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> A. H. Lewis, D. D. LL. D., Editor. JOHN HISCOX, Business Manager.

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VOLUME 60. No. 29.

Daniel I. V. China

JULY 18, 1904.

Bible as will make it stronger as an influence in form, all restatement of creeds, and all interpre-

WHOLE No. 3099.

REPENTANCE. SARAH WILLIAMS.

Because I spent the strength Thou gavest me In struggle which Thou never didst ordain, And have but dregs of life to offer Thee, O Lord, I do repent, I do repent.

Because I was impatient, would not wait, But thrust my impious hands across Thy threads, And marred the pattern drawn out for my life, O Lord, I do repent, I do repent.

Because Thou hast borne with me all this while. Hast smitten me with love until I weep. Hast called me as a mother calls her child. O Lord, I do repent, I do repent.

the Truth.

In a letter from Bro. E. B. Saun ders, in which he speaks of the pleasure he found on his late trip to Palestine in announcing himself

on all proper occasions, as one who "keeps the Bible Sabbath," occurs the following words: "I am afraid we give our cause away by lack of confidence in our position. The weakness would not be so common among our people, young and old, if it did not exist among our leaders, teachers and preachers. I assume that there is weakness, or we should not be swept away so easily for pleasure and business. This is not an age of building foundations, but of baubles, above ground. I am afraid that our ruins will not remain to be admired in coming centuries. Seventhday Baptists have a firm foundation in truth, if they knew it." Brother Saunders is right. Confidence is a first and essential element of strength. These are years which demand foundations, laid deep, not baubles above ground. Our foundations are adequate, but lack of confidence, and fear, and the expectation of defeat, make the best foundation unavailing. Will not our leaders read what Brother Saunders says, again and then again. "Like priest, like people."

seek Him or will be found of Him.

MEN cling to old forms of faith. The Time of Christ's Resurrection.

York to oppose the progress of existence. Sacred elements enter into such con- New Testament Greek Lexicon. higher criticism connected with the Bible, is sig- | servatism. One reason is the fear that truth nificant. Just what higher criticism is, and what will suffer loss, if new forms of statement or the term may mean, is not very clearly understood | new interpretations are permitted. Another is | Importance of by many who use it, and by many who read what unwillingness to do the thinking and investiga- the Question. is said about it. It is perhaps well understood, tion necessary to taking new ground. But perhowever, that it deals with the origin and char- haps the largest element is the idea that an in- the Jews: "Is this man the true Messiah?" acter of the various books contained in the Bible, terpretation or form of statement is necessarily

religious life and in the world, than it has ever tations of texts, facts and principles which disbeen. The extreme opponents of higher critical card old lines and traditional conclusions, must cism take the ground that the effect of it is not make haste slowly. On general principles this only to destroy the interpretations which have fact brings some advantages. On the other hand been current, but the faith which men have in it serves to strengthen and continue imperfect the Bible, and to reduce the book to such a com- views and erroneous conclusions, to the detrimon level with other literature, as practically de- ment of truth. Attention is called to this unstroys it. We are of the opinion that the influ- avoidable conflict between the traditional and the ence of destructive higher criticism is less than new by a paragraph in the Baptist Teacher, it was a few years ago, and that, in no small de- Philadelphia, for June, p. 354, touching the time gree, the better side of higher criticism has al- of Christ's resurrection. In the comments on ready strengthened the Bible and clarified many the lesson for June 19th, under "Oriental IIinterpretations from imperfection, if not from lustrations," the Teacher says: "Sabbath. The error. We cannot here pass judgment upon the Jewish sabbath ended at sunset, that is, at this various schools of thought, but the RECORDER is time of the year about six o'clock on Saturday in duty bound to urge its readers to give careful evening. The first day of the week therefore, attention to all sides of the question. Especially according to this way of reckoning, began a few is this true of those who are preachers and minutes later, when three stars could be seen. teachers. That the Bible should be subjected to It is not impossible that the visit of the women such investigations as have marked the last half took place then. In that case Jesus rose on century, was unavoidable. Candid investiga- what we call Saturday evening. The question tions are desirable. That much of crudeness has however cannot be settled." Similar statements appeared on both sides, is true, but everyone and admissions are much more common than who has an adequate faith in the Bible as a Reve- formerly, although the idea that the traditional lation from God—however men may differ in the interpretation of Matt. 28: 1 is untenable, is not definitions given to Revelation, Inspiration and a new one. The idea that Christ was crucified the like-need not fear that in the final outcome, on Wednesday and rose late on the afternoon of the present trend of criticism will destroy the the Sabbath, and that two separate visits to the Word of God, render its value less apparent, or empty tomb of the Saviour are recorded in the make it less an influence for righteousness and New Testament has gained consideration and truth in the world. He is wisest who holds firm- credence, for the last half century. Statements ly to the truth that, in many ways, God is al- and admissions similar to the above are almost ways seeking to reveal Himself, His power, His certain to appear when Matt. 28: 1 is subjected love, His presence and guidance unto all who to really critical consideration. Translators are among the most able and reliable authorities on the meaning of the Greek text, and the Revised Translation which declares that Christ was risen expression and action with intense before the Sabbath ended, compels attention tenacity. This is especially illus- from all scholars, even though their former opintrated in traditional interpretations ions may protest against the fact so unequivocally of Scripture, and of religious for- stated in Matt. 28: 1. The wonder is that any THE beginning of an organized mulas. Traditional opinions and interpretations critical student can hold to the traditional view, Opposing High- movement, represented lately in a often hold their place long after history and in the presence of the Revised Version, and of er Criticism. meeting held in the city of New scholarship have removed all ground for their the discussion of the text found in Thayer's

THE primary importance of the time of Christ's resurrection centers in the issue which was embodied in the universal question among

They had an elaborate system of signs and tests their relation to the times when they were pro- wrong because it is new. Men who venture to arranged beforehand, by which they proposed to duced, to general history, etc. The practical re- formulate new statements or make new inter- test all claimants for Messianic honors. These sults which the better class of higher critics pretations are looked upon by many as visionary tests made him a successful leader of the Jews claim to seek, is such larger understanding, and and unsafe because they dare to mark new in a political revolution which would overthrow therefore such improved understanding of the paths. Hence it is that all movements for re- the Roman Power and make the Jews the last

overwhelmingly dominant world Power, center- tion, and such admissions as those quoted from can ever be attained without such development ing in Jerusalem. When Christ destroyed their the Baptist Teacher are signs of progress toward of personal religion. Take the theme into your hopes and their traditional interpretations of the a just interpretation of Christ's words, and to heart as one for frequent study. Fathom as prophecies, by announcing his impending death, ward fundamental Sabbath Reform. That well as you can the meaning of the words, permost of those who had followed him, turned progress in the right direction is so slow is cause sonal religion, and apply whatever of truth you back. To them the sign of the Messiah was suc- for deep regret, but that there are here and there can develop to your own life. In this way you cess on the part of Christ as a revolutionist, signs of progress is cause for thankfulness. | will make gain, great gain, in righteousness, and who would take fitting vengeance on the overthrown enemies of Israel. Thus expecting, they could not grasp the larger truth of Christ's spiritual kingdom and of his far greater victory over Death. The definite and specific form of Christ's Explain. prophecy, Matt. 12: 40, which he declared should be the only sign of his Messiahship, makes the time of his entombment so long, "three days and three nights," as to preclude the possibility of success through pretended death, and resuscitation through intrigue and deception. This vital point in Christ's own words is overlooked by those who say that the fact of his resurrection is the only point at issue, and that the time element is unimportant. If the time element be ignored, the strength of Christ's prophetic sign is removed. The prophecy is meaningless unless it was fulfilled. So that by every law of life, death, and physical decay, Christ's body was entombed so long that the charge of fraud through resuscitation or any form of connivance was impossible. Every effort to shorten the time so as to accord with the Roman-born tradi tion, is a direct blow at the integrity of Christ's own prophetic sign. The traditional interpretation could not have arisen in a critical age, and it is certain to disappear under the critical study of the Bible on which we are entering. As fast as the Revised Version is actually adopted, the true view that Christ's body remained entombed "three days and three nights," and that he was gone from the tomb before the Sabbath ended, will be accepted. The matter is one for patience rather than polemics.

Sabbath Reform is impossible under that tradi- as a whole, a life much larger and stronger than wronged should the Tract Society attempt the

A SABBATH-SCHOOL Superintend-The Recorder ent, under date of June 12, criti- Is Ambition cises THE RECORDER for publishing Asked to the comments on the lesson for June 18, Matt. 28: 1-15, support-

ing the claim that Christ rose on the first day of the week. The writer of the letter declares | temporary and unworthy that it is an evil. The that his school, and the interest of the Sabbath cause connected with it are "given away to their | attained by others, is implanted in the human opponents" by such comments. Inasmuch as the lessons and comments which appear in THE All higher life is a struggle, and ambition is a RECORDER are—transferred from the Helping Hand, the editor of THE RECORDER has no editorial censorship over them.

IT is difficult to express in few words the idea the writer has in Personal in mind. First of all, we wish to call attention away from the thought of religion in the abstract, or it applica-

tion and development among men as a whole.

We desire to press upon the attention of the reader the idea that personal religion involves the attitude of the reader's own life with reference to God, truth and righteousness. It is more than any idea which the reader may have con- Two Dollars cerning God, and much more than any creed a Year. to which he may subscribe as indicating his religious faith. Harnack, the church historian, that it cannot. One of our exchanges, The THE gradual introduction of Sun- | the central thought we have in mind. Personal | first-class denominational weekly newspaper at Its Bearing on day into Romanized Christianity religion consists in this, that each individual life a subscription price lower than \$2 per year. The was due to its former place in is a life with God and in God. It is, therefore, cost of paper of good quality, of careful press Pagan sun-worship, and to the tra- a life which is in accordance with truth and work, fine illustrations, meritorious contribudition that Christ rose on Sun- which goes forward along the lines indicated by tions and prompt correspondence is too great, day morning. The "Fathers" were notably un- truth. It is a life within the realm of righteous- until a newspaper is able to print, say, 50,000 critical in both history and exegesis of the Scrip- ness, and is guided by those principles and pur- copies weekly, to warrant any publisher of a tures. Wild fancies, forced analogies and absurd poses which make for righteousness. Such per- denominational paper in making a subscription interpretations burden their theories and compel | sonal religion rises far above the statements of | price less than \$2. The statement applies, also, their condemnation. English and Scotch Puri- dogma, and the outward expressions which are to other than Baptist journals. Sometimes a tanism added to the Sunday-resurrection tradi- embodied in ceremonies and actions. Perhaps minister can publish a small paper between the tion the new theory of the transfer of the Fourth it is best to say that the dominating factor in | Sundays on which he serves as pastor of a church commandment from the Sabbath to the Sunday. personal religion is obedience to the divine will. at less than a fair rate, but such a course is liable With the decay of this latter theory, Sunday has One new feature of Christ's teachings, but little to be fatal to paper, preacher and church. A returned to its normal holiday character, and known in the religious world before His time, first-class religious weekly must be issued, too, even Protestants now make little or no claim dealt with personal religion, and upon that feat- from a city and expenses of every sort are greatfor any connection between Sunday and the ure of Christ's teachings, is based the whole er in a city than in a small town. Such facts as Bible, except by way of the traditional Sunday conception of the independence of the individual these are not palatable to the publishers of dollar resurrection. Romanism and Protestantism soul, of salvation through individual faith, and weeklies, but they are true, nevertheless. These have made this their principal reason for the in- of the divine guidance of the individual, through papers are not competitors of the papers of The troduction of Sunday, and the rejection of the the Holy Spirit. In our day the need of personal Standard class and we wish them no injury. Sabbath. Sunday legislation has been a promi- religion is emphasized in many ways; not least Sooner or later, however, they will discover that nent point of appeal in the matter of Sunday by the fact that the doctrine of church authority, even Christian newspapers cannot profitably observance, but the theological side of the ques- and therefore of obedience because directed to evade the laws of economics. Providence may tion turns upon the Sunday-resurrection tradi- do thus and thus by the church, as well as the help them for a time, but eventually the sheriff tion. It must therefore go without saying that idea that the Bible is an authoritative book in gets them—unless a new and inexperienced man the genuineness of Christ's claims as the Mes- matters of action, have been largely laid aside. assumes the old load of debt and begins to take siah, the integrity of the Fourth Commandment | Whatever dangers may attend the putting aside | lessons in the art of making one dollar pay for and of Christ's teachings concerning tthe Sab- or breaking up of the doctrine of authority two dollars' worth of material—with the experibath, are all assailed by the tradition that he was | through the church, or through the Bible, a | ence, a good asset but not easily cashed, thrown crucified on the Sixth-day of the week and arose proper development of personal religion will in. The Seventh-day Baptists of the United

in higher spiritual living.

No. On the contrary, he who is ambitious to attain that which is best is in the way to righteousness. Such ambition is both a virtue and a reward. It is only when ambition aims at that which is

desire to attain, and to attain more than has been heart as one of the first aids to righteous living. necessary element of success in every struggle. One never becomes scholarly who is not ambitious to know. One never becomes rich who is not ambitious to secure. One cannot become noble who is not ambitious for nobility. One cannot become pure who is not ambitious for purity, and one can never become familiar with God who is not ambitious to know Him who is Eternal. Do not be deceived into thinking that ambition is an evil, only take care that the purpose for which you are ambitious is justifiable. Then make the most of your ambition.

EVERY now and then some one asks: "Cannot THE RECORDER be published at less price," and as often we are compelled to answer

often describes the Christian life of the New | Standard, of Chicago, evidently has to answer Testament period by saying that early Christian- | the same question. In the issue for July 2, it ity was "a life with God and in God." The says: By observation extending over a period of phrase needs analysis, there is so much contain- more than forty years the conductors of The ed in it, but if properly understood it expresses | Standard know that it is impossible to publish a twenty-four or thirty-six hours later. True give not only to each individual but to the church | States own The Recorder, and they would be

folly, from the standpoint of economy, of offer- the financial, as well as the intellectual and spirit- it, The Kingdom of Christ, is material and temporting without a thousand more subscribers attention. than it now has. Whoever complains at a price of less than four cents a week for such a paper as THE RECORDER, must be uninformed as to real cost and real value. If all who ought to take THE RECORDER would do so, it would more than pay for itself!

THE burning of the steamer General Slocum in the harbor of New always come through the inability and ignorance While the idea of a Millenial reign of one thouof men; but condemnation is both fruitless and sand years was Jewish in origin, there was not neglect as attended the Slocum case turn joy into between Messiah's coming and the Judgment. may come of it, but no care in the future can shorter, and as the coming of Messiah brought efface the terrible record of that fateful day. preliminary judgment upon the enemies of Israel, Reef, off the northwest of Scotland, a few days time of the final end were frequently confused. later, was another disaster of appalling magni- When the conception was transferred to the tude, but that does not seem to have been due Christian Church, and the passing of events deto such criminal neglect. The same is true of stroyed many of the interpretations and hopes the railroad horror at Litchfield, Ill., which came of the Jews, and of the earlier Christians, as so near to the readers of THE RECORDER, through well, the Millenial idea took a more prominent the death of Rev. N. M. Mills. From the human form in the theory that the second appearance side, all such events are crowded with warning of Christ would be delayed a thousand years and instruction which, alas, are too little heeded from his birth. But the idea was never clarified by those who have steamboats and railroads in from its ancient confused state, and Adventists life, is by far too little moved by such terrible | ing is to be "pre-Millenial" or "post-Millenial." events. If punishment for neglect, such as It is enough for us to note the fact that the Jews No Millerite of modern times was more con accompanied the Slocum disaster, could be made held that the Messianic Age would be limited more effective, all right-minded people would and they generally accepted one thousand years rejoice. Greed, graft, politics and favoritism as the standard period. That the discussion form a great source of such crimes.

