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The Sabbath Recorder.

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

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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



of these plants, like the attainments which men have made, result from cultivation. An endless round of co-operation between these plants and men marks human history. The efforts of modern science bring higher attainments year by year. The seedless orange, finest of fruits, is the product of such science. Among foods for animals, alfalfa leads in utility and development. It is not only the greatest forage plant in the world, but one of the most valuable as a soil enricher. As food it is said to be forty-five per cent better than clover, and sixty per cent better than timothy. It is reported that alfalfa roots in Mexico have shown a growth of thirty-two feet. It was anciently known to the Greeks and Romans, was brought to Mexico by the early Spaniards, and reached Colorado in 1862. It is little known in the Eastern States yet. The possibilities yet to unfold through scientific experiments in connection with the culture of the plants here, spoken of, and others of similar character, are beyond computation. These facts give new meaning to the story of Creation and God's purposes as told in Genesis. Religion ought to flourish among farmers.

No one can observe the average school boy, noble as he is in many respects, without noting an absence of certain elements of courtesy, of regard for others, and of those finer amenities of life which make up the best side of civilization. Nor is the trouble confined to boys. We remember an incident where a college president, having been repeatedly forced from the side-walk by school girls walking two or three abreast, and paying no regard whatever to him or other pedestrians, compelled a group of girls to recognize ordinary courtesy by granting a part of the sidewalk to him. His position as President, his age, and all the circumstances, showed how utterly the young ladies failed to appreciate what was due to others. Probably all our readers have had similar experiences. Sometimes this arises from thoughtlessness, but a deeper cause is the want of a proper recognition of the rights of other people. That this lack of regard is partly due to the hurrying age in which we live and to the rushing demands upon school children, as upon others, does not relieve the difficulty. If children and young people are lacking in that higher regard for the rights of others, which we are pleased to call the courtesies of civilization, that lack is sure to continue with increasing years. It cannot be denied that in some important respects the American people are discourteous. The outrageous crowding of our public conveyances, especially in great cities, often passes close to, or beyond, the limits of decency. That women and girls are forced to submit to such circumstances is an increasing shame, and is a misfortune to them since they must be worn out by the annoyance, or must grow comparatively hard and brazen because of that which they cannot avoid. In many things the American people place a higher estimate upon womanhood than any other civilized nation, while in not a few points they are below nations of a similar grade of civilization in the Old World. The purpose of calling attention to this state of things centers around the school boy and school girl questions, first of all. Some thoughtful writers have suggested that there should be volunteer organizations in our schools for the teaching of courtesy beyond those ordinary influences which are naturally

brought to bear upon pupils. We do not think that the American boy is lacking in the elements which make up the highest types of manhood and gentlemanliness, but there is danger that the lack of proper training, and of proper surroundings in school life, tend to lessen his regard for others and to destroy rather than cultivate those tendencies and habits which make for the highest type of gentlemanliness.

Permanent Influence of the Bible. **\*\*\*** **PERMANENT** influence of the Bible remains one of the fixed facts and constant factors in human history.

The most marked changes which come through recurring transitions of thought, in methods of interpretation, and statements of faith, increase rather than lessen the power and influence of the Book. This permanency of influence is a distinct evidence of the superiority of the Bible and of the fact that it is such a revelation of the mind and will of God as the world can not outgrow. The Divine Word is not proven to be such by arguments based on any theory of inspiration, the fulfillment of prophecy, or any similar consideration. The enduringness of the truths it sets forth, and the duties it inculcates, is highest proof that they are revelations of God. The moral laws embodied in the Decalogue are part and parcel of human life and history, as much as the fixed laws of Nature are. To talk of their abrogation is folly. Men disregard the laws of physical life which make for health and soundness, and final death, because the permanent presence and influence of such laws is part and parcel of Nature. So with the laws which determine our relations with the universal forces of nature. That fire will burn, that water will choke out human life, and that cyclones mark a path for death, must remain true to the end of time. Great laws and everlasting principles form the permanent powers and influences in the universe. However the Bible came to be, whether by a process we can define or not, its permanent influence is as certain as the course of the sun and the seasons. There is an universal form of power which men call Gravitation, the nature of which is unknown, except in a slight degree, but the details and demands of which are never absent. The great laws of spiritual gravitation, of righteousness and unrighteousness set forth in the Bible, belong to the same everlasting divine revelations of God's power and will. Note what we write: revelations of God; not from God, nor concerning God, but of God. Every great law is a thought of God, and every thought of God is law, whether revealed in the Bible, in Nature, in the human heart, or in Christ, and every law grows out of love and regard for our highest good. That these revelations of God are permanent elements in the world's history and destiny, is cause for ceaseless thanksgiving. The Bible may well be called a deathless book.

**An Age of Things.** **\*\*\*** THE people of to-day are desperately in love with material things and attainments. Lofty ideals and high aspirations are discounted greatly to our hurt. That such a situation is an almost unavoidable result of circumstances does not lessen the dangers connected with it. Men cannot be at their best, whose lives are taken up mainly with things material. In such an age, "how much is he worth, what things has

he accumulated," is likely to be the first and last question. Far more important is the question, "What is he, as to character, influence for good, and the promotion of righteousness?" An age subordinates the lower and material to the higher and spiritual, by developing the material for the higher good has double strength. One good result comes to such an age as ours, in that men are taught gradually to value reality and to discard sham and pretense. There are great possibilities for good in an age that loves things, and labors to "bring things to pass." The strenuous intense living of such a time may lead to similar intensity toward the higher and better, if ideals which are lofty are urged upon men.

**Religious teachers, preachers of righteousness, whether in the pulpit or elsewhere, ought to utilize the tendencies of such times for higher ends, as the rushing torrents from mountain streams are turned into a thousand gentler currents of blessings, by irrigation channels. First of all, the preaching and teaching for such an age must be pertinent to the age, its problems and needs. Speaking negatively, THE RECORDER advises preachers not to spend much time in denouncing the disobedient Jews of olden time, nor the Romanists of the Middle Ages, nor the "Heathen Chinese." The sinners of Rome and Corinth deserved all that Paul preached to them, but they are long time dead, and do not belong to your congregation. Preachers should take care lest they fall into failure, by discussing themes pertinent mainly to other ages. It is easier to denounce the dead past than to grapple with the living present. Even material-loving men respond when their lives are touched, and justly rebuked or condemned. Great truths touch all times. Fit such truths to your time and your people. The preacher who fails to do this, fails in the deepest sense of that word. Make men to know the reality of God and his relations to them. Materialistic periods do not reckon God as having much to do with life. Preach to correct that error. Preach God, not as an abstract, uncertain quantity in the universe, but as a living personality confronting men with hatred for wrong and love for righteousness.**

**Pertinent Preaching.** **\*\*\*** PROFESSOR Williston Walker addressed the graduating class of Yale Theological Seminary at its late commencement. Among other excellent things he said the following: "Preach what you know of man's needs and God's grace, of brotherhood, of righteousness, of sonship in the kingdom of God, and leave your questionings and doubts, your processes and debates for your hours of study and the companionship of your books. Let your preaching be the strong, affirmative, positive message of your Master, who met the needs of His age and of all ages, with a declaration of the simple and eternal verities of the life of faith and sonship. . . . If you carry the processes of your study, however interesting in themselves, into your pulpits, you will fail to reach men. You are not to be Christian essayists; you are to help men and women smitten with very ancient and homely sins, pressed upon by very common temptations and suffering the sorrows that are as old as humanity, yet as fresh as every new wrench that tears human companionships asunder and wrecks hopes dear to men and women. Do not go be-

fore your congregation without some message for those on life's common, dusty road. Have something which may make the man or woman burdened with common toils and humble worries, and the universal griefs, look up and feel that God is over all and in all, and that He has spoken to them through your word."

**IN MEMORY OF WILLIAM B. WEST.**  
The First-day afternoon session of the North-Western Association was memorial in nature, the first hour being devoted to the memory of the late Dea. Wm. B. West of Milton Junction, who left us for his well earned reward May 19, 1904. Rev. G. J. Crandall, the pastor of the Milton Junction church, reviewed the life of Brother West as it had impressed him as his late pastor. In part Elder Crandall said: "Brother West has been an active man. From the time I first knew him, before he was a member of the Milton Junction church, while yet a member at Utica helping that church in its declining years, Brother West was a worker in the Milton Junction church, a teacher in the Sabbath-school and faithful in the prayer meeting. He planned for the church and worked for its interests in every possible way. He was also



an active giver, contributing of his means for all enterprises of the church and denomination and other benevolent purposes.  
Brother West was an earnest believer. His lifelong experience as an observing private citizen and as a public officer led him to sift evidence and to come slowly and carefully to conclusions. When he did reach conclusions he had reasons for them which he could clearly state. When a conclusion was reached it was impossible to move him from it.  
Brother West was a liberal man. He gave cheerfully of his time and his means, aiding many departments of the denominational cause, temperance and other reformatory causes. He was also liberal in encouragement, especially in his encouragement of young people. Many a young man and young woman has reason to be grateful to Brother West for his liberality and for his encouragement.  
Brother West was an excellent counselor. I have always found him ready to listen, to consider and to weigh the conditions of any proposition and to counsel. He invariably went to

the heart of the matter under consideration, and was thus able to counsel well.

He was a hopeful man. He looked upon the bright side of things and never questioned the outcome. He was strong in that which was right and a strong opponent of that which was wrong.

Prof. Edwin B. Shaw then spoke of the work of Brother West in the Sabbath-school, and in connection with the Sabbath-school, in substance as follows:

Brother West's life has been closely identified with the Sabbath-school. My first remembrance of him was twenty-five years ago at Utica as superintendent of the Sabbath-school, and the last time I saw him in church was one Sabbath in last March when he was serving in the capacity of Sabbath-school superintendent in the absence of the regular superintendent.

I find in the Association minutes that he has been reported twenty years as superintendent of the Utica Sabbath-school and five years of the Milton Junction. He has also been reported as assistant superintendent one year at Utica and Sabbath-school chorister two years. For many years at Utica he was a teacher and for the last five years of his life he taught a Bible class at Milton Junction.

Brother West was a thorough Bible student and for that reason was strong in all lines of Sabbath-school work. At no time did he let the Sabbath-school drift into lifeless routine. When the Sabbath-school Board of the North-Western Association was organized, he was one of its members. As a member of the Board he was instrumental in organizing the institute work and in holding Institutes in Minnesota and in Wisconsin. These were practical and helpful.

Brother West was a student by nature and the Sabbath-school gave him the opportunity of exercising his love for investigation. He was enthusiastic, thorough and practical in all his work.

Dr. A. H. Lewis, in reviewing the life of Rev. Asa B. Prentice, several times compared the lives of these two men which ran parallel in so many ways and were so helpful to each other. He said that they were of such sterling worth and character and helpfulness that the Denomination will sadly miss them in its public meetings and in its work.

**CONFERENCE ENTERTAINMENT.**

We cordially invite you all to attend the Conference at Nortonville, Kansas, August 24-29. Kansas is a large place and we have lots of room, but in order to facilitate the work of the Entertainment Committee we urge that the names of all who are coming be sent in at the earliest possible date. It is to your advantage as well as the Committee's that this be done. Address all such communications to the chairman of the committee, Dea. O. W. Babcock, Nortonville, Kansas. Pastors of churches can greatly assist in accomplishing this by sending lists from their respective congregations of those who are to attend.

Very cordially,  
GEO. W. HILLS, Pastor.

Self-conceit blinds; self-will destroys; self-oblation consecrates; self-sacrifice saves.

I once thought to have this sweet verse etched on my watch dial: "Thy vows are upon me, O God."

**TRACT SOCIETY.**  
F. J. HUBBARD, Treasurer,  
In account with the  
AMERICAN SABBATH TRACT SOCIETY,  
For the quarter ending June 30, 1904.

DR.	
Balance on hand April 1, 1904.....	\$1,357 75
Funds received since as follows:	
Contributions as published:	
April .....	489 21
May .....	245 97
June .....	436 99—1,172 17
Income Account:	
George Greenman, bequest.....	40 00
Julius M. Todd, bequest.....	2 50
Nancy M. Frank, bequest.....	10 00
Seventh-day Baptist Memorial Fund, Tract Society Fund.....	24 54
Seventh-day Baptist Memorial Fund, Geo. H. Babcock Bequest.....	456 60
Publishing House Receipts:	
April .....	1,339 94
May .....	1,121 45
June .....	701 31—3,666 34
	\$6,226 26

CR.	
By cash paid out as follows:	
G. Velthuysen, Sr., salary .....	\$50 50
April .....	50 50
May .....	50 50
June .....	50 50—151 50
A. H. Lewis, salary:	
April .....	166 67
May .....	166 67
June .....	166 66—500 00
George Seeley, salary:	
April .....	12 50
May .....	12 50
June .....	12 50—37 50
George Seeley, expenses:	
Postage .....	15 00
Mrs. M. G. Townsend, salary:	
April .....	13 34
May .....	13 33
June .....	13 33—40 00
Mrs. M. G. Townsend, expenses.....	5 00
A. H. Lewis, expenses to Associations .....	82 39
A. P. Ashurst, salary and expenses:	
April .....	10 00
May .....	10 00
June .....	10 00—30 00
J. T. Davis, six months' salary to June 30, 1904 .....	50 00
John Hiscox, Mgr., RECORDER subscriptions from Woman's Board .....	10 00
First National Bank, rent of Safe Deposit Box to April 11, 1905.....	5 00
Benjamin F. Langworthy, services in re Est. Edw. W. Burdick .....	44 23
Mulford Estil, Treasurer's Supplies .....	11 50
Linotype account .....	1,500 00
Publishing House Expenses.....	450 06
.....	602 74
.....	414 51
.....	364 55
.....	417 57
.....	338 08
Mergenthaler Linotype Co., first year's rental of Linotype.....	675 00
Supplies and erection of same.....	336 19—3,618 70
	\$6,100 82
Balance cash on hand .....	125 44
	\$6,226 26

E. & O. E.  
F. J. HUBBARD, Treasurer.  
PLAINFIELD, N. J., July 1, 1904.  
Examined, compared with vouchers and found correct.  
WILLIAM C. HUBBARD,  
DAVID C. TITSWORTH,  
Auditors.  
PLAINFIELD, N. J., July 7, 1904.  
God estimates us not by the position we are in, but by the way in which we fill it.



