

overwhelmingly dominant world power, centering in Jerusalem. When Christ destroyed their hopes and their traditional interpretations of the prophecies, by announcing his impending death, most of those who had followed him, turned back. To them the sign of the Messiah was success on the part of Christ as a revolutionist, 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 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 tradition, 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.

Its Bearing on the Sabbath Question. THE gradual introduction of Sunday into Romanized Christianity was due to its former place in Pagan sun-worship, and to the tradition that Christ rose on Sunday morning. The "Fathers" were notably uncritical in both history and exegesis of the Scriptures. Wild fancies, forced analogies and absurd interpretations burden their theories and compel their condemnation. English and Scotch Puritanism added to the Sunday-resurrection tradition the new theory of the transfer of the Fourth commandment from the Sabbath to the Sunday. With the decay of this latter theory, Sunday has returned to its normal holiday character, and even Protestants now make little or no claim for any connection between Sunday and the Bible, except by way of the traditional Sunday resurrection. Romanism and Protestantism have made this their principal reason for the introduction of Sunday, and the rejection of the Sabbath. Sunday legislation has been a prominent point of appeal in the matter of Sunday observance, but the theological side of the question turns upon the Sunday-resurrection tradition. It must therefore go without saying that the genuineness of Christ's claims as the Messiah, the integrity of the Fourth Commandment and of Christ's teachings concerning the Sabbath, are all assailed by the tradition that he was crucified on the Sixth-day of the week and arose twenty-four or thirty-six hours later. True Sabbath Reform is impossible under that tradi-

tion, and such admissions as those quoted from the *Baptist Teacher* are signs of progress toward a just interpretation of Christ's words, and toward fundamental Sabbath Reform. That progress in the right direction is so slow its cause for deep regret, but that there are here and there signs of progress is cause for thankfulness.

The Recorder Asked to Explain. A SABBATH-SCHOOL Superintendent, under date of June 12, criticizes THE RECORDER for publishing the comments on the lesson for June 18, Matt. 28: 1-15, supporting the claim that Christ rose on the first day of the week. The writer of the letter declares that his school, and the interest of the Sabbath cause connected with it are "given away to their opponents" by such comments. Inasmuch as the lessons and comments which appear in THE RECORDER are transferred from the *Helping Hand*, the editor of THE RECORDER has no editorial censorship over them.

Personal Religion. It is difficult to express in few words the idea the writer has in mind. First of all, we wish to call attention away from the thought of religion in the abstract, or its application 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 concerning God, and much more than any creed to which he may subscribe as indicating his religious faith. Harnack, the church historian, often describes the Christian life of the New Testament period by saying that early Christianity was "a life with God and in God." The phrase needs analysis, there is so much contained in it, but if properly understood it expresses the central thought we have in mind. Personal religion consists in this, that each individual life is a life with God and in God. It is, therefore, a life which is in accordance with truth and which goes forward along the lines indicated by truth. It is a life within the realm of righteousness, and is guided by those principles and purposes which make for righteousness. Such personal religion rises far above the statements of dogma, and the outward expressions which are embodied in ceremonies and actions. Perhaps it is best to say that the dominating factor in personal religion is obedience to the divine will. One new feature of Christ's teachings, but little known in the religious world before His time, dealt with personal religion, and upon that feature of Christ's teachings, is based the whole conception of the independence of the individual soul, of salvation through individual faith, and of the divine guidance of the individual, through the Holy Spirit. In our day the need of personal religion is emphasized in many ways; not least by the fact that the doctrine of church authority, and therefore of obedience because directed to do thus and thus by the church, as well as the idea that the Bible is an authoritative book in matters of action, have been largely laid aside. Whatever dangers may attend the putting aside or breaking up of the doctrine of authority through the church, or through the Bible, a proper development of personal religion will give not only to each individual but to the church as a whole, a life much larger and stronger than

can ever be attained without such development of personal religion. Take the theme into your heart as one for frequent study. Fathom as well as you can the meaning of the words, personal religion, and apply whatever of truth you can develop to your own life. In this way you will make gain, great gain, in righteousness, and in higher spiritual living.

Is Ambition Sinful? 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 temporary and unworthy that it is an evil. The desire to attain, and to attain more than has been attained by others, is implanted in the human heart as one of the first aids to righteous living. All higher life is a struggle, and ambition is a 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.

Two Dollars a Year. EVERY now and then some one asks: "Cannot THE RECORDER be published at less price?" and as often we are compelled to answer that it cannot. One of our exchanges, *The Standard*, of Chicago, evidently has to answer the same question. In the issue for July 2, it says: By observation extending over a period of more than forty years the conductors of *The Standard* know that it is impossible to publish a first-class denominational weekly newspaper at a subscription price lower than \$2 per year. The cost of paper of good quality, of careful press work, fine illustrations, meritorious contributions and prompt correspondence is too great, until a newspaper is able to print, say, 50,000 copies weekly, to warrant any publisher of a denominational paper in making a subscription price less than \$2. The statement applies, also, to other than Baptist journals. Sometimes a minister can publish a small paper between the Sundays on which he serves as pastor of a church at less than a fair rate, but such a course is liable to be fatal to paper, preacher and church. A first-class religious weekly must be issued, too, from a city and expenses of every sort are greater in a city than in a small town. Such facts as these are not palatable to the publishers of dollar weeklies, but they are true, nevertheless. These papers are not competitors of the papers of *The Standard* class and we wish them no injury. Sooner or later, however, they will discover that even Christian newspapers cannot profitably evade the laws of economics. Providence may help them for a time, but eventually the sheriff gets them—unless a new and inexperienced man assumes the old load of debt and begins to take lessons in the art of making one dollar pay for two dollars' worth of material—with the experience, a good asset but not easily cashed, thrown in. The Seventh-day Baptists of the United States own THE RECORDER, and they would be wronged should the Tract Society attempt the

folly, from the standpoint of economy, of offering THE RECORDER for less than the present price. The expense of publishing a first-class paper is as definite and unavoidable as the price of a barrel of flour or a good farm. While the high standard of excellence which THE RECORDER aims at is kept up, it can not be even self-supporting without a thousand more subscribers 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.