QUESTIONS concerning ministers The Making of the power and place of the pulpit afford to ignore them. While the situation among Seventh-day Baptists is not essentially different from that among other denominations. it is serious enough to demand much thought. and in the light of the Apocalyptic literature in There are several practical issues with us, as with which Adventism was first embodied and exothers, which the churches must meet, not least pressed, the reader is prepared for some concluof which is the financial support of pastors. With sions which are the essential purpose in this the increased cost of living, the increasing de- brief investigation. These conclusions must be presence is the great central fact in the Spiritual mands for liberal culture, and for books and tested by the historic argument, and not by ante-Kingdom which He established. It is not a single other agencies for doing such work as the cedent opinions and traditional interpretations. churches need and require, larger salaries must Do not forget that the history of Adventism the coming of a person to a given place, at a set be paid, if competent men and competent results shows that the traditional conceptions which time. It is a continuous unfolding of His divine are secured. There is both folly and injustice in formed the core and content of Jewish Adventcertain ideas, yet too common, that "the minister ism before the birth of Christ, have remained and protect His people at all times, in all places, must be willing to sacrifice." As a class, more prominent, as the essential content of Christian is demanded of ministers, and more is accom- Adventism, down to this time. Therefore, the ence for which all true Christians ought to seek, plished by them, for the same payment, than of first conclusion must be this: any other class of men. Seventh-day Baptists are not behind others in appreciating and sup- acter, is more Jewish than Christian. The ever= all the more easy for the errors and incomplete porting pastors, but all Christian churches are present error in it is that the Kingdom of ideas of Advent movements to hold a place in

of a barrel of flour or a good farm. While the Matthews, for which we ask careful reading and still large, if not dominant. high standard of excellence which THE RECORDER | continued consideration. Preachers and theoaims at is kept up, it can not be even self-sup- logical students should give it more than ordinary together with such eschatological ideas as appear

AN OUTLINE HISTORY OF ADVENTISM. JEWISH AND CHRISTIAN.

A. H. LEWIS. Continued from July 11. CHAPTER 7. Millenarianism.

Millenium, from the Latin root, and Chiliasm from the Greek root, designate a prominent feat-York, with the terrible loss of life, ure in all Advent theories. Jewish theories conmostly women and children, surpasses the catas- cerning the Messiah's Kingdom set forth that trophe of the Iroquois Theatre in Chicago, if pos- since He was God's agent in preparing the way sible. That carelessness and inefficiency were the for the end of all things, the Messianic reign main cause of such slaughter of innocent ones, would continue for one thousand years, at the makes the case the more deplorable and inex- close of which period the final end would come, cusable. More or less that is unavoidable must together with the last judgment on all the world. unsatisfactory when such flagrant and criminal universal agreement as to the length of time sorrow, and gayety into lamentation. Some good | Some Jewish writers made the time longer, some The loss of the steamship Norge, on Rockall the time of the preliminary judgments, and the The greater public, too, in the rush of are yet contending as to whether Christ's comstill continues is the fruitage of ancient Jewish and Christian errors, and incorrect conceptions of the earthly, materialistic and chronological character of Christ's Kingdom. That error will and cognate themes, are so promi- give way in proportion as men attain to higher nent and important that no one can ideas of the Spiritual Kingdom of Heaven,

Conclusions. Having surveyed the general field, historically,

ing THE RECORDER for less than the present ual, side of the problem of "ministerial supply poral, a form of final political world-power. price. The expense of publishing a first-class and efficiency" must be considered. We repro- Modern Adventism has higher spiritual conpaper is as definite and unavoidable as the price duce from The World To-day, a paper by Shailer ceptions, but the materialistic element in it is

- 2. The Books of Daniel and Revelation, in Matthew twenty-fourth, and cognate passages, cannot be interpreted by the ordinary laws of literary exegesis and criticism. They belong to a distinct department of literature which is definitely marked by internal character and by history, and they must be interpreted accordingly.
- 3. Adventism grows out of a great and fundamental fact in Judaism and Christianity, namely, the revealing of God for the guidance and defence of His people, at all times, but especially in times of trouble. They who cast this fundamental truth of Adventism away fall into grievous error. The solution of the problem is in freeing this central truth from the errors which have been developed around it. To lose sight of that fact is to leave the problem unsolved, and to insure new errors.
- 4. The constant effort of Christ's life and work was to lift the Jews above the political materialistic, and chronological errors which perverted their views of the true nature of His coming and Kingdom. Discussions and explanations concerning His Presence and Kingdom form the bulk of Christ's teachings. He strove earnestly and always to make the Apostles understand His words: "My Kingdom is not of this world." Because they did not fully understand, Adventism has continued.

5. What men usually speak of as the Second

- Coming of Christ, is the Jewish doctrine of the First Coming, pushed farther along in time, and dealing with a Messiah who had come once and was about to come again, "quickly," to complete the work not fully accomplished at His first coming. Instead of thinking of Christ's coming as an event far down in history. Paul and his associates, all the Christians of the New Testament period, expected it within their lifetime. fident of the immediate coming than were the first-century Christians. Every just rule of historical and literary criticism is discarded when their views are transferred to later dates, to any time this side the fall of the Roman Empire. Nothing in Daniel or Revelation which is political, national, or prophetic can be applied this side of the Greek and Roman world-empires. To attempt the transfer of the prophetic elements to the Papacy or Mohammedanism, or the United States, is neither exegesis nor explanation. It is only new experiments and inventions to correct former mistakes and failures. 7. In What Does the Coming or Presence of Christ Consist? The word presence, "parousia,"
- rather than "coming" should be used. That event, chronologically, nor a material event, as presence and power, to instruct, guide, comfort and under all circumstances. It is an experiand in which they ought to delight. The uni-1. Adventism, as to origin and essential char- versal hunger for that experience has made it passing through an unavoidable transition, and Heaven, the Messianic Age, or as we now phrase the history of the Church. Christ's words of

comfort in John 14 ff., understood in their higher spiritual meaning, is His own answer to the question, "What Is His Coming?"

8. As the erroneous materialistic and political ideas of the Jews kept most of them from accepting Christ as the Messiah and from understanding the true nature of His coming and Kingdom, so has the materialism of Christian Adventism blinded men to the real Presence, and the blessings which that Presence and Kingdom seek to bring. A true understanding of Christ's Presence and Kingdom would bring a glorious revival of faith and of spiritual life into the Church, a revival greatly needed and devoutly to be wished for. To help the reader toward such a conception and revival is the purpose of these lines.

9. Subordinate errors, like the material bodily resurrection of the dead, against which Paul wrote so earnestly, the "sleep of the dead," the material destruction of the wicked, the material and temporal kingdom of Christ, after the manner of earthly kingdoms, all go with the ancient Jewish error of the political and material nature of the Messianic Age.

10. All interpretation of the Book of Revelation must be made in the light of its immediate times and surroundings. It must take into account the great traditional element in Apocalyptic interpretation, and also the literary character of the book as a Christian Apocalypse, in a Jewish setting. The meaning of many minor features, especially the meaning of symbols, must remain unknown to us. To attempt the invention of new meanings is futile.

11. If the conclusions stated here be correctly apprehended, the real content of Adventism and its deeper spiritual meaning will become of highest importance to the life of the Church. Because the material and earthly notions which began with the sufferings of persecuted Jews, before the time of Christ, have been retained, the obscured truths concerning Christ's spiritual power and Presence must not be cast aside. These include the highest conceptions which have been held, though but partly understood, in the past, and also the blessed doctrine of the Mission and Presence of the Holy Spirit. Christ's teachings concerning the Comforter as His representative in the hearts and history of His people, is an essential part of true Adventism. The Mission and work of the Comforter have been confused and obscured almost as much as the true nature of Christ's Presence has. This obscuring has come in part through theological notions concerning the Trinity, and in part because the Coming and Presence of the Comforter have been separated from the place Christ assigned them. The Comforter is a prominent feature of Adventism, as interpreted by Christ. These lines go forth with the hope and prayer that they may bring aid and comfort to thousands who long and wait for a better understanding and a fuller experience of that Spiritual Adventism which is the universal hope of His Church Militant, and is embodied in every promise of the Gospel of Peace.

What we do upon a great occasion will probably depend upon what we already are; we will be the result of previous years of self-discipline program of the Annual Meeting be referred to under the grace of Christ or of the absence of it.

in the loom, and will find the flaw when he may tude for the return of our friend and brother C. have forgotten its cause.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

THE SABBATH RECORDER.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 10, 1904, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, L. E. Livermore, A. H. Lewis, W. M. Stillman, C. C. Chipman, E. F. Loofboro, Corliss F. Randolph, J. D. Spicer, J. M. Titsworth, J. P. Mosher, W. H. Crandall, W. C. Hubbard, A. L. Titsworth and Business Manager John Hiscox.

Visitors: H. G. Whipple, H. H. Baker, Chas. A. Chipman.

Prayer was offered by H. H. Baker. Minutes of last meeting were read.

The Treasurer's report for the fourth quarter was presented and on motion adopted.

The committee on revision of the constitution presented their report in full, and on motion the following resolutions were adopted:

Resolved. That the report of the committee appointed to revise the constitution of the American Sabbath Tract Society be accepted and approved, and that such report be presented to the corporation at its next Annual Meeting for consideration, and

Resolved, That in order that all members of the corporation may have ample opportunity to become acquainted with the terms of the proposed constitution in advance of such annual meeting, a copy of such report be annexed to the Annual Report to the Seventh-day Baptist General Conference prepared by the Corresponding Secretary.

Correspondence was received from Rev. A. P. Ashurst, which noted a distribution of 288,-000 pages of tracts for the fiscal year just clos-

The annual report, as completed by the Corresponding Secretary, was presented and unanimously adopted in full.

The Corresponding Secretary reported in gen- her along mighty well without 'em,'" eral on his attendance at the Associations, commending the people for the support and interest manifested in the work of the Society.

the executors of the will of the late Mary S. Stillman be referred to the President and Treasurer of the Board with power, together with the following agreement: The American Sabbath Tract Society hereby agrees to and with Wm. M. Stillman, executor of Mary S. Stillman, deceased, that it will receive the legacy given to it in and by the last will and testament of said Mary S. Stillman of \$250, and place the same to its permanent fund, and entitle it as the "Mary and to use the income only arising therefrom, for any purpose connected with the Seventh-day Baptist denomination, that said Society may lawfully apply same to.

Voted, That the annual reports of the Corresponding Secretary, the treasurer and the Business Manager be printed for distribution at Con-

Voted, That the supplying of details for the the President, Treasurer and Secretaries with

He who is false to present duty breaks a thread | Voted, That by rising we express our grati- Forward. C. Chipman in restored health, to participate

again in our deliberations, after his long absence incident to the serious and critical illness through which he has just passed.

To this action of the Board Brother Chipman feelingly responded.

Minutes read and approved.

Board adjourned. ARTHUR L. TITSWORTH

Rec. Sec.

MRS. SPADE'S PHILOSOPHY.

Mrs. Wiggs is not the only character in recent fiction with a wise tongue in her head. Mrs. Spade is a character in Ellen Glasgow's "Deliverance" who is bound to have an audience when she utters things like these:

"The only way to be sartin you're followin' yo' duty in the world is to find out the thing you hate worst to do an' then do it with all yo'

"When a man ain't got a wife or child to nag at, he's mighty sho' to turn right round and begin naggin' at his neighbors, an' that's why it's the bounden duty of every decent woman to marry an' save the peace."

"Why, the girl sins so free and easy like, you night almost fancy her a man,"

"That's what I've had agin men folks from the start—there's too much nature in 'em. You can skeer it out of a woman an' you can beat it out of a dog, an' there's times when you can spank it out of a baby, but if you oust it from a man there's nothin' but skin and bones left. An' nature's a ticklish thing to handle without gloves. It's like a hive of bees; you can give it a little poke to start with, an' the first thing you know it's swarming all over both yo' hands."

"O, I'm moral an' make no secret of it," replied Mrs. Spade. "It's writ plain all over me, an' it has been ever sence the day I was born. 'That's as moral lookin' a baby as ever I saw,' was what Dr. Pierson said to ma when I wa'n't mo'n two hours old. It was so then an' it's been so ever sence. 'Virtue may not take the place of beaux,' my po' ma used to say, 'but it will ease

"I wouldn't trust a man's judgment on morals any mo' than I would on matchin' calico. Right an' wrong don't look the same to 'em by lamp-Voted, That a refunding bond and release to light as they do by day, an' if thar conscience ain't set plum in the pupils of their eyes, I don't know whar 'tis, that's sho'. * * * Virtue's a slippery thing, that's how I look at it, an' if you don't get a good grip on it an' watch it with a mighty stern eye, it's precious apt to wriggle through yo' fingers."

RENEWED FOR THE FIGHT.

A naturalist in South America watched a fierce fight between a curious little creature and S. Stillman" fund, and keep the same invested, a snake. He noted that every few minutes the little animal ran swiftly away as if defeated, nibbled at a plantain leaf, and then hastened back into the arena, and in a short time had conquered its vigilant foe. The reason was that the plantain leaf counteracted the virus, and so the fight could be renewed, and the conquest was assured. "Here." once said Frances E. Willard, "is a hint for us; the serpent selfishness fights us with tireless fang, but the plantain leaf of prayer takes the poison from the wound, and is always close at hand; for all of God's best gifts, even Christ himself, are to be had just for the asking."—

Life is a short day, but it is a working day

Popular Science. Our Reading Room.

BY H. H. BAKER A Good Scientific Movement.

A few years ago the Legislature of the State of New York set on foot a plan to ascertain the amount of water running to waste in the rivers and streams in the State that ought to be made available and used for public water systems, for canals, for power, for manufacturing, for ir rigation, and other useful purposes.

In order to accomplish this, an exact daily record must be kept of the outflow, and the drouths and floods of all the rivers, and principal streams and brooks for a series of years, so that a reliable quantity could be depended upon as available.

The State officials made an arrangement with the United States Geological Survey, to keep these hydrographic records. At the present time there are systematic measurements being made, on all the streams of note in the State.

The list of rivers includes the Allegheny, Susquehanna, Chemung, Delaware, Hoosick, Mohawk, Saranac, Oswegatchie, Genesee, Oneida, Seneca, Black, Chenang, Catskill, Hudson and Oswego, also their several branches, numbering over fifty places.

The New York Legislature this year appropriated \$1,500 to continue these records.

An estimate, at the present time, indicates that there is at least three hundred thousand horse power undeveloped within the State, not including any portion of Niagara.

There is hardly a district in the State that has not some available amount of water, coursing its way to the ocean that could be put to some valuable use for turning a wheel, the electrical power generated being put to use miles away.

The records also will show to what extent the friends at Adams Centre, N. Y. denudation of our forests for paper, is having on the flow of water, and whether the forests his vacation visiting his father and brothers at had not better be let alone, as being a greater benefit to the State, and import other material equally as good, of like value for paper, and annually grown within the United States, and may be found in abundance among the marsh grasses, the straw from grain, the bolls from cotton and flax, and leaves from the palm, and many other ever, and let our noble forests stand to gather hold, and distribute their waters for the benefit of every living animal, plant or thing.

