

THE SABBATH RECORDER.

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society. Plainfield, N. J.

VOLUME 61. No. 25.

PLAINFIELD, N. J., JUNE 19, 1905.

WHOLE No. 3,147.

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The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION.

Per year \$2.00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

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

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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at

PLAINFIELD, NEW JERSEY.

TERMS.

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"I TOO." "Let us spread the sail for purple islands, Far in undiscovered tropic seas; Let us track the glimmering arctic highlands Where no breath of men, no leaf of trees E'er has lived." So speak the elders, telling By the hearth, their list of fancies through, Heedless of the child whose heart is swelling, Till he cries at last, "I too! I too!"

And I, too, O my Father! Thou hast made me— I have life, and life must have its way; Why should love and gladness be gainsaid me? Why should shadows cloud my little day? Naked souls weigh in thy balance even— Souls of kings are worth no more than mine; Why are gifts e'er to my brother given, While my heart and I together pine?

Meanest things that breathe have, with no asking, Fullest joys: the one-day's butterfly Finds its rose, and, in the sunshine basking, Has the whole of life ere it doth die. Dove, no sorrow on thy heart is preying; With thy full contentment thou dost coo; Yet, must man cry for a dove's life, saying, "Make me as a dove—I too! I too!"

Nay, for something moves within—a spirit Rises in his breast, he feels it stir; Soul-joys greater than the doves inherit Should be his to feel; yet, why defer To a next world's veiled and far to-morrow All his longings for a present bliss? Stones of faith are hard; oh, could he borrow From that world's great stores one taste for this!

Hungry stands he by his empty table, Thirsty waits beside his empty well— Nor with all his striving, is he able One full joy to catch where hundreds swell In his neighbor's bosom; see, he sitteth Once again his poor life through and through— Finds but ashes: is it strange he lifeth Up his cry, "O Lord! I too! I too!" —Constance Fenimore Woolson.

ONE can not study the history of the Sabbath question, much less the popular position concerning it, without being painfully impressed that the higher conceptions of the question are so nearly lacking. Whenever the Sabbath is narrowed down to that least important Jewish notion, that it is a memorial of the material creation, the higher spiritual features of the question are lost. In a similar way, by the popular idea that Sunday is to be observed in commemoration of the resurrection of Christ—even if that conception were in accordance with facts—the better elements of Sabbath keeping are obscured or lost. The existence of the Sabbath is a necessary part of the fact that God must always reveal himself to his children, and must always keep in touch with them. Since our existence is within what we call time, and is de-

pendent upon it, and since time is an attribute of God, it is philosophically and actually true that "in him we live and move and have our being." God touches human life through time, as through nothing else. That he should be represented in human life through sacred time is not an accident, but a fundamental demand of the relations between him and those whom he has created. As we rise toward this higher and larger conception of the Sabbath, it takes on new meaning and our relations to God in time are seen to be an important part of the whole question of spiritual experiences. This is so nearly obscured, or wholly driven out, by the prevailing low notions, that Sabbath observance is merely resting on some one day, with or without religious considerations, that the whole Sabbath question is forced into a subordinate and unimportant position in the religious faith of men, much more in the common conception. An important and essential part in Sabbath reform is to lift the whole question into a distinctly religious atmosphere, as a definite part of our spiritual relations with God. This higher conception relieves the Sabbath question of those minor or features which Jewish formalism had made so prominent in the time of Christ, and which were so sharply revived in the Puritan Sunday. Seen in its true light, the Sabbath question is not one of action or non-action, doing or not doing, but one which involves our relations to God in time, and in spiritual things. Define the Sabbath as the great meeting point of God with his children, and much will be gained. Call it God's representative in time, his day among the days, and yet more will be gained. By such definitions and through such conceptions the whole question of Sabbath reform rises to that higher place which Christ gave it, and from which it was driven by narrow Jewish casuistry, Grecian philosophy, and Roman legalism, combined.

NO MAN can recall Christ's words, "Be ye perfect," and compare himself with that standard, without utter humiliation and discouragement, unless he remembers that God does not demand perfection in a moment. But there is danger of growing indolent in well doing, if, knowing that God does not demand perfection immediately, we cease those efforts which he does require, and through which we rise toward perfection. Great enterprises, the completion of which demands years, it may be centuries, do not succeed unless active efforts are begun at once, and pushed unremittingly. Thus it must be when we consider our imperfection at the present time, and the de-

pendent upon it, and since time is an attribute of God, it is philosophically and actually true that "in him we live and move and have our being." God touches human life through time, as through nothing else. That he should be represented in human life through sacred time is not an accident, but a fundamental demand of the relations between him and those whom he has created. As we rise toward this higher and larger conception of the Sabbath, it takes on new meaning and our relations to God in time are seen to be an important part of the whole question of spiritual experiences. This is so nearly obscured, or wholly driven out, by the prevailing low notions, that Sabbath observance is merely resting on some one day, with or without religious considerations, that the whole Sabbath question is forced into a subordinate and unimportant position in the religious faith of men, much more in the common conception. An important and essential part in Sabbath reform is to lift the whole question into a distinctly religious atmosphere, as a definite part of our spiritual relations with God. This higher conception relieves the Sabbath question of those minor or features which Jewish formalism had made so prominent in the time of Christ, and which were so sharply revived in the Puritan Sunday. Seen in its true light, the Sabbath question is not one of action or non-action, doing or not doing, but one which involves our relations to God in time, and in spiritual things. Define the Sabbath as the great meeting point of God with his children, and much will be gained. Call it God's representative in time, his day among the days, and yet more will be gained. By such definitions and through such conceptions the whole question of Sabbath reform rises to that higher place which Christ gave it, and from which it was driven by narrow Jewish casuistry, Grecian philosophy, and Roman legalism, combined.

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mand God makes upon us to grow toward such perfection as appears in the life of Christ, to the attainment of which we are both commanded and invited. There is real gain when we understand that progress toward perfection must sometimes be slow, and that the best attainments we can hope for, often are far away. The clearness of vision with which Christ showed the possibilities connected with human life, and the passion with which he did his work of teaching higher and better conceptions, ought to be at once a lesson and a comfort to us. It is not wise to spend much time trying to define perfection, as presented in the Word of God. We should, however, make the word represent something so much beyond what we have yet attained, that the ideal thus created will be full of power, inspiring us to effort. Effort itself is an attainment, and the habit of continued effort is a most important attainment. We progress toward perfection when we aspire for that state of life which is more than a creed, or a form, which is, in the best sense, unbroken communion and vital union with God. With such an idea before us, and with genuine struggling toward the attainment of that ideal, we do move toward perfection, in spite of temporary failure, and, through the mercy of God, in spite of neglect and disobedience. It is not very important that we be able to measure our progress, day by day, as an anxious child measures the height he has already attained, or his weight, indicated by the scales. The important thing to learn is, that nothing is gained without effort, that life is not passive, that our record is not like a sheet of white paper upon which some other hand writes our destiny. We lose ground sometimes, that we may learn how to seek that which is better. We resolve, and strive, and fail, that, having learned through failure, we may rise for new effort, and not lie down to bewail. Hope enriches the heart, as fertilizers do the soil, and from the grave of blighted hopes new growth and beauty will spring. Disaster teaches how to rebuild so that disaster will not come again. Thus God has ordained that, by one means or another, we go forward towards perfection, sometimes slower, again more rapidly, but to the devout and obedient heart, progress is certain. God has such deep interest in all his children, that his greatness and goodness can not permit the failure of any one who devoutly seeks for that divine perfection, toward which all his providences, and the Holy Spirit are leading us.

THE rapid progress of irrigation in the West is an important movement of these times. The success with which natural forces are being made subservient to human wants, and the extent to which science may aid in distributing and utilizing natural forces, for the good of the race, appears as prominently in connection with irrigation as in any other department. Every acre of land thus redeemed from nonproductiveness, or from the production of that which is not of immediate value, has a direct bearing upon every phase of our civilization and every interest of the community. Well-tilled and productive farms are essential to good homes and the attainment of such competency as will secure education, bring support to the interests of religion, and give permanency to all things that touch the better side of life. Therefore, the issues which are connected with

scientific irrigation, reach far beyond scientific results. This is seen more clearly when we remember the great need of inducing men to leave the congested cities and seek more wholesome life in connection with agriculture. The remarkable success that has attended the development of Scandinavian interests, in the great Northwest, is found in the devotion of Scandinavian immigrants to agriculture. Even when their superiority in point of intellectual and religious life is considered, the fact remains that the Scandinavian becomes a more valuable citizen, from every point of view, as an agriculturist, than he would be if crowded into the great centers of life in great cities. Since those lands that are successfully irrigated have several definite advantages over land not irrigated, there is good ground to believe that permanent interests connected with the highest development of agriculture will yet be found in connection with irrigation. The largest interest of this question is seen in its bearing upon the permanent future good of social and religious life, as well as of the scientific interests of agricultural communities. The importance of irrigation has passed far beyond that temporary stage, in which it appears as the means of making a few acres here and there more productive. Like our mining interests, and other great commercial features of American life, it is already becoming a definite factor in national interests and plans.

Foreigners in America.

We must still use the terms, foreigner and American, although both phrases lose some of their meaning in the presence of prominent facts. The mixed character of the people of the United States presents not only political, industrial and social difficulties, but great religious and moral problems as well. The American idea of government, and of life in general, aims to present the higher, if not the highest, standards of thought and action. On the other hand, many of those immigrants who are crowding into the United States, come from surroundings and antecedents where much lower standards of life, and of religious duties, are common. The greatness of our experiment in building a Republic intensifies the difficulties that confront us. When Rome was at the height of its power, it gathered no such combination of races with different standards of life, as now fills the United States. All our larger cities are cosmopolitan, in an intense degree. It is said that next to Berlin and Hamburg, in Germany, New York and Chicago are the largest German cities in the world. New York alone has already an Italian population that outranks many of the cities of Italy. In our mining centers, the Slavic population has grown within a few years, until it is a definite factor in all phases of life, connected with our great mining interests. So far as the work of missions connected with foreigners is concerned, the situation has changed within the last fifty years, until all the great representative nations of the earth are now at our doors. Meanwhile, the churches of the United States have expended a large share of strength and treasure in sending missionaries to foreign fields, with the result that the foreigners who have been transferred to America have been almost wholly neglected. No adequate view of this changing situation will be secured unless the observer looks forward at least half a century, from the pres-

ent time, and all plans for mission work, especially foreign work, from this time forward, ought to be formulated in view of the fact that foreign lands are now so largely represented in our own country. Those who plan concerning the Lord's work and the carrying of the Gospel to those who have it not, will fail of their duty, if the rapidly changing circumstances to which we refer are not taken into account. It is easy to see that our republican institutions are subjected to an enormous strain by these millions of foreigners, who must be assimilated to the standard of self-government, if the nation avoids disaster. We believe that Protestantism is to be subjected to a strain no less severe, and to dangers no less vital.

Few of the ordinary hymns which **What Harvest?** were brought into use in connection with Mr. Moody's work had greater influence than, "What Shall the Harvest Be?" The truths suggested by that hymn, and by the theme of this editorial, ought to appeal to every man. It does not take long to learn that great and continued results follow from slight causes. In matters of right and wrong, results can not be measured, unless quality of cause is carefully considered. In all human experience, such questions as, What shall the harvest be, What results will follow from this action, What fruits will this line of thinking produce, In what will this system of philosophy eventuate, have deep and lasting meaning. The wisdom that comes only from long experience ought to stand at our elbows whenever a choice is being made concerning lines of action, systems of thought, or courses of procedure. In no other field is this consideration so important, as in religion, and in all considerations pertaining to righteousness. First of all, it must be remembered that whatever is right ought to be done, without regard to immediate consequences, since the final results are certain to be for the best. The writer learned valuable lessons at one time, as assistant in a surveying party, on the new lands of the West. Not infrequently it happened that the line to be established led into the thickest of the forest, or the most nearly impassable marsh. Whatever difficulties might arise in following that line had to be overcome. The head surveyor was recognized as supreme authority, and if he ordered obstacles to be cut away, it was useless to question as to their greatness, or how long it would take to remove them. The line must be run where the compass indicated. The obstructions must be cleared away, that the line might be run. No swamp, however entangled, no marsh, however uncertain as to footing, was allowed to turn the surveying party aside. The impassable must be made passable. Permanent corners must be established at the right points. The illustration is not inappropriate when we are considering what lines of thought and action, of purpose and of determination, we shall follow. The first and always important requirement demands that the compass of right shall be given full chance to determine where our lines of action and of determination ought to run. That having been determined, discussion should cease, and effort should continue until what is right finds full accomplishment. "A good tree can not bring forth evil fruit, neither doth a corrupt tree bring forth good fruit." In this simple sentence, Christ laid down the

universal principle of right doing, the unwavering demand that God places upon all men.

Repentance.