Disasters. THE burning of the steamer 'General Slocum' in the harbor of New York, with the terrible loss of life, mostly women and children, surpasses the catastrophe of the Iroquois Theatre in Chicago, if possible. That carelessness and inefficiency were the main cause of such slaughter of innocent ones, makes the case the more deplorable and inexcusable. More or less that is unavoidable must always come through the inability and ignorance of men; but condemnation is both fruitless and unsatisfactory when such flagrant and criminal neglect as attended the Slocum case turn joy into sorrow, and gayety into lamentation. Some good may come of it, but no care in the future can efface the terrible record of that fateful day. The loss of the steamship Norge, on Rockall Reef, off the northwest of Scotland, a few days later, was another disaster of appalling magnitude, but that does not seem to have been due to such criminal neglect. The same is true of the railroad horror at Litchfield, Ill., which came so near to the readers of THE RECORDER, through the death of Rev. N. M. Mills. From the human side, all such events are crowded with warning and instruction which, alas, are too little heeded by those who have steamboats and railroads in charge. The greater public, too, in the rush of life, is by far too little moved by such terrible events. If punishment for neglect, such as accompanied the Slocum disaster, could be made more effective, all right-minded people would rejoice. Greed, graft, politics and favoritism form a great source of such crimes.

The Making of a Minister. QUESTIONS concerning ministers, and cognate themes, are so prominent and important that no one can 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. There are several practical issues with us, as with others, which the churches must meet, not least of which is the financial support of pastors. With the increased cost of living, the increasing demands for liberal culture, and for books and other agencies for doing such work as the churches need and require, larger salaries must be paid, if competent men and competent results are secured. There is both folly and injustice in certain ideas, yet too common, that "the minister must be willing to sacrifice." As a class, more is demanded of ministers, and more is accomplished by them, for the same payment, than any other class of men. Seventh-day Baptists are not behind others in appreciating and supporting pastors, but all Christian churches are passing, through an unavoidable transition, and

the financial, as well as the intellectual and spiritual, side of the problem of "ministerial supply and efficiency" must be considered. We reproduce from *The World To-day*, a paper by Shailer Matthews, for which we ask careful reading and continued consideration. Preachers and theological students should give it more than ordinary attention.

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 feature in all Advent theories. Jewish theories concerning the Messiah's Kingdom set forth that since He was God's agent in preparing the way for the end of all things, the Messianic reign would continue for one thousand years, at the close of which period the final end would come, together with the last judgment on all the world. While the idea of a Millennial reign of one thousand years was Jewish in origin, there was not universal agreement as to the length of time between Messiah's coming and the Judgment. Some Jewish writers made the time longer, some shorter, and as the coming of Messiah brought preliminary judgment upon the enemies of Israel, the time of the preliminary judgments, and the time of the final end were frequently confused. When the conception was transferred to the Christian Church, and the passing of events destroyed many of the interpretations and hopes of the Jews, and of the earlier Christians, as well, the Millennial idea took a more prominent form in the theory that the second appearance of Christ would be delayed a thousand years from his birth. But the idea was never clarified from its ancient confused state, and Adventists are yet contending as to whether Christ's coming is to be "pre-Millennial" or "post-Millennial." It is enough for us to note the fact that the Jews held that the Messianic Age would be limited, and they generally accepted one thousand years as the standard period. That the discussion still 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 give way in proportion as men attain to higher ideas of the Spiritual Kingdom of Heaven, among men.

Conclusions.

Having surveyed the general field, historically, and in the light of the Apocalyptic literature in which Adventism was first embodied, and expressed, the reader is prepared for some conclusions which are the essential purpose in this brief investigation. These conclusions must be tested by the historic argument, and not by antecedent opinions and traditional interpretations. Do not forget that the history of Adventism shows that the traditional conceptions which formed the core and content of Jewish Adventism before the birth of Christ, have remained prominent, as the essential content of Christian Adventism, down to this time. Therefore, the first conclusion must be this:

1. Adventism, as to origin and essential character, is more Jewish than Christian. The ever-present error in it is that the Kingdom of Heaven, the Messianic Age, or as we now phrase

it, The Kingdom of Christ, is material and temporal, a form of final political world-power. Modern Adventism has higher spiritual conceptions, but the materialistic element in it is still large, if not dominant.

2. The Books of Daniel and Revelation, together with such eschatological ideas as appear 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. No Millerite of modern times was more confident 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 presence is the great central fact in the Spiritual Kingdom which He established. It is not a single event, chronologically, nor a material event, as the coming of a person to a given place, at a set time. It is a continuous unfolding of His divine presence and power, to instruct, guide, comfort and protect His people at all times, in all places, and under all circumstances. It is an experience for which all true Christians ought to seek, and in which they ought to delight. The universal hunger for that experience has made it all the more easy for the errors and incomplete ideas of Advent movements to hold a place in 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 under the grace of Christ or of the absence of it.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

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. Tittsworth, J. P. Mosher, W. H. Crandall, W. C. Hubbard, A. L. Tittsworth 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 closed.