A New Man Going for the North "Pole."

Canada is taking a hand in going after that remarkable pole, said to be frozen pretty solid in her parents near Alfred, N. Y. the ice, away up north. Mr. Ziegler of New York sent a man from Canada after the pole, but the climate did not agree with his constitution, so he returned home and reported.

The Dominion government has now purchased an Arctic steamer from the German government, and refitted and furnished her at Quebec. The steamer Guass is to be commanded by Captain Bernier, who sails at once for Halifax to complete his crew; from there he will proceed to Vancouver by way of Cape Horn, and from there to Herschell Island at the mouth of Mackenzie

Here at Herschell Island Mr. Bernier will rendezvous, and from this place take his course as straight north, until he finds that he is going

Baptist Church of New York City held its last service for the summer on Sabbath Day, July lilness. 9. Services will be resumed again the first Sab-

bath in September.

these are the following:

Alfred, N. Y.

Mrs. S. F. Bates is at Lake Placid, N. Y., where she will be joined later by Mr. Bates, and to us in a spirit of genuine Christian hospitality. afterwards they will both spend some time at their former home at Adams Centre, N. Y.

old home at Brookfield, N. Y.

Miss Edna Brown is at her home at Leonardsville, N. Y.

Adams Centre, N. Y.

Miss Phoebe Stillman is visiting among her friends in Rhode Island.

Miss L. Adelle Rogers is spending her vacation with friends among the White Mountains in New Hampshire.

Rev. Samuel H. Davis is spending what time he can spare from his professional duties with his family at Watch Hill, Rhode Island.

Miss Adelia Nichols is at her home in DeRuyter, N. Y.

Clifford H. Coon and family are visiting

Royal L. Cottrell will spend a good share of Leonardsville, N. Y.

Mr. and Mrs. Stephen Babcock will spend a part of the summer with friends in Rhode Island. as usual. Afterward they will go westward, visiting the Exposition at St. Louis, and friends in South Dakota; then they will proceed to California where they will spend the winter. Mr. period of fifty years. After Mr. and Mrs. Bab- | blessings to be secured in the kingdom. cock return from California, they will resume their residence in New York City.

Mrs. Herbert G. Whipple, with her little son, Freeborn Hamilton, will spend the summer with

Miss Lena Green will spend her vacation with her friends at Berlin, N. Y.

Dr. Winfred L. Potter, who has recently completed a course in medicine in New York City, will spend a month in Hoboken, N. J., taking care of the practice of a physician away on his vacation. Dr. Potter will then return to his home at Homer, N. Y., where he will engage in | ject of its love, its richest gain is realized. practice with his father.

Mrs. Ralph Babcock will spend a part of the ummer with her mother at Brookfield, N. Y.

Esle F. Randolph and family are visiting friends and relatives at New Milton and Bridgeport, as well as other places in West Virginia.

Mrs. Mary Rogers, who has spent the past south. Then he will look around and find the year at Plainfield, N. J., is spending the summer at the same place.

For the last three Sabbaths before closing for the summer, we were glad to welcome back to NEW YORK CITY.—The First Seventh-day our services Deacon Chipman, who had been absent from us for several months on account of

A few weeks ago, Dr. Edward Judson, the pastor of the Judson Memorial Church, returned Mr. Loofboro, the pastor of the church, will from a year's vacation, and most cordially acspend his vacation visiting pastorless churches knowledged the greeting from our church. In as far as possible, in New York State, Wiscon- this connection, it may be said, that the First sin, and Iowa. He will at the same time visit Seventh-day Baptist Church of New York City his brother and sister at Janesville and Milton could not be better provided with a home or in Wisconsin, and his parents at Welton, Iowa. made to feel more at home, except in a house of Several members of our church and society worship of their own, than they are now made have already gone away for the summer. Among to feel with the home so cordially given them in Dr. Judson's church. The main auditorium of Frank L. Greene and family have gone to the Judson Memorial is open to us, and every convenience and comfort which Dr. Judson's church has provided for itself, is freely extended

During the absence of our pastor at the recent session of the Eastern Association, Rev. Edward E. Whitford and family are at their Mr. Sears, one of the assistant pastors of the Judson Memorial Church, preached for us.

Our church will be represented at Conference this year by our pastor, Mr. Loofboro, and by Miss Anna Maltby is visiting her parents at Mr. and Mrs. Stephen Babcock.

> THE EVERLASTING MEMORIAL. Up and away, like the dew of the morning, Soaring from earth to its home in the sun.

So let me steal away, gently and lovingly, Only remembered by what I have done. My name and my place and my tomb all forgotten, The brief race of time well and patiently run, So let me pass away, peacefully, silently, Only remembered by what I have done.

Not myself, but the truth that in life I have spoken; Not myself, but the seed that in life I have sown, Shall pass on to the ages, all about me forgotten,

Save the truth I have spoken and the things I have So let my living be, so be my dying: So let my name lie, emblazoned, unknown:

Unpraised and unmissed, I shall still be remembered, Yes, but only remembered by what I have done. -Horatius Bonar, D.D.

NO BARGAIN COUNTERS.

There are no cheap things in the spiritual world. There are no bargain days, and spiritual plants that are being discarded as of no value. Babcock has recently severed his connection with remnants are never offered for sale. The soul Let science come in as an aid, and paper of the New York Institution for the Blind, where that expects to live in the realm of the spiritual equal qualities now in use will be as plentiful as he has served as a teacher continuously for a on a low-price basis is likely to miss the richest

> There is nothing cheap in the realm of grace; while the gifts of God are "gifts," he who would appropriate them must pay a high price for them. This is the strange paradox of the inner life, yet those who have reached to any height in it are ready to say that the cost of things is high. It is not a strange law, this; it is the law that rules in the realm of love, which is the realm of real life—all other life is "existence" merely.

The law of love is the law of giving—giving to the utmost of life; and when the heart has given to the full, poured out itself upon the ob-

What a willingness to live cheaply in the realm of the spiritual life! My heart, be suspicious of thy condition when it costs thee little to live! Thou hast thy life truly in the hour that thou layest it down; this is the highest price of spiritual attainment—for then art thou like unto thy Lord.—Baptist Union.

Are we working out our common, every-day life on the great lines of God's will?

Missions.

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

AMSTERDAM, HOLLAND. G. Velthuysen, Jr.

A very peculiar reason affords me the privilege to write you. The pastor of our Haarlem church, and the truth trusted to her, have been greatly honored in a quite unexpected way. In this honor, we are sure, you and your blessed society, to which we in Holland are so very much indebted, will rejoice with us.

Without our knowing anything of it, the editor of the Hollandsche Revue (Ditch Review) one of our most known literary periodicals made ample inquiries about the life and work of our pastor and wrote a very interesting characteristic article (page 231 of the Review), which I hereby send you, this article containing also the principal part of our church confession and quotations from my father's writing, will surely make known our principles among literary and the work of our denomination successful? other people not within our common reach. Mr. Natscher, the editor, who is an unbeliever, renders to our pastor the honor which is due to God, but with this reservation and a few less exactly related facts the article as a whole is true and very esteeming. We hope Miss Catherine de Boer, at Westerly, will tell you the contents.

The Haarlem Church, and pastor, are prospering, enjoying the peace and comfort, and though be gathered in. slowly increasing in number, she surely does in the power and glory of God. The Lord is adding living members, suffering much controversy and trouble for His sake.

Sunday, the 8th inst., two young sisters were baptized, many being present, among whom also Mr. Netscher, the editor of the Review. One of these sisters stands ready to sacrifice every attraction of her bright young life on the Lord's altar, to go to Pangoenyser, the lonely native colony of our dear sister Mary Janz on Java, Mr. and Mrs. J. F. Bakker having withdrawn.

The second one has also to endure many hardships from the side of her family, who refuse hospitality to her, because of her Sabbath kee

Many members of the Haarlem Church are taking a lively part in all sorts of work good and profitable unto men. So even the principal paper of our large Dutch Reformed Church openly acknowledged this fact. Our little flock is a great blessing for our country and her colonies. (My work in the Midnight Mission is constantly growing in importance). From the Seventh-day Adventists many have forsaken that community and a few joined our church. So we have abundant reason to praise the Lord for all

WELTON, IA. Geo. W. Burdick. Pastor.

been glad to be able to report a large increase in membership. I think that the spiritual condition of the church is, at least, equal to that of one year ago. The attendance at the regular services is fair and the interest in the Sabbath- our church here part of the time during the past able. There are a few somewhat indifferent to pastor and has moved there. He began his their obligations, but most are active and earnest. work as pastor, Sabbath, July 2d. It was com-We try to hear from our non-resident members munion service, preceded by Covenant Meeting once or twice a year through correspondence, in which all but one present took part, excepting by denominational interests as represented by thus keeping them in touch with the home work. | the children, renewing their covenant. It was the various Societies and Boards. The first I am in outside work preaching at the same an occasion of deep interest.

school-house to a fair and appreciative congrega-tion composed mostly of young people and children, Owing to conditions at Calamus I have not been there as often as formerly, but expect to continue going there, and hope that conditions may improve. The Denominational Day Service anticipated in my last report occurred April 9th and was profitable to all. Between 20 and 30 persons responded by answering in writing the questions distributed. The following is a list of the questions:

THE SABBATH RECORDER.

- 1. Why am I a Seventh-day Baptist? 2. Is a strong denominational spirit desir-
- able; and why? 3. What can we as a church do, to increase
- interest in our denomination? 4. What help can we derive from taking and reading THE RECORDER?
- 5. In what phase of our denominational work are you most interested?
- 6. Do you desire to do all you can to make

The answers were very interesting. I attended the Minnesota Semi-Annual Meeting the first of June, preaching three times during the sessions. I went as a delegate from the Iowa Yearly Meeting. We are expecting some to go forward in baptism next Sabbath, July 9th. There are not many of proper age here, who are not already members of the church. I hope all may order will be observed:

SALEMVILLE, PA.

R. G. Davis, Missionary Pastor.

I have labored during the year thirty-ninweeks at Salemville, Pa. The time thus spent with this church is too short to expect permanent results, yet the work has gradually gone forward A revival meting was held by the pastor during the winter, and while there was no special ingathering, the church was much revived. The and toil of a few brethren, is now near completion. The house is a good substantial two-story building containing seven rooms and a basement. The cost has been largely met by the brethren here, though various gifts have been received from other sources. There is a small indebtedness on the building but plans are now being devised by which we hope the debt may soon be

AUBURN, WIS.

A. G. Crofoot, Missionary Pastor.

Church soon without a pastor. It is not known "Union for Service;" "Development." In submitting my annual report I would have yet what this church will do. It is hoped that some one can be found to go there.

RICHBURG, N. Y.

The Rev. O. D. Sherman has been supplying

SAFE. Whom the Father has taken, Tenderly cared for, Not lost, nor forsaken: Sweetly they rest, Whom the morning shall awaken.

Whom the Father is keeping. They have forgotten After sowing in tears In joy they are reaping.

Lenx Editable Need not vield unto sorrow, But think of their joy, And hope from them borrow. Rest waits for us,

The Watchman.

CONCERNING THE CONFERENCE PRO-GRAM.

The Executive Committee of the General Conference have completed the outline of the program for the next session, to be held at Nortonville, Kansas, August 24-29, and are rapidly getting the details in hand. According to the plans for reorganization, as adopted last year, the Conference will be in session during the entire six days of meeting, and the following daily

The hour from eight to nine o'clock of each morning will be devoted to a series of Biblical and Denominational studies, conducted by Dean Main of the Theological Seminary and Doctor Lewis of the Sabbath Recorder. The hour from nine to ten o'clock will be used by the General Conference at work in Committees. The Executive Committee, at the opening session, will ask that the entire Conference, delegates and visitors, be appointed in committees on all phases of our work—Educational, Missionary, Sabbath Reform, Sabbath School, Woman's Work, parsonage built principally by the faithful efforts Young People's Work, etc., and that to these committees, respectively, be referred matters which need to be carefully considered, and that from these committees, there may come to the Conference in General Session such suggestions or plans as the people may wish to recommend to the various Societies or Boards. From ten to eleven o'clock the Conference will be in general session, when the business of Conference will be performed. Reports of officers and annual committees will be received, and all matters coming from the various committees, just described, will be considered. At eleven o'clock on successive Pastor Crofoot has returned from his trip as days will be given a series of addresses, by difdelegate from the North-Western Association ferent speakers on the general theme of Christto the sister Associations. Since his return he ian Leadership. The special subjects, one for has accepted the call of the Independence each day will be "Our Denomination; Its Aims Church, N. Y., to become its pastor, and expects and Its Resources;" "Forms of Denominationto move there soon. This leaves the Cartwright | al Unity;" "Christian Democracy;", "Progress;"

The forenoon daily program will be slightly modified in that at the first session, Wednesday morning, the committees will not be in readiness for service and the time for that order will be needed, that day, for other matters; and on Sabbath morning that order and the following one school and the Y. P. S. C. E. work is commend- quarter. He has accepted the call to become its will, of course, be omitted, but the sermons will be in harmony with the general theme of the eleven o'clock addresses.

> The afternoon session will be devoted to strictthree days will be given respectively to a con-

sideration of our Educational, Missionary and nesday morning, August 24. Important work stir you as you were never stirred before—and I Tract work. The order of each of these days will be done on the first day, in the morning. will speak for nothing." will be first, such reports or statements of the The first in the series of the longer addresses work in hand as each Board will make, and will be given at eleven o'clock on the first day. that sort of thing," rejoined the chairman of the second, discussions of the main features or The work of one of the denominational Boards committee. "They would only be made uncompoints of interest in the line of work under con- will be presented in the afternoon of the same fortable. They don't want to be told that they sideration. The Executive Committee have day, and the strongest symposium will come in should alter all their under and outer clothing been aided in arranging these afternoon pro- the evening of the first day. If anybody is say- and then look like frumps and dowdies after all grams by committees from the various societies. ing that the first day will probably be taken up their pains. The trouble and expense would be bath-school service on the topic for that day, of not much interest and importance, let him put in the face of custom is a little foolish?" "Elijah Discouraged," I Kings 19: 1-8, by an from his heart the delusion. The first day is able superintendent, assisted by a large number to be packed full of good things—the key day to fort, health and God's laws were on the side of of teachers and others prepared for the occa- all the rest. Don't miss it. sion. It is thought that this will be one of the most profitable sessions of all the Conference. of the living God possess all our hearts, and that listened to any such speech as was proposed. Sunday and Monday afternoons, the Conference through His Divine blessing, this Conference will consider Woman's Work, Young People's may be instrumental in making us a wiser, a blast on the subject of the universal and imand Sabbath-school. Work, much in the same stronger, holier people. manner as the other denominational topics in the earlier part of the sessions. Sunday morning at eleven o'clock, and Sunday evening there will be sermons or popular addresses.

July/18, 1904.].

At the evening sessions there will be presented symposiums on subjects of general interest to others as well as to our own people. These subjects are:

I. The Ideal Preparation for the Gospel Ministry: 1, The view of the Layman; 2, of the to order, but one can never feel to order—and Scientist; 3, of the Linguist; 4, of the Evangelist; 5, of the Theologian.