REPENTANCE often seems like a hackneyed theme, and the use of the word is sometimes meaningless. Because circumstances and popular tendencies pervert the definition of the word, and the clearness with which men grasp the truth it represents, it is not removed from the catalog of important words and fundamental truths. The call to repentance, and therefore to righteousness, has been a part of the world's best message in all time. The sense of sin, and of consequent readiness to repent, varies among men, but the need of repentance and of righteousness is always present. We are too likely to look upon repentance as a passing emotion, and not infrequently we judge that those who fail in the capacity for such emotion, may not be induced to repent. If the message of John the Baptist, and the larger message of Christ, be made the standard, repentance is far more than emotion. Indeed, emotion is incidental. "Fruits meet for repentance" are the real test. The positiveness with which Christ foreshadowed judgment, appears in all that he said. If you have not studied his teachings to discover how far his doctrine of repentance relates to things neglected, you will be startled to learn that many of his severe denunciations relate to sins of neglect. That which we might have done, the truth to which we ought to have given utterance, the failure to recognize the demands of right and duty in ordinary affairs, is a prominent element in all of Christ's teachings. "Inasmuch as ye did it not,—inasmuch as ye did it not." Undoubtedly repentance may be, and often is, genuine when little or no emotion appears. The call to repentance should be based upon the call to righteousness, not because punishment is feared, but because righteousness demands better living. We of the twentieth century, with the Gospel of Christ unfolded and shining around us, ought to appreciate better than we do, that the real basis of repentance, and the purpose of preaching the doctrine of repentance, is to secure righteous living, and bring the world nearer to God. If spiritual development, in any given case, is so low that fear must be induced, to secure repentance, and emotion must be awakened, let it be thus, but do not pervert the real purpose of righteousness by making the fear of punishment the prominent reason for repentance. There have been forms of theological conception which represent God as glorying in punishment, and delighting in the suffering of his children. Few conceptions of God are more imperfect than this. While he can not look upon sin with any degree of allowance, nor approve iniquity in any of his creatures, he does not rejoice in punishment, and his call to repentance is always for the sake of right doing and righteousness.

Mineral Wealth.

THE extent and variety of valuable minerals in the United States is much greater than in any other country in the world. The geological wonders of the North American continent, from the frozen North to Central America, although but partially discovered and examined up to this time are rich almost beyond description or comparison. Notable among the peculiar mineral resources of the central West, is the copper of Northern Wisconsin. Our

readers who have observed in that section, know that what is called "floating copper," in larger or smaller nuggets, appears in many places. This is usually very pure, and quite ready for commercial use. The great Ontonagon Copper Boulder is the largest and most remarkable among these specimens of pure copper. It weighs fully three tons. The report of the Smithsonian Institute at Washington, a few years ago, gives a history of this boulder and of the type of copper which it represents. The Jesuits who explored the country around Lake Superior, in the seventeenth century, were among the first to note the "floating copper," of which we have spoken. They found many specimens among the Indians, weighing from ten to twenty pounds. These specimens were worshipped by the Indians. The famous boulder was first described by an English trader, named Henry. General Lewis Cass visited it as early as 1819. In course of time, the boulder was purchased from the Indians, as a private enterprise, and finally reached the city of Washington, having been brought by way of the Lakes, the Erie Canal, etc. It is now in the National Museum. These items will be sufficient to awaken a new interest in the minds of our readers, touching not only the copper formation of Northern Wisconsin, but also other features of the mineral wealth of the United States. What remains yet to be developed, by way of our unknown gold fields and other sources, will undoubtedly form the basis for many pages of history, yet unwritten.

John Hay as Hymn Writer.

JOHN HAY, the poet, has been too much forgotten in John Hay, the editor, historian and diplomatist; but the author of "Jim Bludso" and "Little Breches" may be quoted when the brilliant advocate of "The Open Door" is, in turn, forgotten. "Pike County" theology, it will be remembered, was not strictly orthodox, and yet it strangely anticipated the most up-to-date type of religious thinking. To that rough but heroic sort of nature, human service was much better than "loafing around the Throne." In "real life," however, John Hay is a good Presbyterian, being an officer in the Presbyterian Church of the Covenant at Washington, and his muse can sing in a clear hymn-tune strain if so disposed. A few years ago, when the World's Christian Endeavor Convention met at Washington, Mr. Hay wrote a noble hymn for that occasion, which bids fair to become a classic. After a fugitive existence in newspapers and periodicals, it has now been admitted into what might be called a Walhalla, or Hall of Classics, in hymns and tunes, "Hymns of Worship and Service." This is a compilation of the 500 or more hymns and tunes that have become the classic treasury of praise worship in Protestant churches. The hymn reads as follows:

HUMILITY.

Lord! from far-severed climes we come
To meet at last in Thee, our Home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

Defend us, Lord, from every ill.
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee!

John Hay has good company in hymn writing, though it is a literary proverb that this is a special branch of composition. "Hymns of Worship and Service" contains standard hymns by John Milton, Joseph Addison, Dean Alfred, Baring-Gould, William Cullen Bryant, William Cowper, Goethe, Oliver Wendell Holmes, Kipling, Luther, Thomas Moore, Cardinal Newman, Alexander Pope, Adelaide Procter, Harriet Beecher Stowe, Tennyson and Whittier. But it remains a curious fact that the main body of standard hymns have been written by those who did not excel in other walks of poetical composition; such writers, for example, as Watts, Charles Wesley, Bonar, Faber, Miss Havergal, Heber, Lyte, Neale, Ray Palmer, Montgomery, Toplady, etc.

SUMMARY OF NEWS.

The uncertainties, yes, and the dangers, too, of travel in New York City were well illustrated early the past week, when the Subway was cut in two by water that worked its way in through sewer pipes and drain basins from a break in a big water main close by. The underground cars were held up for the remainder of Sunday and all of Monday, and as a result general business was greatly diminished and office routine was sadly broken by the inability of clerks to cover the distances from their homes in anything like reasonable time. The incident shows how much the business of a great city depends almost entirely on its means of travel.

It looks now as if peace would prevail between Russia and Japan, although it will be months before any definite conclusion is reached. President Roosevelt seems to be the mediator between the two disagreeing nations. Japan eagerly accepted the President's suggestion to enter into direct peace negotiations with Russia without the aid of any third party, and later Russia sent a favorable reply. These notes of acceptance will be made public at a later date.

The first detail to be arranged in the peace conference is the place of meeting of the representatives from the two countries. Both Russia and Japan are now considering a suggestion, transmitted by President Roosevelt, that a place in Switzerland, preferably Geneva, be selected. Geneva's delightful summer weather is one reason for its selection, and the fact that Switzerland is markedly neutral ground carries considerable weight.

Meanwhile in Manchuria there seems little signs of peace. Reports from General Linievitch specify movements and skirmishes which show that the Japanese are advancing in a vast semi-circle, with the intention of surrounding the Russians.

According to the Russian newspapers the Russian generals in the field are opposed to the idea of peace at this time, and have sent a telegram protesting against the discontinuance of the war. These generals declared that; intoxicated by success, the Japanese would exact conditions injurious to the honor of Russia. There are no reasons to grant such conditions. The naval disaster was a sad event, but it has no relation to the army, which is now in a position to take the offensive. The great body of

troops have the same opinion as to the continuance of the war.

The tangle in the Equitable Life Assurance Society seems to be unraveling, as far as the directors and officials are concerned. Vice-President Hyde has sold a controlling amount of the stock to a group of the policy holders, and this stock has been placed in the hands of Grover Cleveland, George Westinghouse and Morgan J. O'Brien as trustees, and Paul Morton, late Secretary of the Navy, has been elected chairman of the board of directors. The resignation of the officers against whom charges have been preferred were received by Mr. Morton, who will not act on them until the report of Mr. Hendricks, State Insurance Commissioner, on the affairs of the society, is presented.

King Oscar declines to quit as ruler over Norway and Sweden, despite the vote of the Storting, the Norwegian legislative body, to secede. He contends that he is not only king of Norway, but of the union. Consequently he is also king of Sweden.

Prime Minister Delyannis of Greece was stabbed in Athens, June 13, as he was about to enter the Parliament building, and died an hour later. The assassin politely assisted the aged minister to alight from his carriage, and while so doing committed the murder. Revenge because of stringent laws against gambling, for which the minister was responsible, was the cause of the deed.

After further consideration, Washington was finally decided upon as the meeting place of the Russian and Japanese plenipotentiaries entrusted with the duty of negotiating a treaty of peace. This selection was the logical outcome of Japan's objection to Europe and Russia's objection to any place in the Far East.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 11, 1905, at 2.15 P. M. Owing to the illness and absence of the President, J. Frank Hubbard, Vice-President David E. Titsworth presided.

Members present: D. E. Titsworth, A. H. Lewis, F. J. Hubbard, J. D. Spicer, J. A. Hubbard, Corliss F. Randolph, W. C. Hubbard, C. C. Chipman, Esle F. Randolph, Eli F. Loof-boro, Geo. B. Shaw, H. M. Maxson, A. L. Titsworth, and Business Manager John Hiscox. Visitor, H. H. Baker.

Prayer was offered by Rev. H. H. Baker.

Minutes of the last meeting were read.

The Standing Committees reported work progressing as usual along the various lines.

The Treasurer presented statement of receipts and disbursements since the last meeting. Correspondence was received from Mrs. M. G. Townsend and Rev. J. T. Davis reporting on their work for the month of May.

The following communication was received from Secretary Lewis gratefully acknowledging the receipt of the congratulatory message sent him in accordance with the action of the Board at the last meeting:

JUNE 11, 1905.

A. L. TITSWORTH,

Recording Secretary.

Dear Brother: Please convey to the Executive Board of the American Sabbath Tract So-

ciety our sincere thanks, and the assurance that we highly appreciate their message of regard and esteem, sent through you, to Mrs. Lewis and myself on our golden wedding anniversary, June 2, 1905. That occasion gave us abundant reasons for thankfulness and enjoyment. All of our children, six in number, were present, and twenty-one out of a possible twenty-five of our children by marriage, and our grandchildren. Your message, and other tokens from hundreds of our friends outside the immediate family circle, combined to make the occasion golden in every respect. My own thankfulness was heightened, because, for a few years past, I had given up all hope that the wife of my youth could remain until now. Two supreme interests now remain: Care for my beloved wife, and the work God has entrusted to the Board, whose expression of regard and confidence it is my pleasure hereby to acknowledge. Thankfully do I remain

Yours, in the fellowship of Christ,

A. H. LEWIS.

Correspondence from Rev. A. P. Ashurst embodied a list of our publications he has still on hand.

Voted, that these publications be retained by him, and eventually distributed by him as in his judgment may seem most wise.

Correspondence from William K. Davis made some suggestions in regard to enlarging the Home Department of the SABBATH RECORDER, and pursuant thereto it was voted, that the Corresponding Secretary in his reply thank Mr. Davis for his interest in our work, and for the suggestions made.

Correspondence from J. A. Davidson of Campbellford, Ontario, stated there seemed to be a field there for special Sabbath reform work, and on motion the matter was referred to the Corresponding Secretary and the Advisory Committee with power.

On motion, the Recording Secretary was requested to convey to our President, J. Frank Hubbard, an expression of our warmest sympathy for him in his severe illness, and our most heartfelt desire that he may be restored to health. The motion was passed unanimously by a rising vote and before resuming our seats Dr. A. H. Lewis offered a most fervent prayer on behalf of our president, beseeching the Heavenly Father, if it be his will, to grant healing and strength to Brother Hubbard, and that he might be spared yet many years to continue his valued services to this Society and the denomination.

Minutes read and approved.

ARTHUR L. TITSWORTH,

Recording Secretary.

The Business Office.

The fiscal year of the Publishing House closes June 30. This gives only two weeks for RECORDER subscribers to reply to the statements sent to them some time ago. We have had some very agreeable responses to our appeal, but still there are many more to be heard from. If you are one of them, won't you see that the matter is attended to at once?

Some of the grandest things that have been done in this world by heroes of God have been done by those who were feebly endowed, as the world judges, for the task which was set before them; but they were done. Not from seen, but from the Unseen, did they draw their strength.

THE HOUSEKEEPER.

A breakfast for every morning,
A dinner for every day,
A supper for every twilight,
And dishes to wash away.
There are rooms to sweep and beds to make
'Twixt every morn and night;
Then socks to mend when the children sleep,
And the house to set aright;
And after all is over—
Save a thousand things undone—
I've only reached the starting-point
Where the long day's work begun.

I wanted to write a novel,
Or lecture on some reform,
Or civilize the heathen,
Or carry the world by storm,
To build some real and visible thing,
And see it stand complete;
But I'm only the wife of the carpenter
Who built the most of the street.
O for a work for woman
That would last when it is done!
But think of ending every day
Where the morning work begun!

One night I dreamed it was over,
Just finished where I began!
And I went to the Holy City
With an angel garbed as a man.
We stood at the end of a beautiful street
Where the houses were marble-hewn;
The walks were curbed with the greenest grass,
And the lawns were flower-strewn.
And down the grass-curbed sidewalk,
With the jolliest sort of noise,
In the midst of the boys and girls I saw
My own little girls and boys!
Then it seemed the man,—or the angel,—
Familiar, and yet obscured
To my bewildered senses,—
Stood and waved his hands abroad.
And it seemed like a golden afternoon
Of a June day, long and sweet,
As he said: "We have come to the Land of the Real,
To the City of Things Complete.
Each street of the city is builded
Of the years of an earthly life;
And the homes of the street that lies before
By Carpenter Goodwin's wife.

"Each house is a year of housework,
Finished to stand for aye;
And the towers that gleam and sparkle
Are the brave thoughts of each day.
Each flower that grows on the grassy lawns
Is a mother's gentle word,
And the lights that gleam are the cheerful thoughts
That a weary husband heard."
"And the curious window of colors?"
He smiled, with a glimmer of fun,
"O, the troublesome things that never went right,
And the work that never was done!"

—C. E. World.

OLD, BUT STILL GOOD.

"The greater the truth the greater the libel" is an old and trustworthy adage. Here is a pleasing instance of its truth, coming from the China seas. The captain and the first mate of a steamer trading in that part of the world had little love for each other, but so far complied with the rules of maritime politeness as to draw attention to any personal note which might appear in their respective "logs." One day, in the captain's log appeared the words, "Mate drunk today." The entry, unfortunately, was true, and the captain refused to erase or even modify it. Next day the captain, casting his eye over the mate's log, came upon a somewhat similar entry, "Captain sober today." In reply to his frenzied protests the mate obstinately refused to abate one word, maintaining that the entry was only a statement of fact.