## RAILROAD RATES TO CONFERENCE.

Application has been granted by the Western Passenger Association for the regular fare and one-third rates to Conference on the certificate plan. This Association comprises Wisconsin, North and South Dakota, Nebraska, Missouri, Kansas, Colorado, Utah and Oklahoma. The same concession will probably be granted by other Associations as usual.

Persons desiring to avail themselves of this rate must be sure to ask for a certificate when paying their full fare for the going ticket.

For those living east of Chicago the best rates will probably be the regular St. Louis Exposition excursion tickets, which are lower than the one and one-third fare to St. Louis and return. Then the regular one and one-third fare, St. Louis to Nortonville and return, on the certificate plan, will make the lowest rate obtainable. The rate from St. Louis to Nortonville on this plan will be \$12. Most of the roads will sell St. Louis tickets by Chicago, one or both ways.

The Santa Fe road, on which Nortonville is situated, will make special provision for us to Nortonville and return, and will do everything they can to facilitate the movements of Conference people.

The Erie road, with its accustomed courtesy to us, will do all in its power to make it pleasant for us to reach St. Louis, with stop over privileges at Chicago either going or coming, or both.

Anyone desiring further information should write promptly to either of the undersigned.

IRA J. ORDWAY,  
544 West Madison St.,  
Chicago, Ill.  
D. E. TITSWORTH,  
Plainfield,  
New Jersey.

## THE SIXTY-SEVENTH COMMENCEMENT OF ALFRED UNIVERSITY.

The readers of THE RECORDER are doubtless expecting some report from Alfred and its sixty-seventh commencement.

The functions of commencement are so many and so varied that a full account can not be given. The following is only a summary, including some of the achievements of the year:

The annual sermon before the Christian Associations, which is the first event of Commencement, was preached on Sabbath morning, June 18, by Rev. L. C. Randolph, pastor of the First Alfred Church. It was his first sermon since returning from the cruise to the Orient, and was of great interest, not only to the Christian Associations, but to all the people of the community.

The Baccalaureate sermon was preached by the President of the University on Sunday evening on the theme, "Truth, the World's Emancipator," from the text, John 15: 15, "Henceforth I call you not servants, etc.," and John 8: 32: "Ye shall know the truth and the truth shall make you free."

The Academy graduation exercises occurred on Monday, June 20, when a class of seven were graduated from the Academy, and eight from the Training Class course.

Tuesday the annual Trustee meeting was held. Prof. Stephen Babcock, A. M., of New York, was elected trustee to fill the vacancy caused by the death of Hon. Seymour Dexter.

The annual sessions of the Lyceums and the

twenty-second annual concert were of unusual interest and excellence though the programs were made up entirely of home talent.

The class day exercises came on Alumni day, Wednesday morning, and were greatly enjoyed by all who attended. This class was conspicuous for being the largest class in many years, and also for its exceptional musical talent. There were twenty members of the graduating class, representing six States. The names of the graduates are as follows:

Carlton G. Andrews, Bachelor of Science, Potter Hill, R. I.

Lavern C. Bassett, Bachelor of Science, Richburg, N. Y.

Marjorie E. Beebe, Bachelor of Philosophy, Odin, Pa.

Caroline Bell, Bachelor of Science, Ceres, N. Y.

Flora J. Bell, Bachelor of Science, Ceres, N. Y.

John H. Bonham, Bachelor of Philosophy, Shiloh, N. J.

Glenn Roy Brainard, Bachelor of Philosophy, Dalton, N. Y.

Otis B. Brainard, Bachelor of Philosophy, Dalton, N. Y.

Blanche M. Crandall, Bachelor of Philosophy, Leonardville, N. Y.

Linton B. Crandall, Bachelor of Science, Milton Junction, Wis.

Herbert Eugene Davis, Bachelor of Arts, North Loup, Neb.

Robert G. Jones, Bachelor of Science, Shiloh, N. J.

Junius F. Krehbiel, Bachelor of Science, Delevan, N. Y.

Susie M. Langworthy, Bachelor of Arts, Alfred, N. Y.

Ruth H. Mason, Bachelor of Arts, Rushford, N. Y.

H. Ivaloo Maxson, Bachelor of Arts, Utica, N. Y.

Frank S. Ostrander, Bachelor of Science, Almond, N. Y.

Mary Alice Ross, Bachelor of Philosophy, Plainfield, N. J.

Paul E. Titsworth, Bachelor of Philosophy, Alfred, N. Y.

Isaac M. Wright, Bachelor of Science, Scio, N. Y.

The following persons having pursued graduate studies received advanced degrees in course as follows:

James D. Bennehoff, Master of Science, Alfred, N. Y.

Louise K. Gamble, Master of Philosophy, Alfred, N. Y.

Julia Russell, Master of Literature, Mount Vernon, N. Y.

The public session of the Alumni Association came Wednesday afternoon. Supt. Henry M. Maxson of Plainfield, N. J., was President of the Association. The program included an address by the President on the "Function of the School in Modern Civilization," brief memorial addresses in memory of the late Mrs. Ida F. Kenyon, '56, widow of Pres. W. C. Kenyon, for thirty years Professor of Modern Languages, and of the late Judge Seymour Dexter, '64, trustee for twenty years; an address by Prof. E. A. Grosvenor of Amherst College, Amherst, Mass., on "Russo-Japanese Diplomacy," and a number of impromptu addresses by visiting alumni. The session was most excellent throughout, and was largely attended. The Alumni

banquet in the evening was pronounced one of the best in the history of the Association.

Commencement day came bright and beautiful, and will be long remembered as a red letter day in Alfred's history.

The University procession, composed of distinguished guests, faculty, trustees and seniors, in academic costume, marched up chapel hill, led by a chorus of fifty voices singing stirring college songs of old Alfred. The auditorium was packed to its utmost capacity, and on the platform sat, besides the faculty, in cap and gown, official representatives of half a dozen sister colleges and educational institutions, including President Augustus Strong of the Rochester Theological Seminary, and President Langdon C. Stewardson of Hobart College.

The honor orations were excellent and were well delivered; then came the masterly Doctor's Oration by President Strong. Dr. Strong is one of the greatest of living theologians. His scholarship and oratorical ability have long been celebrated, but his Doctor's Oration at Alfred will rank as his masterpiece. Its breadth of scholarship, power of logic, fervor of spirit and eloquence of delivery, are seldom equaled.

Following the Doctor's oration came the President's annual address and the conferring of degrees.

The Commencement exercises were greatly enriched by most excellent music furnished by Miss Middaugh, Director of Music, and students of the Music Department.

Aside from the degrees given in course, as indicated above, the following honorary degrees were given:

*Doctor of Divinity.*

Rev. Edward M. Deems, Hornellsville, N. Y.

Rev. Lester C. Randolph, Alfred, N. Y.

*Doctor of Pedagogy.*

Supt. Henry M. Maxson, Plainfield, N. J.

Prin. Chas. D. Larkins, Brooklyn, N. Y.

*Doctor of Letters.*

Prof. Edward M. Tomlinson, Alfred, N. Y.

*Doctor of Laws.*

Pres. Augustus Strong, Rochester, N. Y.

Pres. Langdon C. Stewardson, Geneva, N. Y.

Prof. Edwin A. Grosvenor, Amherst, Mass.

A touching scene occurred during the conferring of degrees, when Supt. Henry M. Maxson paid a high tribute to Professor Tomlinson, who for thirty-seven years has been a faithful, able and beloved teacher in Alfred University, and proposed his name for the Honorary degree of Doctor of Letters.

A tremendous round of applause greeted the mention of Prof. Tomlinson's name, and was kept up by the enthusiasm of the students for several minutes. It was a thrilling witness to the love in which Prof. Tomlinson is held and the pleasure which the conferring of this degree gave to the students and alumni.

The President's annual address called attention to the fact that there have been twenty-six professors and instructors employed in the university during the past year. That the total registration of the several departments of the University was, in the College, 124; in the Academy, 161; in the State School, 22; in the Theological Seminary, 12; making a total of 319 registrations for the year. Of this number, 30 were duplicates, leaving 289 as the whole number of different individuals in attendance during the year.

Courses in Agriculture have been introduced

during the year, and the Allen Steinheim Museum, has been greatly improved by new cases, re-classification, and re-cataloguing of the collections.

The purchase of the Allen estate interest in the collections, which has recently been made at a cost of \$2,000, has for the first time, made this re-classification possible. Over 1,000 volumes have been added to the library during the year, and it now numbers over 16,000 bound volumes, and half as many pamphlets and unbound volumes.

Ten new scholarships have been founded fully or conditionally, making now sixty in all.

The Treasurer's report shows \$8,524.78 added to the endowments of the University during the year.

Pledges made on scholarships, but not paid during the year, aggregate \$8,000 above the \$8,524.78 of cash receipts.

The will of the late Prof. Ida F. Kenyon, which has not yet been probated, bequeaths her estate to Alfred University, and it is hoped that over \$9,000 will accrue to the endowments from this source.

Since the last report the Alumni Association has received cash and pledges, not shown in the Treasurer's report, aggregating \$1,500. Thus it will be seen that the total actual and prospective accretion to the endowments during the year aggregate over \$25,000.

The President also called attention to the fact that four professorships, now unendowed and dependent upon the general funds of the University, should be endowed at once, that the Trustees may be relieved from this financial strain, and that the embarrassment of a deficit and of underpaid teachers may be removed.

Also a new library building, or enlarged quarters for our rapidly growing library, is imperative and must be provided at an early date.

The Theological Seminary is growing in attendance and its courses are being enriched and perfected as rapidly as possible.

The Trustees gratefully acknowledge the co-operation and support of the Denomination, which has enabled the Seminary to come through the year free from debt.

With gratitude for the past, and hope for the future, Alfred struggles to keep pace with the growing demands and the enlarging opportunities.

BOOTHE COLWELL DAVIS.

## THE VIRILITY OF GOODNESS.

One of the deadliest *bacilli* of error that can poison human society is the insidious skepticism that goodness is dullness or weakness. The idea is far too general, especially among young men, that to be good is to live the life of the frog in his pool—blinking, sluggish, solemn, and withal croaking, and that the real flavor of life consists in doing something a little off-color morally, dashing across the line of rectitude into that dangerous but delicious land of the immoral, where all zest and adventure hide. Of course, thinks the boy coming to a sense of freedom from outside restraint, one need not go so far across the line but that he can get back in time for the last trump; but in order to have a real good time one must not be "too good."

The only way to account for this persistent and pernicious misconception is that it comes from confusing genuine goodness and goody-goodness, righteousness and self-righteousness. All that can be said in criticism of the narrow,

lifeless, humdrum superficiality of mock goodness, self-assuming virtue, is true. If there is any portrait in the Rogues' Gallery of spiritual vices that needs to be published and studied till every dastardly feature is well known it is that of Mr. Hypocrisy with all his relatives, from Mistress Self-righteousness down to little Goody-goodness. When humanity has come to recognize the mean, deceptive and withal dull and commonplace countenances of these falsifiers it will be impossible longer to confuse them with the sterling, winsome and vivacious faces of true goodness and her kin.

This discounting of virtue as dull and prosaic lies also in the false appreciation of the sensuous as compared with the spiritual and of excess as compared to temperance. To gratify the senses selfishly may mean the more immediate and intense sensuous pleasure, but to find the spiritual within the material, the soul of beauty, the heart of natural joy, is in the long run to gain the only vital enjoyment.

Perhaps the best refutation of this subtle doubt of the real vitality and sufficiency and joy of genuine goodness is the zest and intensity and vitality of truly good men—such men as Paul, Francis of Assisi, Martin Luther, Charles Kingsley, Horace Bushnell, Phillips Brooks—above all of Him who spoke as no other man has spoken, "of my joy." A good life, a truly sound, sweet, wholesome Christian life is a living challenge to the superficial, inexperienced skepticism of the joyous sufficiency of true goodness.—*The Congregationalist and Christian World.*

## GARMENTS OF REINDEER WOOL.

From their herds of reindeer the Laplanders in Northern Europe take the woolly hair and make from it blankets, which are remarkable for their excellent qualities of resisting moisture and cold. Of these blankets the United States Consul, at Frankfort, Germany, has this to say:

"A close examination of the hair of the reindeer furnishes an explanation of its peculiar value. The hair does not have a hollow space inside for its whole length, but is divided or partitioned off into numerous cells, like watertight compartments. These are filled with condensed air, and their walls are so elastic and at the same time of such strong resistance that they are not broken up, either during the process of manufacture, or by swelling when wet. The cells expand in water, and thus it happens that a man clad in garments made of reindeer wool does not sink in water, because he is buoyed up by means of the air contained in the hundreds of thousands of hair cells. In the markets and stores of Norway, Sweden and Russia garments and blankets of reindeer wool are to be had at lower prices than other fabrics. In Vienna there is a factory which manufactures garments of reindeer wool, especially bathing costumes. For persons unable to swim, the possession of such garments is of great value. It is possible that they may be utilized in learning how to swim. Recently successful trials have been made in Paris in this line. In England attention has been directed to this peculiar property of reindeer wool, and it is proposed to take up its manufacture and possibly to improve it."

*Fibre and Fabric.*

Every attempt to make others happy, every prejudice overcome, is a step nearer the life of Christ.

## Popular Science.

BY H. H. BAKER.

Scientists Trying to Perfect a New Theory on the Origin of the Earth.

"Some dig, some bore the solid earth, and from its strata, extract a register, by which they know, that He who made the world and revealed its date to Moses, was mistaken in its age."

During the last centuries the earth in its formation has been partitioned off by geologists as having been formed at different times, or if continuous by ages, or periods, having marked distinctions. Those periods were named Silurian, Devonian, Carboniferous, and Permian, according as their fossils gave evidence of having been ages and ages in their formation. Hence they say the six-day theory of the Bible should have been periods of long duration, in the place of days.

A philosopher by the name of Immanuel Kant, born in Koningsberg, Prussia, April 22, 1724, and died there February 12, 1804, was one of the most influential thinkers of modern times, and was the founder of the nebulous theory of the origin of our solar system.