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

The Corresponding Secretary reported in general on his attendance at the Associations, commending the people for the support and interest manifested in the work of the Society.

Voted, That a refunding bond and release to 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 S. Stillman" fund, and keep the same invested, 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 Conference.

Voted, That the supplying of details for the program of the Annual Meeting be referred to the President, Treasurer and Secretaries with power.

Voted, That by rising we express our gratitude for the return of our friend and brother C. 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' might."

"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 might 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 her along mighty well without 'em.'"

"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-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 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."

Forward.

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

Popular Science.

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 irrigation, 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 denudation of our forests for paper, is having on the flow of water, and whether the forests 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 plants that are being discarded as of no value. Let science come in as an aid, and paper of equal qualities now in use will be as plentiful as 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 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 River.

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 south. Then he will look around and find the "pole."

Our Reading Room.

NEW YORK CITY.—The First Seventh-day Baptist Church of New York City held its last service for the summer on Sabbath Day, July 9. Services will be resumed again the first Sabbath in September.

Mr. Loofboro, the pastor of the church, will spend his vacation visiting pastorless churches as far as possible, in New York State, Wisconsin, and Iowa. He will at the same time visit his brother and sister at Janesville and Milton in Wisconsin, and his parents at Welton, Iowa.

Several members of our church and society have already gone away for the summer. Among these are the following:

Frank L. Greene and family have gone to Alfred, N. Y.

Mrs. S. F. Bates is at Lake Placid, N. Y., where she will be joined later by Mr. Bates, and afterwards they will both spend some time at their former home at Adams Centre, N. Y.

Edward E. Whitford and family are at their old home at Brookfield, N. Y.

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

Miss Anna Maltby is visiting her parents at 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 friends at Adams Centre, N. Y.

Royal L. Cottrell will spend a good share of his vacation visiting his father and brothers at 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. Babcock has recently severed his connection with the New York Institution for the Blind, where he has served as a teacher continuously for a period of fifty years. After Mr. and Mrs. Babcock 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 her parents near Alfred, N. Y.

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 practice with his father.

Mrs. Ralph Babcock will spend a part of the summer 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 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 our services Deacon Chipman, who had been absent from us for several months on account of illness.

A few weeks ago, Dr. Edward Judson, the pastor of the Judson Memorial Church, returned from a year's vacation, and most cordially acknowledged the greeting from our church. In this connection, it may be said, that the First Seventh-day Baptist Church of New York City could not be better provided with a home or made to feel more at home, except in a house of worship of their own, than they are now made to feel with the home so cordially given them in Dr. Judson's church. The main auditorium of the Judson Memorial is open to us, and every convenience and comfort which Dr. Judson's church has provided for itself, is freely extended to us in a spirit of genuine Christian hospitality.

During the absence of our pastor at the recent session of the Eastern Association, Rev. 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 Mr. and Mrs. Stephen Babcock. C. F. R.

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 done.
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 remnants are never offered for sale. The soul that expects to live in the realm of the spiritual on a low-price basis is likely to miss the richest blessings to be secured in the kingdom.

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 object of its love, its richest gain is realized.

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. I.

AMSTERDAM, HOLLAND.

G. Velthuisen, 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* (Dutch 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 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 Doer, at Westerly, will tell you the contents.

The Haarlem Church, and pastor, are prospering, enjoying the peace and comfort, and though 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 keeping.

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 his mercies.

WELTON, IA.

Geo. W. Burdick, Pastor.

In submitting my annual report I would have 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-school and the Y. P. S. C. E. work is commendable. There are a few somewhat indifferent to their obligations, but most are active and earnest. We try to hear from our non-resident members once or twice a year through correspondence, thus keeping them in touch with the home work. I am in outside work preaching at the same

school-house to a fair and appreciative congregation 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:

1. Why am I a Seventh-day Baptist?
2. Is a strong denominational spirit desirable; 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 work of our denomination successful?

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 be gathered in.

SALEMVILLE, PA.

R. G. Davis, Missionary Pastor.

I have labored during the year thirty-nine weeks 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 meeting was held by the pastor during the winter, and while there was no special ingathering, the church was much revived. The parsonage built principally by the faithful efforts 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 paid.

AUBURN, WIS.

A. G. Crofoot, Missionary Pastor.

Pastor Crofoot has returned from his trip as delegate from the North-Western Association to the sister Associations. Since his return he has accepted the call of the Independence Church, N. Y., to become its pastor, and expects to move there soon. This leaves the Cartwright Church soon without a pastor. It is not known 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 our church here part of the time during the past quarter. He has accepted the call to become its pastor and has moved there. He began his work as pastor, Sabbath, July 2d. It was communion service, preceded by Covenant Meeting in which all but one present took part, excepting the children, renewing their covenant. It was an occasion of deep interest.

SAFE!
They are not dead
Whom the Father has taken,
Tenderly cared for,
Not lost, nor forsaken;
Sweetly they rest,
Whom the morning shall awaken.

Happy are they
Whom the Father is keeping,
They have forgotten
The time of their weeping;
After sowing in tears
In joy they are reaping.

We who remain
Need not yield unto sorrow,
But think of their joy,
And hope from them borrow.
Rest waits for us,
And a fairer-to-morrow.

—The Watchman.

CONCERNING THE CONFERENCE PROGRAM.

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 order will be observed:

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, 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 days will be given a series of addresses, by different speakers on the general theme of Christian Leadership. The special subjects, one for each day will be "Our Denomination; Its Aims and Its Resources;" "Forms of Denominational Unity;" "Christian Democracy;" "Progress;" "Union for Service;" "Development."