"Words without thoughts never to heaven go."

WESTERN ASSOCIATION.

The seventeenth annual session of the Western Seventh-day Baptist Association was held with the Little Genesee church at Little Genesee, N. Y., June 8 to 11, 1905.

The meeting was called to order by the moderator, L. C. Livermore, Fifth-day morning at 10.40. Singing, "All Hail the Power of Jesus' Name," was led by Pastor S. H. Babcock, in the absence of the musical director, W. D. Burdick. The devotional services were concluded by Rev. O. D. Sherman, who, after leading in prayer, read from 1 Peter 2, and made remarks on the subject of Consecration, drawing his lesson from the ninth verse of the chapter read. Prayer was also offered by Pastor S. H. Babcock.

After singing, the address of welcome was given by Pastor S. H. Babcock, in which he welcomed us 1st, in behalf of the great cause for which we stand; 2d, in behalf of the Association; 3d, in behalf of the church and society, the members of which had been looking forward to this gathering with a hope that they might get counsel that would help them to solve the difficult problems which confront them. In the response, Moderator L. C. Livermore thanked the Pastor for the hearty welcome extended the visitors, and called attention to the object of the Association, and pleaded that the social feature be not indulged in to the hurt of the main object. He pleaded for better Sabbath keeping, making that fundamental for a Sabbath-keeping people. He also drew our attention to the great need of deeper consecration of the lives and pocket books of our people. He said that the problems which must be solved by us in the near future depended for solution upon individual activity and consecration. The choir sang "O Be Merciful," after which Rev. G. W. Burdick read from James the first chapter and offered prayer. This was followed by the introductory sermon by Rev. E. D. VanHorn, who took his text from James 1: 22. Subject, "Doers, Not Hearers." He said the keynote for the Associations should be "Life in action." Problems must be solved. To meet these we need the baptism of the Holy Spirit. Only earnest, aggressive work will meet the needs of the churches. Christianity is just as practicable in this century as in the days of Christ. Christian duty is not all done in the simple attendance at religious services. To be doers is to visit the sick, speak kind words, overcome personal weaknesses, keep up the family altar. The home and the church determine the destiny of the denomination.

The report of the Executive Committee, consisting of the program for the session was read and adopted with whatever changes might seem necessary. Benediction by B. F. Rogers.

AFTERNOON.

A song service was conducted by the musical director, Rev. W. D. Burdick, and Rev. A. G. Crofoot offered prayer. This was followed by the report of the corresponding secretary, Rev. E. D. VanHorn. Letters and statistics from the following churches were read: Andover, Scio, Portville, Richburg, Shingle House, Second Alfred, Little Genesee, Hartsville, First Hebron, Independence, West Genesee, Nile, First Alfred, Wellsville and Hornellsville.

Rev. S. H. Babcock, delegate to the Eastern, South-Eastern and Central Associations, gave a splendid report, which was accepted. The report of the joint delegate to the South-West-

ern, Rev. G. B. Shaw, was presented by Rev. L. E. Livermore, which was also accepted.

We then received communications from the Eastern, South-Eastern and Central Associations through their delegates, Rev. L. E. Livermore, L. D. Lowther and Dr. A. C. Davis, Jr., respectively. Also from the North-Western and the South-Western Associations by Rev. G. W. Burdick and G. B. Carpenter, respectively, all of whom were heartily invited to sit with us in our deliberations; representatives of the various Boards were also invited to participate in our business meetings.

After the appointment of committees and a song, a paper was read by C. S. Sayre on "Music in Our Churches," which was followed by a song and a splendid address by L. D. Lowther of Salem, W. Va., on the "Employment Problem as Related to the Individual and Church." This was a splendid address, showing the responsibility of the employee and the employer, and emphasizing the need of the Seventh-day Baptists entering into business in which they can furnish employment for Seventh-day young people, and that the young people keep the Sabbath because it is right, not making it "if" or "provided." After announcements we were dismissed with the benediction by Pastor S. H. Babcock.

The evening session was opened with praise service conducted by Rev. W. D. Burdick. Prayer was offered by Rev. O. D. Sherman and Rev. W. C. Whitford. We then listened to the Scripture, found in Matt. 6, read by Dr. A. C. Davis, Jr., and to prayer by Pastor S. H. Babcock, who also sang a solo, "Sowing the Seed." We listened then to a sermon from the delegate from the North-Western Association, Rev. Geo. W. Burdick, who had once been pastor of our entertaining church. After very feeling introductory remarks he took his text from Heb. 11: 23, 24. It was a great lesson on "Choices." He showed us very clearly the bright prospects which were before Moses; but he was not deceived by the glitter of worldly standards. Refusing to be called the son of Pharaoh's daughter, he shut out all the prospects of worldly fame and glory. Worldly things are necessary, but many sin in making them the chief thing. No doubt great temptation came to him from his young friends who wished him success as the world estimates success. Be famous, wield strong influence, be great, get great honor. But Moses called it "The pleasures of sin for a season." The pleasures of sin may be enjoyed for a season, but the end is defeat. Moses had "respect unto the recompense of the reward." Moses was no fool. All know how unsatisfactory are all the worldly projects which we have undertaken. Have "respect unto the recompense of the reward." Moses stands in history in the very front rank though he sought nothing of the kind. If in this life only, we have hope, there is nothing but misery before us. The man who has respect unto the recompense of the reward, has a firm hope for the life to come. Moses chose well. Be careful how you choose. Remember the pleasures of sin are but for a season. The best thing of all is the "Treasure in heaven" that can not be destroyed nor taken from you. Lay up for yourselves treasures in heaven. No peace, no satisfaction, no rest for those who are not reconciled to God. What is your choice to-night? Are you satisfied? Look into your heart. Choose the enduring riches.

Brother Burdick then conducted a consecration service in which fifty-seven persons took part, and two asked for the prayers of Christians. Prayer in their behalf was offered by Dr. A. C. Davis, Jr. Rev. A. E. Main then dismissed us with benediction, and we dispersed to the homes of our friends, where we enjoyed the very finest kind of hospitality.

FRIDAY MORNING.

After devotional exercises, conducted by Rev. A. J. C. Bond, and the business of the Association was disposed of, Dr. A. C. Davis, Jr., read from the Scripture found in 1 Kings, Rev. W. C. Whitford offered prayer, and we then listened to a good sermon from Dr. Davis on "Character Building." Good character is best from the financial point of view. As we build in child life, so our character will be. We help others while we build our good character, and hinder others while we build a bad character. Let people know that you believe in them. Let your children know that you trust them. Put responsibility upon them. Bad results come from not allowing the children to learn how to do things. What is true of the home, is true of the church. We build character for protection. Satan is always looking for a loop-hole to get into your character. He will get in through profane words, a bad story, wrong desires, bad books in your home, questionable games and amusements. Build the wall high. Build for the future. We are the same as our fathers. We are a part of the household of God. See that you are so strong that you will be able to stand when the weight of the structure comes upon you. The only building that will last is character.

Rev. W. D. Burdick then addressed us on "Systematic Benevolence." The address was requested for publication in pamphlet form for use of the Board on Systematic Benevolence, so the outline will not appear here.

We next listened to an address by Rev. W. L. Greene on "The Work of the Sabbath School Board." He gave us a glimpse of the history of Bible School work, and easily convinced us that the Sabbath School is a very great factor in religious education. It gives dignity to the work of the church. The Sabbath School should take some lessons from the day school in having the work graded, qualified teachers, and discipline. But it is the real school to teach the heart and secure the conversion of the pupil.

Mrs. W. L. Greene also addressed us on the "Qualification and Preparation of the Primary Teacher." The teacher must be a real Christian. The object of the school is to introduce the child to sacred things. They learn more from the conduct of the teacher than from the lesson prepared. Take care how you act. The teacher will bend every energy to bring out all the good in the child. She will remember her own childhood and be guided by that in her teaching. Government must be felt; not so much heard. Know what you are talking about. Have the best books in the church library. Attend teachers' meeting. Constantly changing pupils demands constantly changing methods of teaching.

Rev. G. W. Burdick spoke to us on "The Teacher Outside the Class." We can never reach our ideals, because they are so high, so we must not be discouraged if we do not have all these splendid traits for teachers. The ef-

Continued on Page 397.

Missions.

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

WE are living in times of fads and faddists, hobbies and hobbyists. What is a fad? Dictionaries have different definitions, "passing fancy," "a whim," "a capricious hobby." What is a hobby? It is "a subject or pursuit in which a person takes an extravagant or persistent interest." A faddist is a person of capricious whims, ideas, notions, plans and persistently protrudes them before the people. A hobbyist is a person who rides a hobby, one who discusses or pursues a subject with too great frequency, or with unpleasant persistence. Now we have these fads and faddists, hobbies and hobbyists, in every department of human thought and activity,—in domestic life, in society, in business, in religion. It sometimes seems that religion has more than its share of them. They have the truth sure, and they only; all others are in error and darkness; they have the light, and they only, that will dispel the darkness in the world. The light of Christ and the Bible stands nowhere beside the light they have. Yet many, if not most, of these faddists and hobbyists base their religious fads and hobbies on the teachings of Jesus Christ. What a jumble they make of it! What a divided Christ they present to the world! What a travesty they make religion! What is the effect of all this on Christianity? It is leading some Christians away from Christ, the true light of the world, and to be followers of a fad and a faddist, a hobby and hobbyist. We can all call to mind today such leaders and followers. They will have their day and eventually die out. Why? Because they have not the "true Light which lighteth every man that cometh into the world." Jesus Christ said: I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John 8: 12. By the law of comparison and contrast Christ and Christianity will come out in greater light and power, and possess the land. Where is the remedy, and what should Christians do in these days of fads and faddists, hobbies and hobbyists? Go to Christ and the Word of God. Be filled with the Spirit of God.

GREAT is the constraining love of Christ. It made Paul the great preacher and missionary that he was. It constrained him to labor, suffer and endure for Christ unto death. With the constraining love of Christ for him and the love in his own heart for the dear Saviour, he was enabled to endure afflictions, necessities, distresses, fastings, shipwreck, imprisonment and death. We need that love to make the home, the neighborhood, and society lovely and beautiful. The church of Christ needs it to make it a winning and saving power in the world. Such love purifies, saves and sanctifies the soul. It, dominating man, makes him do great things for Christ and for his fellow men. This love of Christ and for Christ has great restraining power. It restrains one from saying unkind and hard words and doing evil deeds. We are living in a censorious and criticising age. It is so easy to criticise and harshly judge our fellow men. This love will lead us to see how tender and dear are human feelings, and how unkind it is to hurt them. Love makes a heaven here below, and is the glory and power of heaven, the eternal home of the redeemed soul.

LOVE'S WORK.

Love is not an emotion; it is not a sentiment; it is not a profession. Love is a living, active force; it is the impulse which urges to action and is found only in conscious agents. Man was made to love God and keep his commandments. The test of love is obedience. Indeed, obedience is the counterpart of love, and must keep pace with it or the psalm of life will contain many discordant notes. Love which does not produce obedience is a vain delusion; obedience which does not spring from love is only "sounding brass and tinkling cymbal." "Love seeketh not her own." Love is unselfish; it is a principle of self-sacrifice. Love's work is the best.

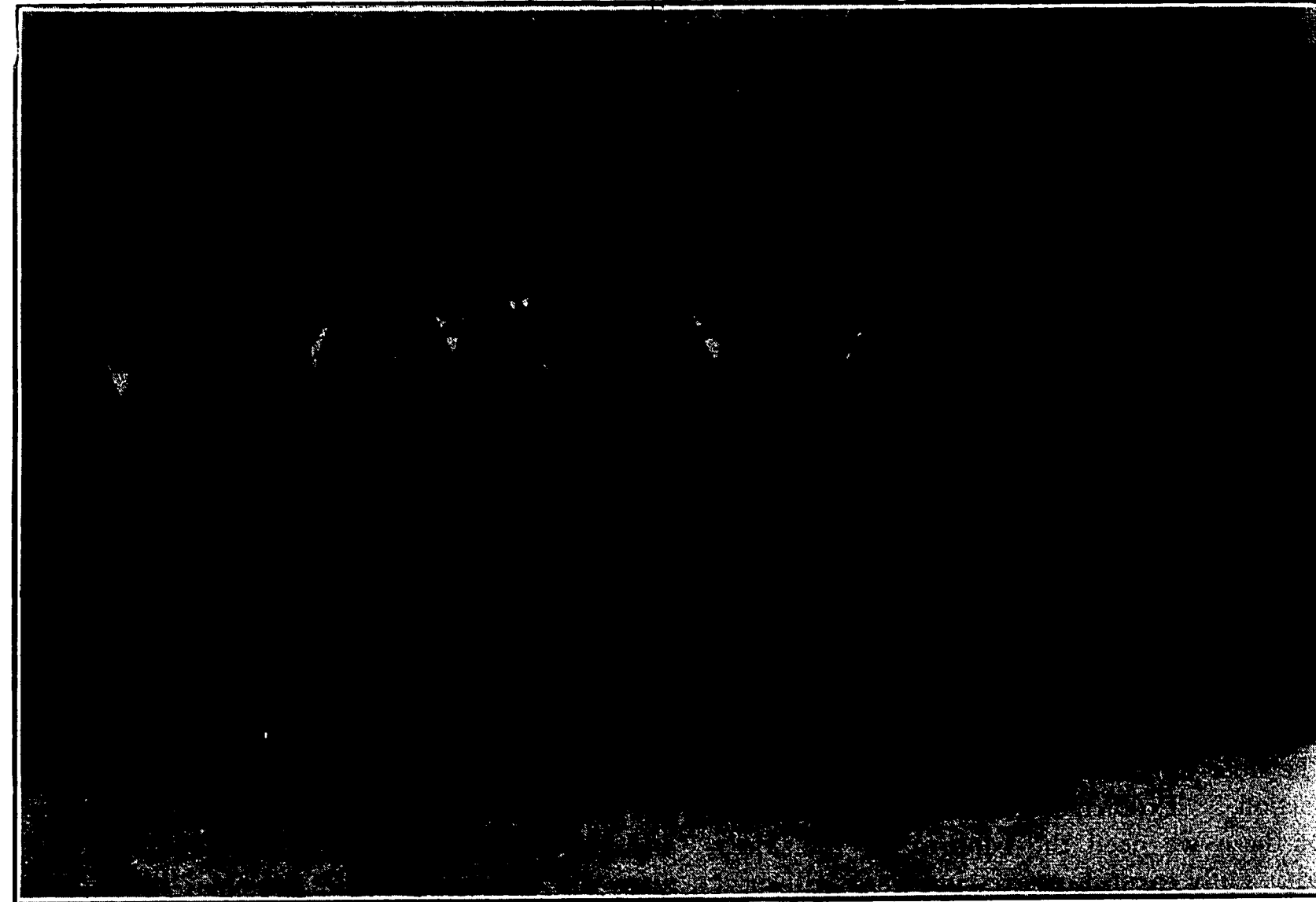
It is related that a century ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a

the ages—man and his character. God intends that this temple shall be his habitation. We shall all learn some time that love's work is the grandest of all.—*Central Christian Advocate.*

DECLARATIVE JUSTIFICATION.