This theory was taken up by Sir William Herschel, an English Astronomer, and also by Pierre Simon de Laplace, a celebrated French Astronomer, and was by them further considered and a theory developed that has prevailed until the present time. It was that the solar system is supposed to be the result of the gradual condensation of a nebula under the action of the mutual gravitation of its parts.

Now here comes a new theory from a professor in Chicago University by the name of Chamberlain, which he calls the "planetesimal system," and which disproves of the nebular theory of Kant, Herschel, and Laplace altogether. Mr. Chamberlain assumes that possibly in a nebula there might have been a starting point for a planet, but his theory is that solid bodies cold, not hot, are revolving around the central mass and falling on gradually adding to its bulk, and then all the planets as well as the sun, are constantly receiving aggregations.

We are aware that meteorites of various sizes and forms are following and revolving around our earth and that when they fall within our atmosphere they blaze forth, and appear like shooting stars if in the night time, but they are falling all the time, day or night, seen or unseen, and if Mr. Chamberlain's theory should prove to be correct, and these solid bodies hold out, our little world may yet grow stout, and become Elephantine like Jupiter.

(A new theory next week).

John D. Crimmins, the New York millionaire, had some odd experiences during his recent European trip. He visited a famous English castle and was shown all through the stately pile, the family being away at the time. In the owner's dressing-room he saw a splendid gold-mounted shaving-set, the cup being solid gold. "And does the duke shave with these articles regularly?" asked Mr. Crimmins. The valet answered calmly: "No, his grace does not shave with them every day, but I do."

Miss Margaretta S. Ridgely, a wealthy descendant of two Maryland governors, lays aside her high social position to go as a missionary to Liberia.



## Missions.

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

MISS SUSIE M. BURDICK planned to leave her home for Shanghai, China, on Thursday, July 21, stopping in Chicago to spend the Sabbath, July 23. On the evening after Sabbath she will start on the way, stopping at other places; and will sail from San Francisco by the "China S. S." August 6, D. V. She will spend a few days with Mr. and Mrs. Fryer at Berkeley, Cal., before she sails. We all wish her a safe and pleasant voyage, and may God greatly bless her in school work in the mission. Expectant hearts will give her a joyous welcome.

FROM L. F. SKAGGS.

We have held services at each of our regular appointments excepting once when we had a hard rain storm. The attendance has been small and prejudice seems greater now than ever; but we feel determined by the grace of God to earnestly contend for the faith once delivered to the saints. It seems as if little has been accomplished on this field, but results belong to God, we leave them all in His hands. He will glorify himself with them. The lives of those who make up our little society have been spared through another year. We have been trying to get together every Sabbath morning and have a Sabbath-school meeting at some one of our houses. We have had so much rainy weather it has been difficult to get together every Sabbath. Crops of all kinds are looking fine. Peaches, apples and small fruit are abundant. Our canning factory is ready to start as soon as tomatoes are ripe. Pray for our little church.

BOAZ, Mo.

FROM MRS. TOWNSEND.

In a letter just received from her at Ft. Sam Houston, Texas, she writes that her son has passed through a severe time with ulceration of the bowels caused by the bruises he received. The Post Surgeon thinks now that the inflammation at the base of the brain will subside and that his eyesight and hearing will be better. It has been a hard struggle, but the Lord has wonderfully upheld her and feels that she has had the prayers and sympathy of God's people for both of them. It is dreadful hot there. If her son should be discharged, the sooner she can get him home the better, and she expects to know in two weeks. Her work the past year as missionary colporteur has been mainly in Stone Fort, Bethel, Farina, West Hallock, and Vandalia, in Illinois; Holgate, Hamler, Leipsic, Deshler, in Ohio; and San Antonio, Texas.

FROM J. T. DAVIS.

Have been very busy the past quarter. Have been visiting the scattered Seventh-day Baptists in Los Angeles, Ocean Park, Hanford, Laton, Fresno, Trimmer, Modesto and Berkeley in California; Talent, Ashland, Medford, Cottage Grove, Alma, Salem, Portland, Mt. Tabor, Kelson, Belwood in Oregon; Woodland, Asotin City, and Clarkston in Washington. I am at this writing in Kendrick, Idaho. Have several places to make in Washington. I arrived here July 2, and have been visiting and holding meetings as much as seems practicable with the Fourth of July and other things to interfere. Two have lately accepted the Sabbath and have joined the Pacific Coast Seventh-day Baptist As-

sociation and some are looking forward to baptism. If we do not organize a church we shall organize into a sort of a Seventh-day Baptist class for work and mutual help. Something must be done to hold this interest. One man who has been questioning about the New Covenant, has since hearing me on that subject, expressed himself as fully satisfied. What the final outcome will be I cannot say, but am hopeful. When I get home I will send you the circular letter that you may get the spiritual condition, and the interest in the work direct from the people, or give you a consensus of them and hope to get it to you in time for your Annual Report. Pray for the scattered ones on this large wide field. Mr. Davis reports 19 sermons; 63 visits; 2358 pages of tracts distributed; 2 added to the church by letter, 1 by baptism; active members added to the Pacific Coast Seventh-day Baptist Association; 10 Associate members; and 2 Bible Schools organized.

KENDRICK, IDAHO, July 6, 1904.

FOR THE GLORY OF GOD.

We are sadly in the habit of using phrases which have grown sacred, but which have little or no meaning for us when we use them. They come in almost every prayer, and they are common enough in all religious exercises. They are easy to use, they sound solemn, and so, before we know it, we slip into this "form" of words. Here is one of these sacred phrases—"for the glory of God." What do we mean when we do something "for the glory of God?" What does the old article of faith mean, which says that "the chief end of man is to glorify God?" Perhaps the most common answer would be, that "to glorify God" means "to sound His praises," or "to show Him honor." That is, however, almost certainly not what the expression means when it is used in the New Testament.

It is unfortunate that so many Christians generally think of God as a person eagerly watching to have his praises sounded, as though the whole end of religion was to please Him. This view has had far-reaching effects upon our Christianity. It underlies all those attempts to please God through self-sacrifice and asceticism. The saint who wore the sharp pins in his girdle did it because he thought it would please God for him to humiliate himself and that thus he should "glorify God." It is this same view which explains most of the "high church" ceremonies. It is believed that God will receive glory in such ways. Pomp and ritual please Him. He is jealous for such honors." The magnificent cathedral, the splendor of the service, will give Him His due "glory." In one way or another this mistaken view has affected almost all of us. Our religious exercises show a similar purpose, and reflect this lower idea of God as a Being eager for praises.

As has already been said, this is not the New Testament idea. In both gospels and epistles "to glorify God" means to reveal Him in human life and in actual conduct among men. When the Saviour had revealed the Divine idea of love and service by the act of washing the feet of the disciples, He cries out, "Now is the Son of man glorified." All through the great discourses in John's gospel "glory" is used to indicate the showing forth in actual reality of the Divine nature and life and love. The Father is glorified because the Son has manifested him.

Paul carries out the same idea in his teaching to his newly-formed churches. He keeps telling his converts that the way to glorify God is to edify the Church. Love is better than speaking with tongues, because love edifies or constructs the spiritual body through which God reveals Himself to the world. Every person who is "a temple of the Holy Spirit" glorifies God because he helps others see what God can do through a human life. Every person who is "a particular member of Christ's body" glorifies Him because he furnishes himself as a living organ for completing Christ's work in the world. Every person who is "an epistle, a letter, of Jesus Christ, written by the Spirit," glorifies God by making His will and purpose plain to men. "To be changed into the same image from glory to glory" is the best way "to glorify God"—for it is the only way to show Him forth and to make His goodness prevail. God's glory, then, is shown by producing persons like Him. He has no jealous desire to hear His praises sounded; He is not eager for our worthy hallelujahs. He wants to get sons in His own image, spirits who express His character and goodness. His highest yearning—the cross shows this—is to glorify His children, to put Himself into us, to give Himself for us, to see His image in foreheads of many sons. When we want to glorify God let us remember that the way to do it is to let Him reveal Himself through us.—*The American Friend.*

MEN EAT TOO MUCH.

The chief paper read before the National Academy of Sciences at its recent meeting in Washington gave a description of a series of experiments recently conducted by the Sheffield Scientific School of Yale to determine if the average human being is not eating too much. Prof. Russell H. Chittenden, the director of the school, who conducted the experiments, and who read the paper, made the statement that the average healthy man eats from two to three times as much as he needs to keep him in perfect physical and mental health and vigor. Prof. Chittenden said three classes of men were experimented on, several professors at the school, including Professor Chittenden himself, several students, and a squad of United States soldiers. There was a gradual reduction of meat and other proteid foods, with little if any increase in starch and other foods in nearly all the tests. No fixed regimen was required in any case, the endeavor being to satisfy the appetite of each subject. In only one case was meat entirely eliminated from the diet. At the end of the experiments, which lasted from six months until nearly a year and were concluded only a few days ago, the entire lot of men who had been Professor Chittenden's subjects were in the best of health. Their weight in some cases was almost exactly the same as when the experiments were begun, and in some slightly lower. Their bodily vigor was greater, and their strength was much greater, partially owing to their regular physical exercises during the experiments, and partially owing, Professor Chittenden believes, to the smaller amount of food eaten. The daily consumption of food at the close of the experiments was much less than the recognized standard, and from a third to a half as much as the average man eats.

The charm of fine manners will always win respect.

## Woman's Work.

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

### THE HEART OF THE HILLS.

There's a wonderful country lying  
Far off from the noisy town,  
Where the windflower swings  
And the very rings  
And the tumbling brooks come down  
'Tis a land of delight and of laughter,  
Where peace all the woodland fills;  
'Tis the land that lies  
Neath the summer skies,  
In the heart of the happy hills.

The road to that wonderful country  
Leads out from the gates of care;  
And the tired feet  
In the dusty street  
Are longing to enter there;  
And a voice from that land is calling,  
In the rush of a thousand rills,  
"Come away, away,  
To the woods to-day,  
To the heart of the happy hills."

Far away in that wonderful country,  
Where the clouds are always blue,  
In the shadows cool,  
By the foaming pool,  
We may put on strength anew;  
We may drink from the magic fountains  
Where the wine of life distills;  
And never a care  
Shall find us there,  
In the heart of the happy hills.

—*Boston Transcript.*

WE would call attention to the circular letter from the Woman's Board to our Women's Societies. The mere suggestion of sending a Christmas box to China has always met with a hearty response and it is hoped that this year will prove no exception. It would be a good plan to cut out Mrs. West's article and put it in a conspicuous place where you can have it for constant reference. As, in your daily work you come to any of the articles mentioned, lay them aside in a box especially provided for the purpose. Give your thought to it and you will find that when the time comes you will have a little box of your own to send to China. When you are buying a spool of thread for yourself buy two and put one in your mission box. Let us send a box that will make glad the hearts of our workers in the Mission Home in China. Let us not forget, also, that these men and women like the same things that we do and in our personal gifts remember to add such things as will give them personal pleasure.

### CHRISTMAS BOX FOR CHINA.

A Christmas box is to be sent to China this year, and in order to answer the question as to what shall be put into it, we submit the following list for you to select from. This list has been made out from letters written by our missionaries on that field. The list follows:

Strong unbleached muslin, remnants of wool goods, strong unbleached cotton flannel, black dress braid, pretty calico, cotton and linen thread, No. 30, etc., toweling, knitting cotton, handkerchiefs, blankets, pieced covers for quilts, pieces of cotton, muslin and flannel for patches, scraps of muslin and calico for patch-work, scraps of clean unfaded silk and ribbons, wools and yarns of all kinds for knitting and crocheting, flower catalogues and papers from which pictures may be cut, Christmas cards, knitting needles, scrap-books, blank books, pictures, lead pencils, tooth

brushes, crochet hooks, soap of all kinds, jack knives.

In selecting pictures, care should be taken not to send any with nude or partly nude figures, or any with male and female figures in the same picture.

If you have any preference as to who shall have the articles you send, please mark them plainly.

The box will be packed by Mrs. Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, New York.

She will be ready to receive the goods not earlier than the tenth of September, and not later than October first.

It is hoped there may be a generous contribution for the box, and that all persons and societies who wish to aid in this work may early take action in regard to it, so as to have the goods there at the appointed time. Please bear in mind the time, and do not send too early or too late.

NETTIE M. WEST, Cor. Sec. Woman's Board.

### REPORT OF WOMAN'S BOARD.

The Woman's Board met Tuesday afternoon, July 5, at the home of Mrs. W. C. Daland.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Daland, Mrs. Platts, Mrs. West, Mrs. Babcock.

Mrs. Clarke opened the meeting by reading Psalm 139, and Mrs. Morton offered prayer.

The minutes of the last meeting were read and approved. The treasurer reported receipts for the month of June, \$170.47.

By vote, the Secretary was instructed to prepare the annual report blank, 150 copies to be printed and sent to the Associational Secretaries for distribution among the Societies.

How to best represent the interests of the Board at the coming Conference was discussed with much interest.

Board adjourned.

Mrs. S. J. CLARKE, Pres.

Mrs. J. H. BABCOCK, Sec.

### CHILDREN—THE GIRL-CHILD.

Give her a flower to keep and hold,  
A waxen doll in a silken gown,  
A chain of coral with a clasp of gold,  
A tiny kitten as soft as down;  
And sing, with your lips against her cheek,  
Love's dear lullaby whispering,  
Till sleep comes over her eyelids meek,  
Sing for the girl-child—mother, sing!

### THE BOY-CHILD.

Show him the bird in its daring flight  
To the cloud's brown edge. Teach him to know  
The flag that spreads to winds' wild night—  
Sweep of the rain, and whirl of snow—  
Laugh with him, run with him, romp and leap,  
Give him his will of the noisy day—  
But, when you pause at the gate of sleep,  
Oh, pray for the boy-child—mother, pray!

—*The Smart Set.*

### WOMAN'S HOUR AT THE WESTERN ASSOCIATION.

Music, congregation.  
Devotions, Miss Susie Burdick.  
Poem, "Love's True Offering," Mrs. C. M. Lewis.  
Duet, Mrs. Barber and Miss Jordan.  
Address on China, Mrs. D. H. Davis.  
Prayer service, led by Agnes L. Rogers.  
Solo, Miss Clarke.  
Collection, \$7.50.