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 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 strictly denominational interests as represented by the various Societies and Boards. The first three days will be given respectively to a con-

sideration of our Educational, Missionary and Tract work. The order of each of these days will be first, such reports or statements of the work in hand as each Board will make, and second, discussions of the main features or points of interest in the line of work under consideration. The Executive Committee have been aided in arranging these afternoon programs by committees from the various societies.

Sabbath afternoon will be given to a Sabbath-school service on the topic for that day, "Elijah Discouraged," 1 Kings 19: 1-8, by an able superintendent, assisted by a large number of teachers and others prepared for the occasion. It is thought that this will be one of the most profitable sessions of all the Conference. Sunday and Monday afternoons, the Conference will consider Woman's Work, Young People's and Sabbath-school Work, much in the same 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.

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 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 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. Many details, not here mentioned, but which have not escaped the notice of the committee, will be given proper attention in the working out of the program.

To this summary statement, the Executive Committee desires to add a few suggestions:

1. This is the initial attempt at a Conference program on a reconstructed basis, and is, therefore, without precedent or model. It will not be found perfect. It is a sincere, earnest, and prayerful attempt to bring every interest which has been engaging our attention in the past, a little closer to the hearts of all our people, to broaden the field of our vision as to our opportunities and our responsibilities, to deepen our sympathies, with all that is good and worthy, and to quicken and intensify our spiritual life.

2. In order to the largest success of this purpose, the program will need the hearty support 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 defects that they may not appear in any future sessions; commend its good features that they 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 vineyard.

3. Make your plans early to go to Conference, and remember that it will begin on Wed-

nesday morning, August 24. Important work will be done on the first day, in the morning. The first in the series of the longer addresses will be given at eleven o'clock on the first day. The work of one of the denominational Boards will be presented in the afternoon of the same day, and the strongest symposium will come in the evening of the first day. If anybody is saying that the first day will probably be taken up with the details of organization, and therefore of not much interest and importance, let him put from his heart the delusion. The first day is to be packed full of good things—the key day to all the rest. Don't miss it.

4. Let there be much prayer that the Spirit of the living God possess all our hearts, and that through His Divine blessing, this Conference may be instrumental in making us a wiser, stronger, holier people.

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 to order, but one can never feel to order—and 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 while. Some months later, they had another discussion of the matter, and the deacon advised 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 young man. "My conscience troubles me. A vast deal of harm is being done here. I ought 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, but I confess I shouldn't ever find much fault about other people's drinking it. Take my advice. Preach about Job—and dwell on the need of patience. Or take Joshua, and show how we can each of us gain the promised land by obedience to God—in a general sort of way, you know. That is the way Mr. L. used to preach, and they all liked it. Our folks don't like cranky preaching and never did."

The young minister was reminded of Coleridge's saying: "If I were a preacher in the city of London, I would not preach on the sin of wreckage. But if I were a preacher in a coast village, see if I would preach on anything else." He wondered if Coleridge really would have dared to do as he said.

The conscientious writer and lecturer are met by the same difficulty. Nobody wants to hear about the disagreeable sins—the pressing questions of everyday life—which appertain to what are called "the minor morals," though as health 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 wearing corsets," said a high-priced lecturer to a woman's club committee, "I will promise to

stir you as you were never stirred before—and I will speak for nothing."

"But our women don't want to hear about that sort of thing," rejoined the chairman of the committee. "They would only be made uncomfortable. They don't want to be told that they should alter all their under and outer clothing—and then look like frumps and dowdies after all their pains. The trouble and expense would be appalling—and don't you think that this flying in the face of custom is a little foolish?"

There was no use in representing that comfort, health and God's laws were on the side of the speaker. The chairman of the committee was right. Her club simply would not have listened to any such speech as was proposed.

A distinguished clergyman longs to let forth a blast on the subject of the universal and immoderate 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 phillippic 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 the soul of half the world with anguish, feels 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 World.*

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—of these we all have heard. But do we really grasp the thought that in our death and judgment we are confronted with new opportunity?

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 children of the tenements and since her death, her family have made it possible by their continued interest and gifts, for the custom to be continued. This year a large tent was given by the family for use in this work, and it was made available 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 organized, and through the efforts of the women connected with the work, hundreds of children are made happy by the generous gifts of flowers. Interest in the work is wide-spread and not only the florists of the city contribute flowers, in large quantities, but those in the country send liberally of the flowers of field and garden. The Salvation Army made a similar distribution of flowers this year in Boston on the Fourth and at least three hundred children were made happy by the flowers received through this agency alone. Those of us who have fields and flowers for our constant companions, find it hard to understand the pleasure that even one little blossom will give to a city child. Thousands of children in our large cities have never seen a wild flower growing. The story is told of a little Fresh Air girl who went into the country 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 of bursting with what proved to be daisies. They had been such a delight to her, that she felt she must take some away with her to her less favored friends

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.

The Woman's Hour held in connection with the Central Association at Brookfield, N. Y., convened Sunday afternoon, June 5, at 2:15 o'clock.

In the absence of our Associational Secretary, the loss of whom we much regret, Mrs. J. D. Camenga, of Brookfield, was in the chair.

After some introductory remarks she read the Scripture lesson from Matt. 28: 1-10 and prayer was offered by Rev. Perie R. Burdick of Verona Mills.