All evangelical Protestants hold the doctrine of justification by faith as a prominent article of their creed. They declare with great vehemence that we are "not under law, but under grace." As a result of a one-sided, and consequently false, view of this fundamental truth of the gospel, many have come to treat justification by faith as an excuse for sin, rather than as a means of deliverance from sin. To such we commend the following clear statements concerning justification: "We are justified by faith *instrumentally*; by the blood of Christ *meritoriously*; and by works *declaratively*. To be justified at all is to be justified in all three ways." "Faith alone justifies, but faith which

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.



J. H. Austin. A. McLearn. I. B. Crandall. A. H. Lewis. L. F. Randolph. W. L. Burdick.
M. Harry. G. H. Utter. C. A. Burdick. B. P. Langworthy, 2d. A. J. Potter. G. B. Carpenter.
O. U. Whitford. W. L. Clarke. A. S. Babcock.

slanted window, revealed its matchless features. And year after year, upon the days when for a brief hour it was illuminated, crowds came and waited eagerly to catch a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death. The tools of his craft were laid in order by his side. The cunning of his hand had departed. His face was upturned to the marvelous face which he had wrought there—the face of one whom he had loved. The artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, and they said: "This is the grandest work of all; love wrought this."

Beloved, we are aiding in the building of a temple. It is the most wondrous structure of

justifies is never alone." Justifying faith is "faith working through love." We are told that "Abraham believed God, and it was reckoned unto him for righteousness," but we are just as plainly told that "faith wrought with his works, and by works was faith made perfect." We should not be so fearful of the heresy of justification by works that we should discard the works of faith. Against the Pharisees Jesus brought the charge, "They say, and do not." In Paul's day some used the doctrine of the coming of the Lord as an excuse for idleness. For such the apostle laid down the rule, "If any will not work, neither let him eat." The only legitimate use of food is to supply strength to be expended in working, and the refusal to work is a sufficient reason for cutting off the food. The gift of that faith which works can be received and retained only by permitting it to work in the life those fruits of righteousness which reveal the presence of Him who said, "My Father worketh hitherto, and I work." In teaching the doctrines of justifica-

Woman's Work.

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

OUR CHINESE BABIES.

These three little Chinese tots are the orphans that came into the care of our Shanghai mission a little less than two years ago. Their father and mother became Christians and joined the church five years ago, at a time when it seemed quite dangerous to do so, as many Christians were being persecuted and killed by the Boxers at that time. They were very intelligent and well-educated people, but the father had an illness and was unable to work for some time, which made them quite poor, and they were allowed to live in the house in connection with our chapel in the walled city of Shanghai.

A year ago last summer both Mr. and Mrs. Waung died within a week, of typhus fever, and these three little folks were left with no one to care for them. As we did not wish them to

enjoyed each other, and the sense of relationship they felt.

We hope that these little ones whose lives are receiving so much more thought and care than most children in the same circumstances, will grow up to be a great help in saving their people from heathenism and idolatry, to the knowledge and worship of the true God. Will not you little folks in America remember to pray for that, too?—*Sabbath Visitor.*

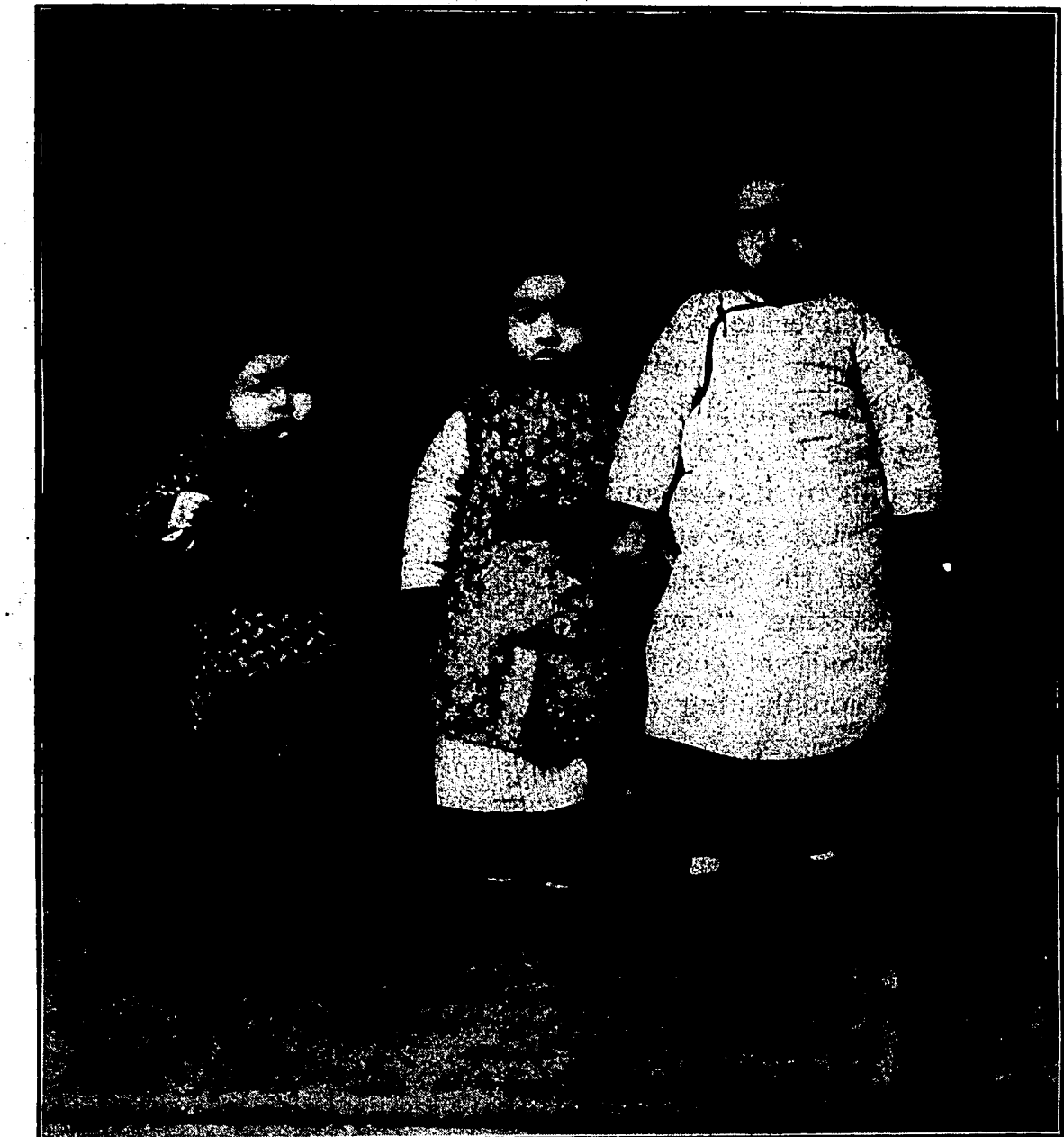
WE are indebted to the *Sabbath Visitor* for the use of the picture and the story of the Chinese Babies. The little one at the left of the picture is Dr. Palmborg's adopted daughter, and she looks as if she might be a real comfort.

THE COMMON PROBLEM.

MISS ETHEL HAVEN.

(Read at the Eastern Association.)

"The common problem, yours, mine, every one's, is not to fancy what were fair in life,



be given to the heathen, they were taken care of by the missionaries.

The oldest, a little girl, was taken into the charge of the Girls' Boarding School, although then too young to study, and is still there. The name is Ah Tsu, which means "Sister Pearl."

The second is a boy, who was born soon after his parents became Christians, so they named him Ts Dau, which means "knowing the way." Mr. Davis provides for him, but in Mrs. Davis' absence he also lives in the Girls' School under the loving watch care of Miss Burdick. He is a frail little fellow.

The smallest one, a little girl, at that time was only seven months old, and Dr. Palmborg adopted her and took her out to her home in Lieu-oo. She named her E-ling, after her sister in America. She is now two years and three months old, a bright little maiden, a joy and a comfort to her adopted "mama."

The three little folks were all together for a few days in February, when this picture was taken, and it was a pleasure to see how they

provided it could be, but finding, first what may be, then find how to make it fair up to our means."

Limitations are our friends. Without them there is danger. Unlimited wealth brings about arrogance; unlimited time breeds indolence; unlimited liberty results in anarchy; unlimited power in despotism. So God, knowing that human hands are too weak to safely hold limitless possibilities, has graciously hedged his children about, and set certain bounds beyond which they must not go if they would avoid disaster. Effectiveness is the direct consequence of limitations. Instance the locomotive, which, while following the slender guiding lines of steel, is a thing of power and influence, but, derailed, becomes at once a helpless monster and a menace to safety.

Limitations must not be confused with obstructions. They differ as do the rails which aid the progress of the locomotive and the piles of ties laid crosswise on the track to derail it not to wreck it. Limitations are set by a friend-

tion by faith we should not forget to make it clear that the genuine experience is revealed in works such as Jesus himself commended. The righteousness of Christ is imparted, as well as imputed. We work out the salvation which he has worked in. Declarative justification means Christian character.—*Review and Herald.*

REVEALED RIGHTEOUSNESS.

There is so much form, so much mere profession, in the religion of the present day that many have been driven into skepticism and infidelity. There is great demand now for that righteousness which consists in more than being a member of a Christian denomination and assenting to the prescribed creed. What the world needs to behold, and Christians ought to reveal, is a righteousness which is manifested in such uprightness of dealing as scorns to benefit one's self at the expense of others; in such unselfishness as prefers to suffer inconvenience and loss rather than to cause trouble to others; in such devotion to principle as leads one to maintain the right because it is right, regardless of circumstances or surroundings. This is the practical meaning of that experience set forth in the words, "Christ liveth in me." This powerful testimony of a transformed life ought to be the fruit of sound doctrine. This is more than talking the gospel; it is being the gospel. This is more than professing religion; it is revealing religion.—*Review and Herald.*

PETROLEUM FOR COMPLEXION.

"If you want to see complexions, come to the oil wells," remarked the experienced operator in crude petroleum, smiling.

"Not women's complexions—no; they are not enough in touch with the real atmosphere that creates the peach-and-cream cheeks and brow and chin and neck and ear. These complexions belong to the hairy, bristled men who work day after day under the spouting oil of the active well, or around the pumps that draw the black or green or amber fluid, as the case may be, from the depths.

"I don't know whether the skin specialist has any explanation of the phenomenon, but it is true, nevertheless, that a man who works under the grimy conditions that are inevitable around the petroleum wells takes on a skin that the society woman might envy. Where the work is the grimmest and greasiest the complexions of the men are the fairest. I have seen men, smooth shaven, who at evening receptions could make a fortune posing as living proofs of Soandso's complexion ointments, if the 'fake' could be maintained and the opportunity made possible.

"To some extent it is the grease itself that does the smoothing for the skin. Where the color comes from is a guess with me—I could hardly lay it to the dyes that are in the basic material in some of these oils. But I know this much about crude petroleum—a steady application of it to the skin will make a complexion for any one who will take the course in earnest. If I were a woman seeking a complexion, as many women are, I would invest in a barrel of crude petroleum and bathe in it regularly."—*Chicago Tribune.*

He who is always borrowing trouble has no storage room for happiness when it does come.

We can hardly learn humility and tenderness enough, except by suffering.

ly hand—obstructions by an unfriendly one.

Often we blindly rebel against the very forces set to help us; occasionally we are clear-sighted enough to recognize the beneficence of the limitations placed about our individual lives. One of these is the Sabbath. It would seem that God has so defined and limited it in order that we might be purer, steadier and more spiritual in our worship. Hence it becomes our duty to rejoice in it and to seek the means whereby it may be made more fair and more effective.

All over the land voices are lifted in sorrow at the laxness of religious life. In our own denomination there is added to that, keen apprehension because the Sabbath is regarded so lightly by many, notably the young. The real problem before the denomination is how to emphasize, enforce and glorify the truth. The solution involves a variety of elements.