II. Recreations and Amusements: 1, Home Entertainments; 2, Social Diversions; 3, College Recreations; 4, Summer Outings.

III. Phases of Finance: 1. Methods of Money Raising for Denominational Work; 2, The Raising and Managing of Church Funds; 3, School Financiering; 4, Special Funds for discussion of the matter, and the deacon advised Special Purposes.

Friday night, being the eve of the Sabbath, will be given to devotional services; and the program will close on Monday evening with an inspiring consecration service.

In this brief summary of the program, only the larger features of it have been emphasized. young man. "My conscience troubles me. A Many details, not here mentioned, but which vast deal of harm is being done here. I ought have not escaped the notice of the committee, will be given proper attention in the working out of the program.

Committee desires to add a few suggestions:

r fore, without precedent or model. It will not can each of us gain the promised land by obedibe found perfect. It is a sincere, earnest, and has been engaging our attention in the past, a little closer to the hearts of all our people, to ing and never did." broaden the field of our vision as to our opporsympathies, with all that is good and worthy, city of London, I would not preach on the sin and to quicken and intensify our spiritual life. of wreckage. But if I were a preacher in a

pose, the program will need the hearty support else." He wondered if Coleridge really would and co-operation not only of those who may have been asked to take some specific part in it, but of the entire Conference. Watch its workings; help at the weak points; condemn its about the disagreeable sins—the pressing quesdefects that they may not appear in any future sessions; commend its good features that they are called "the minor morals," though as health may be made better; cherish in your own heart its inspirations, that you may be a better Christian, a more devoted and efficient worker in the Lord's vinevard.

4. Let there be much prayer that the Spirit was right. Her club simply would not have

L. A. Platts, Cor. Sec. GEO. W. Post, President.

THE GOSPEL OF THE AGREEABLE.

It is doubtful whether any effective preaching is done on any subject on which the preacher does not feel deeply. Lowell has well said "that brains can always be bought, but passion never comes to market." One can sometimes think it is deep feeling in one's, self which alone, can create deep feeling in others.

A new preacher in a certain community proposed to attack the habit of beer-drinking, which was almost universal there. Upon announcing his intention to one of his deacons, the latter looked troubled and advised him to wait a little the soul of half the world with anguish, feels while. Some months later, they had another further waiting. "It won't do a mite of good," he declared. "They will keep on drinking beer here to the end of the chapter, and you will only get yourself disliked, and maybe have to leave."

"But I can tell them some things which perhaps they do not know," cried the enthusiastic at least to try to stop it.

"But most of us don't see anything wrong about drinking beer. I don't care for it myself, To this summary statement, the Executive but I confess I shouldn't ever find much fault about other people's drinking it. Take my ad-This is the initial attempt at a Conference vice. Preach about Job—and dwell on the need program on a reconstructed basis, and is, there- of patience. Or take Joshua, and show how we ence to God—in a general sort of way, you know. prayerful attempt to bring every interest which That is the way Mr. L. used to preach, and they all liked it. Our folks don't like cranky preach-

The young minister was reminded of Coletunities and our responsibilities, to deepen our ridge's saying: "If I were a preacher in the 2. In order to the largest success of this pur- coast village, see if I would preach on anything have dared to do as he said.

The conscientious writer and lecturer are met by the same difficulty. Nobody wants to hear tions of everyday life—which appertain to what and thrift and happiness, and even life and death hang upon them, it is hard to see why they should be called "minor."

"If you will let me talk about the bad effects of these we all have heard. But do we really 3. Make you plans early to go to Confer- of wearing corsets," said a high-priced lecturer grasp the thought that in our death and judg-

"But our women don't want to hear about Sabbath afternoon will be given to a Sab- with the details of organization, and therefore appalling—and don't you think that this flying

> There was no use in representing that comthe speaker. The chairman of the committee

A distinguished clergyman longs to let forth moderate smoking which wastes the money of our young men, thus adding cruelly to the cost of living; and which narcotizes more or less the whole physical constitution, producing often in the reaction the unsteady hands and irritable tempers, and worse results, which flow from any disturbance of the nerve centers. But the good doctor finds that nobody wants to hear a phillipic on smoking, nor on moderate drinking, nor the immodesty of the modern drama. They want to hear about Job and Joshua—and about "temperament" and "microbes" and "home and mother" and "household decoration" and "municipal art"—or anything which does not imply rebuke of their own pet sins and weaknesses. One who bears upon his heart the crying needs of the moment, which are wringing like flinging out to the crowds upon the street his burning message and adding Walt Whitman's fierce words, "Go lull yourselves with piano tunes . . . for I lull nobody." The house over their heads may be on fire, but they say: "Let us pretend that it is all right. Let us talk about the weather, or about anything else than the house afire. It is a most disagreeable subject, and I really do not feel up to the hard work required to put it out."

This is "human" and "natural," but it is not Christian, nor patriotic. Is it not over again the comfortable cry, "After us the deluge"?

"The great mass of people," said Phillips Brooks, "are stunted and starved with superficialness. They never get beneath the crust and skin of things with which they deal. They never touch the real reasons and meanings of living. It is better to be overwhelmed with the awful voice of God than to become satisfied with the piping of mechanical ceremonies, or the lullabies of traditional creeds."

Christ came not to bring peace, but a sword: and is not this the mission of his ministers, in whatever sphere they serve? May he touch the hearts and lips and pens of his children with fire from on high, and utterly confound those who persist in crying, "Peace," when there is no peace!—The Congregationalist and Christian

He who is true to the best he knows to-day will know a better best to-morrow.

Life our battleground, death our release; cares and sorrows upon earth, repose in heaven ence, and remember that it will begin on Wed- to a woman's club committee, "I will promise to ment we are confronted with new opportunity?

"THE HELL-GATE OF LOUISVILLE."

Woman's Work.

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

A LAUGH IN CHURCH.

She sat on the sliding cushion, The dear, wee woman of four; Her feet, in their shiny slippers, . Hung dangling over the floor; She meant to be good; she had promised: And so with her big, brown eyes, She stared at the meeting-house window And counted the crawling flies.

She looked far up at the preacher. But she thought of the honey bees Droning away at the blossoms That whitened the cherry trees. She thought of a broken basket Where, curled in a dusky heap, Three sleek, round puppies, with fringed ears Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle, Such queer little hearts to beat, Such swift round tongues to kiss, Such sprawling, cushiony feet; She could feel in her clasping fingers The touch of the satiny skin, And a cold wet nose exploring The dimples under her chin.

Then a sudden ripple of laughter Ran over the parted lips, So quick that she could not catch it With her rosy finger-tips. The people whispered, "Bless the child," As each one waked from a nap; But the dear, wee woman hid her face For shame in her mother's lap.

—Baltimore News.

A SOMEWHAT unique Fourth of July celebration was held in Boston this year, which consisted in the distribution of large quantities of flowers to the poor children of the city. This custom was inaugurated some years ago by Mrs. Shurman, who was deeply interested in the chil dren of the tenements and since her death, her family have made it possible by their continued interest and gifts, for the custom to be continúed. This year a large tent was given by the family for use in this work, and it was made we hope to do more and better work in the year Here is the letter, pretty nearly as it was writavailable for the first time on the Fourth of July, when they celebrated not only the national holiday, but the birthday of Mrs Shurman as well. Through the efforts of this woman the Massachusetts Floral Emblem Society was or- trate his conception of rest. The first chose for same. It seems so nice to be with my mother, ganized, and through the efforts of the women connected with the work, hundreds of children mountains. The second threw on his canvas Out in this country I have no church to attend, are made happy by the generous gifts of flow- a thundering waterfall, with a fragile birch tree and besides everyone here keep's Sunday, but I ers. Interest in the work is wide-spread and bending over the foam. At the fork of the keep my dear old Sabbath-day just the same. not only the florists of the city contribute flowers, branch almost wet with the cataract's spray, a and I read my Bible and pray just the same in large quantities, but those in the country send robin sat on his nest. liberally of the flowers of field and garden. The Salvation Army made a similar distribution | "rest." Christ's life was outwardly one of the tell you that you were the one who led me to be of flowers this year in Boston on the Fourth and most troubled lives that was ever lived; tem- a Christian, or at least to try to be one. I will at least three hundred children were made happy pest and tumult, tumult and tempest, the waves expect a letter every day, for I want to hear by the flowers received through this agency breaking over it all the time, till the worn body from you very much. alone. Those of us who have fields and flowers | was laid in the grave. But the inner life was a for our constant companions, find it hard to sea of glass. The great calm was always there understand the pleasure that even one little blos- At any moment you might have gone to Him som will give to a city child. Thousands of and found rest. And even when his enemies children in our large cities have never seen a were dogging Him in the streets of Jerusalem out of the fulness of his heart: wild flower growing. The story is told of a He turned to His disciples and offered them, as little Fresh Air girl who went into the country a last legacy, "My peace."—Henry Drummond. be as old as Methuselah (which I do not really for a week, and when she was ready to come home, her clothing was found rolled into a small bundle, while her bag was full to bursting | chance, the chance will only make him ridiculous. | tell you the truth, I felt a bit lonesome when I with what proved to be daisies. They had been A great occasion is worth to a man exactly saw the statement in the paper that you had gone such a delight to her, that she felt she must take what his antecedents have enabled him to make away—and I had not had a chance to even bid some away with her to her less favored friends of it.

in the city. One carrying a bunch of flowers into the city is beset on all sides by children begging for "just one flower." They seem fairly hungry for a breath of the world outside of brick walls and paved streets.

WOMAN'S HOUR AT THE CENTRAL ASSOCIATION.

convened Sunday afternoon, June 5, at 2:15

Camenga, of Brookfield, was in the chair.

rona Mills.

Adams Centre, on "Christian Missions," was appreciate the right kind of a letter. read by Mrs. Alice Langworthy of the same toward church repairs and improvements.

Mr. and Mrs. L. P. Burdick, of Brookfield, told by request, "How We Painted the Church," Emily Davis of Verona Mills, after which a back into the old ruts. solo, "God so Loved the World," was well rendered by Herbert L. Cottrell.

gestions for the Coming year."

taken by four young ladies.

to come. M. S. W.

· REST.

his scene a still, lone lake among the far-off father, brother, and to live in your own home.

Young People's Work.

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

A BRAVE YOUNG SOLDIER OF JESUS CHRIST.

I wish that several other pastors would do what the one mentioned below has done. He does not want his name given, so I have used a The Woman's Hour held in connection with fictitious one, but the letters are, in all essenthe Central Association at Brookfield, N. Y., tial respects, the ones which he received and wrote. Don't you think it is a help to deal with real things? The thing which helped you is In the absence of our Associational Secretary, pretty likely to help me. If you have a letter the loss of whom we much regret, Mrs. J. D. from one of your young people which does you good, give us the best that is in it, as well as After some introductory remarks she read the the best that is in your own reply. Let us keep Scripture lesson from Matt. 28: 1-10 and prayer close to our young people, not only those who was offered by Rev. Perie R. Burdick of Ve- are at home, but also those who are away from home. Just between you and me, often a boy After an anthem by the Brookfield choir, a or girl away from the associations of church, paper, written by Mrs. M. D. Titsworth of Sabbath-school, etc., is just in the condition to

place. Then followed reports from the several work. One of his self-appointed tasks had been societies, some presented verbally and others in finished, and in the interval before beginning writing. They spoke well for the interest in another, he mused on his people and their movethe different organizations. One society of ments. Some things were discouraging. He twenty-four members pledged \$25 for the work had had enthusiastic plans as to what ought to of the Woman's Board and has already paid \$75] be accomplished by one sent from God. But the actual results sometimes seemed as much different from the vision as the bottom line in rendered beautifully a duet entitled "Refuge," | the old writing books was from the model Spenafter which Mrs. W. W. Ames of DeRuyter, cerian copy at the top. It was hard to change men and women. The old ruts were worn deep, in a brief paper. A recitation, "The Convict | sometimes when the wheels seemed safely turn-Boy's Story," was touchingly given by Miss ed into a new track, they would suddenly slue

Parson Jones sat in his study reviewing his

Just then a letter was dropped upon the pastor's table. It was from a young girl of thir-Mrs. Taylor Brown of Leonardsville read a teen whom he had baptized a few months bevery helpful and practical aper entitled. "Sug- fore. It changed the current of his thoughts for that week and I should judge from what he The collection amounting to ten dollars was said to-day it will have an influence on all his future ministry. It got into his last Sabbath's Thanking God for the part we have been per- sermon and here it is creeping into THE REmitted to have in service during the past year | CORDER through the medium of the editor's pen.

DEAR PASTOR JONES:—I suppose you will be surprised to hear from me away out here in the Two painters each painted a picture to illus- "Wild and Woolly," but I am here just the as I used to do. Dear Pastor Jones, won't you The first was only "stagnation," the last was write me a letter of encouragement? I want to

Ever your grateful friend, JEANETTE BROWN.

And here is the answer that Pastor Jones sent

My DEAR LITTLE JEAN:—If I should live to expect to do), I do not believe I should ever for-Unless a man has trained himself for his get that nice letter I received from you. To you good-bye. So, you see, I missed you.

Then, when your good letter came saying that you kept your "dear old Sabbath-day just the same," read your Bible and prayed and that you wood Baptist Church, in Louisville, Ký., lately in the right place. But we are not ready to wanted a letter of encouragement from your preached from the theme, "What Would Christ agree with you, that there is any especial desepastor, it went right to the spot. I was espec- Do if He Went to Jacob Park On Sunday cration in the fact that these things are done on ially touched when you told me that I was the Night." His sermon as reported in the Louis- Sunday. If it is right for this "Park" to operone who led you to Christ. Of all the joys in ville Journal, was a vivid combination of com- ate its alluring devices on other days of the the world, there is no other joy like that. I do plaint and denunciation of the amusements at week, why is it not right on Sunday? not wonder that someone has written a song this park, which he named the "Hell-Gate of about stars in our crown, meaning those we Louisville," the report in the Journal closes as have won for Christ. There are a few people follows: who have told me that I led them to Christ and I have a wonderful love for them. I have sometimes pictured to myself how sweet it would be such that I cannot describe them. The man in the golden city some day to take such an one who looks on these things and who goes to the before Christ and say, "Here is one whom thou park from curiosity to see what is doing there, hast given me. And all mine are thine." Well, is just as bad as the man who actually takes part we do not need to wait until we get to Heaven in the wrong, for he is there from evil intent and for that; for every night, yes, and every day we he countenances and encourages the doing of can take those we love to Christ. Little friend, evil. The ministers of the city should combine that is what I shall do for you, and do you pray and stamp out the evil. It can be done, and the for me that God will bless me and help me to way to do it is by united action that is strong lead others to His forgiveness and peace.

I really wish that you would write often, and when we write them down with care, it does ourselves good as well as those to whom they are sent.

up your studies. Learn from people that you meet. Ask them questions, not only for the sake of the information you may get, but also them. Show others by your life that there is a in the prayer of faith.

If you rested on Sunday as other people do, they world is clearly set forth by Mr. Case: might think nothing in particular of it; but when you sacrifice to keep the Sabbath alone, they REV. C. B. ALTHOFF, must see it and know that you do it because you believe it is right. I am so glad you call it your "dear old Sabbath-day." I like that. When people serve God in that loving spirit, it does everybody good to see them.

Tell me about your life and what your plans which you had possibly not thought. will be? Are you going to the Fair? Couldn't Lovingly, Just a series

finds it an inspiration.

"The sights that one sees on the cars coming to the city from the park on Sunday night are and backed by weight of numbers.

people in ways that they should not walk."