After an anthem by the Brookfield choir, a paper, written by Mrs. M. D. Titsworth of Adams Centre, on "Christian Missions," was read by Mrs. Alice Langworthy of the same place. Then followed reports from the several societies, some presented verbally and others in writing. They spoke well for the interest in the different organizations. One society of twenty-four members pledged \$25 for the work of the Woman's Board and has already paid \$75 toward church repairs and improvements.

Mr. and Mrs. L. P. Burdick, of Brookfield, rendered beautifully a duet entitled "Refuge," after which Mrs. W. W. Ames of DeRuyter, told by request, "How We Painted the Church," in a brief paper. A recitation, "The Convict Boy's Story," was touchingly given by Miss Emily Davis of Verona Mills, after which a solo, "God so Loved the World," was well rendered by Herbert L. Cottrell.

Mrs. Taylor Brown of Leonardsville read a very helpful and practical paper entitled, "Suggestions for the Coming year."

The collection amounting to ten dollars was taken by four young ladies.

Thanking God for the part we have been permitted to have in service during the past year we hope to do more and better work in the year to come.

M. S. W.

REST.

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam. At the fork of the branch almost wet with the cataract's spray, a robin sat on his nest.

The first was only "stagnation," the last was "rest." Christ's life was outwardly one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time, till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found rest. And even when his enemies were dogging Him in the streets of Jerusalem He turned to His disciples and offered them, as a last legacy, "My peace."—Henry Drummond.

Unless a man has trained himself for his chance, the chance will only make him ridiculous. A great occasion is worth to a man exactly what his antecedents have enabled him to make of it.

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 fictitious one, but the letters are, in all essential 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 pretty likely to help me. If you have a letter from one of your young people which does you good, give us the best that is in it, as well as the best that is in your own reply. Let us keep close to our young people, not only those who are at home, but also those who are away from home. Just between you and me, often a boy or girl away from the associations of church, Sabbath-school, etc., is just in the condition to appreciate the right kind of a letter.

Parson Jones sat in his study reviewing his work. One of his self-appointed tasks had been finished, and in the interval before beginning another, he mused on his people and their movements. Some things were discouraging. He had had enthusiastic plans as to what ought to be accomplished by one sent from God. But the actual results sometimes seemed as much different from the vision as the bottom line in the old writing books was from the model Spenserian copy at the top. It was hard to change men and women. The old ruts were worn deep, sometimes when the wheels seemed safely turned into a new track, they would suddenly slue back into the old ruts.

Just then a letter was dropped upon the pastor's table. It was from a young girl of thirteen whom he had baptized a few months before. It changed the current of his thoughts for that week and I should judge from what he said to-day it will have an influence on all his future ministry. It got into his last Sabbath's sermon and here it is creeping into THE RECORDER through the medium of the editor's pen. Here is the letter, pretty nearly as it was written:

DEAR PASTOR JONES:—I suppose you will be surprised to hear from me away out here in the "Wild and Woolly," but I am here just the same. It seems so nice to be with my mother, father, brother, and to live in your own home. Out in this country I have no church to attend, and besides everyone here keeps Sunday, but I keep my dear old Sabbath-day just the same, and I read my Bible and pray just the same as I used to do. Dear Pastor Jones, won't you write me a letter of encouragement? I want to tell you that you were the one who led me to be a Christian, or at least to try to be one. I will expect a letter every day, for I want to hear from you very much.

Ever your grateful friend,

JEANETTE BROWN.

And here is the answer that Pastor Jones sent out of the fulness of his heart:

MY DEAR LITTLE JEAN:—If I should live to be as old as Methuselah (which I do not really expect to do), I do not believe I should ever forget that nice letter I received from you. To tell you the truth, I felt a bit lonesome when I saw the statement in the paper that you had gone away—and I had not had a chance to even bid 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 wanted a letter of encouragement from your pastor, it went right to the spot. I was especially touched when you told me that I was the one who led you to Christ. Of all the joys in the world, there is no other joy like that. I do not wonder that someone has written a song about stars in our crown, meaning those we have won for Christ. There are a few people 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 in the golden city some day to take such an one before Christ and say, "Here is one whom thou hast given me. And all mine are thine." Well, we do not need to wait until we get to Heaven for that; for every night, yes, and every day we can take those we love to Christ. Little friend, that is what I shall do for you, and do you pray for me that God will bless me and help me to lead others to His forgiveness and peace.

I really wish that you would write often, every month or so. That is a good way to visit. We can put down our best thoughts, and when we write them down with care, it does ourselves good as well as those to whom they are sent.

Learn all you can. Read good books. Keep 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 for the sake of drawing out the best that is in them. Show others by your life that there is a joy and a power in Christ which the world does not know. Ask God to give you all your family for him. Why not? I have seen such prayers answered more than once. There is great power in the prayer of faith.

Did you ever think what a chance one has to testify for God by keeping the Sabbath? That is a testimony which people can not miss seeing. If you rested on Sunday as other people do, they might think nothing in particular of it; but when you sacrifice to keep the Sabbath alone, they 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.

Keep out in the open air and grow strong. And then I pray God that all your strength and knowledge and influence will be used in whatever way Christ would like to have them used.

Tell me about your life and what your plans will be? Are you going to the Fair? Couldn't you come about Conference time, and attend that? Lovingly,

YOUR PASTOR.

Pastors, my brothers, we have no more important work than that with our young people in whom the hope of the fathers and mothers centre. Let us be a comrade with our Christian Endeavorers, not only the Seniors, but also the Intermediates, and the Juniors. As a word of personal testimony the editor wishes to add to the lesson above by saying that he makes the Sabbath afternoon Christian Endeavor meetings a regular engagement, always attending one of them when at home, and often all three; that he has taken the superintendency of the Intermediate Christian Endeavor for the summer and finds it an inspiration.