I. Realizing and accepting limitations.

By what will you be guided? Shall it be by God's law or do you prefer the traditions and statutes of men? Or, rejecting both these, do you say to yourself, "I will regard neither God nor man, but will be a law unto myself." Then, indeed, are you placing the elements of total wreck in your own way, for no man can disregard God's law and preserve unharmed the life principle of his spiritual being. If God's law is accepted, as it should be, then allegiance to it should be complete and unreserved. What do men think of one who deliberately decides to follow some profession, as law or medicine, and yet begins at once to fight against it, continuing to do so as long as life lasts, impatient of the constraint put upon him by its demands? He would rightly be condemned for such an attitude. Yet not a few treat the Sabbath in the same way—avowedly devoting themselves to this most glorious truth, and yet constantly fretting and struggling and complaining of its limitations.

II. A more positive faith and teaching on the part of parents and leaders of religious thought.

If "Nothing succeeds like success," so too, nothing convinces like conviction. "I know" might well be the motto engraven on the shield of every Seventh-day Baptist. The evidence is overwhelming as to the truth of our position, evidence even from prejudiced and unwilling witnesses. The voices may well ring with the note of assurance that proclaims so unassailable a truth. It is the high privilege of those who thus know and obey the truth, to make it glow before the eyes of others with life and light and joy. We are too prone to talk and act as though the Sabbath were a matter of convenience, adaptable to whatever pursuits are otherwise desirable, when indeed it should be made fundamental, and other matters arranged accordingly. If this be done by fathers and mothers, by pastors and teachers, not only with determination, but with rejoicing, the whole question will feel an impulse of new life.

III. Appreciation of the imperativeness of duty.

It is human nature to love to see results, but it is by no means necessary, to a proper performance of the daily task. God has said, "Remember the Sabbath day to keep it holy," and there is no need for questioning on the part of his children. I once went into a church where a half-blind lad was acting temporarily as janitor. He was busily and carefully dusting in preparation for the Sabbath service. Quite un-

consciously he preached me one of the best sermons I ever heard, for in conversation he said: "I do not see any need of dusting. Dust for me simply does not exist. But I know it is there and though I can not see any difference I dust just the same from a sense of duty." My friend, if God has set you to the task of seeing that the dust of neglect does not collect on his Sabbath truth, is it not manifestly your duty to do it whether you see results or not? In a recent *Sunday School Times*, President Roosevelt is quoted as saying: "Cultivate the quality of steady adherence to duty, in the teeth of difficulty, of discouragement, or even disaster,—a quality which means that a man shall do the right thing, and do it not only one day, in a great crisis, but every day, day in and day out, month in and month out, year in and year out, until success comes at the end. What we need more than all else is the untiring performance of the every day duties of life, not through hope of reward, but simply because they are duties." And what President Roosevelt said for general application, I would like to emphasize for application to the case in point.

IV. Realization that it is an opportunity for you to prove the heroic qualities of your soul.

Rebecca Harding Davis speaks these significant words concerning the inevitable lot of man to carry a burden: "It is for him to choose how he will carry it; whether like a slave, whipped to his work, or like a soldier, bearing it as a banner, while he marches to victory." In theory we would all be soldiers,—but we forget that here and now is the time to prove our soldierly qualities. At the burning of the Iroquois theatre in Chicago there was an incident which was full of meaning. When the blood-curdling cry of fire was heard, and men forgot their manhood in a mad rush for safety, amongst them was a youth just at the dawning of a splendid manhood, with great opportunities for usefulness opening before him. He discovered a way of escape,—just a narrow plank left by the workmen, but which served as a bridge to a nearby building. The passage was possible, but perilous to unsteady nerves, so he stood at the inner end of the plank and helped panic-stricken women and sobbing children to cross that slender bridge to safety, until the flame laid its scorching finger upon him, and his very garments were afire. At last he fell, exhausted, and was carried to a hospital. As he lay there in pain and weakness his aunt sat by him speaking words of pity and comfort. As he listened his eyes brightened and he said: "I have waited all my life for a chance to be a man. My chance came today and I took it, and I am not sorry." Do you doubt that all his life this young man, Mr. Gunsaulus, had been proving himself a man? And is it not possible for us to develop heroic qualities with the chances and conditions close at hand?

V. Less discussion as to whether a young man can keep the Sabbath and succeed in business.

How many men in pulpit or press have ever given time to discussing whether a young man can make a living and keep the commandment which says, "Thou shalt not kill?" How many addresses have you ever heard debating whether a young man could be honest and still provide for his family? Is it any more necessary or desirable to spend time arguing whether a young man can make a success of business and

yet keep the Sabbath? We have fallen into a bad habit of balancing the two propositions as though they were in the same class. The Sabbath is God's law, and is no more to be weighed against worldly advancement than are reverence to God, and purity of life and conduct. As well try to weigh a diamond bracelet against an oratorio of Haydn. We need a clearer conception of what Sabbath keeping means. To the individual it means soul-development; to the world it means all the advantages accruing from numbers of men and women thus developed.

Did you ever hear of a college which advertised as a reason for seeking its halls, that its diplomas would be written on \$100 bank notes? And would any sane man send his son or daughter to such a college if there were one? The college you trust is one that demands something of you. You must pay, and pay well, for the advantages it offers. And in mind culture you realize the justice and advantages of it. Yet when your Sabbath offers you quite exceptional opportunities for soul training you despise it because it does not also give you a financial bonus. It would be well perhaps if we were to spend more time singing Isaac Watts' grand old hymn: "Must I be carried to the skies, On flowery beds of ease?" I fancy there was in the heart of the hymn writer a little wholesome contempt for the weaklings who are always looking for an easy place. And indeed it does seem that we need a more martial spirit. Ease-loving nations have never been conquering nations. Ease-loving men and women are not those who win.

Is it not true to your observation that those who have left the Sabbath for business reasons, and have succeeded—would have succeeded equally as well as Sabbath keepers? And those who have failed in practical affairs as Sabbath keepers, have also failed after they left it? All of which is to prove that it is qualities of man that determine the business success, irrespective of what day they regard or disregard.

Dr. Edward Howard Griggs tells of a man in a California prison, who, alone, held up a stage coach and robbed its passengers, with no other weapon than a broomstick. It is a unique example of brilliant powers gone wrong. Robbing stage coaches is not to be commended, but the qualities which made such an exploit possible would have been equally powerful if turned to good account. It was not his equipment but his spirit which won success for him. Edward Rowland Sill has embodied in a few lines the same spirit:

"This I beheld or dreamed it in a dream;
There spread a cloud of dust along the plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's
banner
Wavered, then staggered backward, hemmed by
foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bear—but
this
Blunt thing—!' he snapped and flung it from
his hand,
And lowering crept away, and left the field.
Then came the king's son, wounded, sore be-
stead,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,

And ran and snatched it, and with battle-shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day."

It is not keenness of weapon, but princeliness of soul that wins the victory.

Enthusiasm is contagious. Enthusiastic fathers and mothers will foster enthusiastic sons and daughters; enthusiastic pastors are reflected by enthusiastic people; enthusiastic teachers light the flame of enthusiasm in pupils and the good work may spread until enthusiasm for devotion to God's whole law shall inspire us, and we shall be ready to be crusaders and lay down our lives, even, if only the holy Sabbath may be rescued from its peril.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, June 4, 1905, at 10 o'clock, A. M., with the president, Rev. George B. Shaw, in the chair.

The following members were in attendance: Rev. George B. Shaw, Rev. Eli F. Loofboro, Frank L. Greene, Edward E. Whitford, Esle F. Randolph, Charles C. Chipman, John B. Cottrell, and Corliss F. Randolph.

Prayer was offered by Rev. Eli F. Loofboro. The minutes of the last regular meeting were read.

The Recording Secretary reported that he had sent the usual notice of the meeting to all the members of the Board.

The President and Recording Secretary reported that they had prepared and sent out a circular letter to the pastors and Sabbath-School superintendents of the denomination, as instructed at the last meeting of the Board.

The Recording Secretary presented correspondence from Rev. Arthur E. Main.

The following bills were presented and ordered paid:

George B. Shaw, expenses as President \$2 00
Frank L. Greene, expenses as Treasurer, \$2 14
Corliss F. Randolph, expenses as Rec. Sec. \$2 82
Report of Frank L. Greene, Treasurer of the Sabbath School Board of the Seventh Day Baptist General Conference, for the year beginning June 1, 1904, and ending May 31, 1905.

It was voted that the action of the President in attending the ordination of Walter L. Greene, at Alfred, N. Y., as President of the Board, be approved, and that the Board hereby expresses its appreciation of the services of the President in this connection.

It was voted that the President have an order on the Treasurer for \$12, to cover expenses incurred on trip to Alfred, N. Y.

The President presented correspondence from the following named persons: A. C. Davis, H. Louise Ayers, Elsie B. Bond, and Arthur E. Main.

The Committee on Conference Program reported the following addresses for the General Conference:

"The Work of the Sabbath School Board," by George B. Shaw.

"Needs in Religious Education," by Walter L. Greene.

"Progress in Sabbath School Work," by Arthur E. Main.

The Corresponding Secretary was requested to prepare the annual report of the Board to the General Conference.

It was voted that the Field Secretary-elect,

SUMMARY.

Total Receipts \$323 91
Total Expenditures 226 76

Balance in Treasury, June 1, 1905 \$ 97 15
FRANK L. GREENE, Treasurer.

The minutes were read and approved.
Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

Popular Science.

BY H. H. BAKER

The "Historic" Rock at Gibraltar.

This great rock forms a promontory on the southern coast of Spain, and with the Strait of Gibraltar, forms the boundary between Spain in Europe and Morocco, in Africa.

This strait, or passage of water, connects the Mediterranean Sea with the Atlantic Ocean. In its narrowest part, it is nine miles in width, but between the town of Gibraltar, and Celta in Africa it is fifteen miles. The strait was the ancient "Fretum Herculeum," or Fretum Gaditanum.

This remarkable "rock" has an area of one and nine-tenths square miles. Its height at its greatest elevation (above the ocean) is one thousand, four hundred and thirty-nine feet.

This great rock was so honeycombed and fortified in classical times, that it was called one of the pillars of Hercules. It was the landing place of the Saracen leader, Tarik, and for a time was called "Tarik Hill," and was finally taken from the Moors by the Spaniards in 1462, and fortified.

It was besieged by an English and Dutch force, under Rooke, in 1704-5, and was captured.

In 1727 it was besieged by the Spaniards, commencing June 20. The English and Dutch were commanded by Lord Heathfield. The Spanish force was joined by the French. The final attack was made on September 13, 1782, when the English and Dutch were successful in conquering the Spaniards and French.

The colony, rock, and fortress, now belong to Great Britain; and the fortress in the rock is considered one of the strongest in the world.

On the eastern side of the Gibraltar rock, a most interesting cave has lately been discovered, which, from its dimensions, bids fair to rival the celebrated St. Michael's Cave.

The cave was discovered during a series of blasting operations in the quarry beneath the Alameda. The general direction of the cave is east and west, and its dimensions are about 350 feet in length and 70 feet in height with a width averaging about forty feet. Like most other caves, it diminishes in height and width, as it penetrates inward, until it only amounts to a mere fissure about a foot in width, which can be seen to penetrate some distance further.

About half way, there is an upper gallery or cave of smaller dimensions. The stalactites and stalagmites are numerous, and much varied in shape and size, and many have united to form pillars, which go to show that the rock covering of the cave is of the limestone formation.

There has been a tunnel constructed from the water entirely through the rock to its eastern side, for a military exit, and the entrance to this newly-found cavern is about one hundred and fifty yards south of the eastern exit of the tunnel.

No conflict is so severe as his who labors to subdue himself.

RECEIPTS.	
Balance in the Treasury June 1, 1904	\$ 43 90
Collection at Central Association	7 52
Friend, per George B. Shaw	2 90
Elmdale, Kansas	5 00
Collection at Conference	41 23
Hornellville, N. Y.	2 01
New York City	15 44
S. C. Maxson, Utica, N. Y.	5 00
East Portville, N. Y.	4 50
Gentry, Ark.	2 15
Albion, Wis.	9 00
Scott, N. Y.	2 50
Milton Junction, Wis.	10 14
Farina, Ill.	2 50
Dell Rapids, South Dakota	6 75
Greenbrier, W. Va.	1 00
Riverside, California	3 00
Lenox, Viborg, and Big Springs, So. Dak.	14 00
Syracuse, N. Y.	55
Adams Centre, N. Y.	7 45
Utica, N. Y.	2 00
Salem, W. Va.	10 00
Rockville, R. I.	2 50
Roanoke, W. Va.	6 00
Marquette, Wis.	2 00
Alfred Station, N. Y.	8 48
Richburg, N. Y.	58
Cartwright, Wis.	65
Chicago, Ill.	5 00
Hammond, La.	3 00
Ashaway, R. I.	18 69
Milton, Wis.	2 50
North Loup, Neb.	2 25
Plainfield, N. J.	10 00
R. R. Surveyors' Class, Mt. Jewett, Pa.	5 00
Daytona, Fla.	25 00
Berlin, Wis.	2 00
Farnam, Neb.	4 65
Berlin, N. Y.	1 90
Mr. and Mrs. Luther S. Davis	5 00
Mrs. D. L. Burdick, Scott, N. Y.	1 00
Jackson Centre, Ohio	1 69
Buckeye, W. Va.	2 00
New Market, N. J.	2 01
Collection, Eastern Association	9 87
Niantic, R. I.	3 60
Total	\$323 91

EXPENDITURES.	
Ernestine C. Smith, salary	\$120 00
William C. Whitford, expenses as editor	2 00
John B. Cottrell, expenses as Corresponding Secretary	5 35
Arthur E. Main, expenses Alfred to New York City	20 00
Walter L. Greene, expenses Alfred to New York City	17 10
Arthur E. Main, books relating to Sabbath School work for library	15 35
George B. Shaw, expenses as President	5 00
Wm. H. Crandall, Treasurer, Alfred University, account editorial work	25 00
Corliss F. Randolph, expenses as Recording Secretary	2 82
Frank L. Greene, expenses as Treasurer	2 14
George B. Shaw, expenses to Alfred, N. Y., to attend ordination of Walter L. Greene	12 00
Total	\$226 76

Children's Page.