Did you ever think what a chance one has to there on any day, were equally proper on Sun- lowed it." testify for God by keeping the Sabbath? That day. That the appeals of Sunday Reformers is a testimony which people can not miss seeing. | are meaningless to the thinking men of the

PHILADELPHIA, PA., July 2, 1904.

Louisville, Ky.

falls and are seeking some way by which the

conditions may be changed, we are bound to be-Rev. Charles B. Althoff, pastor of the Hazel- lieve that your motives are right and your heart

Did it ever occur to you to really and honestly look in your innermost heart for the real reason for the general unobservance of Sunday as a day of worship? Do you know that the great mass of the people look upon Sunday as a day of reverent celebration rather than as a day which has been especially sanctified and set apart as the "Sabbath?" And do you know that it is just this feeling that creates the very conditions you so much deplore? Have these people, who do so look upon it, any grounds for their position? Let us see. If I understand the situation correctly, the only guide we have in religious matters is the Word and Law of God as given us in His book, the Bible. Now what do "Worse than pagan Rome in the days of we find? In the second chapter of Genesis, in every month or so. That is a good way to Nero, the effect of Jacob Park is to do away the first three verses, we are taught that He endvisit. We can put down our best thoughts, with the good effects of the church and lead the ed His work on the seventh day and rested on that day. Also that He blessed the seventh day The following letter was called out by the and sanctified it; because that in it He had restpublication of Mr. Althoff's sermon, and by the ed from His work. The next place in which we Learn all you can. Read good books. Keep | fact that our correspondent had met Mr. Althoff, | find an especial reference to this particular subpersonally, and that the preacher had spoken ject is, I believe, in the twentieth chapter of privately to him along the same line. Mr. Case, Exodus, at verses eight to eleven inclusive. In now of Philadelphia, was formerly of Little this connection we are commanded, "Remember for the sake of drawing out the best that is in Genesee, N. Y. His letter presents some whole- the Sabbath day to keep it holy. Six days shalt some facts to Mr. Althoff and his brethren who I thou labor and do all thy work: But the seventh joy and a power in Christ which the world does | begin the destruction of all Sabbath observances | day is the Sabbath of the Lord thy God: In it not know. Ask God to give you all your family by ignoring the Sabbath and making false claims thou shalt not work, etc., for in six days the Lord Why not? I have seen such prayers concerning Sunday. If Christ should visit this made heaven and earth, the sea and all that in answered more than once. There is great power | "Hell-Gate of Louisville," he would report to them is; and rested on the seventh day: Where-Mr. Althoff that all things proper to be done fore the Lord blessed the sabbath day and hal-

From the time of giving the commandments until the birth of Christ, we are continually reminded that the seventh day is the Sabbath; and it is I believe unquestioned that it was the day upon which, at that time the people of God were wont to gather for divine worship and prayer. My Dear Sir:—In your sermon of Sunday | Coming to Christ, let us look for His words evening, June 26, portions of which are printed along this line. In the fifth chapter of Matin the Courier-Journal of June 27, I note some | thew we find these words, "Think not I am come questions which are apparently causing more or to destroy the law or the prophets: I am not Keep out in the open air and grow strong. less worriment in your church circles. If you come to destroy, but to fulfill. For verily I And then I pray God that all your strength and will pardon the intrusion of an outsider who say unto you, Till heaven and earth shall pass knowledge and influence will be used in what- sees things from the stand of the so-called away, one jot or one tittle shall in no wise pass ever way Christ would like to have them used. "world," I will endeavor to suggest things of from the law, till all be fulfilled." Whosoever shall break one of these least commandments I fully appreciate the conditions existing at and shall teach others: he shall be called the you come about Conference time, and attend the Park of which you speak, and do not in any least in the kingdom of heaven," etc. With way attempt to belittle the danger to the morals these and many other teachings along the same Your Pastor. of any and every one who visits it as a place of line firmly embodied in His word, to which all recreation or pleasure. But the thing that first thinking people must turn for guidance, is it Pastors, my brothers, we have no more im- interested me was your question, "What Would any wonder that they refuse to believe that Sunportant work than that with our young people | Christ do if He Went to Jacob Park on Sunday | day is the sanctified Sabbath and look upon it in whom the hope of the fathers and mothers | night?" In the first place; if Christ went to | rather as a day of joyous celebration? Or if centre. Let us be a comrade with our Christ- "Jacob Park" at all, it would be to do good to not in that light, rather as simply a day of rest ian Endeavorers, not only the Seniors, but also those gathered there. It was ever His mission and recreation in any manner that may please the Intermediates, and the Juniors. As a word on earth and the one thing that stands out pre- their fancy? Do you wonder that they do not of personal testimony the editor wishes to add eminently above the rest in His glorious life is blindly follow the unsupported teachings of man to the lesson above by saying that he makes the the fact that at all times and under all condi- and that the day which you so much deplore has Sabbath afternoon Christian Endeavor meetings tions was His loving hand reaching out to help become a day of worldly celebration? My a regular engagement, always attending one of the very sinners who were most in need of just dear brother, the world is a real world and the them when at home, and often all three; that he such help as none except Himself could give. people therein are a thinking people. They are has taken the superintendency of the Inter- From the fact that you have yourself visited not to be carried away by the teachings of the mediate Christian Endeavor for the summer and this place and seen its various by-roads and pit- church, except in so far as the church has some

Continued on Page 461

THE MAKING OF A MINISTER.

Is a minister made or is he, like a poet, born? There has always been a widespread belief for a man's entrance upon the work of a minister. sists. While there are, unfortunately, those who in the future prepare themselves to become clergymen as they would to become lawyers, simply that they may have a profession, their number is far smaller than that of those who feel the genuine moral impulse to undertake the work of serving their fellows in the capacity of preachers and pastors but undertake no extensive preparation for their work. A few months in school suffices for them. As a result there are thousands of ministers in certain sections of our country who, if not illiterate, are but little removed from illiteracy.

IS THE EDUCATED MINISTRY DECADENT?

The great majority of ministers are not graduates of theological seminaries. In certain regions | ferent ideas as to how a minister should be preand in certain denominations, possibly they may pared for his work, and it is already possible to be such; but there are tendencies at work which, even in their cases, should cause apprehension in the minds of those who believe that ministers should be intellectual leaders as well as religious exhorters. The number of men entering the ministry is probably as large to-day as ever before, but the number of men in theological seminaries is appreciably smaller. There are, for instance, less than thirty men in the graduating classes in the eleven Baptist colleges east of the Mississippi and north of Mason and Dixon's line -Shurtleff, Ewing, the University of Chicago, Kalamazoo, Franklin, Denison, Rochester, Colgate, Bucknell, Brown and Colby-who are to enter the Baptist ministry. Yet there are five theological seminaries in the same territory to in about the same proportion. And what is true of America is also true of the world.

Why this refusal of educated Christian men to enter the ministry?

There are many reasons: some of them very of the ministry, the type of man and the sort of preparation required for its work. Do the seminaries themselves know? The president of a prominent theological seminary, himself a wellnot know the sort of minister the churches l wanted, and that, therefore, he was unable to send out men satisfactorily trained. If other theological seminaries are similarly bewildered, the outlook is not encouraging. If the majority of men going into the ministry are without special training, and if the theological seminaries | School of the University does not demand | earners or at least their professional leaders do not know exactly what training to give those students who do come to them, the future of degree of D. B. Any student who so chooses creatures of the capitalists, dependent upon the organized Christianity appears problematical. can substitute for it courses dealing with the rich for their support, and of necessity out of Experience may supplement ignorance or imper- history and literary contents of the Bible. Such sympathy with the masses. Nothing could be fect preparation, but only at the cost of terrible a school believes that the pedagogical value of more untrue of the ministry as a whole. Almost waste on the part both of the minister himself | the study of Hebrew and Greek is great, but that | to a man its members have come from families and of the churches he serves.

seminaries are seeking to train men to minister to social conditions that are all but extinct.

theological seminaries fresh from the last year or two of his undergraduate work suffers a distinct shock. Instead of the treatment of subjects of vital interest in philosophy, sociology and literature, he finds himself forced to a wearisome

ally, it is true, he meets a professor for the dis- they enter a classroom. With possibly one exthat nothing except his divine call is necessary or work, but his efforts are mainly restricted to to my knowledge in which biblical instruction an attempt to master materia! which he cannot is not given with more or less pronounced oppo-To a surprising extent this same belief still per- but know will be of little or no service to him

> dents to devote to unusable linguistics time which logical students in this way!

THE NEW TRAINING FOR THE MINISTRY.

or two, there have developed some radically difspeak of two conceptions as dominating theo-

On one side there is the scholastic conception to which allusion has been made, and which obtains in the larger number of theological schools. The course is almost entirely prescribed and the student is seldom free to choose subjects to his own liking. The attitude of mind cultivated is not one of investigation, but rather that of church to which the student belongs is assumed him is to remember it and defend it.

be supplied! Other denominations are suffering progressive type. It, too, insists upon the mastery of the Bible, but of its contents rather than of its language. The attitude which such a lagainst the church and its teaching. school attempts to develop in its classrooms is not that of the reception, but rather of the recognition of truth. It belittles neither the gos-

in the department of Semitic languages, and tion and industrial war. courses numbered to 187; yet with all this wealth | It is true that organized labor often repels of scholarly opportunity, the Graduate Divinity any approach on the side of the minister. Wage-Hebrew as an indispensable prerequisite for its have chosen to believe that ministers are the it is perverse pedagogy to compel every student, whose incomes are less than \$1,200 a year. They More specifically, too many of our theological regardless of his linguistic gifts, to study them have not lost their sympathy with those to whom as mere languages. If they are to be studied, they are joined by birth; they are not without it is only as preliminary to other courses in his- deepest sympathy for the workman struggling The thoughtful student who comes up to many tory and biblical theology. It is the contents for his rights. The difficulty that besets them rather than the language of the Bible in which is an ignorance of what is the wisest thing to do.

THE NEW ATTITUDE OF MIND.

It is characteristic also of the new movement certainly not an economic organization. Few in theological education that its spirit is increas- | clergymen are socialists, and they, no more than study of the languages. Hour after hour he lingly scientific. Its students are no longer ob- the workingmen themselves, are prepared to de-

struggles with details of grammar. Occasion-liged to abandon their habits of thought when cussion of some large theme in Christian thought ception, there is no prominent theological school sition to the methods of other biblical teachers. The critical method has triumphed, even when Why this attempt to force all theological stu- its results are rejected. Theology is no longer a mere aggregation of proof texts or a bescripmight be given to the study of Christian truth tured philosophy. It is rather a painstaking inor to actual conditions of the human beings duction from facts furnished alike by the Bible. among whom they must work? Why should a history, psychology and epistemology. The man theological student be forced into scholastic trained in a theological school of the modern molds while the medical student is at the clinic? type fears no fact or any search for facts. He The reply amounts to nothing more nor less than has his convictions, but he believes omniscience that it has always been customary to train theo- to be a prerogative of the Deity and not of himself or of his teachers.

The older scholastic training for the ministry Fortunately, however, within the last decade is thus being replaced by a training that seeks to fit men not only to recognize truth, but also to use it in their own day and generation.

It is generally held that the masses are unaffected by the teaching of the universities. In logical teaching, using that term in its widest a sense this is true. The ordinary man knows little and cares less about technical problems. But it is a fatal mistake to suppose that modern anti-religious thought is quarantined. Organized labor may not know much about evolution, but it is convinced that traditional Christianity has in some way been disproved by science. Atheism, as well as Christianity, has its propaganda. Books attacking Christian doctrines are receptivity and submission to authority. The circulated broadcast at low prices. The means used against them are pitifully ineffective. The to possess the truth, and all that is required of |influence of Haeckel's "Riddle of the Universe" cannot be offset by tracts on tobacco. The Chris-Over against this conception there is rapidly tian minister must be trained in the seminary to growing up that of the seminary of the more answer, not denounce, the opposition of this militant unbelief that is so rapidly setting the more thoughtful and influential workingmen

THE MINISTRY AND INDUSTRIALISM.

Nor is this all. If there is any one fact that stands out sharply in the religious world, it is difficult to trace. Among them, however, is pel message nor the age. It seeks to prepare its the failure of the ecclesiastical bodies to grapple undoubtedly the uncertainty as to the function student for his supreme duty of bringing the in deadly earnest with the questions of the indusmessage to the age through his own personality. It is world. From one point of view it is wise The new type of theological seminary is no that they should not. Nothing could be more less scholarly than its predecessor, but it refuses | ill-advised than an attempt on the part of the to sanction scholasticism. It knows, for example, | clergy to tell an employer how to conduct his known leader among conservative theologians the value of Hebrew and cognate languages and business, or to advise workmen when to strike of the day, recently confessed frankly that he did | provides most elaborate opportunities for those | or when not to strike. But a refusal to give such who may really be benefited by studying them. specific advice is no justification of the almost There lies before me the Announcement of the uniform failure of the pulpit to become an actual University of Chicago. It shows ten instructors molding force in this hour of economic transi-

> students are consequently most to be interested. The pulpit is certainly not to be turned into an economic lecture platform, and the church is

state of feeling in the economic world, he will student is conscious of holding views that are Let him be trained to bring things to pass. close with that advice promptly. He already is unorthodox; it is rather the suspicion that in doing much to establish love as a part of a some way his freedom of thought will be limited produced."—The World To-day. controlling public opinion. No man who knows if he becomes a minister. The justice of this anything about what might be called the under- suspicion no minister would be ready to admit ground work of the church, will deny that in as a universal condition, but at the same time it every city and every town there are ministers is only too true that there are self-appointed horrid homely. Poor girl, she must feel it when who are preparing a future that will include in- heresy hunters in every denomination who not she is with her sisters, for their beauty is such a dustrial as well as spiritual peace.

Jüly /18, 1964.]

But it is a grievous shame that the minister should be left to work out such problems as he must confront without some sort of training which shall prepare him to solve them. Our theological seminaries are seriously at fault here. It is true some of them have occasional lectures upon Christian Sociology, and there are a few schools like the Chicago Theological Seminary where students are given a genuine opportunity for training in work among the masses of a city. But this should be true of all. Such work of temperament and lack of a genuine Christian as that done by Professor Graham Taylor, at | spirit, but in a large measure they depend upon the Chicago Commons, should be a part of the a conception of the functions of the ministry curriculum of every theological school. To train men how to act in the pulpit, how to conduct prayer-meetings, how to make pastoral calls, how to write sermons, and how to deliver them—all this is indispensable, but no more indispensable than to train them in sociology and political economy, until they know what not to tamper with, and to see clearly at what point they will find the least resistance to the moral and religious message it is their business to socialize.

THE EFFICIENCY OF THE NEW TRAINING.

It would be a mistake to think that theological methods such as these make a man less sure of his mission as a representative of Jesus Christ, or less effective in ministering to the spiritual needs of his community. I have, for instance, before me statistics showing that conversions in a dozen churches served by men so trained are twice as numerous as in those of similar strength in the same state served by men of the older type. The fact is the newer theological training makes men profoundly religious. Through it Christian truth becomes more than a "system." It is something to be experienced, not merely christianity of deeds rather than of beliefs. Too logically proved. Subtle questions of metaphysical theology are discussed, and, if possible, ing to train these men. It will be a great loss to answered, but they are not made the substance the ministry if they are not numbered within its of the minister's message. That must be intelligible, vital, dynamic. Individuals must be class of Christian workers distinct from, if intaught truth that can be put into life as well as into books. Ministerial efficiency thus becomes, on the one hand, a matter of a minister's spiritual life through faith and on the other hand a matter of teaching, service and organization born of such spiritual life.