"THE HELL-GATE OF LOUISVILLE."

Rev. Charles B. Althoff, pastor of the Hazelwood Baptist Church, in Louisville, Ky., lately preached from the theme, "What Would Christ Do if He Went to Jacob Park On Sunday Night." His sermon as reported in the *Louisville Journal*, was a vivid combination of complaint and denunciation of the amusements at this park, which he named the "Hell-Gate of Louisville," the report in the *Journal* closes as follows:

"The sights that one sees on the cars coming to the city from the park on Sunday night are such that I cannot describe them. The man who looks on these things and who goes to the park from curiosity to see what is going there, is just as bad as the man who actually takes part in the wrong, for he is there from evil intent and he countenances and encourages the doing of evil. The ministers of the city should combine and stamp out the evil. It can be done, and the way to do it is by united action that is strong and backed by weight of numbers.

"Worse than pagan Rome in the days of Nero, the effect of Jacob Park is to do away with the good effects of the church and lead the people in ways that they should not walk."

The following letter was called out by the publication of Mr. Althoff's sermon, and by the fact that our correspondent had met Mr. Althoff, personally, and that the preacher had spoken privately to him along the same line. Mr. Case, now of Philadelphia, was formerly of Little Genesee, N. Y. His letter presents some wholesome facts to Mr. Althoff and his brethren who begin the destruction of all Sabbath observances by ignoring the Sabbath and making false claims concerning Sunday. If Christ should visit this "Hell-Gate of Louisville," he would report to Mr. Althoff that all things proper to be done there on any day, were equally proper on Sunday. That the appeals of Sunday Reformers are meaningless to the thinking men of the world is clearly set forth by Mr. Case:

PHILADELPHIA, PA., July 2, 1904.

REV. C. B. ALTHOFF,
Louisville, Ky.

My Dear Sir:—In your sermon of Sunday evening, June 26, portions of which are printed in the *Courier-Journal* of June 27, I note some questions which are apparently causing more or less worry in your church circles. If you will pardon the intrusion of an outsider who sees things from the stand of the so-called "world," I will endeavor to suggest things of which you had possibly not thought.

I fully appreciate the conditions existing at the Park of which you speak, and do not in any way attempt to belittle the danger to the morals of any and every one who visits it as a place of recreation or pleasure. But the thing that first interested me was your question, "What Would Christ do if He Went to Jacob Park on Sunday night?" In the first place; if Christ went to "Jacob Park" at all, it would be to do good to those gathered there. It was ever His mission on earth and the one thing that stands out pre-eminently above the rest in His glorious life is the fact that at all times and under all conditions was His loving hand reaching out to help the very sinners who were most in need of just such help as none except Himself could give.

From the fact that you have yourself visited this place and seen its various by-roads and pitfalls and are seeking some way by which the

conditions may be changed, we are bound to believe that your motives are right and your heart in the right place. But we are not ready to agree with you, that there is any especial desecration in the fact that these things are done on Sunday. If it is right for this "Park" to operate its alluring devices on other days of the week, why is it not right on Sunday?

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 we find? In the second chapter of Genesis, in the first three verses, we are taught that He ended His work on the seventh day and rested on that day. Also that He blessed the seventh day and sanctified it; because that in it He had rested from His work. The next place in which we find an especial reference to this particular subject is, I believe, in the twentieth chapter of Exodus, at verses eight to eleven inclusive. In this connection we are commanded, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not work, etc., for in six days the Lord made heaven and earth, the sea and all that in them is; and rested on the seventh day: Wherefore the Lord blessed the sabbath day and hallowed it."

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. Coming to Christ, let us look for His words along this line. In the fifth chapter of Matthew we find these words, "Think not I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Whosoever shall break one of these least commandments and shall teach others: he shall be called the least in the kingdom of heaven," etc. With these and many other teachings along the same line firmly embodied in His word, to which all thinking people must turn for guidance, is it any wonder that they refuse to believe that Sunday is the sanctified Sabbath and look upon it rather as a day of joyous celebration? Or if not in that light, rather as simply a day of rest and recreation in any manner that may please their fancy? Do you wonder that they do not blindly follow the unsupported teachings of man and that the day which you so much deplore has become a day of worldly celebration? My dear brother, the world is a real world and the people therein are a thinking people. They are not to be carried away by the teachings of the 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 that nothing except his divine call is necessary for a man's entrance upon the work of a minister. To a surprising extent this same belief still persists. While there are, unfortunately, those who 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 and in certain denominations, possibly they may 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 be supplied! Other denominations are suffering 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 difficult to trace. Among them, however, is undoubtedly the uncertainty as to the function 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 well-known leader among conservative theologians of the day, recently confessed frankly that he did not know the sort of minister the churches 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 do not know exactly what training to give those students who do come to them, the future of organized Christianity appears problematical. Experience may supplement ignorance or imperfect preparation, but only at the cost of terrible waste on the part both of the minister himself and of the churches he serves.

More specifically, too many of our theological seminaries are seeking to train men to minister to social conditions that are all but extinct.

The thoughtful student who comes up to many 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 study of the languages. Hour after hour he

struggles with details of grammar. Occasionally, it is true, he meets a professor for the discussion of some large theme in Christian thought or work, but his efforts are mainly restricted to an attempt to master material which he cannot but know will be of little or no service to him in the future.

