongul. A large concourse of people were present to pay their tribute of respect to their departed friend and brother. God's blessing on those that mourn.

J. C. COULSON.

Myra Clark, daughter of Asbury and Ida Clark, was born in Delaware, Ohio, July 9, 1890, and departed this life, March 20, 1908, aged 17 years and 8 months. She leaves to mourn a father, mother, seven brothers and one sister. One sister and one brother preceded her to the spirit world. Miss Clark was a sweet girl and won many friends, but consumption claimed her for its victim. She was long afflicted, but bore it faithfully. The lamp of life went out calmly, for her trust was in God. A large concourse of people gathered to pay their tribute of respect to the sister and many flowers were placed upon her casket by sympathetic hands. Her favorite song which she sang as long as strength would permit, was, "Will there be any stars in my crown." Funeral at the United Brethren church, conducted by the writer,

MARY L. LEHMAN.

Maud Blanche Walters, daughter of W. G. and Jane Walters, was born December 21, 1887; died March 20, 1908, aged 20 years, 2 months and 29 days. Maud was an obedient daughter and a kind and loving sister, loved by all her associates and friends. When nearing the river she was asked how it was on before. Then came these comforting words from her dying lips, "I want you to know it is well with my soul." Then sang one stanza of that beautiful song, "It is well with my soul," then called for her mother. Stretching forth her hand she said, "I want to bid you goodbye; will you meet me in heaven?" Then each of the family one by one was bid goodbye with the same request. She said, "I want us to be an unbroken family in heaven." Then fell asleep in the long, long sleep that knows no waking. J. FREEMAN.

Sunday School.

Jesus Anointed at Bethany. John 12: I-II.

LESSON FOR APRIL, 19, 1908.

GOLDEN TEXT.—We love him because he first loved us.—1 John 4: 19

The raising of Lazarus brought matters to a crisis. The chief priests and Pharisees held a meeting and resolved that if Jesus was let alone he would ultimately bring the nation to ruin. And "from that day forth they took counsel together for to put him to death." But his work was not yet done, and he retired to Ephraim (probably a mountainous district north of Jerusalem), and after a few weeks crossed the Jordan and journeyed through Perea. At last, realizing that the time for him to be delivered up was at hand, he recrossed the Jordan at the Jericho ford, and set his face toward Jerusalem.

HISTORICAL SETTING. — TIME. — Either Friday evening, March 31, A. D. 30, or the following evening immediately after the Sabbath (which ended at sunset). From Matthew and Mark it would appear that the supper occurred two days before the passover, but it is evident that they tell of the supper after mentioning the conspiracy of the chief priests and elders, not because it occurred after the conspiracy but because it was what occurred at the supper that led Judas to his final determination to betray Jesus. Place—Bethany, on the Mount of Olives, at the house of Simon the leper.

ORDER OF EVENTS.—After raising Lazarus from the dead Jesus retires to Ephraim. Early in the spring he crossed the Jordan into Perea. Here he heals the ten lepers and blesses the little children. Recrossing the Jordan he cures blind Bartimeus and visits Zaccheus at Jericho. Goes to Bethany (probably Friday, March 31, A. D. 30) where he is anointed by Mary.

GETTING AT THE FACTS.

Martha and Mary had longed for an opportunity to show Jesus how thankful they were to him for raising their brother from the dead. Jesus had been away—where? He had now returned—when? How did the family seek to honor their guest? Doubtless the supper was Martha's idea. Does this mean that her love was not very deep? Is it probable that a woman of Martha's practical turn could have thought of any greater way of honoring her Master than by giving him a great supper? In whose name was the supper given? Who were the guests? Why is Lazarus mentioned?

It must have been a delightful hour to Martha, but Mary was not satisfied. Why? (The supper did not express what was in her heart. To her it was little more than a courtesy. She must find an outlet for the love and gratitude that filled her heart, and she could not find it through a mere supper.) What did she do? (She went and got the costliest thing, perhaps, that she could call her own.) What was it? What was its value? Did she choose this ointment simply because it was costly, or because she wanted to give the best that she had? Did she desire to make an extravagant show? Did she let the guests understand how much it had cost? Was she concerned about the price of it? If it had been a cheap thing, or if she had gotten it at a bargain, would she have chosen it? Why not? (We don't go to bargain counters when we want to show our love to those we love most.) What did she do with this ointment? Why did she pour it

on the Master's head? Why was she not content to anoint his head? (In her humility and reverence she must go even further. She must anoint his feet also.) Did she intend to anoint him for his burial? (She had not consciously kept the ointment for that purpose; still she may have had a presentment that it was her last opportunity to honor her Lord. Whatever it may have been to her, to Jesus it was the anointing for his burial.) Did Jesus chide the woman for her extravagance? Did he feel that it was a foolish waste? What did Judas think about it? Why did it seem to Judas a foolish waste? (All expressions of love are but foolish waste to him who loves nothing but money.) If the ointment had been sold and the money put into the bag which he carried would it have seemed to him a foolish waste? Would it have turned out to be a foolish waste? (Verse 6.) In siding with Mary against Judas did Jesus mean to encourage extravagance? (No; he meant to show his regard for affection and for affectionate expression. He also showed how his own heart, so full of love, longed for the love of others.) This brings us to the heart of the lesson.