IS SUCH A TRAINING PERMISSIBLE?

only oppose the views with which they differ, contrast." but who make it a part of their life-work to 'mark" a man who is too liberal for them; men about her. She is so ready to do a favor and is who create suspicion of those they distrust by so kind and gentle in her ways. She has always letters written to pulpit committees of various a kind word for everybody." churches; men who do not hesitate to bring such pressure to bear within ecclesiastical circles as around just in time to see Margaret disappear will sooner or later force their victim from their down the steps; she must have been reading in vicinity, if indeed not from their denomination.

In part, of course, such an attitude of mind and such habits of petty persecution are matters that results from the training given men in their schools. Instead of considering himself as essentially one who deals with life and facts wholly regardless of any philosophy which may account for them, the theological student in the past found himself constantly confronted with the importance of conformity. It is naturally difficult for men thus trained to realize that there are others who, thanks to their education, as well as to the prevailing spirit of the age, find themselves at their graduation from college intellectually uncertain on many points about which their fathers had no question.

The inevitable, therefore, has happened. Ar increasing number of Christian young men prefer teaching to preaching. As teachers of nontheological studies they hope to exercise religious influence without credal tests. Others enter the new social welfare work which is destined to be one of the most important influences in the renovation of modern society. Such men can be trained for practical efficiency as helpers to their fellow men, and as representatives of a few of our theological seminaries are undertakranks, for otherwise they will rapidly form a deed, not out of sympathy with, the churches. It is to be hoped that the future will open some way by which these men can be saved to the churches rather than forced to work outside of the churches.

THE MINISTER OF THE FUTURE.

It is to be hoped that what has been said shows | road Will the men trained under another conception | clearly that the training of a minister is a larger which he belongs. In many cases this examina- ment may have employment, it is fatal pedagogy up against us."

mand that the capitalist abandon his capital or | tion is conducted impartially and with full sense | to hold that the aim of a theological education cease to be an employer. It is the cheapest sort of the difficulties with which young men are is the production of lecturers on religious and of demagogism to assert that the minister is beset in the early years of thought. In other moral topics. Ministers are, in the best sense hired by the rich. The great majority of church cases it is hardly more than an attempt to show of the word, men of affairs, promoters. They members are not rich, but as poor as the men the heretical teaching of the theological school should be trained to bring things to pass, not who attack the clergy. The minister himself from which the young man comes, or a cross- merely to "edify" saints and threaten or comfort has never been accused of being in particular examination in questions of scholastic theology. | sinners. To arouse the religious life, to make it danger of joining the plutocrats. The carpenter No man who knows anything about young men intelligent and moral, to organize or to assist in and the mason are generally better paid than he. will deny that dread of these examinations and organizing it into social groups of all sorts-If anybody will give him sensible advice as to that which they represent, work against their that is the real function of the minister. He has what he can do toward bringing about a better entering the ministry. It is not so much that the his message, he has his church, he has his world.

And what is even more important, let him be

HEART BEAUTY.

"It is a pity that Margaret is so-well, so

"You never think of her features when you are

I heard a slight rustle behind me, and glanced her favorite nook among the honeysuckles at the end of the piazza. That night she came into my room, as usual, for a little chat before retiring, but she was unusually quiet as she sat on the stool at my feet and gazed at the fire in the grate, for the night was cool.

"I don't know what you will think of me," she said at last, and there was a tremor in her voice, "but I could not help overhearing what you said about me this afternoon, and I want to thank you for it. You see, I am so 'horrid homely,' as Mrs. Carter said, and I have always felt it, especially when people will compare me with Edith and Laura, and speak of their beauty. I am proud of them that they are so pretty, but I cannot help being sensitive about my ugliness. used to get angry and fret; until I guess I was getting as ugly inside as I was out. One day an old woman came to the house selling laces, and when she went out of the gate she fell. I ran down and helped her up, and straightened the things in her basket for her. She laid her hand on my shoulder, and said:

"'God bless you, young leedy, youse not got the beauty that's skin deep. No, youse not got skin beauty; youse got the heart beauty; that's inside.' Well, I made up my mind that I would try to have that, and if I was kind to everybody they wouldn't think of my ugly face."—New York Observer.

MITIGATING CIRCUMSTANCES.

There is a little New England village which has produced no less than seven lawyers who have achieved distinction and even fame in the outside world. A visitor to the village mentioned this fact to the host of the little inn, a rosy-cheeked person who had reached his seventieth year.

"This place has been the birthplace of a good many lawyers," said the guest, as they sat on the narrow piazza, looking down the elm-shaded

"Yes, sir, you may say it has," admitted the of ministerial efficiency permit these newer men question than one of courses and hours of reci- inn-keeper—"seven in all, we've had. But as to enter pastorates? No man to-day enters the tation. If it is foolish pedagogy to think that six of 'em has cleared out o' town, and the one ministry without passing some sort of examina- students must be compelled to take certain that's left never gets a mite o' practice nigher tion by representatives of the denomination to courses in order that a professor or a depart- than Boston, we sort o' reckon it won't be laid

Children's Page.

MY DAD AND ME. Seems like everything I want ter do. My dad, he jes' don't want me to: Says football's dang'rous, an' that he Can't see why I should always be A-thinkin' of my bat an' ball, An' runnin' when the fellers call. Dad says hill-dill an' pris'ner's base : Is foolishness, an' that ter chase An' tear around an' climb an' yell Has jes' got ter be broke up a spell. He got ter work, dad says, at ten. An' that's the way ter train up men. Things has changed some since those days, 'Cept dad's ideas, an' they jest stays, An' so somehow we can't agree, My dad an' me.

Bob Hunter's dad, he takes him out Through woods an' fields an' all about. An' shows him how ter shoot an' fish, An' how ter swim. Oh, dear, I wish That dad would take me that a-way Jes' kind o' chummin' fer a day. Bob Hunter, he jes' knows a pile His dad has showed him; guess you'd smile Ter hear him tell o' birds an' things: Why tip-ups teeter an' the robin sings, Ies' where to find the ole mushrat, An' lots o' queer things more'n that. Bob Hunter's father, he knows boys, But dad, he don't; won't stand their noise. I guess that's why we can't agree, My dad an' me.

Bob's father, he jes' jumps right in; Plays ball an' slams 'em in like sin, An' laughs at us when we get mad, An' jokes us till we wish we had Jes' held our tempers same as he, When we smash back. He says that we Are bound ter git knocked when we're men, An' laughin' now at bumps, why when We all grow up we won't mind much What he calls the equalizin' touch Of nature; Bob's dad says. Wish mine Would fool an' talk that way; it's fine. Yer git ter know yer dad, an' he knows you, An' ain't forgot he was young, too. But dad don't, so we don't agree, My dad an' me.

-Good Housekeeping.

STUFFING A LIVE CROW.

E. L. S.

There were a girl, a boy and a grandfather in the state of Maine. The grandfather lived there and the boy and girl, who were cousins, were the neighbors had threatened to kill him if he visitors. It was a rainy day in the summer time. The grandfather could not go out to hoe met his equal. potatoes and the children could not play out

drawn out after the hay is pitched off. The trap | happen to the parrot!" was in the cornfield beyond the hayfield, and many crows were flying about there. "Let's go | easy to give a cat away, but he will not always down and see what the matter is," said the grand- stay given. So we presented him to the man who father, so the boy and girl put on their rubbers brought vegetables from his farm four miles and went with him. Sure enough, there was a from the city, and mother felt relieved. eyes looked wild with fear. The other crows was a handsome bird, green and gold, with a attack. When we saw them Polly was holding

made more noise than ever now, flying almost in few beautiful red feathers, a wise, solemn exhow frightened he looks," said the girl's mother. rested. pulled up the corn in that field in the spring till and listen to her all night; but Aunt Clara said I think I will put him where he won't pull up room. In the morning we heard cries and any more corn." The boy said he didn't want the squeaks that startled us at first, but very soon a crow killed, but he would like a stuffed crow in jolly "Ha, ha, boys! Good day, Polly! Good his room at home. The girl (a little girl, five day!" assured us that Miss Polly was the author years younger than the boy) said if the crow of the strange sounds. troubled grandpa she thought he better be put | Aunt Clara said at breakfast that she had put

said that he had a crow already stuffed which they might have for the price of the stuffing of this one. So they took the basket to the door, lifted the cover, and away flew the crow high in the air and disappeared. It was almost a mile from the village to the farm, but when the boy and his mother reached home with their stuffed bird they saw a single crow flying in large circles over the cornfield, and they felt sure it was their old friend looking for his mates. He soon disappeared in the direction of the woods; and he probably lived to pull up the grandfather's corn the next year. No doubt he liked that kind of stuffing better than the kind the taxidermist would have given him.

Webster, Mass.

HOW POLLY CURED THE CAT.

Did I ever tell you how our cat Sizer was cured of his habit of catching birds? No? Well, I must tell you, for I think it was the most effective lesson Sizer ever had. He was a great pet, and had learned to do some pretty tricks, but had one propensity which was as wicked as could be —no bird was safe if Sizer could reach it.

He had eaten two of mother's canaries, and came into their houses. At last, however, Sizer

Aunt Clara wrote to mother that she would of doors, so they were making wooden toys in spend the summer with us, and would bring her the barn in front of the big door where the loads | big parrot. Mother was perfectly willing to have of hay go in. They had a saw, a plane, a try- Polly come, and we children were wild with desquare, nails, plenty of boards, and three ham- light. We had never had an opportunity of mers in case they should all want to pound at knowing a parrot—neither had Sizer! One day mother was busy preparing Aunt Clara's room, As they were busily at work they suddenly and John and I were helping her. Suddenly heard a great commotion among the crows be- mother dropped down on the nearest chair, sayhind the barn. The grandfather said, 'There ing, "Oh, dear! I have forgotten Sizer!" In a must be a crow caught in my wood-chuck trap minute she was able to explain that in her joy ing. The sequel is easily foreseen. One day we down in the cornfield." So he opened the big that Aunt Clara was coming, she had forgotten door at the back of the barn where the cart is | Sizer's love of birds. "What if anything should room. Father ran in with his glasses in one

We thought we could give Sizer away. It is

large crow caught by his leg in the trap. He At last Aunt Clara came with trunks and laughter. Polly had evidently been dozing on was handsome and glossy and black as ink; his boxes, and a big cage containing her pet. Polly the broad window sill, when Sizer had made his

the grandfather's face. He opened the trap, took | pression and an accomplished tongue. She was out the crow uninjured and carried him to the very tired after her journey, and began to say, barn. Then they wondered what they had bet- "Polly's sleepy! Good night, Polly. Hello, ter do with the bird. "Oh, do let him go! see boys!" and stretched her neck and legs to get

"Well," said the grandfather, "those crows We young people felt as if we could stand by I had to plant more than half of it over three she would be cross if she was kept awake too times, and now that I have caught one of them long, and John carried the cage to Aunt Clara's

where he would do no more harm. It was Polly's cage on the porch upstairs, so that her finally agreed that the boy and his mother should ladyship might enjoy the fresh air. She was so take the crow to the village and have him stuffed. very noisy, she added, because she could see a So they put the crow into a big basket and big gray cat on the fence. We all knew Sizer carried him to a taxidermist. On hearing what was four miles from the fence and only laughed they wanted, the man said to the boy, "So you at Polly's vehemence. After breakfast John was want this crow killed and stuffed, do you?" The allowed to bring the cage down to the diningboy answered, "I should like a stuffed crow, but room and there it stayed during the entire visit, I don't want him killed." Then the taxidermist | The cage door stood open, and Polly walked out or in at her own sweet will.

> When John set the cage down Aunt Clara opened the door and Polly came out, with slow and stately step, saying in an injured tone, "Polly wants her breakfast! Polly wants a bath! Hello, boys!" Her reckless words were so illsuited to her dignified appearance that one could not help laughing, which seemed to entertain Polly very much. While the bird was sitting near her cage, holding a bit of bread in her claw, she stretched her neck, dropped the bread, and called out, "Poor pussy! Come pussy! Hello, boys!" looking intently at something that had appeared at the window.

That "something" was Sizer! He had come home again and we were filled with alarm. Aunt Clara looked on quietly and said, "You need not be afraid; Polly is a match for any cat I ever saw." So we thought it would be fun to see an encounter between bird and cat, for we knew Sizer to be no coward. He only looked at the bird, this time, and sprang out of the window while Polly screamed after him, "Goodby, pussy! Who's afraid? Who's afraid? Polly wants a bath!"

This final remark, which is such a favorite with Polly, seemed to be merely a reflection, as she generally said it in a very low tone, and busied herself in recovering her perch or her food. For two or three days Sizer did not come into the room, and even mother began to lose her fears for Polly's safety. Then he began to sit quietly near a window or open door, so that he could run if danger menaced, and looked at the parrot with longing eyes.

Her conversational powers had abashed him, but he finally thought, "She's only a bird after all;" and to long for a meal of his own providheard the greatest commotion in the dininghand and a newspaper in the other; mother came next, dismay on every feature; we children ran to the scene, of course, and in a minute Aunt Clara came.

Such a sight as we beheld! We all stood transfixed for an instant, and then burst into loud Sizer with her strong claws, and had his ear in questions be, in a large measure settled, and the her sharp, cutting bill. Sizer was fairly howl- worldly" will see and know that the place of ing, and trying his best to use his claws on Polly. worship and the day of worship are really God's

There was a mixture of feathers and fur for a Sabbath, simply as a day of amusement, knowsecond, and Sizer dashed madly past us, and we ling that the Sabbath, the seventh day of the began to smooth her ruffled plumage, and was that day a divine worship will then forsake their evidently none the worse for the conflict. She present ways and gladly attend service where "Poor pussy! Poor pussy! Polly's mad! Polly's that portion only which is convenient for man mad! Hello, boys!"

She would hardly allow Aunt Clara to soothe her, and was quarrelsome for two or three days. No one dared say, "Poor pussy," in Polly's hearing. It is needless to say Sizer was cured. He returned to the house after a few days with a much injured ear, but nothing could induce him to enter the diningroom, and the sound of Polly's voice seemed to terrify him. From that day the sight of a cage seemed to recall the encounter, to them. The Christian influence of her life will be and as far as he was concerned a caged bird a life long blessing to the society. could hang in safety.—The Watchman.

"THE HELL-GATE OF LOUISVILLE." Continued from Page 457.

grounds for asking their belief and faith. And until such a time as the various so-called religious denominations see their way clear to throw aside all teachings that are in direct contradiction to the Book which Christians claim to be their only guide, there is bound to be the same trouble which you so much deplore at the present time, in your quiet little city.

celebration of Sunday, the first day of the week as the day on which our Saviour arose from the dead, and as such it is no doubt worthy of our deepest veneration. And yet, as a day, blessed bath. That is the way in which we who are outside of the church are bound to read it, and look where we may we are unable to find even an excuse, much less a command for Sunday obpromote more strict observance of our Sabbath?" is one of your questions. Believing you to be sincere in your efforts, I can only say May the Lord be with you and guide you, to the end that you may see the light as it really is You may be sure that so long as the practices of religion which you teach, are only in part the teachings of the Bible, just so long will there be lacking that fervor in the work, so necessary to its full realization. And the sooner the dolence to Mrs. N. M. Mills of Marlboro, N. J.: Christian churches realize that in their efforts they are dealing with a thinking people, the sooner will they attain their fullest expectations. Do not therefore bewail conditions which it is not in the power of man to overcome, but rather take the matter prayerfully to your Master. Then, when the still small voice of the Spirit answers, "cast aside all prejudice and usages of men and cling only to the teachings of Him who alone can teach," then, and until then, will the things you are so ardently wishing for be possible. And then too, I believe will occur the greatest revival of religion ever recorded in the history of the world. When God and the earthly church actually came together, that being possible only when the church sees fit to come to God, unreservedly, giving itself fully to His word even in the question of the day on which it worships—then will the present perplexing giving pleasure.