The meeting was held on Sunday afternoon, June 12, during the Association at Independence.

There was a good attendance at the meeting, and the program was interesting and helpful.

### CHINESE WOMAN.

The status of woman, outside of Christianity, is indicated by the opportunity given her for development. Christianity bids a man to leave father and mother and cleave to his wife. Confucianism requires a man to cleave to his father and mother and compel his wife to do the same. A Chinese bride on her wedding day is often young, very timid, and naturally terror-stricken when thrust among strangers. Sometimes it is allowable for any one who chooses, to turn back the curtain of her conveyance and stare at her. Unmarried girls often find keen enjoyment standing in convenient places and throwing handfuls of hayseed and chaff upon her, which will, for a long time, adhere to her well-oiled hair. The object in view in the marriage of a girl is to get rid of her support. When a daughter is once married she is no longer the daughter of her father's house, but the daughter-in-law of some other house. She is regarded as the servant of the whole family. Indifference to her suffering is a marked characteristic of her treatment. She is under the control of her mother-in-law, and if abused, her own family friends can only remonstrate and exact an expensive funeral if she is driven to suicide. Suicides of young wives are exceedingly frequent. An instance is authoritatively given, in which a woman severely burned, with incense-sticks, a girl who was being reared as a wife for her son, roasted her cheeks with red-hot pincers, and then threw boiling water upon her until she died from the effects of this cruelty.

Women in China have little freedom of action. Until a wife is the mother of a son she has no authority in her own home. It is claimed she has neither mind nor soul. Two popular Chinese proverbs are: "Man is the principal object of creation, woman merely a 'side-issue';" "Woman is molded out of faults." Wives and children are often sold, especially in years of famine.

If a child sickens it receives at first medical aid and attention according to the means and ability of the parent. If remedies fail and the child seems about to die, it is placed without clothing on the floor just inside the outer door. If it survives it is their child. If it dies it is none of theirs, was never theirs, and is thrown into the street. In Peking a large covered cart passes every morning gathering the bodies of these little unfortunates, some of which have been partially devoured by dogs. They are thrown in a pile outside the city walls, and then covered with quicklime.

No husband would willingly appear in public with his wife. If he is obliged to escort her she must walk well in front as a sign of her inferior position. She is by no means to be known outside her own house, and must not be seen in it by male visitors. The poorer classes are kept busy cooking, spinning, weaving, and sewing; the richer, with embroidery, gossip, and gambling. They are capable and possessed of a natural dignity, but have been schooled in humiliation by being constantly taught their inferiority.

Probably nine-tenths of the women of China have submitted to and are suffering from the cruel torture of foot-binding. This custom un-



doubtedly originated in the royal harem. Cause unknown. By some it was said to conceal a natural deformity; by others, that a royal favorite danced so gracefully before her master that he named her delicate feet "Golden Lilies," saying, "Every step she takes causes a lily to grow." So firmly is this custom rooted that a desire for "Golden Lilies" captivates the imagination of the child of even five or six years. At this time, or often as late as twelve years of age, the end of a bandage, two inches wide, of cloth woven for that especial purpose, is placed by the mother's hand inside the instep, then carried firmly over the foot, bending all of the toes except the large one under the sole of the foot, then wound again and again and securely fastened. Each day the bandage is tightened until the bones give way, making the instep concave instead of convex, and after the most excruciating agony the foot is sufficiently small for the shoe designed. Forever after, she is a maimed, crippled, suffering woman. The advocates of this custom claim that it tends to make women more docile. If they were educated and had natural feet they would go about, do nothing, become independent and ungovernable. Under present conditions they are unloved and sorrowing. Against this cruel custom Christianity has been waging a single-handed warfare. Mrs. Shie, of the Central China Mission, tells the following story: "When my first daughter was born, her father knelt by my bedside and together we consecrated the little one to the Lord, and registered a vow that her feet should never be bound. In 1895 that daughter, the first native girl in Central China who was allowed to go with feet unbound, stood upon the platform at the commencement of Michigan University and received her medical diploma, and returning to her native city established there, with her comrade Ida Kahn, a hospital for Chinese women. These two girls were among the Christian pioneers in medical work for their sex in their native land.

The pioneer anti-foot-binding society was formed in Amoy in 1874. Several joined it. Some opposed it. Information was circulated, and now its membership is more than one thousand, and public opinion in the churches is opposed to the practice. Knowledge of the success of the organization spread to other places and now there is a vigorous crusade by the missionaries of various denominations, accomplishing much against this evil which an imperial edict could not control.

In 1894 all China within the limits of missionary influence seemed to be aroused upon this question, and many important steps were taken to secure its banishment from the Empire. Many schools were opened where foot-binding was not permitted.

In one city eighty women, several of whom were wives of high rank, met and formed an anti-foot-binding society. Fifty of the number pledged themselves to unbind their own feet, and never bind the feet of their daughters. They also decided to raise the money among themselves to open a girls' school. This was quite remarkable as these women were not Christians.

Native ideas upon the rights and privileges of Christian Chinese women have greatly changed. Many heathen parents try to obtain Christian husbands for their daughters, because of their reputation for love and kindness to their wives.

The kindergarten is having a potent influence in the right direction. There is implanted the idea that the little brother, whose will is law at home, must sometimes yield to the rights of a sister, and that she is just as precious in God's sight as the manly little fellow that sits by her side. Such seed planted and nurtured in the mind of a child is not easily dislodged, and will bring forth a desirable harvest.

The age of Christian womanhood has begun in China, but the relative proportion of women now under its influence in that vast population is exceedingly small.—*The Missionary Helper.*

ALFRED THEOLOGICAL SEMINARY.

It was the duty and privilege of the dean to attend the North-Western Association at Milton Junction, Wis.; to be cordially received as the representative of our school; to give an address on behalf of theological education; to preach on Sabbath eve; and, almost the best of all, to meet about twenty young people in conference upon the question of entering the gospel ministry. President Daland, and Secretaries Lewis and Whitford were also present; and the little meeting was full of interest and encouragement.

The school closes its financial year out of debt, thanks to our friends. And this fact, along with our growing needs, especially in the way of constant additions to the library, ought to encourage individuals and churches to continue their contributions.

Catalogues of the seminary are being sent out to pastors or other official members; and they are earnestly requested to hand them to persons, young or old, who are most likely to be interested in the school, for any reason. Requests for more copies would be gladly received.

ARTHUR E. MAIN, Dean.

ALFRED, N. Y., July, 1904.

#### THE RELAPSES OF CIVILIZATION.

I saw in Central Park the other day a suggestive sight. It was a broken-down automobile, with a smashed-up bicycle loaded into it, hitched on behind a buggy with a horse attached. That equine motor was sedately pulling it back to town.

It occurred to me that that was an illustration of the relapses which are always to be met with in advancing civilization. Society never advances on a dead level; it has its ups and downs like individuals; it has its high tides and its low tides; there is always action, and then reaction. It was, of course, mortifying for the man with the bicycle, and still more mortifying to the man with the automobile, to fall back on the horse for transportation; but it was ever thus. Let no man think that he is fated to go right straight on, always going up hill, ever succeeding, never meeting defeat, never slipping, never compelled to descend into the valley before he can climb higher. And, when we are at our proudest success, let us never forget the danger of the relapse.—*Christian Endeavor World.*

Remember the date of Conference.

Men without courage constitute the weak set in every community. It is the strong, courageous men everywhere that succeed. The strength of a nation is not in the number of its inhabitants; but the proportion of its men and women who dare to think and have the courage of their convictions.

ministry. Men have sometimes supposed that the day of pulpit power and usefulness is waning under the pressure of the printing press and the new and economic social relations. But today your loss refutes the criticism. These very new conditions which threaten the home and the church, call anew for the best talent to be consecrated to the Christian ministry.

The rage for wealth tempts the ambitious to forsake this sacred calling and the ranks of able pastors are being depleted in every denomination. We as a people have felt this depletion, and I trust that this experience and the clear call of God may awaken among our young people of talent and possibilities, a consecration that will lead them to offer themselves to this holy office.

A knowledge of Bro. Mills' struggle in entering the ministry has led me to make these observations. He had reached middle life; had proved his ability to succeed in business and as a teacher; but he felt that God could use him in the ministry and he was willing to make personal and financial sacrifice that whatever talent he might have should find this channel of service.

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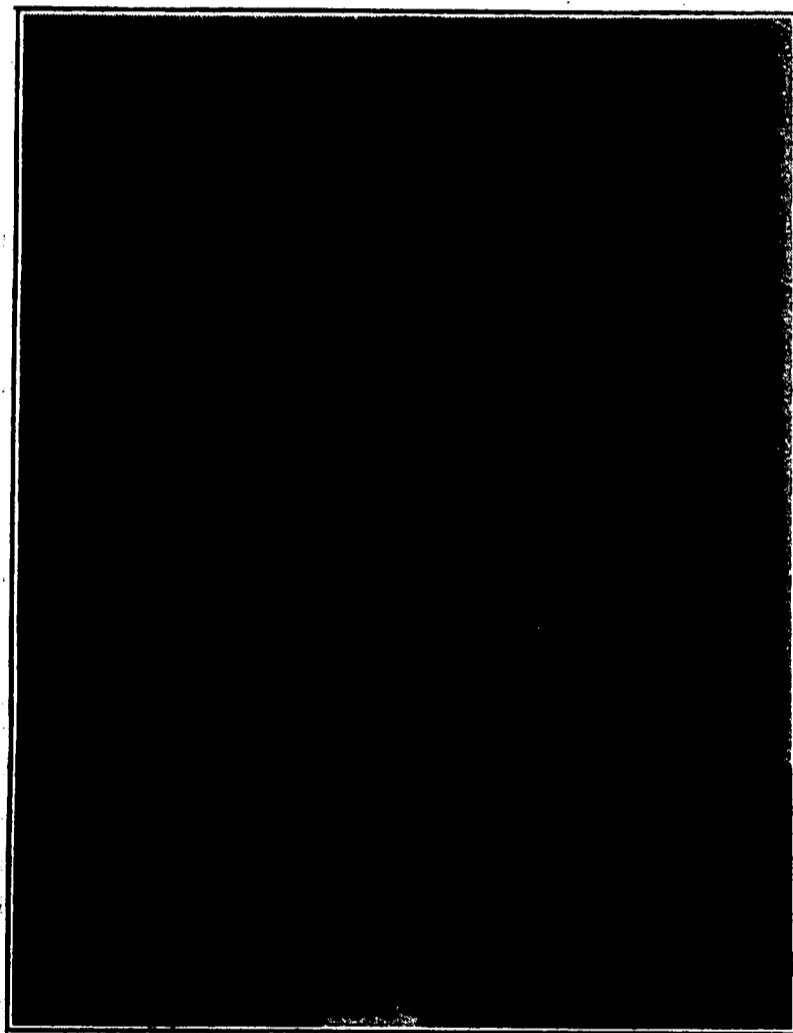
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#### BRO. NATHAN MILLS

MARLBORO MEMORIAL SERVICES.

Services in memory of the late Rev. N. M. Mills, pastor of this church, who was killed in a railroad accident at Litchfield, Ill., July 3, were held at Marlboro, July 16. Committees were appointed by the Marlboro Church to prepare for the services. The flowers were both abundant, and beautifully arranged. The pulpit was draped in mourning and music furnished by the Shiloh church choir. The Marlboro congregation was seated in the body of the house. After a selection by the choir, Pres. B. C. Davis read selections of Scripture, after which all joined in repeating Psalm 23. Prayer was then offered by the pastor of the Shiloh church, who had been requested by the committee to take charge of the exercises. After another selection of music, President Davis spoke in part as follows:

This beautiful memorial service which you have arranged is a fitting tribute to the memory of your beloved pastor. Loving hands have arranged these banks of flowers about the pulpit, which, draped in black, tell the double story of love and loss. This inscrutable providence emphasizes anew the significance of the Christian



ministry. Men have sometimes supposed that the day of pulpit power and usefulness is waning under the pressure of the printing press and the new and economic social relations. But today your loss refutes the criticism. These very new conditions which threaten the home and the church, call anew for the best talent to be consecrated to the Christian ministry.

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He realized his limitations but he was eager to do all the good he could.

Though early education had been deficient he resolved to overcome this handicap to the best of his ability and he entered Alfred University, where he studied for three years. He was an interested and industrious student, and it has been a pleasure to have him express in recent weeks, his appreciation of the service which I as his teacher, was enabled to render him while he was a student in Alfred.

My observation of him this spring at the Association at your own church, and also at the Central and Western Associations re-affirmed my conviction of his earnestness, consecration and happiness in his chosen calling.

We can not understand why he should be called away in the prime of life, and when he seemed best able to perform the work to which he had consecrated his life. But our times are in God's hands, and His overruling Providence can bring good even out of our losses and disappointments.

It is my prayer that this shocking sorrow and loss may lead this church to a fuller consecration and more unselfish effort, and may God raise up some one to take up this work and carry it on to the Glory of God and the salvation of souls.

Pastor Saunders said it was a great comfort that our relations had been so pleasant and brotherly, exchanging pulpits as we had done. Bro. Mills was above any spirit of jealousy. The sister churches love each other. I was permitted to live in his home and assist him in a series of meetings in his former pastorate; I never heard an unkind word in the family to one another or of any one. He was untiring in his work and devotion to the church and for the unsaved.

Little we thought two years ago, when we three sat on a committee to appoint delegates to sister associations, that our choice of Brother Mills as alternate would result as it has. We strove to favor the ministers who made sacrifice to preach Christ for meagre salaries.

A favorite song of Bro. and Sister Mills was sung by a quartette, a beautiful poem was read by Dea. J. B. Hoffman, composed by Bro. Frank Unice. Bro. Luther Davis read letters from Litchfield, Ill., written by strangers who saw him and talked with him after the accident. The following are extracts from letters written by Rev. W. R. Moon, a First-day Baptist:

"The accident occurred about 6 o'clock at night. I did not learn of it until they had removed all the injured to the hospital, where I found Bro. Mills about 7 o'clock. His limbs were crushed below the knees. The doctor placed him on the operating table the first of any, but found he could not stand the operation from loss of blood, so did not operate. He told me of his family and understood everything to the last. He wished me to tell you that the only cloud was that he so much wished to see you and the children before he went; that he died happy! What a legacy to you and the children, worth more than the combined wealth of the world. Not all who died that night could give such a testimony."