Why this attempt to force all theological students to devote to unusable linguistics time which might be given to the study of Christian truth or to actual conditions of the human beings among whom they must work? Why should a theological student be forced into scholastic molds while the medical student is at the clinic? The reply amounts to nothing more nor less than that it has always been customary to train theological students in this way!

THE NEW TRAINING FOR THE MINISTRY.

Fortunately, however, within the last decade or two, there have developed some radically different ideas as to how a minister should be prepared for his work, and it is already possible to speak of two conceptions as dominating theological teaching, using that term in its widest sense.

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 receptivity and submission to authority. The church to which the student belongs is assumed to possess the truth, and all that is required of him is to remember it and defend it.

Over against this conception there is rapidly growing up that of the seminary of the more 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 school attempts to develop in its classrooms is not that of the reception, but rather of the recognition of truth. It belittles neither the gospel message nor the age. It seeks to prepare its student for his supreme duty of bringing the message to the age through his own personality.

The new type of theological seminary is no less scholarly than its predecessor, but it refuses to sanction scholasticism. It knows, for example, the value of Hebrew and cognate languages and provides most elaborate opportunities for those who may really be benefited by studying them. There lies before me the Announcement of the University of Chicago. It shows ten instructors in the department of Semitic languages, and courses numbered to 187; yet with all this wealth of scholarly opportunity, the Graduate Divinity School of the University does not demand Hebrew as an indispensable prerequisite for its degree of D. B. Any student who so chooses can substitute for it courses dealing with the history and literary contents of the Bible. Such a school believes that the pedagogical value of the study of Hebrew and Greek is great, but that it is perverse pedagogy to compel every student, regardless of his linguistic gifts, to study them as mere languages. If they are to be studied, it is only as preliminary to other courses in history and biblical theology. It is the contents rather than the language of the Bible in which students are consequently most to be interested.

THE NEW ATTITUDE OF MIND.

It is characteristic also of the new movement in theological education that its spirit is increasingly scientific. Its students are no longer ob-

liged to abandon their habits of thought when they enter a classroom. With possibly one exception, there is no prominent theological school to my knowledge in which biblical instruction is not given with more or less pronounced opposition to the methods of other biblical teachers. The critical method has triumphed, even when its results are rejected. Theology is no longer a mere aggregation of proof texts or a bescriptured philosophy. It is rather a painstaking induction from facts furnished alike by the Bible, history, psychology and epistemology. The man trained in a theological school of the modern type fears no fact or any search for facts. He has his convictions, but he believes omniscience to be a prerogative of the Deity and not of himself or of his teachers.

The older scholastic training for the ministry 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 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 circulated broadcast at low prices. The means used against them are pitifully ineffective. The influence of Haeckel's "Riddle of the Universe" cannot be offset by tracts on tobacco. The Christian minister must be trained in the seminary to answer, not denounce, the opposition of this militant unbelief that is so rapidly setting the more thoughtful and influential workmen against the church and its teaching.

THE MINISTRY AND INDUSTRIALISM.

Nor is this all. If there is any one fact that stands out sharply in the religious world, it is the failure of the ecclesiastical bodies to grapple in deadly earnest with the questions of the industrial world. From one point of view it is wise that they should not. Nothing could be more ill-advised than an attempt on the part of the clergy to tell an employer how to conduct his business, or to advise workmen when to strike or when not to strike. But a refusal to give such specific advice is no justification of the almost uniform failure of the pulpit to become an actual molding force in this hour of economic transition and industrial war.

It is true that organized labor often repels any approach on the side of the minister. Wage-earners—or at least their professional leaders—have chosen to believe that ministers are the creatures of the capitalists, dependent upon the rich for their support, and of necessity out of sympathy with the masses. Nothing could be more untrue of the ministry as a whole. Almost to a man its members have come from families whose incomes are less than \$1,200 a year. They have not lost their sympathy with those to whom they are joined by birth; they are not without deepest sympathy for the workman struggling for his rights. The difficulty that besets them is an ignorance of what is the wisest thing to do. The pulpit is certainly not to be turned into an economic lecture platform, and the church is certainly not an economic organization. Few clergymen are socialists, and they, no more than the workmen themselves, are prepared to de-

mand that the capitalist abandon his capital or cease to be an employer. It is the cheapest sort of demagogism to assert that the minister is hired by the rich. The great majority of church members are not rich, but as poor as the men who attack the clergy. The minister himself has never been accused of being in particular danger of joining the plutocrats. The carpenter and the mason are generally better paid than he. If anybody will give him sensible advice as to what he can do toward bringing about a better state of feeling in the economic world, he will close with that advice promptly. He already is doing much to establish love as a part of a controlling public opinion. No man who knows anything about what might be called the underground work of the church, will deny that in every city and every town there are ministers who are preparing a future that will include industrial as well as spiritual peace.

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 as that done by Professor Graham Taylor, at the Chicago Commons, should be a part of the 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 logically proved. Subtle questions of metaphysical theology are discussed, and, if possible, answered, but they are not made the substance of the minister's message. That must be intelligible, vital, dynamic. Individuals must be taught 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?