The parrot made some inarticulate noise all This will be the beginning of the end; and the could hear him "spit" as he fled the scene Polly week, is the true Sabbath and the worship on was still very angry, and screamed after Sizer, the Bible is taught in its entirety, instead of Very sincerely yours,

I. H. CASE.

RESOLUTIONS.

MRS. A. B. PRENTICE.

The Woman's Missionary Society of the North Louis Seventh-day Baptist Church feel a very great loss has come to them by the removal of their beloved presilent. Mrs. A. B. Prentice. They wish to express their appreciation for the help and inspiration she has been

We extend to her our sympathy and love, and comnend her to the care of the One who "never leaves us or forsakes us" and " is an ever present help in trouble." CORA HEMPHILL.

> ETHEL THORNGATE. Committee.

REV. L. E. LIVERMORE.

WHEREAS. The Rev. L. E. Livermore, because of his failing health and the long continued illness of his wife, has felt compelled to resign the pastorate of the Piscataway Seventh-day Baptist Church; and

WHEREAS. We believe that his faithful services among us during his three pastorates, extending over a period I will allow that it is a beautiful custom; this of twenty-seven years, in which time he has endeared himself not only to us but to the whole community are worthy of more than passing notice; therefore be it

Resolved. That we hereby record our heartfelt appreciation of his ministrations among us as pastor. counsellor and friend, which he has exercised with and sanctified as the Sabbath, it surely has no singular fidelity; that we extend to him our sympathy in place in the Bible. The seventh day is the Sab- the afflictions which compel him to resign his labors. here and that we earnestly pray that God will spare him and his companion for many more years of usefulness; and be it further

Resolved, That a copy of these resolutions be sent to Brother Livermore, that they be spread upon the records of the Church and sent to the Sabbath Recorder and Dunellen Call for publication.

> Respectfully submitted, . ALFRED WILSON, ELLIS J. DUNN, A. W. VARS, Committee.

Dunellen, N. J., July 10, 1904.

REV. N. M. MILLS. On Sabbath-day, July 9, 1904, the First Wester (R. I.) church passed the following resolution of con

That we extend to Sister N. M. Mills and family our deep and sincere sympathy in the very sad bereavement that has befallen them in the death of husband and father, our friend and former pastor, and pray that the presence and comfort of Him, who comforteth us in all our afflictions, may be with them.

J. A. Saunders, M. HARRY, A. LANGWORTHY, Committee.

Choice and service—in these are the whole of

Age without cheerfulness is a Lapland winter

When opinion goes before us, it is a great uestion whether truth will follow us.

The only greatness is unselfish love. There is a great difference between trying to please and

Literary Notes "HOW TO OBSERVE THE SABBATH," ETC.

This pamphlet of 23 large pages is a review of varous statements, answers to correspondents, and the the time, and then they rolled off onto the floor. masses who to-day are enjoying the so-called like, which have appeared in "The Christian Herald," a paper that was for many years the mouth-piece of the late Rev. T. DeWitt Talmage. These utterances represent both Dr. Talmage, and his successor, Dr. Louis Klopsch. In general, they embody the prevailing ideas among religious teachers, as nearly as any periodical can express the general trend of thought upon a theme concerning which so much variation and of ndefiniteness exist. Our readers understand well that the opinions, notions, suggestions and evasions abound whenever the Sunday question comes to the front, and that about the only thing in common to them all is an eflort to evade the claims of the Bible Sabbath, and teach people that it is an obsolete feature of Judaism with which Christians have nothing to do. The author of the pamphlet, Robert Saint Clair, Rainham Centre. Ont., Canada, has done his work well, showing how the friends of Sunday contradict each other, disagree with the Bible, and cast logic and consistency to the winds. Mr. Saint Clair closes with a cogent appeal in behalf of the Sabbath of the Bible with its enduring foundations and spiritual blessings. Price, 10 cents, 15 copies for a dollar. Address as above.

MARRIAGES.

HITCHCOCK-LARKIN.—At the Seventh-day Baptist Parsonage, DeRuyter, N. Y., July 4, 1904, by Rev. L. R. Swinney, Mr. Edwin A. Hitchcock and Miss Maude Larkin, both of Delphi Falls, N. Y.

HURLEY-BABCOCK.—At the home of the bride's parents Mr. and Mrs. G. S. Babcock, in Milton, Wis., July 6, 1904, by Rev. L. A. Platts, assisted by President W. C. Daland, Mr. George I. Hurley and Miss Blanche May Babcock, both of Milton.

KIRK-TRIPP.—In DeRuyter, N. Y., June 8, 1904, by Rev. L. R. Swinney, Mr. Eugene C. Kirk of Cortland and Miss Mabel E., only child of Mr. and Mrs. Wright S. Tripp, of DeRuyter.

URNBULL-GREENWOOD.—In Ashaway, R. I., June 16, 1904, by Rev. L. F. Randolph, James Turnbull and Miss Helen Greenwood, both of Ashaway.

DEATHS.

CHAMPLIN.—In Providence, R. I., July 2, 1904, at the home of her son, William T. Champlin, Mrs. Fally A. Champlin, widow of the late Elijah

The deceased was for many years, and at the time of her death, a member of the Second Hopkinton church. At the funeral, July 6, the pastor spoke from Hebrews 13:14.

CLARKE.—Mary Jane, daughter of Greene and Mary Greenman Champlin, and wife of the late Dr. S S. Clarke, was born in Ashaway, R. I., Jan. 13, 1830, and died at her home in DeRuyter, N. Y., June 26, 1904.

There were five children in her father's family, and she was the youngest of those who grew up and the last to pass into the better life. In youth she made a public profession of religion, in the great revival under the labors of Rev. J. L. Scott, and joined the First Hopkinton Church. After her marriage and settlement in DeRuyter, she joined here and was a devoted earnest and generous member and united cordially with her husband in his liberal gifts to our denominationa societies. She was married to Dr. Silas S. Clarke, Oct. 8, 1848, and soon after, they settled in DeRuyter, where he practiced medicine over fifty years. Three children came to bless their home: L. Marie, Dr. Frank C. Clarke, of Cattskill, N. Y., and Jennie L., and the two sisters have remained at home, the comfort of their parents during all these years. Dr. Clarke passed into the higher life May 6, 1900, in his 76th year. "Mrs. Clarke possessed a most beautiful character and exercised that wide charity which excluded none from her loving ministrations as long as her health permitted." For some years her health has been failing and the past few months she has been the gentle, patient sufferer, while the two daughters in the same spirit, have been constant in their attendance, sympathy and help. The funeral services were held at her late home, June 29, and her precious body robed in white according to her request, was laid beside her husband in Hill Crest Cemetery. L. R. S.

WE FORGET.

We meant to say, dear love, to you;

So many things we meant to do-

The busy days were full of care;

While we forget.

We would forget.

Beyond the veil of mystery

And not forget.

this 'll be a good day for it."

keepin' me eyes open.

them movin'.

The long night fell, and unaware

You passed beyond love's leading prayer

Now evermore through heart and brain

There breathes an undertone of pain;

Though what has been should be again,

We feel, we know, that there must be

Some place where love can clearly see

BARN-YARD PHILOSOPHY.

"Tis too wet to wurrk in the ground to-day

sed me faather-in-law wan mawrnin', "so we'll

sipirate th' sheep. 'Tis time 'twas dune, 'nd

know, but Oi thot Oi wudn't ask enny quischuns

to show me ignorance, fur Oi'd foind out be

Thar wuz a yarrd back uv th' barrn wid two

parrts to it 'nd leadin' to it thar wuz a lane, wide

aprrt at th' furrst, 'nd growin' narrower 'nd nar-

rower toward th' double partishun, till so nar-

row that but wan sheep cu'ld go thru at a toime.

Thin thar wuz a gate thet opened into wan ur

th' utther uv th' yarrds, so thet whoiver manip-

yarrd he wished. So did they sipirate th' sheep.

thim to go into the funnel-shaped lane wuz no

'nd thin th' utther, 'nd so shtop th' intoire pro-

cisshun. Thin it called fur pashunce to git

Wan old ewe saimed mawr suspishus thin all

th' rist. She'd git just so far into th' lane, 'nd

thin her suspishuns 'ld git th' betther uv her

'nd sh'd shtand crosswise, all th' toime lookin

innocint enuf, until aiven Job hed he bin thar,

wu'ld hev filt his angry passhuns roise. 'Nd

Oi wud'nt hev ye infer thet me faather-in-law

hez the paschunce uv Job, but Oi will say thet

he indulged toward th' last in wurrds thet wan

wud'nt ixpict frum so good a man, 'nd thet will-

suittible fur th' dicshunary.

nigh called fur pinnice 'nd confisshun.

-Harper's.

So many tender words and frue

But we forget.

Sabbath School. CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1904,

. • .	THIRD QUARTER.
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LESSON V.—OMRI AND AHAB.

LESSON TEXT.—1 Kings 16: 23-33.

For Sabbath-day, July 30, 1904.

Golden Text,—"Righteousness exalteth a nation; sin is a reproach to any people."—Prov. 14: 34.

INTRODUCTION.

Having studied concerning two of the best of the early kings of Judah, we turn now to look at two representative kings of Israel in the early years of the Northern Kingdom. At first thought one would say that the Northern Kingdom had at the time of the disruption as good an opportunity as the Southern to endure and become a kingdom of importance in the world. Jeroboam had a promise through the prophet Ahijah of prosperity from Jehovah. But Jeroboam and his successors were not true to their God.

Northern Israel was more easily reached by foreign invaders than was Judah. The land was rich in natural resources and invited pillage. It had broad and fertile plains

Another element of weakness was in the frequent changes in the line of royal succession. A king would show incompetence in the administration of government, an assassin would rise up and put him out of the way and reign instead. Occasionally there would be two rival claimants to the throne, and there would be civil war. Little by little the resources of the land were

Kingdom is still far in the future. The name of Omri is preserved in the celebrated Moabite inscription as the one who subjugated the land of Moab and exacted of the people a tribute for a long time. Years afterwards the fame of Omri is preserved in the Assyrian records which speak of Israel as the "House of Omri" even after Omri and all his family were dead, and Jehu was upon the throne.

TIME.—The probable date of Omri's reign is 887-875 B. C., and of Ahab's 875-853 B. C.

PLACES.—Tirzah and Samaria, capital cities of Israel. Persons.—Omri and Ahab; Jezebel.

- OUTLINE: 1. Omri Builds Samaria. v. 23, 24.
- 2. Omri's Wicked Reign. v. 25-28.
- 3. Ahab's Wicked Reign. v. 29-33.

NOTES. 23. In the thirty and first year of Asa. This verse as compared with v. 20 presents a chronological difficulty. How could Omri begin to reign in the 31st of Asa and conclude his reign in the 38th year of Asa and yet reign twelve years. The best explanation is that the date is given here of the time at which Omri was in undisputed control of Israel after the death of his rival Tibni, and the length of his reign is measured from the time that he was proclaimed king by the army at the death of Elah. It is to be noted that parts of years are often counted as whole years; so from the 27th to the 38th years of Asa would naturally be counted as twelve years. (If for example a king began to reign one month before the end of the calendar year and reigned fourteen months, he would be said to have reigned three years.) And reigned twelve years. The words, "and reigned" are inserted by the Revised Version as they are certainly necessary for the sense in English. Six years reigned he in Tirsah. That i for the first half of his reign. Tirzah was one of the three capitals of Israel under Jeroboam. Its probable location is six miles northeast of Shechem. It was a ternion. He had enjoyed the advantages of a soul.

defense against those who might attack it.

THE SABBATH RECORDER.

24. And he bought the hill of Samaria. The He brew name is Shomeron, evidently derived from the name of its owner Shemer, as we are told at the end of the verse. This verse has the first reference to this that kingdom lasted. It was so fortified as to be almost impregnable and withstood many seiges. Two talents of silver. It is practically impossible to ascertain just how much silver made up a talent in that age. We may say roughly that a talent represented some amount between one and two thousand dollars.

26. For he walked in all the way of Jeroboam, etc. The reference is primarily to the worship of the golden calves as the representative of Jehovah, and the turn ing away of the people from the central sanctuary of Jehovah at Jerusalem. This is regarded as practically the source of all other sins. To provoke Jehovah . . . to anger. Our author for the sake of vividness speaks of Jehovah as if he were a man to be moved with anger at the slight which his people put upon him by failing in their proper regard for him. Vanities. That is, things that amount to nothing, either as unsubstantial or as worthless. The reference is here evidently to the calves.

27. His might that he showed. It is to be noted that this expression is not always used by our author in concluding his record in regard to a king. Omri was evidently a valiant and an able man. See Introduction. The Book of the Chronicles. This is not the Book of Chronicles that we have in the Bible but some record book made soon after the time of the events

29. In the thirty and eighth year of Asa. The Septuagint has instead, "in the second year of Jehoshaphat, and this date is accepted by some writers, although it is in manifest contradiction with chap. 22:41. It is evident that some of the dates in the Book of Kings cannot be brought into harmony with other references to

30. And Ahab the son of Omri did that which was cvil, etc. This verse is not a mere repetition of v. 25. Ahab excelled his father in wickedness. Our author adds particulars.

31. A light thing for him to walk in the sins of Jeroboam. He not only continued the worship of Jehovah under the image of the golden calves, but turned aside into positive idolatry and worshiped Baal the god of the Sidonians. He took to wife Jesebel. His marriage with the daughter of the Sidonian king was evidently the entering wedge by which the worship of Baal was introduced into Israel as a part of the official religion.

32. And he reared up an altar for Baal, etc. His worship of Baal was not something temporary or incidental. He prepared to worship Baal at his capital regularly in something of the same way that Jehovah | recitation by Atherton of Professor Joseph Adwas worshiped at Jerusalem.

33. And Ahab made the Asherah. The female divinity which corresponded to the male divinity Baal. The goddess is called by the Greek writers Astarte. We can scarcely realize the immorality that was practiced under the name of service to these false gods.

PULPIT STYLE.