THE FERRY TO SHADOWTOWN.

Ho, for the ferry to Shadowtown,
That lieth along the shores of Sleep!
It starts as the twilight settles down,
And the moonbeams over the hilltops creep.
When the purpling sun sinks out of sight
In a sea of gold at the end of day,
The wee little passenger bids good-night,
And the Dream Ship saileth upon its way.

Out, far out on the waters wide,
Over the shimmering, moonlit sea,
Out, where the murmuring, swelling tide
Plashes a soothing melody,
Gently glideth the phantom boat
Toward that country of great renown
Over the crimson sea remote—
The wonderful region of Shadowtown.

And the Shut-Eye Queen is the captain bold
That steereth the course of the Slumber Ship
Over the billows of shining gold
Out on its mystical Dreamland trip;
While the Star-King up in the heavens bright
Floodeth the channel far up and down
With gems of silver, twinkling light,
Over the ferry to Shadowtown.

The Night Wind singeth a sleep-time song,
A lullaby dreamy and soft and low,
And the breezes echo the strains along
Where the rippling waters of Sweet Rest flow;
And, faint and far from the Shadow Shore,
By the crooning breath of the Night Wind stirred,
The dulcet chorus of love once more
In soothing, rhythmical notes is heard.

Like ghostly specters the white sails gleam
In the twilight gray, as the fairy ship
Glideth adown the sleep-time stream
And into the peaceful harbor slip.
The wee little passenger rocks to rest,
As the anchor is gently lowered down,
Lulled like a babe on its mother's breast,
Safe in the portals of Shadowtown.

—Sunday Magazine.

A YOUNG SOLDIER.

Harold had finished his breakfast and was listening to what his father was saying to his mother. "Randall has asked me to keep a lookout on matters down at the lighthouse. Old Jacobs has been ailing for a few days, and they are looking for a substitute. He is trying to brave it through, and begs to be let alone as long as he can keep up. Randall has agreed to let him hold on if he can. Toward evening every day Jacobs is to run up a flag as a signal if he is able to attend to the lights. But Randall is out of range of the place, so he has asked me to watch for it as I come out from the city. In case it is not flying I am to let him know at once. Now, what I want to get at is this—I'm not coming out until the later train, and I wish you would look for it, and in case it fails to appear send a quick message to Randall. You could send John Garvey. Not a minute must be lost after six o'clock. But as the old man has stood it out so long, I think he will pull through."

"I will remember," said mother.
"Harold," she said later in the day, "I am going over to see Mrs. Brand this afternoon. Can I depend on you to look at the lighthouse as you come home?"

"Yes, without fail," said Harold.
The family was spending the summer in a cottage by the sea, and Harold was going for a day along the shore in company with some friends. It was a day long to be remembered, with its delights in the way of fishing, bathing and the sailing of small boats.

As the sun was sinking low the others took leave of Harold, their home lying some distance farther down the shore than his own. Crossing from the beach to the rising ground, he would have a view of the lighthouse. As he rounded some rocks on the coast and came within view of the lighthouse, he saw with one glance that the safety signal was not flying, and the gravity of the situation forced itself upon him. With a swift run he made his way to the lighthouse.

The poor old keeper, unknown to himself, or to anyone else, had been fighting against a threatened course of fever. With the sturdy obstinacy of many of his class, he had resisted all suggestions of a doctor. As Harold now entered the little house, he saw that there was no doubt of the old man being seriously ill. He lay on a lounge, his eyes glowing with fever, and began motioning eagerly to Harold with swift, incoherent speech.

Harold was alarmed at the wild gesturing, and could only make out the words "carbon" and "lights" from the indistinct muttering. But he needed no words.

"I know!" he cried, trying to reassure the old man. "I'll go and send some one."

With swift steps he was out of the house and speeding across the sand.

"Where's John?" he asked, as he breathlessly entered the barn in which John worked. His answer was a dismal groan.

"I'm here," at length came a voice from a pile of hay in one corner. "Somebody left a pitchfork in the hay and it ran into my foot."

"Oh, John! Old Jacobs is sick and there is no one to fix the light! and I came over to get you to go over to Mr. Randall's on Ripstaver."

"Somebody's got to go." John spoke with energy as he tried to rise, but fell back as his injured foot touched the floor.

"I must go," said Harold. "Rip will not be long going."

"You never could ride him."

"But I must." With eager hands Harold began reaching up to a nail for the bride. John gazed at the boy, not knowing what to do. Then, seeing the determined light in his eyes, he made his best effort to assist him, with all the while a running fire of protest.

"You may have your head, now, Rip," said Harold, laying a firm grasp on the reins.

On sped Ripstaver, his hoofs seeming to spurn the ground. His rider felt almost dizzy as the trees and fences flew by. A part of his way lay over a bridge path through a strip of woods, and here he had to lean his head down on the horse's neck and grasp his mane. But Ripstaver never failed to obey the guidance of the small hands, and but little valuable time had been spent before Harold drew him up at Mr. Randall's door and told his story.

"And twilight already setting in! Well, my boy, you've done a good work coming here on that horse. Now you can keep it up by letting me have him to go to the lighthouse. If I cut straight to the beach, I can make it pretty quickly."

Harold had thought of that. He had anticipated a good deal of pleasure in riding Ripstaver home, now that he felt more at home on his back. But it was not that which made his heart sink. Three miles to walk home, but neither was that the trouble. His way lay through those woods, deep and lonely, and

darkness coming on. Only to one person, the one who never laughed at his fears, would Harold ever have owned his shrinking dread of going through the heavy shadows.

"I'll be back by ten and take you home, if you'll wait," Mr. Randall called back.

But then his mother would be anxious because of his absence. No one at home knew where he was.

With a firm step he struck in the quiet way. "You are a brave boy," his mother said, as he told his story. "You will probably never know, for our Lord has ordered that the result of much that we try to do should be hidden from us until the Great Day; but it may be that you have saved lives by your quick, brave action."

"But, mother," Harold gazed at her with a troubled look, "you're mistaken about me. You think I'm brave, but I'm not. I was afraid you wouldn't believe it of me, mother, but I was afraid—yes, most of all—of going through the woods."

"My little hero," mother put a very tender arm around him, "don't you know that the bravest men are those who see a danger and yet never turn back from it? And just so a boy is brave who casts his fear behind him, and does his duty in spite of it."—Exchange.

DIETETIC TRAINING.

There is a great deal said about the training of the hand, the training of the eye, and the training of the brain, but it is not so well recognized that the stomach is just as susceptible of training as any other organ of the body. The stomach is not only susceptible of training, but needs it; it suffers often from lack of training, and not infrequently is habitually trained into very bad habits. For example, a man will eat twice, three times, or four times as much as he can possibly need, with apparent impunity. Men can be trained in over feeding just as they can be taught to drink whiskey and beer. A man may smoke twenty cigars or cigarettes a day. The first cigar he smoked made him deathly sick, but now he smokes twenty cigars a day and declares he feels better for it; that he suffers no inconvenience whatever. His body has been trained to the elimination of the poison.

In the same way the stomach may be trained to take care of an enormous excess of food. There are people whose stomachs have become dilated to such an extent that they do not feel comfortable unless they have taken twice as much as they ought to have. I knew such a man some years ago. After eating of a New England boiled dinner all that he possibly could, he straightened up in his chair and heaved a deep sigh. A gentleman near him asked, "Are you feeling bad?" "Oh, no, not exactly that; but Oh, for capacity!"

There are others who have acquired the habit of eating scantily. The Arab eats but one meal a day. If it is not convenient to eat every day, he eats only every other day. The Tartar travels all day, but eats nothing until night. The North American Indian, when out on a hunt, if he finds nothing, empties his little buckskin pouch of parched corn, and if his stomach is not full, he takes up a notch in his belt. If he gets nothing next day, he takes up another notch in his belt. He goes on three or four days this way if necessary. He does not suffer any serious inconvenience.—Good Health.

Young People's Work.

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

OUR SABBATH SCHOOLS.

SYRACUSE, N. Y., June 6, 1905.

MY DEAR YOUNG PEOPLE:

The New York State Sunday School Convention is about to begin, and the three Alfred delegates are in the front seats of section 8. Two of them are pretty good fellows whom many of you know, Prof. Paul Titsworth, superintendent of the First Alfred Sabbath School, J. Nelson Norwood, one of the strong workers in the Young Men's Banner Bible Class.

The Sabbath-school is of tremendous importance. It grows upon us more and more. There are great forward movements with which our Seventh-day Baptist schools should march breast to breast. Our effectiveness could be still further increased, and when I say this, I am remembering that our schools in general lack qualities of strength which can scarcely be over-estimated. For instance, the custom is quite general of all the family coming together to the church and remaining to the Sabbath School. That of itself is worth more than all sorts of devices. Many a superintendent whose school is strictly up to date sees with sorrow, in spite of all his efforts, the parents and children separated in their worship. The father and mother listen to the sermon, the children come to the Bible School and meet the parents as they are on the way home from church. We, on the contrary, have many churches where practically the whole Sabbath morning congregation remain to the Sabbath-school, and where practically all the members of the Sabbath-school come to church and sit in the family seat.

Our schools are generally characterized also by thorough familiarity with the Bible, and open-mindedness in studying it. There are many of these solid, substantial qualities which are thoroughly appreciated by one who has had an opportunity to compare our schools with others.

But we can do better—much better—and, if we can, we must.

Four movements: the organized Bible Class; the grading of the school and its work; the normal training class for those who are willing to fit themselves to become teachers; every one members of the Bible School, the shut-ins being enrolled in the Home Department, and the babies in the cradle roll.

We young people should throw ourselves into all these good movements. Study them, use them. Write and tell us the ways in which your Bible School has been improved, or your personal Bible study made richer.

LESTER C. RANDOLPH.

A READING AND STUDY COURSE IN BIBLE HISTORY.

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

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

Total enrollment, 141. Does this include you?

TWELFTH WEEK'S READING.

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

1. Note the frequency with which sin is mentioned and the frequent reference to forgiveness, in chapters 4-6.

2. What does chapter 7 say about thanksgiving?

3. How is strict obedience emphasized? Note the number of times "As the Lord commanded" is used in chapters 8-10.

4. Underline the words "clean" and "unclean" found in the last three days' reading. What determined the "clean" and the "unclean"?

5. Does the distinction of "clean" and "unclean" food at all coincide with our natural instincts, and with hygienic laws?

III. The Exodus from Egypt, (continued).

3. At Sinai, (continued).
First-day. Laws of Offerings for sins committed unwittingly, Leviticus 4: 1, 2; 6: 24-30; 10: 16-20. By the priests, 4: 3-12. By the congregation, 4: 13-21. By the rulers, 4: 22-26. By the common people, 4: 27-35.

Second-day. Laws for various trespass-offerings, 5: 1-6; 7: 7; 1-10.

Third-day. The Holiness of the priesthood—the consecration ceremonies, 8: 1-36.

Fourth-day. The Holiness of the priesthood—offerings by Aaron, 6: 19-23; 9: 1-24; the sin and punishment of Nadab and Abihu, 10: 1-7; duty as to wine drinking, 10: 8-11.

Fifth-day. The Purification and Atonement—clean and unclean animals, 11: 1-47. The sacrificial purification of women, 12: 1-8.

Sixth-day. The tests for leprosy—in the flesh, in the garments and in the houses, 13: 1-59; 14: 33-47.

Sabbath. Ceremonial cleansing of the leprosy, 14: 1-32; 48-57.

THE YOUNG PEOPLE OF THE SOUTH-EASTERN ASSOCIATION FOR CHRIST AND THE SABBATH.

Presented at the South-Eastern Association, Lost Creek, W. Va., May 18, 1905, by Anna Bond.

The work of the young people in maintaining the church, and their interest in religious duties, were very slight previous to the organization of the Christian Endeavor Society. Lack of training prevented them from assuming the responsibilities of active work when they were admitted to the church, and thus the churches have been wholly dependent upon the older members for their support. But the future of every church depends on the young people of the present time, and their support of the church in all its work. For these reasons, the necessity of a training school where young people may be fitted for future duties in the church, was very evident, and the Christian Endeavor Society has become such a training school.

Francis E. Clark, the father of the Endeavor movement, realizing keenly the needs of young people in Christian training, organized a society in which young people, especially, would feel an ownership, and a responsibility. The first society in the South-Eastern Association was organized at Salem, in 1891. Since that time nearly every church in the Association has a Christian Endeavor Society. Although a few have failed to keep an interest in the work, we feel that the benefit gained through the influence of

those who have remained loyal, can not be too highly estimated.

While the motto for all Endeavorers is "For Christ and the Church," we as Seventh-day Baptists should take for our motto, "For Christ and the Sabbath." We believe the seventh day of the week to be the Bible Sabbath, and it is only through loyalty to God's truth, as it is revealed to us, that we can be loyal to Christ. If the acceptance of this truth is binding upon God's children to-day, as in other days, we who still accept it are guilty of disloyalty, if we do not keep it before the world. We must let our light shine that others may see; we must exalt the Sabbath for the good of others, if we would be true to Christ. Surrounded, as we are, by evil and temptations on every hand, to lure us from paths of righteousness, we must each be doubly strong and loyal to truth and duty; each must feel his own responsibility, and each must do his part.

The cause suffers by every one who is disloyal, for by failure to uphold the truth for which he has taken a stand, one's influence must be against, not for, Christ and the Sabbath. A church is truly strong, only as the individual members are strong, and are willing to stand for right, at all times and under all circumstances.