The following is from a letter written by Mrs. Anna E. Titsworth, a resident of Litchfield to Mrs. Mills: "It will be a comfort to you to know that everything was done for your husband that could be done. He was tenderly car-

ried for, and was carried out by six men. A young man watched over him, fanning him and gave him a drink of water. When I looked at him I knew that his hours were numbered, but he was so brave. When they asked him his name, he replied in just as cool a tone as if he had been talking to you, 'My name is Rev. N. M. Mills; am a minister of the Gospel; have worked in the vineyard of the Lord all my life; my ways are committed unto Him. I am not afraid to die; but Oh God, if I may be permitted to look at my dear wife and children, to take my last look at them.' A carriage was brought, and he was carried to it. One of our ministers helped. He said he never saw any one so cool and collected in such a terrible hour. He told them just how to lift him to pain him least. He was driven immediately to the hospital, but was very weak, pulse very low with loss of blood. How God sustained him in that trying hour! I wish the children could realize, as they grow up, how firm was their father's trust in 'his God, I extend my deepest sympathy.'"

A biography of Bro. Mills was then read by Geo. Ellis. For this and the letters we are indebted to Rev. George Lewis, of Dodge Centre, Minn., where they were used at the memorial services the previous Sabbath.

Resolutions of sympathy and regret from the Marlboro Church were then read by Dea. Henry Davis.

Resolutions from the C. E. Society were also read by Mrs. George Ellis. Another church is left without a pastor. E. B. SAUNDERS.

#### BIOGRAPHY AND OBITUARY.

Rev. Nathan M. Mills, eldest son of the late Samuel T. and Sarah P. Mills, was born in Utica, Wis., July 15, 1853. A few years later the family moved to Dakotah, Wis. In March, 1863, in company with the family of the late Rev. H. B. Lewis and Edw. Langworthy, they came to Dodge County, Minn.

In common with other boys of his age, he was deprived of continuous school privileges by the urgent demands of the work on the farm. Some years later, however, he was so favored by opportunities at the Seminary in Wasioja that he soon became one of the efficient teachers of Dodge County. As a teacher he labored about twenty years.

During the winter of 1868-9, in a revival conducted by Eld. Stephen Burdick, he gave his heart to the Lord and joined the Seventh-day Baptist church at this place, (Dodge Centre) Jan. 22, 1869. From that time he has been a faithful and zealous supporter of the various departments of church and denominational work. He was married to Miss Mertie Greene of Dodge County, June 22, 1887. To them have been born two sons and two daughters, three of whom are living, Leroy G., Arthur M. and Althea M., aged about 15, 5 and 2 years respectively.

For a number of years Bro. Mills was deeply impressed that he should give his life to the Gospel ministry. In the spring of 1895 he removed his family to Alfred, N. Y., where he had the privileges of preparation in Alfred University until March, 1898, when he accepted a call from the First Westerly, (R. I.) church. Some three or four months later, he was ordained to the gospel ministry by a council chosen by the church of which he was pastor. He efficiently served this church four and a half years.

From Oct. 1, 1902 till his death he was the devoted and much beloved pastor of the church at Marlboro, N. J. Bro. Mills was chosen, June, 1903, by the Eastern Association as delegate to sister associations to be held in 1904, at Brookfield and Independence, N. Y., and at Milton Junction, Wis. At the latter place he visited his brother, Rev. O. S. Mills. After visiting two sisters and friends in Minneapolis, he came to Dodge Centre, June 30, to visit other relatives. The following Sabbath, July 2, in the old home church where he was converted, he preached from 2 Peter 1: 10, a most stirring gospel sermon. That evening he returned to Chicago, intending to go to St. Louis to meet his brother, R. J. Mills, of Hammond, La., the only member of the family not yet visited.

Unfortunately he took the ill-fated train on the Wabash line and on Sunday evening about 6 o'clock, with many others, received injuries in the wrecked train, which caused his death some four hours later at St. Francis Hospital, Litchfield, Ill., July 3, 1904.

While the splintered train was burning, he crept out, with both limbs badly crushed below the knees and with other severe injuries. He was picked up by rescuers, as the letters show.

Being among strangers, he called to his side a Baptist pastor of the city, who gave him words of comfort and cheer, and to whom he dictated a telegram to his family at Marlboro, N. J. The remains were brought to Dodge Centre by his brother, R. J. Mills, the grief stricken widow and children arriving later. Brief services were held on Thursday, July 7, at the home of his sister Mattie, and the body interred in Riverside cemetery, where rest the remains of his parents and two sisters.

Memorial services were held in the church on Sabbath morning, July 9, conducted by Pastor Lewis, assisted by Rev. H. D. Clarke. The texts used were Prov. 27: 1 and 2 Peter 1: 10, the latter being used by Bro. Mills the previous Sabbath. G. W. L.

#### THE LAND-CRAB.

"I'm absolutely unchangeable. Nothing can turn me aside from my purpose," said the little land-crab, as he left his winter quarters in the hills and began his regular spring journey to the sea. But during the winter a line of telegraph poles had been placed along his track. The land-crab came to the first pole. He would not turn aside one inch. He spent all day climbing up the side of the pole, and all the next day climbing down the other side, then on till he came to the next pole. Another frightful climb up and over and down again. And so he went day after day, and when the summer was gone they found the body of the poor little land-crab dead at the bottom of one of the poles, only half way to the sea, which he might have reached easily in half a day had he been contented to deviate six inches from his usual line of travel.

Moral: A good substitute for Wisdom has not yet been discovered.

Remember the date of Conference.

At the Institute for Deaf Mutes in Indianapolis there is a Christian Endeavor Society of 170 members.

Manchester, Eng., sacrifices from £12,000 to £15,000 every year by declining to have advertisements on its cars, which are operated by the city.



## Children's Page.

TOYLAND.

EUGENE FIELD.

And how do you get to Toyland?  
To all little people the joyland?  
And go on tiptoes,  
Just follow your nose  
It's only a minute to Toyland.

And ho! but it's gay in Toyland,  
This bright, merry girl-and-boy land,  
And woolly dogs white  
That never will bite,  
You'll meet on the highways in Toyland.

Society's fine in Toyland,  
The dollies all think it a joyland,  
And folks in the ark  
Stay out after dark,  
And tin soldiers regulate Toyland.

There's fun all the year in Toyland,  
To sorrow 'twas ever a coyland;  
And steamers are run  
And steam cars for fun,  
They're wound up with keys down in Toyland.

Bold jumping jacks thrive in Toyland;  
Fine castles adorn this joyland;  
And bright are the dreams  
And sunny the beams  
That gladden the faces in Toyland.

How long do you live in Toyland?  
This bright, merry girl-and-boy-land?  
A few days, at best,  
We stay as a guest,  
Then good-by, forever, to Toyland!

### HOW THE MOUSE HELPED THE WREN.

One morning in May the eaves of the old farm house seemed alive with bustle and noise. Two little brown wrens flitted back and forth under the sloping roof and out on the limb of the big branching maple tree. Their incessant chatter finally woke two sisters, May and Flora, who had been taking their morning nap while the sunbeams played hide and seek in the brown and black tresses.

May crept to the window and peeping out cried to her sister, "Oh! Flora, the little wrens have come back, but they seem to be dissatisfied with their old home; I wonder why?"

Ever since the girls could remember the birds had been yearly visitors to the farm house, and they enjoyed watching them build their nests and raising the baby wrens. The girls dressed hastily and ran down to breakfast, telling mother the wrens were back again but that something was the matter with their old building place. Then they were called away to school.

In the afternoon they decided to have a tree-party. This they both enjoyed. They would climb the low-boughed maple tree, and sit up there with dolls and books, singing and playing house. Flora filled a small basket with a tempting lunch to be eaten up the tree. This basket had been given to her by her aunt Helen. It was a woven one, with cover fitting closely, shaped somewhat like a loaf of bread. A few days before, Flora had discovered a hole in the lower corner of her basket, and with woe-begone face had taken it to her mother who told her that a little bright-eyed mouse had gnawed that hole to get the crumbs left in the napkin.

To-day the basket was tied to a limb and the afternoon passed pleasantly in merry chat and laughter. Late in the day the girls were called to help their mother, and when the work was done it was supper time. After the table was

cleared, and the delightful family hour was spent around the evening lamp. Mother read one of the charming Old Testament stories which the girls loved so well. She had just finished reading of the little Jewish maiden who saved the life of Naaman, when looking up from the Bible she saw the lids closing over a pair of brown eyes, and said, "It is time for my little wrens to go to bed." They were soon robed in white and kneeling side by side in prayer; then fast asleep in the sound slumber of childhood.

The next morning May awoke first and looked out of the window. In great surprise she exclaimed, "Why, Flora, what do you think, the little wrens are going in and out of your lunch basket. I really believe they are building their nest in it." This was enough to arouse Flora, and she was soon watching the movements of the birds. Yes, there they were carrying the materials for a nest through the hole made by the mouse. How busy they were. Flora decided to allow the basket to remain on the tree, although the wrens had not asked permission to use it for their home. The shape of it was just suited to Mr. and Mrs. Wren for the dome-like house which they built inside. The girls frequently climbed up and peeped in the mouse hole. Nothing but coarse twigs showed at the entrance, but they knew that back in the farther corner was a downy nest where five or six pale reddish eggs with brown spots rested. Sometimes a little brown head appeared, and bead-like eyes looked down on them.

Nothing disturbed the wrens more than to have "Fuzzy," the Angora cat, walk across the wide piazza. It seemed as if the brown breast of Mr. Wren would burst as he scolded at him, much to the amusement of the little friends.

At last the girls knew the little baby wrens had arrived, as the parent birds carried worms and other food into the nest. It was not long before the little wrens ventured forth, and after many weak attempts were able to fly. The summer days soon passed and with the colder weather the birds started on their journey to the warm south-land. The weather beaten basket was removed from the limb, the lid raised, and the girls saw the empty nest completely filling the basket. In the farther corner was the cozy round place where the baby wrens had burst the shells of the eggs. A passage, like a little tunnel, led through the twigs and straw to the mouse hole, out into the sunshine and air.

The empty basket was put away in the attic, to be brought out again the next spring and hung on the maple tree for the house-keeping wrens.  
—The Watchman.

### OLD COLUMBUS.

Thirty years ago one of the famous elephants that traveled in this country was "Old Columbus." During one of his summer trips through Virginia he stopped at a certain town. In a neighboring town a boy familiarly called "Dave," and notorious for leadership in all kinds of tricks, determined to show off before the other boys at "Old Columbus's" expense, and invited several of his companions to go with him, says the *Richmond Dispatch*.

Having come to the elephant's stable, Dave gave him first candy, then cake, and finally he cried, "Now, boys," and slipped a piece of tobacco into his proboscis, intending to get out of danger and enjoy "Old Columbus's" disgust and anger.

But before he could move Columbus seized him and whirled him upward through the opening overhead against the roof of the stable.

Unhurt by his unexpected "rise," Dave dropped on the hay-mow. The other boys below, supposing this to be the "trick" promised them, cried out in admiration:

"Dave, Dave, do that again!"

Dave, comfortably seated out of harm's way, earnestly answered:

"No, boys; I only do that trick once a day."

### MY MAMA'S LAP.

I like t' play wif dollies an' I like t' go t' school;  
I like t' jump my skippin' rope in mornings when its cool;

I like t' play go-visitun while dolly takes her nap,  
But sometimes nuffin' else'll do but sit in mama's lap.

I like t' climb th' peach tree an' I like to make mud pies;

I like t' play wif puppy, an' I like a birfday s'prise;  
I like t' go out ridin' an' ist wear my little cap,  
But when I'm tired an' sleepy, w'y, I want my mama's lap.

—Leslie's Weekly.

### JAPANESE HEALTH.

The Japanese have taught Europeans and Americans a lesson and quenched in some degree the conceit of the Caucasian in his superior capacity to do all things. Even in the matter of diet, our long cherished theory that the energy and vitality of the white man is largely due to the amount of animal food consumed, must undergo revision.

The Japanese are allowed to be among the very strongest people on the earth. They are strong mentally and physically, and yet practically they eat no meat at all. The diet which enables them to develop such hardy frames and such well-balanced and keen brains, consists almost wholly of rice, steamed or boiled, while the better-to-do add to this Spartan fare fish, eggs, vegetables and fruit. For beverages they use weak tea without sugar or milk, and pure water, alcoholic stimulants being but rarely indulged in. Water is imbibed, in what we should consider prodigious quantities—to an Englishman, indeed, the drinking of so much water would be regarded as madness. The average Japanese individual swallows about a gallon daily in divided doses.

The Japanese recognize the beneficial effects of flushing the system through the medium of the kidneys, and they also cleanse the exterior of their bodies to an extent undreamed of in Europe or in America.

Another—and perhaps this is the usage on which the Japanese lay the greatest stress—is that deep, habitual, forcible inhalation of fresh air as an essential for the acquisition of strength and this method is sedulously practiced until it becomes a part of their nature.

The Japanese have proved that a frugal manner of living is consistent with great bodily strength—indeed, is perhaps more so than the meat diet of the white man. As to the water-drinking habit, which is so distinctive a custom with them, is probably an aid to keeping the system free from blood impurities, and might be followed with advantage in European countries, to a far greater extent than is at present the case. Hydropathy and exercise seem to be the sheet anchors of the Japanese training regimen, and, judging from results, have been eminently satisfactory.—*Medical Record*.

Temptation may be an invitation to hell, but much more is it an opportunity to reach heaven.

## Young People's Work.

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

### THE CHRISTIAN SCHOOL IN HEATHEN LANDS.

Now that Miss Burdick is returning to China, our thoughts are naturally turned to the schools which are such an important part of our work there. Let us make our teachers, yes, all our missionaries a special subject of prayer now, and let us rejoice with those on the field in the return of the fellow worker whom they need so much and to whose coming they are looking forward with an eagerness which we can scarcely understand until we have been in a similar position.

There was a time when I thought teaching was small work. If I were a missionary, I would not wish to spend my energies on a few children and young people. I would go out and preach to large crowds here and there, going on from place to place and reaching large numbers of people.