THE HEART OF THE LESSON.

What Jesus wants is our love. He does not care for admiration. We pay him many fine compliments and think he will be pleased; but to one who is hungry for love, the offering of a compliment is often like the gift of a stone to one who asks for bread.

They might have had a very different programme at that supper. They might have had a very different program at that supper. They might have had Lazarus rise at the table and make a great speech, and laud their honored Guest to the skies. No doubt Lazarus could have done it, a dumb man could be eloquent in praising the man who had snatched him from the jaws of death. And they might have presented him with a silver service, and made more speeches, and drunk a toast in his honor. But these things would not have touched the heart of Jesus, and the supper would have been a failure. Or, they might simply have had the supper as Martha had planned it and it would have been only a passing incident. But when this little thing happened that was not on the program—when Mary poured out her heart at the feet of Jesus—she did a thing which in the eyes of Jesus was so great that he stamped it with the seal of immortality that men might hear of it till the end of time. You cannot conceive of anything that you can do that will mean more to Jesus than when you pour out your heart to him. Nothing else is worth mentioning beside it. Everything that you and I do for him is valued by him simply in so far as it expresses the love that is in our hearts for him.

If we would get some faint notion of how it all looked to Jesus we must look into his heart. God is love. He that loves unto the utmost hungers for love. He can be satisfied with nothing short of love. What a father desires of his children more than anything else in the world is their love. Nothing else can take its place. And what God desires of us is our love. We may wear our fingers to the bone working for him; we may give him all honor; we may believe his word; we may give our bodies to be burned; but if we do not love him we will utterly fail to satisfy his heart.

IMPORTANT TRUTHS.

I. Give expression to what you feel. If you love men let them know it. If you are grateful say so. As William Rader has said, "Do not be laid away at last as an unfired gun." If you have anything to shoot, shoot. If you

have anything to express, express it. 2. "Wiped his feet with her hair." Gratitude and humility are twin sisters. You always find them together. The proud man is never grateful; he takes everything that comes to him as a matter of course, or as incense to his majesty; and if he says his thanks at all, he pops it at you out of a parlor rifle. If you would be grateful you must be humble. 3. We ought to bring to Christ our costliest gifts—the things that are dearest to us. 4. We ought not to confine our gifts to objects of charity but give also as an expression of our love for our fellowmen and for Christ. 5. Jesus appreciates what we do for him and for his cause and will commend us for it. 6. You cannot justify Mary's act from the standpoint of reason alone. From a purely common-sense point of view it was waste. But this is true of nearly all the best things in life. The greatest thing in the world is love, and from the standpoint of common sense it is about the most unreasonable thing in the world. You cannot justify a hundredth part of the acts of love from the standpoint of reason. Most of the heroic things which men do are contrary to the dictates of reason; so are most of the sacrifices which men make.

"The house was filled with the odor of the ointment." Yes; and it has gone out from the house and spread around the world. You cannot hide such a deed as Mary's. We talk of the good that men do in secret—of good that the world never knows about; but the world does know about it. The world may not know that John Jones, of Jonesville, paid a poor widow's rent and kept her from being turned out of doors; but somehow the fragrance of such deeds gets into the air and lingers, and if one really wants to trace it to its source it is not really hard to find Jones himself. You do not have to publish good deeds in the newspapers for the world to know that good deeds are being done—Pell's Notes.

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Selections.

The Flowers at Our Feet.

Why climb the rock for the Edelweiss
And trample the flowers at our feet?
Does its aerie garden walled with ice
Its fragrance make more rare and sweet?

What though it has caught and held the light
From the virgin sky reflected;
Is not the lily as fair a sight
Whose fair form droops rejected?

Does virtue lie in hands sore bruised
Which grasp one fragile treasure,
While gifts as precious lie refused
Poured round in lavish measure?

The mountain holds its gem, 'tis true,
Rewarding all its sides who scale,
But also blest are they who view
The gems that sparkle in the vale.

Dimm'd eyes are those which only see
God in the future's distant lights—
A surer faith and sight has he
Whose God a ladder's length unites.
—Stanley Lawrence, in Western Christian Advocate.

Take Pleasure Now; Don't Wait.

Half the joy of life comes from getting the good out of things as we go along. Some of us are always putting off our enjoyments. After awhile we expect to take a rest, see a friend or read a book; but after a while never comes. The good time we are looking forward to lies as far ahead as ever. All life is spent in meaning to overtake it and enjoy it. Meanwhile we toil, drudge, and grow old, passing by with unseeing eye the happiness we might get out of every day.