There are many things, as the desire for fame and for worldly gain, that lure young people from the paths of real worth and service. But the ambition to be noble is higher than the ambition to be great, and riches on earth can not be compared with the heavenly riches of the faithful ones. We are apt to forget this, until trouble comes; then we appreciate the necessity of Christian strength and courage, for without these, we not only lose our own souls, but may lead others to ruin, by our influence against Christ.

In light of these facts, there is needed, constantly, nobler manhood and womanhood, greater loyalty to truth, fidelity to duty, more complete consecration of the young people of the South-Eastern Association to Christ and the Sabbath.

WHAT CAN YOUNG PEOPLE DO TO ENCOURAGE SABBATH REFORM?

Presented at the South-Eastern Association, Lost Creek, W. Va., May 19, 1905, by Miss Ethel Haven.

The answer is brief—be reformers. All ages of the world have had their reformers called out by various needs. A crisis raises up a man for the place. Reformers are quite likely to be misunderstood, are often criticised, are sometimes ridiculed and occasionally hated. But to a man who has his cause much at heart these things are but the inevitable friction resultant from action—not pleasant in themselves, but to be borne. There have been reformers since the world began to go wrong; and until the world is wholly saved there will be need of them. Are you seeking for fame? Become a genuine vital reformer—on fire with zeal in a righteous cause, and your dream is realized. When will the world cease to hear of Moses, Hezekiah, Elijah, and Isaiah? What civilized nation has not known of Luther, Wycliffe, Wesley and Calvin? America's past holds the name of Lincoln; America's present has, among others, two—Theodore Roosevelt, who is applying remedies to many a hideous sore in the national body; and William T. Jerome, District Attorney for New York City. Mr. Jerome, with the declaration, "It's right, and I'm going to do it," is setting aside personal ambitions and considerations and making a record for himself as a reformer of abuses in municipal affairs. These men are famous, but in them is il-

illustrated the truth of a Scripture saying, "They sought first righteousness, and fame was added unto them." The world is not slow to discover the difference between the man who assumes a dramatic pose before the camera of public gaze, and the man whose pose is the unconscious expression of real feeling. Genuineness is vital.

There are certain characteristics of the real reformer which are worth studying. Perhaps the fundamental one is Conviction. The man who sets about to replace evil with good, or good with best, must believe absolutely in the cause he has espoused. He has passed the point of balancing issues, and has fixed upon certain principles which he knows are worth fighting for. He has studied widely and arrived at certain conclusions, not by chance, but thoughtfully; earnestly and with full view of all that it may involve; and having arrived at such conclusions he holds them unwaveringly, not frightened out by the first breath of argument or opposition, but gaining confidence in his cause as he finds out that it is of consequence enough to arouse opposition; for in the world of immaterial things as in the material world, it is only real power which meets resistance. On the other hand, in his assurance he does not disregard the rights of others. He keeps to the golden line of division between the arrogance of bigotry and the weakness of uncertainty. He holds the truth humbly, but not apologetically, firmly, but not superciliously.

His next characteristic is *Loyalty*. Loyalty which is willing to set aside personal advantage and enjoyment; loyalty which seeks in all things the furtherance of the cause; loyalty that aims to help by thoughtful consideration of the problems involved; loyalty that studies ways and means and counts no effort too great, no sacrifice too painful. His loyalty, too, must be marked by broad vision, discriminating judgment and a wise discernment of essentials and non-essentials. It must be comprehensive enough to understand and use surrounding circumstances and events. A woodsman who wishes to fell a certain tree does not often begin at once to strike blows at the tree itself. He cuts down a tree on this side, lops off a branch on that side, ties a rope here, puts a support there and does much that seems like unnecessary work, but always with the one object set definitely before him—to fell that tree with the best results to the tree, the surrounding forest and the workers employed; and he makes use of all the agencies at hand to help him.

The third characteristic is *Courage*. So vital a thing is courage that without it the other qualities are rendered valueless. It is the reformer's courage that makes him willing to take the chances of personal discomfort and loss, not because he is indifferent to them, but because in obedience to the heavenly vision he counts it all joy when he falls into many trials. Such courage is not born of recklessness, but grows from a clear knowledge of His faithfulness who said: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." (Josh. 1: 9).

The fourth characteristic is *Persistence*. Lady Macbeth, when urging on her weaker spirited lord to the performance of an unholy deed, said, "But screw your courage to the sticking place, and you'll not fail." An excellent maxim when applied to a good cause. History is full of instances where victory has been won by no other genius than the genius of ceaseless hard work.

But that persistence may be valuable it must be qualified. Courtesy and tact must be its ever present handmaids, or it will degenerate into disagreeable stubbornness. The sun and the wind,—so runs the fable,—once disputed as to which of them possessed the most power. They agreed to put the matter to the test by trying which could make the traveler doff his coat. The wind tried first. He blustered about with great noise and commotion, he marshalled all his forces and hurled blast after blast against the traveler. But the traveler only shivered and drew his cloak the closer about him. Then silently, gently the sun touched with his beams the traveler, who soon was glad indeed to remove the coat which had become so burdensome. The world no longer sympathizes with that method of converting the world to Christianity employed by the Spaniards in Mexico, when they went out against the heathen in battle array, and at the point of the sword compelled their captives to acknowledge Jehovah to be God. There are other and better ways of promoting the conquest of truth. Spasmodic effort followed by periods of total relaxation is not productive of results, but when steady effort, unhastening and unrelaxing is accompanied by courtesy and tact, some good must be accomplished.

The fifth characteristic is *Zeal*. The earnestness of a reformer must measure up to the greatness of his cause. He must realize that a burning desire for the accomplishment of his purpose, a whole-hearted, unfeigned interest in it, is a prime requisite to success. He must crystallize his dreams and high hopes into definite work along certain lines.

What are those lines of work for us as Sabbath-keepers? Mainly the lines already mapped out by our wise Boards. Not so much by creating new lines of work as by throwing themselves unreservedly into the work already planned, can our young people best accomplish what is desired of them. Not more machinery, but more general use of what we have! The following paragraph in a recent newspaper fittingly illustrates the thought: "Great as the Japanese generals may be as strategists, their brilliant plans could never have been executed but for the superb spirit of the common soldiers under the banners of the Rising Sun."

It may seem to you that I have failed to give a practical and helpful answer to the question assigned me. If so, I shall be profoundly sorry. Yet my answer to the question is based upon my conviction that the future of this denomination rests more upon what each individual is, in his own soul, visible only to the eye of the all-seeing God, than upon any superficial efforts he may make. Not that I would belittle effort—far from it! But first I would have him be a firm, loyal, courageous, persistent and zealous Seventh-day Baptist, and then I would have those qualities blossom into steadfast, wise, fearless, courteous, practical efforts for Sabbath reform.

Home News.

JACKSON CENTER, O.—Today completes our term of service with this church, extending about three years, and we expect to begin our new pastorate about the second Sabbath in July with the church at Berlin, N. Y. Our relationship as pastor of these people has been very pleasant, and it is with deep regret that we think it is best to decline the call given us two weeks ago to remain another year.

We first came to Jackson Center as an evan-

gelist, working under the direction of the Missionary Society. Although sickness greatly interfered with the success of the meetings, many were reclaimed, five uniting with the church by baptism. As the church was without a pastor at that time, with the consent of the Missionary Society, I remained on that field for eight months, preaching in the Jackson Center and Stokes churches. After an absence of one year, I accepted the call of the church, and became pastor, Sept. 1, 1903. During my labors here, I have preached two hundred and five sermons, have conducted ten funerals, and solemnized five marriages; thirty-six persons have united with the church, twenty-four by baptism and twelve by letter or testimony; fifteen persons have been added to our Christian Endeavor Society.

The closing weeks have been full of interest; twice we have visited baptismal waters, and on May 20, eighteen persons were received into the church at the time of the celebration of the Lord's Supper. We shall preach our farewell sermon on Sabbath, June 10. It is with regret that we leave this field, but we hope that there may soon be found some one to take our place. The church especially needs an undershepherd, because of its isolated position. May God's blessing rest upon this dear people, is the prayer of your humble servant's heart. J. G. B.

NEW YORK CITY.—Sunday, June 4, was the time set for the Sabbath School picnic of the New York church. The question of the weather had held us in suspense for some weeks before, but the day, when it came, was almost perfect. The saying, "There is not in this life one bliss unmixed with fears," was confirmed, for showers threatened us ere the day was fully past.

We chose and took possession of the heights near Fort Lee; a site made peculiarly interesting by the lives of Washington and Lee and the events of the Revolutionary period. This also is a location almost unsurpassed in beauty. It is a part of the wondrous work of God known to us as the Palisades, beneath whose stately rocks "the quiver of the river" gives a "thrill of joy benign." While we will not forget that from this place Cornwallis forced Washington to make a hasty retreat to the south across the Delaware River, the men of the picnic party will hold in memory the defeat which they met in a spirited baseball game between themselves and the ladies.

Owing to the hearty response to the request of "the committee," there was not only an attendance worthy of commendation, but a most generous supply of picnic dinner. I think we all used delight, but for a well-known reason, we could not fully share what I suppose was the poet's experience that prompted him to say: "Use delight,

And you will rise still with an appetite."

However, not a few tarried amid these charming surroundings until they had an appetite for an excellent supper.

The many things that we enjoy ought to make us grateful to our Heavenly Father. To him we will make our vows as a church and Sabbath School and pledge a more loyal support to the work entrusted to us. E. F. R.

JUNE 6, 1905.

The cross is easier to him who takes it up than to him who drags it along.

WESTERN ASSOCIATION.

Continued from Page 389.

fective teacher has two points: The teacher and the thing taught. "Take heed to thyself and to the doctrine." The teacher out side the classroom is watched by the pupils, and wields a mighty influence in shaping their character. All can do this, but all can not have all the qualities of an educated teacher.

Rev. A. E. Main addressed us on the work of the Sabbath School Board. The men of the Board can be trusted. Their work is great; it is important. The Farmers' Institute is organized to improve farming; the Teachers' Institute is for the purpose of improving teaching; and the Sabbath School Board is for the purpose of improving the Sabbath School. Traveling men need good food and a plenty of rest that they may do well the work that is expected of them, and it takes money to do this. In fact every business outside the church and religion is expected to cost money. If worldly things succeed by doing things in that way, the church can succeed that way also. Now, the Board, who believe in all these things, have appointed a field secretary, Rev. W. L. Greene, whose business it shall be, not to beg for money, but to help you to find out how to train the boys and girls. One of the wisest movements in our denomination is the appointment of Secretary Greene.

We were then dismissed with benediction by Pres. B. C. Davis.

FRIDAY AFTERNOON.

After a song service, and prayer by Rev. L. E. Livermore, Rev. A. E. Main took charge of the meeting under the head of "Educational Work."

Rev. W. C. Whitford gave an outline of the work in the Seminary. President B. C. Davis outlined the work of the University. Professor Edwin H. Lewis addressed us on "The Minister From an Educator's View," and Mr. L. D. Lowther on "Education in West Virginia." These speeches were closed with some very pointed remarks by Rev. Main.

Miss Agnes Rogers then took charge under the head of "The Woman's Work." Mrs. O. D. Sherman read a paper on "The Woman in the Home, the Church, the Society, and the World." Mrs. W. D. Burdick also read a paper on "Christian Stewardship." Rev. Main again took charge, and we heard from Rev. A. J. C. Bond, student in the Seminary, on "His Opinion of an Educated Ministry." And from Rev. W. L. Greene, a graduate of the Seminary, on "His Opinion of Education for the Minister," and from Dr. A. C. Davis, Jr., on "His Idea of Education for the Minister." With very brief remarks Brother Main then turned the meeting over to the moderator, Mr. L. C. Livermore. After the transaction of business we were dismissed with prayer by Elder Jared Kenyon. The Secretary was unable to get notes from the addresses on Friday afternoon.

FRIDAY EVENING.

After a song service, conducted by our musical director, Rev. W. D. Burdick, Rev. L. C. Randolph then took charge of the prayer and conference meeting. This was one of the best meetings of the Association, some sixty-nine persons taking part. Our subject was: "Does It Pay? Is it satisfactory to Be a Christian?" Two or more expressed a desire to become Christians. We were dismissed with benediction by Rev. L. E. Livermore.

SABBATH MORNING.

Rev. A. H. Lewis was expected to be with us and preach but was not able. He sent as a substitute, his son, Prof. Edwin H. Lewis, who preached a most magnificent sermon on the book of Job, which the Association requested him to put into a book form for the use of our young people, also other books of the Bible which he has prepared in the same way. Following is a very brief synopsis of his sermon:

The sons of God present themselves before the Lord and Satan is present with them. The perfect man Job is up for discussion, and Satan intimates that Job has personal designs in being so righteous, and Satan is given the privilege to test him. The last and greatest test was ill health. His friends think him a great sinner, and argue to prove him such. God talks to him and clears things up, he repents, God commends him, and rebukes his arguing friends. Job and his friends now take up a new view of the whole situation. The friends argue on generality, Job objects to it. He knows he is right, and longs to express his view, and at last develops a clear idea of immortality; but his friends recoil from this, and he finds himself forsaken of all who have known him, even the little children abhor him, and make fun of him. He finds that his friends are not friends, but critics, and in his extremity he waits out: Though God slay me, yet will I wait for his explanation. He declares he is innocent. God then answers him out of the whirlwind, and puts a great array of facts before him, using the same arguments that his friends had used, but now Job saw the truth, repented, and found peace, and had the victory.