Well, the preaching plan has lost none of its charm, but the importance of the school work has grown enormously in my eyes. Two influences have contributed chiefly to this.

First, a study of the example of Christ will stagger one who has been inclined to the view mentioned above. Christ had a school, and to that school of a few scholars, often only twelve men, he gave the best part of his time and strength. It was of the utmost importance that those who should go out to preach and to live this Gospel should be thoroughly grounded in it. They should know what they believed and why they believed it. If they were to withstand argument, opposition, persecution and all the allurements of the world, they must be reproductions of the Master Himself in spirit and power. Had the work of Jesus been simply the preaching to the multitudes, with the "training of the twelve" left out, it would look to a human eye as if it must have perished from the earth. But the seed planted, although small, was vital and "after its kind" and nothing could destroy it.

These fishermen and others from the common walks of life were much like the ordinary run of men. Nothing but the most thorough methods would make apostles and martyrs out of this raw material. They were selfish, wanting the best places. They lacked faith, not having power to cast out devils in his absence nor to walk on the water in his presence. They were dull of perception, having to receive instruction on the same points over and over again. They were unreliable, sleeping at their post in the time of their Master's crisis. They were irresolute, forsaking him in his apparent disaster. They were unspiritual, seeing only the material things close to their eyes.

You will say that it was the Holy Spirit who transformed these men on the day of Pentecost; but the Holy Spirit quickened into life the seed which had already been planted. He made them see clearly what they had already been taught and bold to preach it. In the closing days of college life the scholar often learns more of its vital lessons than he has learned in long months before. The crucifixion, the resurrection and the forty days of intimate association with the disciples afterward were of the most tremendous value in impressing great truths upon the disciples' minds. Then Christ sent the Holy Spirit to continue the teaching.

He was to bring all things to their remembrance which He had taught them.

We see the same thing repeated in many lives to-day. Instruction is poured in for some time without any great change being apparent in response. Then there comes that mighty event. A new life is born in the soul. It is begotten of the Holy Spirit through the word of God which was already in the mind, and the new life feeds and grows strong on this word.

The disciples came to the Master and said, "Lord, teach us to pray." When Jesus was about to depart, he promised to send the Spirit who should teach them all things. Christ's last commission to his own was to go and teach all nations. And in Acts 5: 42 is stated that "they ceased not to teach and preach Jesus Christ."

Important as is the school in America, it is even more so in heathen lands. The converts there stand more alone. The best minds among the adherents of the displaced religions will try to convince them. Family pride will coerce them, filial loyalty will command them, friendly love will draw them, social ostracism will drive them—down from the stand which they have taken. They need to know God and the Bible. They need the reinforcement of a reasonable scientific explanation of the world which God has created. They need to stand out among their fellows as clearly better, wiser, stronger, nobler than those who are the fruit of the old superstitions which they have renounced. *And they do.*

### ROBERT COLLEGE AND THE HOWLING DERVISHES.

One of the most striking object lessons of the Grosser Kurfurst cruise was that of Christian educational work, as illustrated in many different places. Take Robert College, as an example. It is located a few miles up the Bosphorus from Constantinople. From the highest point of its central building floated the stars and stripes, and it was a soul stirring sight to the eight hundred members of the cruise party, as they climbed the hill. It was a bit of America and American education planted in this alien land.

A brighter and more enthusiastic crowd than those three hundred young fellows it would be hard to find. Such hand clapping I never heard anywhere else. The students are taught to speak English, and it did not take long to get acquainted. I am interested in young men, and there was the more incentive to such interest now since my own young men's Bible class had sent me on the cruise. I was their representative, and I was doubly anxious to come in touch with these representatives of other races. A big meeting was arranged for in the large chapel, toward which the steps of all were turned. The visiting delegates were seated on the main floor, but I soon found myself in a group of students in one of the galleries, where I could have a complete view of the whole scene. They put me in the front row in the middle, and flanked me on the sides and in the rear. To my right was a young Macedonian, to the left a Bulgarian. It was a delightful experience, and with tongue and ear and note-book I tried to make the most of the time. When George Washburn, who has done so much for those young men, and who has been until recently the head of the institution, stepped forward, the applause became tremendous and lasted for several

moments. One of the young men turned to me and said with a radiant face, "He's our beloved." There was a love and loyalty to their institution and their teachers which I have never seen surpassed anywhere. It is not the aim of Robert College to induce these young men to join some other denomination, but to lead them directly to the Bible and to the Christ. Let them become thoroughly devoted Christians and consecrated students of the Book, and the rest will take care of itself. They are Greeks, Armenians, Bulgarians, Jews, Syrians and a half score other nationalities, including a few Turks. The majority are affiliated with one of the ancient Eastern churches in form, but a new life and light have come into them and their influence is destined to be felt profoundly in the developing life of the East. They will be far and away the best educated men in the empire and they will be an ever increasing influence for reform in public and private life.

Let me illustrate. After the meeting was over, I went out with a young student, a son of one of the missionaries, to take a hasty survey of the grounds and buildings. Being in advance of the crowd, we soon completed the rounds and I asked him if he would not like to take me up the hill back of the college for the view. He readily consented. We watched the charming panorama of stone edifices, forest, hill-side and water channel. Then turning about, I noticed a lone house of peculiar construction on the summit behind us. "What is that?" "That is the home of the Howling Dervishes." The Howling Dervishes! Why they were the very people I had been anxious to see before I left this land. Only that morning a few of us had been talking about it, but the time was so short and these strange people were difficult to reach except on the occasion of public performances. No such public "recital" was announced for any date before our departure. And now here were the Dervishes right at hand. I asked the student if he had ever been to the house. He said no. "Will you go with me?" "Yes." A fence joined the house and shut us out of the yard, which was evidently used most commonly. The student opened the gate and went to the door and rapped. After a time he came back to me saying that we were invited to come in. I think I never had a more cordial welcome than that I received there. Their annual gathering had just taken place at 8 o'clock that morning and a number of the members still remained. This particular order of Dervishes were permitted to marry and some of them had their families with them. Many of them were business men, and some were wealthy. They could come to this home whenever they pleased and they were all expected to come to the annual gathering once a year. The Dervish who received me was the finest looking native I saw in the whole Turkish dominion. He informed me that he was a lawyer, and gave me his address in Constantinople, inviting me to call upon him. He sat on a large fine white skin rug, motioning me to another. Refreshments were brought in and, under the circumstances, I took a cup of coffee. After conversing through our interpreter for some time, he took us out to the burying ground of the clan, which he exhibited with considerable pride. The visit was so pleasant and the relations so friendly that I asked if I could not have his picture. His cordial consent suggested the request to have a picture of all of them. "Would they be willing for me to



bring up a camera? He readily agreed, and we raced back to the College to intercept some one of the many in the company who had a camera before they went back to Constantinople by steamboat. We were just in time to get a small party of ladies and gentleman and a good kodak. One picture was taken of the Dervishes alone, and another which lined us up in comradely fashion with them. Our elation was dampened only by the fact that the Turkish ladies were taken out of range when the trigger was pulled. They were unveiled, however, and not far away, looking on with friendly, interested faces. That in itself was something remarkable, for it is against their strict religious laws for a woman to appear unveiled in the sight of men not of her own immediate family. I introduced our own party of men and women to the Dervishes, and then one of them took the ladies over for handshakes with the Turkish ladies. I asked for autographs, and the same man secured not only that of several of the men, but also of two of the women. Encouraged by such signal favors, I asked if I might shake hands with the women,—but they finally drew the line. My new Turkish friend said regretfully that that wasn't the custom.

I am coming at last to the point. Such a scene as that which I have narrated would have been impossible three generations ago. What was the cause of this friendliness? Well, there has been no single cause. It has been a growth. But one cause may serve to illustrate them all. The Sheik of the Dervishes has a grand-son in Robert College. He has graduated with honor, and is now an instructor in the institution. He does not openly profess to be a Christian, but those who know him say that his life reflects admirably the Christian teaching he has had. He is a sample to the clan of Dervishes of what Christian education does. These Dervishes are influential people. They have many friends. Their ideas are unconsciously being transformed, the superstitious observances of their own religion are being relaxed. They are made to think of what true and undefiled religion really is. And out of it all there has come the warmest admiration for Christian people and for their teachings. I was to them a representative of the American people who had planted Robert College there, and nothing that they had was too good for me. That visit was one of the brightest spots of my pilgrimage.

It is in many such ways that the Christian schools of China, among which our own have an honored place, are laying the foundations of a new civilization. The field is enormous, with its hundreds on hundreds of millions. The work is slow. But the actual additions to the churches do not begin to represent the results of the work. Every child given a Christian education becomes a centre of influence. Aye, even though the student may die at the margin of manhood or womanhood, the life is not lost. We know that some of the girls of our mission who passed away in the triumphs of Christian faith, exercised a mighty influence on their comrades and homes. In all this work, under the direction of the Spirit of God, we may have the most unbounded faith. God bless the noble men and women, our co-workers whose lives are bound up in it. They there—and we here—and the good Father above who is in all and through all. To Him be the glory.

Remember the date of Conference.

## Our Reading Room.

ADAMS CENTRE, N. Y.—We are rejoicing just now in worshipping again in our own church house, which has been made beautiful with a new steel ceiling and fresh paint in the interior. A much needed improvement is a commodious side door to the church. Much credit is due the efficient building committee and to all who by willingly contributing of their means have made these much needed improvements a success.

As will be seen by referring to the Death Notices our first service was a funeral. The day was beautiful, one of the glorious days of summer, but the occasion very sad. In the home, church and community we shall indeed miss our sister Langworthy. She has gone to the summer land where no winter's blasts can ever assail, where all is purity and love.

While death has taken away one and another of our members we are full of thankful joy that their places are more than filled by others who are coming into the Kingdom. Angels have been made to rejoice over the conversion of young hearts to God. On last Sabbath morning, July 16, it was a beautiful sight to witness seven young people present themselves for baptism and church membership.

Quite a few in our church are anticipating attending the Conference this year. s. s. p.

ADAMS CENTRE, N. Y.—Many of our young people are again with us for a short time. Miss Bertha Williams has returned home from teaching in Flemington, N. J., and Miss Anna Maltby from teaching in New York. Wilson Saunders and sister, Welcome Lewis and Garrett Bakker of Alfred are spending their vacation in this vicinity.

Mr. and Mrs. Clifford Coon of Brooklyn are spending a few weeks with his parents.

Miss Ida Burnett of Saugerties, N. Y., is the guest of Miss Anna Maltby.

Mr. and Mrs. Holley W. Maxson of Utica, are spending the summer with S. W. Maxson.

The last public meeting of the Mission Study Circle was held on the evening of July 21. A ten-cent tea was served in the church parlors. After the tea the following program was given: Song by congregation. Scripture, Mrs. Emma Greene. Prayer. Song, Mrs. B. M. Greene. "The Life, Teachings and Influence of Confucius," Mrs. Colton. Song, Dorothy Greene. "The Open Door of Opportunity," Miss Clara Hull.

Recitation, Anna Gurley. Offering. Song by congregation. Benediction. The angel of Death has suddenly visited our midst and taken from us Mrs. Caleb Langworthy, who, on Sabbath evening, July 9, passed on to that Sabbath of rest that remaineth to the people of God. Funeral text, Isaiah 41: 10. A. B. D.

NEW YORK CITY.—The *American Issue*, organ of the Anti-Saloon League, reports the work of Rev. S. H. Davis, late pastor at Westery, R. I., as highly successful.

"Some seventy-five of the Greater New York City churches have opened for the presentation

of our League work since Superintendent S. H. Davis took charge of the district last October. This is not only a significant success for the Empire State but for the whole country. No-where are people so conservative and nowhere is success in our line of work so full of meaning as in this great financial and cosmopolitan center."

Mr. Davis has also taken a prominent part in the "Automobile Tour of Agitation" through the State of New York. He is assisted by an able quartet. Two or three services are held each day, and much valuable information and agitation result. THE RECORDER regrets that Mr. Davis has gone from the ranks of our pastors, but we rejoice in his success in the field of temperance reform.

## SHORT THINKING AND LONG LIVING.

Dr. W. R. C. Latson, editor of *Health Culture Magazine*, has excellent ideas with reference to many common habits which might easily be corrected and thus insure more comfortable living and longer life. He writes:

"Life is the sum-total of the activities which resist death," said a great scientist; and, while this is very far from being a definition of life, it is certainly a true statement concerning life. The life of each individual is in reality nothing more nor less than a struggle to resist death. Hygiene, preventive medicine, and physical training are sciences the object of which is to enable man to make a more successful struggle against that disintegration of the physical body called death.

Thousands of people are limiting their powers and shortening their lives by habits which, while apparently simple and harmless, have, in reality, a most far-reaching and injurious effect. Among these habits one of the most pernicious is that of stooping—of standing and walking with the chest lowered and the body collapsed. This is very common, being found in about nine out of ten people. The more frequent conditions causing collapse of the body are tight clothing causing pressure at the back of the neck, thus pulling the head forward and depressing the chest, or pressure as of the belt or corset about the waist, the result of which is to depress and contract the chest. Such false position reduces the space in which the vital organs must work, and so interferes with their functions.

Another pernicious habit, almost as common as the one just described, is the use of an excess of muscular force. This is met with in people of all ages and classes. There are men who shake hands as if they were hauling on a hawser, who sign their names as if they were hoeing corn, who use a knife and fork as if they were chopping down trees, who use up in the thousand little acts of each day enough energy to "run" ten men of less extravagant habits.

Closely akin to these are the men and women who are always tense and rigid. They sit stiffly on the edge of the seat, their hands tightly gripping walking sticks, pocketbook or each other. Their jaws are clinched, their brows set. They are tense. Even in sleep they do not allow their muscles to relax. So they always wake up tired.

The class of men and women called "hustlers" are always addicted to one, frequently to both of the pernicious habits just mentioned.

Hustling, as it is called in the delectable jargon of the day, is injurious to every function of the body and every faculty of the mind; as a shortener of life it stands near the head of the

list. Hustling is a compound of worry, bustle, pretense and excitability, which is popularly believed to be conducive to success. As a matter of fact it may be noted that the "captains of industry"—the calm, big-brained, big-chested men who stand at the head do not hustle. They economize instead. Hustling is not only injurious. It is useless.