Yes, every sordid, commonplace day has its wealth of enjoyment for us, if we only took the trouble to get it out.

There are the friends we love, and who love us. If we stopped to think of it, this consciousness would gladden life.

There is the beauty of the earth. Did we only open our eyes to see it we should be made glad in spite of ourselves. There are people who have lived on earth thirty or forty years who could scarcely tell you the color of the sky from their own observation. They take it for granted it is blue because they hear so!

There are dozen of simple pleasures we might enjoy. Ten minutes every day with a fascinating book; inexpensive little jaunt with our family or a congenial friend; fifteen minutes of bright intelligent conversation with the home folks on some other subject than the sordid details of making ends meet, a few minutes in an art gallery, just to look at one good picture—these are some of the little every-day happinesses we might take, and don't, not because we are too poor, but because we haven't thought them worth while. We are too busy aiming at some big, expensive pleasure in the future.

Make up your mind, then, that the big pleasure will always elude you. We shall never enjoy life until we learn to enjoy the little happinesses of every commonplace day as we go along.—Philadelphia Bulletin.

The Mockery of Earthly Greatness.

A little while ago I stood by the grave of Napoleon—a magnificent mausoleum of gold and marble wherein rests the ashes of that restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world. I saw him walking on the banks of the Seine, contemplating suicide. I saw him putting down the mob in the streets of Paris. I saw him at the head of the army in

Italy. I saw him crossing the bride at Lodi with the tricolor in his hand. I saw him in Egypt in the shadows of the pyramid. I saw him conquer the Alps and mingle the eagles of France with the eagles of the crags. I saw him at Marengo, at Ulm, at Austerlitz. I saw him in Russia, when the infantry of the snow and the cavalry of the wild blast scattered his legions like winter's withered leaves. I saw him at Leipsic in defeat and disaster, driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape and retake an empire by the force of his genins. I saw him upon the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of their former king. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea.

"I thought of the thousands of widows and orphans this man had made—of the tears that had been shed for his glory, of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant wearing wooden shoes and living in a hut with a pine growing over the door, and the grapes turning purple in the autumn sun. I would rather have been that poor peasant with my wife by my side knitting as the day died out of the sky, with my children on my knees and their arms about me. I would rather have been this poor nameless man and gone down to humble dust than to have been that imperial personation of force and murder known as Napoleon The Great.—R. G. Ingersoll.

God Can Bless Tears.

In the house of God, where his power was felt, a gay and thoughtless youth, who according to his purpose, had diverted his attention with worldly scenes and plans during the service, looked up to the choir, when singing the last hymn, and saw the tears flowing from the uplifted eyes of a devoted young lady who was a member of it. He was smitten under deep conviction, which only left him with his consecration to Christ. "God can bless tears." The Spirit declared it in the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Congregationalist.

Like Parents, Like Children.

The man who has been brought into the church by the smart things the evangelist said is in great danger of regarding religion as a joke. He is not likely to be a long-faced Christian—at least not in this life. It often happens that a man lives down his lowly birth, but in the spiritual life that is a very hard thing to do. Our fathers may have said more about heaven and hell than they knew; but their converts at least took life seriously, even if they did not always properly interpret its duties.—Christian Advocate.

A Night of Prayer.

Just out of Boston a young girl came to me and asked: "Do you believe that God would save my brother, if my mother and I should pray all night for him?" I told her that I believed God had put the question in her mind, and that I would advise her to put him to the test.

She told me afterwards that they returned from the meeting about ten o'clock, and that they began their prayer at that hour. They continued in prayer until midnight, and until two o'clock, and almost three. Then, believing God had heard and would answer, they went to sleep.

To my certain knowledge that young man had not before that been within four miles of the place of meeting, but the next night, with never a word spoken to him, he was in the meeting, and at the first opportunity he arose, and said: "I wish you would pray for me. I have been deeply convicted of sin, and all last night I felt the greatest desire to be a Christian." The young man was converted that night, and has ever since been a constant member of the church.

Such illustrations might be multiplied without limit, and they all prove this—God only waits for us to prove him, and he is more willing to give than we are to receive.—Selected.

Fill Up With Grace.

The actual strength of life lies not in its rush, but in its refreshment. The mountain torrent may be picturesque and its noisy run and roar may add an element of interest to the landscape, but there would be no torrent if somewhere on a higher height there were no quiet pool which collected the waters, or snows that melt under a summer sun. No man can give out without first receiving. This law applies in the spiritual as well as in the mental sphere.

Fill up with the grace of God and your goodness will then be of that practically aggressive type which works wonders for humanity. God can do great things for any soul that will only give him an opportunity to get at it. Sit for a time like Mary at the Master's feet, and then your serving will outdo that of Martha herself.—New York Observer.

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