Will the men trained under another conception of ministerial efficiency permit these newer men to enter pastorates? No man to-day enters the ministry without passing some sort of examination by representatives of the denomination to which he belongs. In many cases this examina-

tion is conducted impartially and with full sense of the difficulties with which young men are beset in the early years of thought. In other cases it is hardly more than an attempt to show the heretical teaching of the theological school from which the young man comes, or a cross-examination in questions of scholastic theology. No man who knows anything about young men will deny that dread of these examinations and that which they represent, work against their entering the ministry. It is not so much that the student is conscious of holding views that are unorthodox; it is rather the suspicion that in some way his freedom of thought will be limited if he becomes a minister. The justice of this suspicion no minister would be ready to admit as a universal condition, but at the same time it is only too true that there are self-appointed heresy-hunters in every denomination who not only oppose the views with which they differ, but who make it a part of their life-work to "mark" a man who is too liberal for them; men who create suspicion of those they distrust by letters written to pulpit committees of various churches; men who do not hesitate to bring such pressure to bear within ecclesiastical circles as will sooner or later force their victim from their vicinity, if indeed not from their denomination.

In part, of course, such an attitude of mind, and such habits of petty persecution are matters of temperament and lack of a genuine Christian spirit, but in a large measure they depend upon a conception of the functions of the ministry 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. An increasing number of Christian young men prefer teaching to preaching. As teachers of non-theological 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 christianity of deeds rather than of beliefs. Too few of our theological seminaries are undertaking to train these men. It will be a great loss to the ministry if they are not numbered within its ranks, for otherwise they will rapidly form a class of Christian workers distinct from, if indeed, 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 clearly that the training of a minister is a larger question than one of courses and hours of recitation. If it is foolish pedagogy to think that students must be compelled to take certain courses in order that a professor or a department may have employment, it is fatal pedagogy

to hold that the aim of a theological education is the production of lecturers on religious and moral topics. Ministers are, in the best sense of the word, men of affairs, promoters. They should be trained to bring things to pass, not merely to "edify" saints and threaten or comfort sinners. To arouse the religious life, to make it intelligent and moral, to organize or to assist in organizing it into social groups of all sorts—that is the real function of the minister. He has his message, he has his church, he has his world. Let him be trained to bring things to pass.

And what is even more important, let him be produced.—*The World To-day.*

HEART BEAUTY.

"It is a pity that Margaret is so—well, so horrid homely. Poor girl, she must feel it when she is with her sisters, for their beauty is such a contrast."

"You never think of her features when you are about her. She is so ready to do a favor and is so kind and gentle in her ways. She has always a kind word for everybody."

I heard a slight rustle behind me, and glanced around just in time to see Margaret disappear down the steps; she must have been reading in 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. I 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 road.

"Yes, sir, you may say it has," admitted the inn-keeper—"seven in all, we've had. But as six of 'em has cleared out o' town, and the one that's left never gets a mite o' practice nigher than Boston, we sort o' reckon it won't be laid up against us."

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A. H. LEWIS, D. D., LL. D., Editor.
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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 specified.
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 Record," as subscriptions are received by the secretary of the college.
Mr. H. D. Clarke, Dodge Centre, Minn.
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RESIGNATION.

JOHN HAY.
"Not in dumb resignation
We lift 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 it 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 General Conference.

The anniversaries to be held at Nortonville are close at hand. It is high time that the plans of churches and individuals were well under way, for representation and attendance. 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 workers, and double responsibility crowds upon those who remain. Carelessness and neglect, at such a time, are more than misfortunes; they are sinful. Neglect is equal to disobedience. It is no answer to say, "Our church is not accustomed to take much interest in Conference." Such an admission convicts your church of neglecting duty and throwing away opportunity. The same is true of individuals who can and ought to attend the coming sessions at Nortonville. God has made each church responsible for a definite part in the abundant work crowding upon us. That responsibility rests on each member in each church, notably on the pastors and deacons. Brethren, you cannot afford to be neglectful and indifferent. It costs too much on the side of duty, and of your standing with God. The earthward side of the expense is nothing compared with the heavenward side. Churches, individuals and the Cause of Christ in the world will be subject to eternal loss through such neglect. Neglect and indifference are closely allied with wickedness. The greatest evil is not in doing something positively and

openly bad; not infrequently it is in neglecting to do the good we ought. Go to Conference. Go! Do not fail to go!

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 village 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. All human 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.

The "Country-Church" problem presents one clear necessity, especially among Seventh-day Baptists. Men of the same faith must draw together in communities, for mutual strength and co-operation. There are many places where there are country churches, weakened by removals or death into which men desiring to change locations, can come without pecuniary loss, and with great religious gain. Co-operative industries can be established by uniting and concentrating capital, new and hitherto unthought-of forms of business can be developed. Country churches and communities may thus find new strength and enjoyment. The simpler life which may be led in the country offers great relief from the domestic cares and perplexities of city life. While no place is paradise, and none are free from unfavorable features it will be a sorry day for all the higher interests of society and for the Church of Christ, if the country church and the cause of Christ in rural communities shall yield to the tendency now too prevalent, and find extinction instead of renewal and strengthening. THE RECORDER urges colonization for the older communities, as

well as the newer ones. Get together, scattered ones, get together!

"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 self-fitness. 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 fitness of men, and hence the Gates of Paradise swing not to him who comes alone, because he has chosen to live alone, and has helped no other one toward God and heaven.

Few people comprehend the value of common plants, in human history and development. Human life, prosperity and comfort depend upon the presence and character of a few groups of plants. The advance of civilization, and the upward trend of the race, are definitely conditioned by them. Beginning with the far-away carboniferous age—the palms are the source of heat, light and power, which form so large a factor in present affairs, while fruits and fibers from the same group have a world-wide value beyond comparison. Potatoes, tomatoes and tobacco belong to another group, the failure or removal of which would leave a void in the supplies of daily life not easily described. From the cereals,—rice, wheat, oats, rye and maize—come the world's bread supply. Another family gives nearly all of our orchard fruits, and many of the finest flowers which beautify and adorn. The utility and excellence