Now, all three of these habits, muscular rigidity, muscular restlessness and hustling, can and should be overcome. If persisted in they inevitably curtail working effectiveness and shorten life.

Coming to the habit of overfeeding, we reach the tap root of many an untimely ending. The popular impression seems to be that the more one eats the more strength one gets from the food. This is an utter mistake, and a most dangerous one. As crusty old Abernethy said: "One-fourth of what we eat keeps us. The other three-fourths we keep at the risk of our lives." It should be understood that the digestive capacity depends upon the amount of work done—that the digestive fluids are poured out in proportion, not to the amount of food taken, but to the body's requirements. Now if more food is taken than can be digested, the whole mass breaks down and ferments. Then it passes at the rate perhaps of one foot per hour through the length of the alimentary tube. The function of the intestine is to absorb. And it absorbs in this case, not food which it needs, but the poisonous products of putrefaction. These poisons are carried throughout the length and breadth of the body, and cause symptoms varying all the way from weakness, headache and dizziness to deadly "heart failure."

Another habit that has a direct influence in disturbing the functions, and therefore in shortening life, is that of insufficient water drinking. A man or woman weighing 150 pounds contains about 115 pounds (or half a barrel) of water. This fluid, as blood, lymph, chyme, chyle, saliva, gastric juice, etc., is constantly flowing back and forth in the body, doing its various work, and finally passing out through skin, lungs, or kidneys, laden with the body's poisons. The daily output of fluid from the body is from five to seven pounds. All the processes of life within the body go on in a watery medium. Thousands of people suffering from constipation, indigestion, kidney disorders, skin diseases and other ills would be relieved if they would supply to the body the water it needs. And the body needs for its proper functioning not less than two quarts of water daily.

## PEANUTS AND BEANS KING FOODS.

The Department of Agriculture reports most interesting experiments made by Professor Poffa, of the University of California, upon men engaged in hard manual labor most of the time and students working to support themselves while pursuing their studies. The professor says: "Nuts are the cheapest source of energy, peanuts ranging far ahead." The price, 36 cents per 1,000 calories of energy, is at less cost than any animal food, or potatoes at 90 cents a bushel. Peanuts deserve special mention because the cheapest domestic nut containing the highest percentage of proteine, with maximum fuel value and minimum refuse. Ten cents for instance, will purchase more proteine and energy when spent for flour or meal, but these are raw materials, requiring considerable preparation before they are eaten. This is not

necessary with fruits and nuts. Ten cents worth of peanuts will contain about four ounces of proteine and 2,767 calories of energy. Although peanuts supply proteine and energy for a smaller sum than bread, they are outranked by dried beans, which, at five cents a pound, will supply for ten cents over 200 grams of proteine and 3,040 calories of energy. If more peanuts and dried beans were used by the fruitarians the diet would be enriched and the cost decreased. Fifteen cents a day was the average cost, with fruit, nuts, beans and a limited quantity of cottage cheese and eggs.—*The Outlook*.

## BIBLICAL DISCOVERIES IN EGYPT.

The land of the Pharaohs during the last fifty years has been a scene of great activity on the part of the excavator. Here are brought to light not only the great monuments of antiquity, but the builders themselves who set up the monuments. In Babylonia a bas-relief picture of Amraphel, the contemporary of Abraham, was found, but in Egypt we are permitted to gaze upon the features of the Pharaohs that knew not Joseph, that oppressed Israel, or the one that was forced to liberate them from their bondage. Every line in the Pentateuch which refers to Egypt has been shown through the excavations to be in remarkable accord with the facts revealed.

The discovery which has been more important than any other in throwing light upon the early history of Palestine, and which has had a greater bearing upon Biblical criticism, is the find of over three hundred inscribed clay tablets in Egypt at a place called Tel el-Amarna. They contain letters written by friendly powers and vassals from various parts of Western Asia to the Pharaohs, Amenophis III. and IV., who ruled about the middle of the fifteenth century before Christ. As French is the diplomatic language throughout the world at the present day, as Greek was used in the time of Christ and Aramaic in the time of Isaiah, the Babylonian language was used in the time of Moses. The letters are written upon clay tablets, mostly in the Babylonian language and script. They show how extensive was the knowledge and use of writing about the time of the conquest, especially in Palestine. This was in direct opposition to the theories of the negative critics, who claimed, in their efforts to show that the Pentateuch could not have been written in the time of Moses, that the people of that country were illiterate and semibarbarous. But still more important was the most welcome light thrown upon the condition of affairs in Palestine of that time, which is in such remarkable accord with the books of Joshua and Judges.—*Woman's Home Companion*.

"Every truth that enters the world enters through an individual, a conscious, reasonable moral man, and it depends upon the quality of the man the measure of good he brings."

## MARRIAGES.

BYRNES-WEST.—At Verona Mills, N. Y., June 29, 1904, by Rev. Perie R. Burdick, Mr. John H. Byrnes of Rome, N. Y., and Miss Arminta A. West, of Verona Mills.

LUTTON-SHEPPARD.—At the home of the bride's father, Hon. C. Henry Sheppard, in Shiloh, N. J., June 11, 1904, by Rev. E. R. Tilton of the Cohansay Baptist Church, Mr. Archibald S. Lupton and Miss Cora June Sheppard, both of Shiloh.

## DEATHS.

BRITTON.—Mrs. Chloe Anna Blood Britton was born at Lewis, Essex County, New York, July 2, 1825, and died June 4, 1904, at Marquette, Wis., after an illness of five weeks.

In early life she became a Christian and joined the Methodist Church. On December 21, 1889, she joined the Seventh-day Baptist Church at Marquette, Wis., of which she was a member at the time of her death. She was the only daughter in a family with four brothers, two of whom are still living. Funeral services were conducted by Rev. Geo. W. Hills, of Nortonville, Kan. G. W. H.

BURDICK.—In New Market, N. J., July 1, 1904, Ada Lillian Burdick, aged 3 years, 3 months and 20 days.

Little Ada was the daughter of Mr. and Mrs. Jesse G. Burdick. She was an uncommonly bright and beautiful child, gladdening the home, for a little time, of her doting parents and three loving brothers, and then so quickly called to her beautiful home above!

"The story of a little life,  
So brief, and yet withal so sweet,  
'Twould seem a dream but for the strife  
That made the life complete." —L. E. L.

HIGGINS.—Mrs. Julia Stillman Higgins, daughter of Mathew and Francis Havens Stillman, was born in Jewett City, Conn., May 21, 1833, and died at Potter Hill, R. I., July 12, 1904, aged 71 years, 1 month, 21 days.

Her parents, her brothers and sisters are dead, she was the last one of her father's family. She was married to Seth H. Higgins, Oct. 14, 1876, and has lived at Ashaway and Potter Hill, R. I., since her marriage. The loving Father permitted them to live together in a happy wedded life nearly twenty-eight years, but now one is taken, the other left in sorrow and loneliness. Mrs. Higgins accepted Christ as her Saviour and was baptized Oct. 29, 1853, by Eld. Charles M. Lewis and joined the First Hopkinton Seventh-day Baptist Church, of which she was a worthy member at her death. She is in the Heavenly Home with Jesus and the loved ones who went before her. Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them. Funeral service was conducted at the late home by the writer. o. u. w.

LANGWORTHY.—At her home in the town of Rodman, near Adams Centre, N. Y., July 9, 1904, Mrs. Alice L. Langworthy, in the fiftieth year of her age.

She was born in the town of Rodman, Jefferson County, N. Y., Oct. 10, 1853, the daughter of B. Franklin and Margaret Hull. Early in life she was converted and united with the Adams Centre Seventh-day Baptist Church, of which she continued to be a truly faithful member to the time of her death. She was married Nov. 28, 1870, to Caleb S. Langworthy. Into their home a daughter was adopted, Emma Langworthy, who in the all-wise Father's providence was removed away by death in her girlhood. Two sons were given, Frank M. and Fred C. Langworthy, who with her father, husband, sister, Mrs. W. D. Greene, and brother, Joseph Hull, now mourn their loss. Sister Langworthy was a truly useful member of our church and community and we shall miss her much. Adorned with Christian graces she was active in her Christian duties. It was her privilege to attend the late sessions of the Central Association and to participate in the exercises of the Woman's Hour. The funeral was on July 11, 1904, from the church, which was very numerously attended and the first service in our church edifice after its renovation. The floral tributes were very beautiful. The pastor preached from Isa. 41: 10. s. s. p.

MILLS.—In Litchfield, Ill., July 3, 1904, from injuries received in a railroad wreck, Rev. N. M. Mills, pastor of the church at Marlboro, N. J., in the 51st year of his age. See notice elsewhere.

Think right, speak right, act right, and wear a cheerful face.—*Christian Endeavor World*.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1904.

THIRD QUARTER.

July 2.	The Kingdom Divided.....	I. Kings 12: 12-20
July 9.	Jeroboam's Idolatry.....	I. Kings 12: 25-33
July 16.	Asa's Good Reign.....	II. Chron. 14: 1-12
July 23.	Jehoshaphat's Reform.....	II. Chron. 19: 1-12
July 30.	Omri and Ahab.....	I. Kings 16: 23-33
Aug. 6.	God Taking Care of Elijah.....	I. Kings 17: 1-16
Aug. 13.	Obadiah and Elijah.....	I. Kings 18: 1-16
Aug. 20.	Elijah on Mount Carmel.....	I. Kings 18: 30-46
Aug. 27.	Elijah Discouraged.....	I. Kings 19: 1-8
Sept. 3.	Elijah Encouraged.....	I. Kings 19: 9-18
Sept. 10.	Elijah Taken Up into Heaven.....	II. Kings 2: 1-11
Sept. 17.	Israel Reproved.....	Amos 5: 4-15
Sept. 24.	Review.....	

### LESSON VI.—GOD TAKING CARE OF ELIJAH.

LESSON TEXT.—I Kings 17: 1-16.

For Sabbath-day, Aug. 6, 1904.

Golden Text.—"He careth for you."—I Peter 5: 7.

#### INTRODUCTION.

The nation of Israel as led by its kings was going to the bad. Although Ahab still reckoned himself as a worshiper of Jehovah, he thought that he could serve Baal at the same time. There was need that the nation should be aroused from their apostasy. The priests were subservient to the royal authority, and no help could be expected from them. The prophets were the true representatives of Jehovah, and from their number we must look for a reformer.

The prophet Ahijah had approved of the disruption of the kingdom. It seemed that there might be in the north a reaction from the growing idol worship of the days of Solomon. But this hope had been disappointed, and the tendencies of Israel were still further from the true service of their God.

At such a time as this there suddenly appeared a man for the emergency, Elijah, a man of God who was willing to stand for Jehovah boldly in the face of all men. Even in the presence of the king he was conscious of his own superior authority.

We know almost nothing of the early life of Elijah. Other great prophets of Israel have handed down to us their writings, but Elijah is known to us only from the records in Kings.

TIME.—Some time during the reign of Ahab; evidently not very near the beginning of his reign.

PLACES.—Samaria; valley of the Brook Cherith; Zarephath, a Phœnician city.

PERSONS.—Elijah, one of the most remarkable prophets of Jehovah; Ahab, king of Israel noted for his wickedness; the widow of Zarephath and her son.

#### OUTLINE:

1. Elijah before the King. v. 1.
2. Elijah at the Brook Cherith. v. 2-7.
3. Elijah at Zarephath. v. 8-16.

#### NOTES.

1. *Elijah, the Tishbite.* He was perhaps from Thibse in the region of the tribe of Naphtali. *Of the sojourners of Gilead.* He had evidently been residing in the region to the eastward of the Jordan and the Sea of Galilee. This messenger of God sprang from obscurity and delivered his message and was gone before the king could order his arrest and imprisonment. His name is very significant: "Jehovah is my God." *As Jehovah, the God of Israel, liveth.* "As Jehovah liveth" is an expression frequently used as the formula for an oath or solemn affirmation. Elijah mentions that Jehovah is the God of Israel because Ahab was trying to make it appear that Baal was also the god of Israel. *Before whom I stand.* He would have Ahab understand that he comes not upon his own authority, but as the representative of Jehovah. *Dew nor rain.* In Palestine the dews are often very copious. If dews continued the fields could do without rain for a long time. Lack of rain and dew would cause a complete failure of the crops, and famine would necessarily follow. This would certainly be a very effective sign of the power of Jehovah whom the king and nation were neglecting. *These years.* Elijah perhaps intended the king to understand that the period would be indefinite. In Luke 4:25 and James 5: 17 the time is mentioned as three and a half years.

2. *And the word of Jehovah came.* We don't know

just how. Elijah realized that he had definite instruction from his God.

3. *Get thee hence.* He was very likely in the vicinity of Samaria. *And hide thyself.* This retirement served to secure the safety of the prophet, and at the same time showed Ahab the power of God. With all his searching he could not find the one whom Jehovah chose to conceal. *By the brook Cherith, that is before the Jordan.* We do not know just where this was. The stream evidently flowed into the Jordan, but whether from the east or from the west we can only guess.

4. *I have commanded the ravens to feed thee.* By the direct providence of God these birds were to provide him with food. We are not required to see a miracle in this supply of food any more than in the supply of water. The ravens brought food for their young, and for the prophet hiding near their nests. Some have thought instead of "ravens," we should read "merchants" or "Arabians." Both of these readings are possible, but very improbable.

6. *Bread and flesh in the morning.* The Septuagint says "bread in the morning and flesh in the evening."

7. *The brook dried up.* No miracle for the prophet.

9. *Get thee to Zarephath, which belongeth to Sidon.* The prophet's faith had evidently been tried while depending upon the precarious food supply at the brook. Now it is more sorely tried by the command to go into the land from which Baal worship had been introduced into Israel. *I have commanded a widow there to sustain thee.* How could a widow support herself in this time of famine to say nothing of adding another to her household?

10. *A widow was there gathering sticks.* Not "the widow" as King James' Version has it. It is probable that Elijah did not at once recognize her as the widow who was to care for him. Her property is indicated by the fact that she was out gathering sticks for fuel.

11. *As she was going to fetch it.* We may guess that her readiness to do a kindness to a weary traveler suggested to Elijah that she was the one from whom he was to receive support. *Morsel of bread.* The prophet makes a very modest request.