Four men, ministers of the Gospel, intent on self-improvement—personal and professional happening to spend a social evening together, fell into a conversation on pulpit effectiveness. Of the four, Atherton was the oldest. He had never "gone through college," but was eager to be a cultured man. Benton was a college graduate, a conservative fellow, by the way, and loyal to the old paths. Carter was also college-bred without much "early schooling" and approgressive in-well, in everything, and was not easily "shocked" by some of the modern "statements." He did not accept the "heresies," but he was not afraid of them, and rather liked to look them in the face. He was broad enough and had faith firm enough neither to be alarmed nor exasperated by men who in their search for truth listened to doctrines, entertained hypotheses, and frankly canvassed positions directly opposed to his own. Dalton was the youngest member, and by far the best scholar in this country qua-

most beautiful city, but not most favorably situated for refined home, had been at school from his earliest years, was graduated from one of the best unicity, which remained the capital of Israel so long as a probationer in the Conference, of a humble jects interesting to them, the four young pastors by a blazing fire in the "study" took up one or more topics relating to their work. This even-Style," and that was followed by a few apt quotations from distinguished authors. And the writer of this article believes that he can render no better service to the readers of this department than to select a few of these quotations. The be omitted. The lessons taught by these high authorities are worthy of the thoughtful attention of all ministers of the Gospel old and young. One golden truth shines in all these gems of literature. Here they are: "In character, in manners, in style, in all things the supreme excellence is simplicity." "The greatest truths are the simplest, and so are the greatest word in its exact meaning." "The words in prose ought to express the intended meaning; if they attract attention to themselves it is a fault: in the very best styles, as Southey's, you read page after page without noticing the medium." "If you would be pungent be brief, for it is with words as with sunbeams, the more they are condensed the deeper they burn." "With many thought; they mistake buttercups in the grass for immeasureable mines of gold under ground. "When you doubt between words use the plainest, the commonest, the most idiomatic. Eschew fine words as you would rouge."

> nary at Princeton, a master of seven languages, THE POWER OF SHORT WORDS.

Or that the brief and plain must needs be weak. To whom can this be true who once has heard

The cry for help, the tongue that all men When want or woe or fear is in the throat:

So that each word gasped out is like a shriek Pressed from the sore heart, or a strange, wild

Sung by some fay or fiend? There is a

Which dies if stretched too far or spun too fine, Which has more height than breadth, more depth than length.

et but this force of thought and speech be mine, And he that will may take the sleek, fat phrase, Which glows and burns not, though it gleam and shine.—The Treasury.

The spiritual body is but the visibility of the

versities in America, had taken a graduate course in Europe, won a high degree, was a man of much personal force, and glad to take charge, as country circuit. These men lived within ten miles of each other and occasionally met for a social evening. While the wives discussed subing Dalton read an excellent paper on "Pulpit comments and conversation of the company must men." "Nothing is rarer than the use of a readers brilliancy of style passes for affluence of

The conversation then drifted into the power of monosyllables. Quotations from Abraham Lincoln, Carlyle, Ruskin, and especially from the Bible, were made, and the talk closed with a dison Alexander's poem on "The Power of Short Words." It is worth quoting here. Dr. Alexander was a professor in the Theological Semiaccomplished in almost every department of learning, and a specialist in Oriental literature.

Think not that strength lies in the big round

Phwoile he wuz sayin' th' wurrds he jumped into th' lane phwar this old ewe shtud crosswise ablockin' thin's, 'nd, ketchin' her be th' wool, flung her into th' yarrd phwar he wanted her. Thin he wint back to dhroive th' utthers in, 'nd in a few minutes th' entoire band hed passed

> "Thet old ewe," he sed, "is th' biggist fool is th' lot. She's forivir suspictin' sumthin' wrang is to happin, 'nd allus meks th' rist uv th' band suspishus, "nd so blocks th' procisshun iviry toime we dhroive th' band.

"She's loike sum paypul thet O've sane, who don't know that enny fool kin shtop a procisshun. Oi wish min wu'ld larn thet it teks naither brains nur since to shtop thin's. To mek thin's go is phwat calls fur bawth sinse and innirgy."

"Yis," Oi sez: recognizin" the sinse uv phwat he wuz sayin', "Oi've sane menny a man whose Address, P. O. Box 137, Alfred, N. Y.

grate ambishun saimed to be to shtop thin's. mawr's th' pity.'

"Menny uv thim," sed he scawrnfully, "th' land's full uv thim. Lasht year we troid to hev an impruvmint club in th' community to look afther sum betthermints thet saimed to sum uv us desoirable. But wan ur two min, be thrawin' suspishuns consarning our motives in th matther, shtopped th' plan. Thin we wanted to inlarge and beautify th' church 'nd th' grounds foreninst it. But wan ur two, 'nd they war th same wan ur two, blocked thet plan. Thin we thot we'd hev a Fourth-of-July cilibrashun, wid musick by th' band, 'nd a pathriotis addhriss by Faather Kinnidy, 'nd foire wurrks in the aivinin'. But this same two ur three min by raisin' suspishuns ez to who wuz to shpind th' munny ind ez to th' success uv sich an attimpt in case i shu'ld rain 'nd a duzzen utther equally foolish thin's, threw cold wather on th' cschame, 'nd it wint by defaut, ez th' lawyers say, 'Nd th' whole outfit uv suspishus, procisshun-blockin' cold-wather-throwin' fellows don'h amount to Phwat sipiratin' th' sheep meant Oi didn't wan good man in hilpfulniss to th' community. If it wuzn't fur th' love uv God 'nd the pashunce of th' Saviour, they'd shtop th' procisshun into hivin itsilf."

Phinivir, frum thet day to this, Oi'm timpted to shtand out against phwat sum wan ilse wants to do, ur to oppose sum schame thet annutther hez evolved, Oi thing uv thet old ewe wid her foolish face 'nd silly ways ablockin' th' procisshun on th' farrin, 'nd Oi sez to mesilf 'Pat, dawn't be a fool. If ye can't marrch in ulated th' gate cu'ld turn a sheep into whativir th' procisshun, dawn't shtop utthers from it, 'nd if ye can't do thin's in th' wurrld, dawn't, fur But sheep air suspishus craichures, 'nd to git th' love uv hivin, shtop utthers frum doin' thim." 'Nd menny a toime Oi've bin saved frum mekaisy matther. Sum uv thim wint aisy enuf, but in' a spectackle uv mesilf by shtandin' against utthers wu'ld shtand 'nd look furrst wan way thin's thet didn't et th' toime appeal to me ez woise.—The Advance.

THE PRICE OF MANHOOD.

ence and fine oratorical gifts. The boys had but one sentiment among them concerning him "That's the man I want to be like." "Boys," said an old professor, "that's a fine ambition Oi'm not shure but he'd hev sed wurrds not there isn't a nobler man in the State than Judge R. God bless him! But before you make up your minds to be just like him, let us count up the cost." Then the professor told his eager listeners something of the private history of their hero from boyhood up—of privations, of avenue, at 2 o'clock P. M. Strangers are most corthwartings, of misunderstandings, of losses, of crosses, of disappointments, aye, and of failures, all of which had gone to make up their hero. "You may be sure," he said, "God needed every one of these strokes; He never wastes workmanship. Are you willing to pay this price for noble manhood?" And the young hero-worshippers scattered, each hoping to receive his knighthood, even at such cost, but making no more noisy demonstrations about it. God ever prepares His workmen for their work. The training of Moses in the home, in the schools of Egypt, among the flocks of Jethro, and in the desert, made for faith, wisdom, and self-mastery.—Baptist Com-

FOR SALE.

In Alfred, N. Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel.

Special Notices.

THE next session of the General Conference wil e held at Nortonville, Kansas, Aug. 24-29, 1904.

THE Bigfoot Academy Reunion to be held on the old school grounds, Wednesday, Aug. 10, 1904, Wal-Josie Highee, Sec.

WALWORTH, Wis., July 7, 1904.

BLANKS for reports to Conference have been sent to all the churches, as their names appear in last year's minutes. If, for any reason, any of these have failed to reach the proper hands, please notify the Secretary, and additional blanks will be sent. It is earnestly requested that this matter receive prompt attention. It t impossible to make a satisfactory report of the churches, unless the individual reports are in the hands of the Secretary by the very first of August. Please give this immediate and careful attention.

L. A. PLATTS, Cor. Sec. Milton, Wis.

QUARTERLY MEETING at Walworth, Wis., July 29-31, beginning Sixth-day night at 8 o'clock. During the session we expect sermons from Pastors G. J. Crandall, T. J. Van Horn, O. S. Mills, L. A. Platts, and W. D. Wilcox, also by Pres. W. C. Daland and Prof. Edwin Shaw. The Ministerial Conference will come at to o'clock on Sunday morning instead of the usual time. We expect our customary Christian Endeavor program in the afternoon. Questions suggested for Ministerial Conference are the following: What responsibility has the church in calls to the ministry? What responsibility should the ministry assume or hold with respect to the marriage of divorced people?

THE Seventh-day Baptist Church of Hornellsville. N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. Into one of the college communities there S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible came, last session, an old man of splendid pres- class alternates with the various Sabbath-keepers in the city. All are cordially invited.

> SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others visiting the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash W. D. WILCOX. Pastor. 516 W. Monroe St.

THE First Seventh-day Baptists Church of New York City has discontinued its Sabbath services for the summer. Services will be resumed on Sabbath-day, Sept. 3, next.

ELI FORSYTHE LOOFBORO, Pastor. 260 West 54th Street JULY 10, 1904.

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Tne Sabbath Recorder.

A. H. Lewis, D. D. LL. D., Editor. JOHN HISCOX, Business Manager.

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All communications, whether on or for publication, should be addressed to THE SABBATH RECORDER, Plainfield,

Salem College...

Twentieth Anniversary Building Fund.

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

During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of to-day call for another building on the college campus. The demand is urgent.

It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above speci-

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

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

Mr. H. D. Clarke, Dodge Centre, Minn. Mrs. Thomas V. Stillman, Westerly, R. I.

ALFRED UNIVERSITY

One Hundred Thousand Dollar Centennial Funda

Alfred University was founded in 1836 and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund . . . \$100,000 00 Amount needed, June 1, 1903 . . . \$96,564 oo Mrs. T. I. Barber, Plainfield. N.

S. C. Maxson, M. D., Utica, N. Y. Amount needed to complete fund \$95,843 50

Autumn Term Milton College.

This Term opens WEDNES-DAY, SEPTEMBER 14, 1904, and continues twelve weeks, clos-ing Tuesday, Desember 6, 1904.

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A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 60. No. 30.

RESIGNATION. TOHN HAY. "Not in dumb resignation -BEOM: Weilift our hands on high; Not like the nerveless fatalist. Content to do and die.

Our faith springs like the eagle's, Who soars to meet the sun, And cries exulting unto Thee, O Lord, Thy will be done.

"Thy will lit bids the weak be strong; It bids the strong be just: No lip to fawn, no hand to beg, No brow to seek the dust. Wherever man oppresses man Beneath the liberal sun, O Lord, be there, Thine arm made bare, Thy righteous will be done!"

THE anniversaries to be held a Nortonville are close at hand, It The General is high time that the plans of churches and individuals were

well under way, for representation and attend-

That the churches should send able and

interested delegates is not a matter of option, but of duty. The interests of the churches and of the anniversaries suffer if this is not done. Churches and individuals suffer permanent loss by non-representation and non-attendance. This year, the first held under "Readjustment" is a favorable and desirable time for a large attendance, made up of devoted and wise delegates. The work in hand demands counsel, consultation, convictions and consecration on the part of all the people. Death is harvesting many of the Religious workers, and double responsibility crowds up- Colonization. on those who remain. Carelessness and neglect, at such a time, are more than misfortunes; they draw together in communities, for mutual are sinful. Neglect is equal to disobedience. It is no answer to say, "Our church is not ac- places where there are country churches, weak- Plants and customed to take much interest in Conference." Such an admission convicts your church of neg- siring to change locations, can come without pelecting duty and throwing away opportunity. cuniary loss, and with great religious gain. pend upon the presence and character of a few est evil is not in doing something positively and lurges colonization for the older communities, as beautify and adorn. The utility and excellence

to do the good we ought. Go to Conference, ones, get together! Go! Do not fail to go!!

JULY 25, 1904.

The Country

That the American people are passing through certain transforming experiences which are disadvantageous to the "Country

Church" is true, but we feel that too many take it for granted that the future history of rural communities is to see continual decline. Every tendency in society has compensating and correcting results. The drift toward city and vil lage life has been over-strong for a century past Good and evil have come of it, but it is not wise to conclude that country life and the country church will not find favorable reaction. A numan needs call on the soil of earth for help and sustenance, and the life of the dweller in the country has many advantages, when contrasted with that of the city dweller. Better methods, and more actually scientific, are needed in every department of agriculture. These will give new character and new attractions to country life. Rural free delivery of mail, the telephone, and the trolley car, promise much in overcoming the isolation which has marked country life. These, and other indications, promise a favorable and helpful reaction on country life in general.

pecially among Seventh-day Bap- has chosen to live alone, and has helped no other

tists. Men of the same faith must one toward God and heaven. strength and co-operation. There are many ened by removals or death into which men de- Men.

openly bad; not infrequently it is in neglecting well as the newer ones. Get together, scattered

WHOLE No. 3100.

"HEAVEN'S gate is shut to him who comes alone." This is a truth which those who are truly good will always welcome. If any

shrink from it, it is because they are selfish, lazily selfish, and unwilling to be helpful, to lend a hand. The richest payment one can know is the consciousness of having helped others to higher living, better places, or greater joy. He who helps not others has done worse than live in vain. There is no injustice in the thought that he who comes to the gate of heaven alone, does not deserve to be welcomed Men are welcomed or rejected of God, because of actual fitness, and the unhelpful selfish soul would be utterly out of place in the surroundings of heaven's all-helping, all-redeeming Love. God does not close heaven against men by an arbitrary act of His will, much less by any form of human-like punishments. Unhelpful, unloving and selfish men close heaven against themselves. Moral selection and spiritual gravitation determine the place of men in the next world, as in this. Turn a score of men loose in a great city to-night, and each one will go to his own place by a law of self-choice and selffitness. One will find a quiet home, one a prayer meeting, one a brothel, one a gambling den, etc. Heaven and Hell rest on the choices and The "Country-Church" problem fitness of men, and hence the Gates of Paradise presents one clear necessity, es- swing not to him who comes alone, because he

> Few people comprehend the value of common plants, in human history and development. Human life, prosperity and comfort de-

The same is true of individuals who can and Co-operative industries can be established by groups of plants. The advance of civilization, ought to attend the coming sessions at Nor- uniting and concentrating capital, new and and the upward trend of the race, are definitely tonville. God has made each church respon- hitherto unthought-of forms of business can be conditioned by them. Beginning with the farsible for a definite part in the abundant work developed. Country churches and communities away carboniferous age—the palms are the crowding upon us. That responsibility rests on may thus find new strength and enjoyment. The source of heat, light and power, which form so each member in each church, notably on the simpler life which may be led in the country large a factor in present affairs, while fruits and pastors and deacons. Brethren, you cannot af- offers great relief from the domestic cares and fibers from the same group have a world-wide ford to be neglectful and indifferent. It costs perplexities of city life. While no place is para- value beyond comparison. Potatoes, tomatoes too much on the side of duty, and of your stand- dise, and none are free from unfavorable feat- and tobacco belong to another group, the failing with God. The earthward side of the ex- ures it will be a sorry day for all the higher in- ure or removal of which would leave a void pense is nothing compared with the heavenward terests of society and for the Church of Christ, in the supplies of daily life not easily described. side. Churches, individuals and the Cause of if the country church and the cause of Christ in From the cereals,—rice, wheat, oats, rye and Christ in the world will be subject to eternal loss rural communities shall yield to the tendency maize—come the world's bread supply. Anthrough such neglect. Neglect and indifference now too prevalent, and find extinction instead of other family gives nearly all of our orchard are closely allied with wickedness. The great- renewal and strengthening. THE RECORDER fruits, and many of the finest flowers which