12. *As Jehovah thy God liveth.* The woman had at once recognized Elijah as a servant of Jehovah, and swears by the name of his God. *A handful of meal in the jar,* etc. There was only the scantiest supply of food in her house. The famine had reached this land as well. *Two sticks.* Indefinitely, of a small number. *Dress it.* That is, prepare it. That we may eat it, and die. She was ready to despair of life.

13. *But make me thereof a little cake first.* He puts her to the test. By doing this for him before she made for her own family, she would show she really had some regard for the God whom he represented.

14. *For thus saith Jehovah.* Along with his demand upon her generosity there is a gracious promise. *Waste.* That is, be completely consumed. It was always replenished before she reached the bottom.

15. *Her house.* Perhaps she had some poor relations beside herself and her son.

16. *Neither did the cruse of oil fail.* Compare the story of the miraculous supply of oil with which to pay a debt, in 2 Kings 4.

#### MRS. WONG KAI KAH.

The woman who will do the honors at the Chinese building at St. Louis is the wife of the vice imperial commissioner, Wong Kai Kah. Mrs. Wong accompanied her husband to America in time to have a hand in the arrangement of the Chinese exhibit. Indeed, to Mrs. Wong almost entirely was left the decoration of the interior of the building. It is built as prescribed by Chinese custom when a member of the imperial family is to be the occupant, for the imperial commissioner, Prince Lu Lun, is no less a personage than the nephew of the emperor.

Mrs. Wong could not speak English when she landed in San Francisco, but she is gradually overcoming this difficulty. She is a keen observer of the social conditions and customs of the United States, hoping to make her visit one of profit to her countrywomen as well as to her-

self. She is a little-foot woman, because her feet were bound while she was yet too young to have a voice in the matter. On this, her first visit outside of China, she has become even more fully aware than she was before of the disadvantages of the custom, although she had long since given over the absurd tradition of her class and made declaration of independence by leaving the feet of her daughters unbound.

Already she has voiced the wish that the women of China should be kept less closely at home, that they should travel more, and study things of which they now know nothing. Mrs. Wong believes it quite important that women should study music and embroidery and house decoration, in all of which arts she is herself quite accomplished. It was because of her knowledge of house decoration that she was entrusted with the interior furnishing of the Chinese building at St. Louis.—*The World To-day.*

#### "TO EVERY MAN HIS WORK."

Dr. Benjamin Ide Wheeler has the habit, doubtless somewhat cultivated, of saying very incisive things. One of his latest epigrams is the remark: "The Negro must keep close to God and his job." By this observation, Dr. Wheeler means to sum up the duties of the black race. There is a thought there, for white men as well as colored men. Expressed in more serious and dignified Scriptural language, the statement of the fact is: "To every man his work." Life on its active side is a job—a job made up of many jobs. A close cleaving to God ought to have the effect of fitting a man so much the better for doing his providential "job" in the world. Opinions may differ as to just what the colored man's job is. There are some jobs that the colored man is allowed to do in Atlanta that he cannot do in Boston—and vice versa, but the Negro's economic salvation, and perhaps his political salvation, too, consists in keeping close to his job, whatever it is. The thing is to do something, and to do it well. Thoroughness is one of the watchwords of the successful life. The man who has done something is commonly estimated to be the man who can do things. To turn an old saying about, we may affirm: One good job deserves another. Keep close to your duty, and opportunity will come knocking at your door.—*Zion's Herald.*

#### THE STRENGTH OF SERENITY.

There is very little serenity nowadays in the world, and the world actually seems to plume itself upon it. Energy is at a premium; repose is at a discount. A wide-awake observer remarked the other day upon the strenuous tone of even the street-car advertisements. "When I read them," he said, "I feel as if I ought not to be sitting down in the car, but hanging on to a strap by preference. 'Malta-Wheat makes vigorous, brainy workers,' 'If you want to forge ahead, drink Postum for breakfast,' 'Rush' restores tireless energy to the human frame,' and so on! There isn't a restful one in the lot. They all chime in with the conductor's 'Step lively!' until one is so strung up to that 'git-up-and-git' feeling that he gets off before the car stops, even if there is no hurry whatever."

The quiet life, certainly, will never come from the world about us to-day. The aids to it must all be within. We must manufacture our own serenity, not gain it from business or social life. And that it is a difficult thing to manufacture, no one can deny. It cannot be attained by jerks

—imagine a jerky serenity! It has to be attained and sustained, as a habitual atmosphere of thought, a constant mood of mind. Prof. William James tells us a suggestive anecdote about some guest of his from India, a disciple of the eastern philosophies, who confessed to him, when asked about his experiences in America, that the American face made a most painful impression upon him. It was, he said, so over-stimulated and uneasy a facial type. "We Hindus," he explained, "from childhood are taught to sit still at least half an hour every day, and meditate." This practice gave his countrymen a quietude and repose of spirit from their youth up, which showed in their faces. Prof. James adds that he had, indeed, been much struck by the calm serenity of his bearing, and that, looking at his neighbors with new eyes after this conversation, he perceived that their faces were all indicative of strain and worry, and that the Hindu was quite just in his criticism.

A certain amount of American worry might perhaps be a good thing for the Hindu character. Nevertheless, the American is wasteful in his worry, as in every other direction. There is no worker who is not taught by experience, sooner or later, that nervous tension is not a good working condition. Work tends, normally, to discharge our nervous energy, to bring calm in the doing, and to prevent the worrying habit. But when begun and continued in a state of hurry and anxiety, it only heightens the trouble. To face difficulties with worry already strangling you from behind is usually to fail; and if a difficulty is not there, worry creates it promptly just the same. A certain amount of care, responsibility and foresight belongs to all good work; but it is the extra touch of worry that spoils things. The serene putting by of care with the end of the day, the refusal to fret over an accomplished fact, the quiet acceptance of necessary limitation, do not weaken character, but actually reinforce will power. "When I have done all I can," said one wise woman, "I refuse to fret and agonize over the outcome. I used to worry myself nearly to death over people who, I now realize, ought to have been made to do their own worrying. My worry only irritated them, and yet made them throw their responsibilities partly on me. I have learned wisdom. I try to do my very utmost, but with a quiet mind, and no nagging or upbraiding of any body else. I have come to feel that worry usually means that one is trying to live some one else's lives for them, or do work one is not really meant to do. What I ought to do is normally in my power to do; what I cannot do is not required of me."

To mourn a mischief that is past and gone is the next way to draw new mischief on."

What power comes with an undisturbed facing of the present, a refusal to fill the cup of the future with fears before it is lifted to the lips. "In quietness and confidence shall be your strength," says the oldest book of human experience and divine revelation; and all the whirl of our strenuous century cannot drown the force soberly, accordingly as God has given to each of this sure message.—*The Interior.*

It is one of the beautiful compensations of life that no man can sincerely try to help another without helping himself.

A child of God should be a visible beatitude for joy and happiness and a living doxology for gratitude and adoration.

Bows drawn at a venture hit in a way that astonishes ourselves when God puts His own arrows on the string.

Men are always wanting to do some great thing. Let them overcome themselves, for that is the greatest conquest.

#### FOR SALE.

In Alfred, N. Y., twenty-two acres of meadow land with barn. Ten minutes' walk from University Chapel. Address, P. O. Box 137, Alfred, N. Y.

## Special Notices

NOTICE.—The annual meeting of the churches of Iowa will convene with the Carlton Church at Garwin, Iowa, Sept. 2, 1904, beginning at 10:30 a. m. The officers are: Moderator, Louis A. Van Horn; secretary, Bernice F. Furrow. Introductory sermon: Rev. D. C. Lippincott. Essays from Garwin: Marshall Haskell, Alice Knight, Nora Lippincott. From Welton: Olin Arrington, Ida Rogers, Archie Hurley. From Vinton: Mrs. U. D. Kennan. From Marion, Mr. and Mrs. C. A. Shanklin, Mrs. Mary Mentzer. As this annual meeting convenes the following Sabbath after Conference, we cordially invite all who can to stop on their way home from Conference.

J. H. LIPPINCOTT,  
Sec. protem.

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

THE Bigfoot Academy Reunion to be held on the old school grounds, Wednesday, Aug. 10, 1904, Walworth, Wis. JOSIE HIGBEE, Sec. WALWORTH, WIS., July 7, 1904.

BLANKS for reports to Conference have been sent to all the churches, as their names appear in last year's minutes. If, for any reason, any of these have failed to reach the proper hands, please notify the Secretary, and additional blanks will be sent. It is earnestly requested that this matter receive prompt attention. It is impossible to make a satisfactory report of the churches, unless the individual reports are in the hands of the Secretary by the very first of August. Please give this immediate and careful attention.

L. A. PLATTS, Cor. Sec.

MILTON, WIS.

QUARTERLY MEETING at Walworth, Wis., July 29-31, beginning Sixth-day night at 8 o'clock. During the session we expect sermons from Pastors G. J. Crandall, T. J. Van Horn, O. S. Mills, L. A. Platts, and W. D. Wilcox, also by Pres. W. C. Daland and Prof. Edwin Shaw. The Ministerial Conference will come at 10 o'clock on Sunday morning instead of the usual time. We expect our customary Christian Endeavor program in the afternoon. Questions suggested for Ministerial Conference are the following: What responsibility has the church in calls to the ministry? What responsibility should the ministry assume or hold with respect to the marriage of divorced people?

M. G. S.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2:30 P. M. Sabbath-school at 3:30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 516 W. Monroe St.

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

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



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**ALFRED UNIVERSITY.**

**One Hundred Thousand Dollar Centennial Fund.**

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

Proposed Centennial Fund . . . \$100,000 00  
Amount needed, June 1, 1904 . . . \$96,564 00  
Mrs. T. I. Barber, Plainfield, N. J.  
S. C. Maxson, M. D., Utica, N. Y.  
Amount needed to complete fund \$95,843 50

**Autumn Term Milton College. . .**

This Term opens WEDNESDAY, SEPTEMBER 14, 1904, and continues twelve weeks, closing Tuesday, December 6, 1904.

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**OUR SHARE OF NIGHT TO BEAR.**

EMILY DICKINSON.

Our share of night to bear,  
Our share of morning,  
Our blank in bliss to fill,  
Our blank in scorning.

Here a star, and there a star,  
Some lose their way.  
Here a mist, and there a mist,  
Afterwards—day!

LAST week we wrote some reasons why your church should be represented at Nortonville. All considerations touching that matter are so cogent that those then presented ought to be repeated. Here they are. Read them again, and hasten your arrangements for going to Nortonville:

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!

An old sailor's description of vital religion that religion comes to us in the following words: "It will wash in salt water, keep in any climate and wear until the end of the cruise." That definition is vigorous as an ocean breeze, and definite as the captain's order. It is quaint, but Biblical. It lines up with the Scriptural injunction which commands us to acquit ourselves like men, and to be strong. It tells of that quality which stands fast when winds howl, seas climb for the mast-head, and darkness smothers. It tells of a deathless grip on God and truth, and of hope that faileth never. Such religion keeps itself and its possessor from the power of temptation, the poison of lust, and the blandishments of deceit. We can well believe that the sailor who formulated that description is a man whom his captain trusts when serious work is in hand. He is fit to go aloft in a gale when sails are rent and rigging is jammed in ruinous tangle. If one were to be cast off in an open boat in mid-ocean, he would feel safer if such a sailor commanded it. God longs for such men in the Kingdom of Christ on earth. The cause of Righteousness among men calls for them. They are the stuff out of which reformers and martyrs are made. They are God's heroes, the defenders of truth, the foes of evil and the prophets of good. Salt water kills color in fabrics, unless it be of the best. Garments that are shapely in some climates go all awry in others, and shoddy goods wear out before the voyage is half done. Such religion as our sailor described is another name for highest manhood, noblest character, and genuine service. All may attain it who will, and fearful is the failure of those who do not strive for it. Whoever rises to such heights is already victorious. No one can rise thus who is not in close touch with God.

SOME one has said that it is better "to be overwhelmed by the voice of God than to be satisfied with the lullabies of traditional creeds." Thus a great truth is well told. The spiritual poverty of the world comes from the lack of realizing the reality of God's presence, and of the obligations which grow from our relations with Him. When these are apprehended, men see life from its higher side, and feel the grasp and grip of its most sacred relations. There can

be no sense of duty, no incentive to noble efforts without the consciousness of God's presence, and of the demands He makes on us. Demands is not too strong a word. It is the essence of truth that it must make demands of men. It must bind them with the chains of obligation, but it binds to God and righteousness, bringing liberty rather than slavery, joy rather than sorrow. The Divine Presence is a blessing to be welcomed, not a Power to be dreaded. Whatever is highest and best in us flourishes because of this Presence. It is a soul-tonic for good and life unto righteousness. The up-toning air from the sea streams through the open windows this morning and the invalid who lies in the next room is flushed with the glow of strength, because of it. The windows are open wide, that her room may be filled and filled with this ozone-laden breath from off the waters. So ought all lives to be opened to the Presence of God, to the ozone of obligation, and the strength these bring. To be overwhelmed by these is to be flooded with life, infilled with strength, enfolded with restfulness. In these summer days only the sea or the mountains bring such an atmosphere as this which fills the room of the invalid to-day. But all places are alike with the Divine Presence, and all times are possessed by it. No soul, however invalid it may be from paralysis of doubt, or from fear, needs to journey to sea shore or mountain to find God. His healing present is ever present. Open the windows of your soul toward God as the nurse has opened the windows in the room of the invalid, to-day. Reach the hand of your weak faith out to the Presence of Him who loves to forgive and loves that he may forgive. Learn to live in the reality of the Divine Presence.

JOHN FLAVEL, a devout but quaint English writer, once said: "Sel-dom doth God suffer men to be their own carvers, but they cut their own fingers." That is a fine description of the results which come from unwise choosing. All choice is unwise which leaves God's will out of account. Human wisdom at the best needs divine guidance and when men insist on going their own way, with little or no regard for what God requires of them and chooses for them, evil is sure to follow. This fact includes our choices and decisions in what are called "worldly matters," quite as much as in religious affairs. Even the best of men are in danger of failing because ordinary plans concerning every day affairs are likely to be made with little or nothing but temporary and worldly ends in view. In choosing a business, a place for a home, or