Professor Lewis then impersonated Job and his three friends in a manner that was simply magnificent from every point of view. He had reduced the book about one-sixth, but used the language of the book, cutting out all repetitions and useless words; and the effect upon the audience was magnetic, and fascinating to a high degree. In wealth of poetry, Job stands alone. He gets the first marvelous grasp of the Redeemer. This book does not present to us a question of evil, but a question of Job. Job made mistakes, but fought his way to the truth, and that was his victory. God did not answer Job's questions, but what he needed. The voice out of the whirlwind is never argument. King Lear a work of art, Job a work of inspiration. He closed with a few words of earnest prayer, after which an offering was taken for the Tract, Educational and Missionary Boards, which amounted to \$74.53. We were dismissed with benediction by Rev. S. H. Babcock.

SABBATH AFTERNOON.

The Young People's Meeting was led by Mr. H. Eugene Davis, who read from Rom. 1, and made a few remarks on the topic, "Not Ashamed of the Gospel of Christ." This was a very helpful meeting, some forty-four taking part.

Geo. H. Carpenter then presented the interests of the Missionary Board. He had long been a member of the Board, and knew some of their anxiety. Old plans had been useful in their day and time, but they will not do now. What shall be the attitude of the churches toward the Missionary Board? Not their mental attitude, but attitude which incorporates action. There is one true God whose one true religion is to be established in the world, by the work of men. A weakness in our attitude is that we are Evangelical, not Evangelistic. This

work can not be left to the church services, nor to the minister; all must take a part in it. We need now adjustment in our attitude toward Jesus. Here is the issue: Serve God and attend to business to pay expenses. We are trustees of the Gospel. Our Master says, "Go!" and "Lo I am with you always." An anti-missionary church is dead. An inactive missionary church is dying. Spasmodic giving will not do. Systematic giving will not do, but falling into line with the wishes of our Master will do. It is time to be done with trifling.

The shocking news of the death of Miss Lua Clarke at Alfred had just reached us, and it was voted to send the following communication to the bereaved family:

ELD. J. B. CLARKE,

Alfred, N. Y.

Dear Brother: By a vote of the Western Association, I am instructed to convey to you and to your beloved family a message of heartfelt sympathy and love from the Association in this time of your sore bereavement. Your many years of faithful service to the denomination and the high esteem in which you and your family are held, make the death of your beautiful daughter Lua a personal loss to all who have known of you or her. At the request of the Association, Pres. B. C. Davis led the large congregation in earnest prayer commending you all to the comforting grace of our heavenly Father, in whose service you have so much endeared yourself to us.

By order and in behalf of the Association,
C. S. SAYRE, Sec'y.

LITTLE GENESEE, N. Y., June 10, 1905.

At four o'clock the Juniors had a meeting in the vestry, which was led by Dr. A. C. Davis, Jr.

Concluded next week.

LIGHTS IN DARK PLACES.

God's promises are all lamps to light up dark places; and I know of no brighter one than this, "As thy days so shall thy strength be."

But maybe you are already in the long, dark passageway. Or possibly the valley through which your steps are leading is a very dark and shadowed one. Then gladly I bid you look up and catch some of the light which God sheds down from this blessed assurance.

"When the sun withdraws its light,

Lo! the stars of God are there;

Present host, unseen till night—

Matchless, countless, silent, fair."

If we never had nights we could never see the stars. And so if you and I never had any trouble we could never enjoy such a promise as this of which we have written. We do not love nights, but we do love the stars. We do not love sorrow and trouble, but we do bless God for sustaining grace. We do not love weakness, but we rejoice in such promises of God as will uphold us when weakness comes.

Be not too busy to pray, nor yet too prayerful to be busy.

MARRIAGES.

KENYON-WRIGHT.—At Rockville, R. I., June 7, 1905, by Rev. Alexander McLearn, Mr. Harry Gilette Kenyon of Hopkinton, R. I., and Miss Ethel Pearl Wright, of Hope Valley, R. I.

ROWLAND-NEAGLE.—At the residence of the bride's parents, Mr. and Mrs. John Neagle, 503 Madison Avenue, Plainfield, N. J., on June 12, 1905, by Rev. Geo. B. Shaw, Kizzie T. Neagle and Edward B. Rowland, of Bound Brook, N. J.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

THIRD QUARTER.	
July 1. Sennacherib's Invasion	2 Chron. 32: 9-23
July 8. Hezekiah's Prayer	Isa. 38: 1-8
July 15. The Suffering Saviour	Isa. 52: 13-55: 1, 2
July 22. The Gracious Invitation	Isa. 55: 1-13
July 29. Manassah's Sin and Repentance	
Aug. 5. Josiah's Good Reign	2 Chron. 34: 1-13
Aug. 12. Josiah and the Book of the Law	2 Chron. 34: 14-28
Aug. 19. Jehoiakim Burns the Word of God	Jer. 36: 21-32
Aug. 26. Jeremiah in the Dungeon	Jer. 38: 1-13
Sept. 2. The Captivity of Judah	2 Chron. 36: 11-21
Sept. 9. The Life-Giving Stream	Ezek. 47: 1-12
Sept. 16. Daniel in Babylon	Dan. 1: 8-20
Sept. 23. Review	

LESSON I.—SENNACHERIB'S INVASION.

For Sabbath-day, July 1, 1905.

LESSON TEXT.—2 Chron. 32: 9-23.

Golden Text.—"With us is the Lord our God to help us, and to fight our battles."—2 Chron. 32: 8.

INTRODUCTION.

Seven months ago we had a lesson about Hezekiah (Lesson X of the fourth quarter of 1904), and the passage selected for our study was from this Book of Chronicles. Hezekiah was not only one of the good kings of Judah, but indeed one of the very best. He is ranked by the son of Sirach in the book of Ecclesiasticus with David and Josiah as the only kings of Judah who were not defective.

The difference between the Books of Kings and Chronicles is illustrated by their presentation of the reign of Hezekiah. The Chronicler is concerned for the most part with Hezekiah's reforms and his attention to ritual worship, while the author of Kings tells at length the particulars of the Assyrian invasion.

The passage for our study this week is in the main an abbreviation of the account in 2 Kings 18: 17 to 19: 37. In the verses preceding our lesson our author tells us of Hezekiah's preparation for a siege in deflecting the water courses so that the city would have an unfailing supply and the besiegers would suffer from a scarcity. It is said that the topography of the region about Jerusalem at the present time corroborates this statement of the Chronicler in regard to Hezekiah's action about the water supply.

TIME.—In the year 701 before Christ.

PLACE.—Jerusalem.

PERSONS.—Hezekiah, and the people; Isaiah, the prophet; Sennacherib and his servants.

OUTLINE:

1. Sennacherib's Boastful Message to Hezekiah. v. 9-15.
2. Sennacherib's Message to the People. v. 16-19.
3. Sennacherib's Overthrow. v. 20-23.

NOTES.

9. After this did Sennacherib king of Assyria send his servants to Jerusalem. It is to be remembered that Sennacherib had already taken nearly all the cities of Judea. Hezekiah was humanly speaking reduced to his last line of defence, and had already paid an enormous bribe to the Assyrian on condition that he would go away and refrain from attacking Jerusalem. The resources of the kingdom had been drained to meet this demand, and now when Sennacherib perfidiously changes his mind and demands the surrender of the city Hezekiah must have been at his wits' end. As illustrating the position of an Oriental king in relation to those near him it is interesting to notice that his highest officers are called servants. Lachish was probably thirty-three miles southwest of Jerusalem. And unto all Judah that were at Jerusalem. The message was sent not only to the leaders of the nation, but also to the people to encourage them to desert the king and save themselves by submission.

10. Whereon do ye trust? Sennacherib suggests the futility of their endeavor to hold out against him. We may guess that the real reason why the Assyrian decided to ignore his

treaty and take Jerusalem, was that he might not leave a strong fortress in his rear as he went to meet the Egyptians who were coming against him.

11. To give you over to die. He suggests that loyalty to their king would bring them to certain suffering and death. They would get only disaster for themselves and would not in the end avail to help their king. *Jehovah our God will deliver us.* This the Assyrians regarded as a very flimsy encouragement for the followers of Hezekiah.

12. Hath not the same Hezekiah taken away his high places? In Hezekiah's reforms they see a curtailment of Jehovah's worship, and so infer that Hezekiah has slighted his God. The natural conclusion is that his God will not help him in this time of need.

13. Know ye not what I and my fathers have done? He argues from experience. Even if Jehovah should help them, is it reasonable to suppose that they would escape since the Assyrians had proved themselves victors over the peoples and gods of so many lands? Sennacherib speaks of his predecessors on the throne as his fathers although he belonged to a new dynasty which had had but one king before himself.

15. Let not Hezekiah deceive you. He would have them understand that Hezekiah is trying to beguile them into a continued resistance which would in the end amount to nothing. Since their land was devastated and they were shut up in their last stronghold in the midst of the most distressing circumstances they must conclude that their gods were no better than other gods.

16. And his servants spake yet more. See 2 Kings 18: 19-35.

17. He wrote also letters. See 2 Kings 19: 14. He left no stone unturned to make his arguments emphatic.

18. And they cried with a loud voice in the Jews' language. And this was when they had been especially requested by the officers of Hezekiah to speak in the Assyrian language. They encouraged rebellion on the part of Hezekiah's subjects in order that they might take the city.

19. Which are the works of men's hands. The extremity of their irreverence to Jehovah is shown by their classing him with idols that had been made.

20. Isaiah the prophet the son of Amos is much more conspicuous in the other accounts. Hezekiah's prayer is given in 2 Kings 19: 15-19.

21. And Jehovah sent an angel, who cut off all the mighty men of valor, etc. We are not given the particulars of this deliverance. Very likely there was an outbreak of some serious contagious disease. *They that came forth from his own bowels.* What more shameful fate could befall a man than to be killed by his own sons. That this event happened twenty years later appears to the Chronicler none the less a part of the outcome of this campaign.

22. And from the hand of all others. Compare 2 Kings 18: 7, 8. The kingdom of Judea was now prosperous for many years.

23. And many brought gifts, etc. These were probably by way of tribute from those whom Hezekiah had vanquished in war, and as presents from those who wished to gain his powerful favor.

There are things which hinder that are not sins, save as they become sins by hindering. There are many things which in themselves can hardly be called wrong, but they impede us in becoming what we ought to be or in doing what we ought to do, and therefore they become really sins. A taste that leads to pride, a habit that leads to slavery are not hindrances only; they are sins.

Choice and service—in these are the whole of life.

Seeking my will at the hands of God is not prayer. Prayer is a sinking of self in the will of God.

THE NINETY AND NINE.

Po' lil' brack sheep that strayed away,
Done los' in de wind an' de rain,
An' de Shepherd He say, "O hirelin',
Go fin' My sheep again."
An' the hirelin' say, "O Shepherd,
Dat sheep am brack an' bad."
But de Shepherd He smile, like dat lil' brack sheep
Wuz de onliest lamb He had:

An' He say, O hirelin', hasten,
For de win' an' de rain am col',
An' dat lil' brack sheep am lonesome
Out dere, so far fum de fol'.
But de hirelin' frown, "O Shepherd,
Dat sheep am ol' an' gray
But de Shepherd He smile, like dat lil' brack sheep
Wuz fair as de brack ob day:

An' He say, "O hirelin', hasten,
Lo, here is de ninety an' nine,
But dere way off fum de sheepfol',
Is dat lil' brack sheep of Mine!"
An' the hirelin' frown, "O Shepherd,
De res' ob de sheep am here!"
But de Shepherd He smile, like dat lil' brack sheep
He hol' it the mostes' dear.

An' de Shepherd go out in de darkness
Where de night was col' an' bleak,
An' dat lil' brack sheep He fin' it,
An' lay it agains' His cheek.
An' de hirelin' frown, "O Shepherd,
Don' bring dat sheep to me!"
But de Shepherd He smile, an' He hol' it close,
An' dat lil' brack sheep—wuz—me!

Paul Lawrence Dunbar.

A VISION AND A PROPHECY.

Of all the seasons of the year, the spring-time is the gladdest and most inspiring. The green sward carpeting the earth, the budding leaves and fragrant blossoms, the rich unfolding of nature's life in a thousand different forms are all reminders of the birth of beauty. Yet there are multitudes to whom the charms of nature appeal in vain.

To perceive this entrancing vision, we have the aid of reason, and so the blindest eyes may see. Over the entire face of nature a glorious prophecy has been written. Every blade of grass points to its own reproduction. Every opening bud gives promise of ripened fruit and golden harvest.

Linking together the vision and the prophecy, the complete picture teaches a lesson of trust. He who clothes the grass and makes the lily beautiful, and who brings all life in nature to abundant fruitage, will surely care for man, the crown of creation. With such a lesson learned, happiness is indeed ours.

Two sisters, fresh from the dusty city, called on an aged woman in the country. Her home was in a very bower of beauty, and the remark was ventured: "You must see a good deal of happiness here." Not understanding clearly, she replied: "No, I haven't seen him, so far as I know. I'm not much acquainted around here, and, anyway, my eyes are so poor, that I wouldn't know him if I saw him coming in at the gate." As they walked away, one of the sisters said: "I fancy this matter of happiness is mostly a question of eyesight after all. It's not living here or there, and having this or that, but just knowing the blessed Guest when He comes in at our gate."

The priceless jewel of happiness every one of us should possess. It is so much a matter of seeing, and the vision of beauty is the vision of God, while nature wears her garb of spring-time loveliness, let us pray the Father that we may all truly see.—*Baptist Commonwealth.*

HARK! HARK! THE LARK AT HEAVEN'S GATE SINGS.

Hark! hark! the lark at heaven's gate sings,
And Phoebus 'gins arise,
His steeds to water at those springs
On chaliced flowers that lies;
And winking Mary-buds begin
To ope their golden eyes;
With everything that pretty bin,
My lady sweet, arise.

—William Shakespeare (*Cymbeline*).

MARIA D. UTTER.

Miss Maria D. Utter, who recently suffered a paralytic shock, died at her home in Westerly, R. I., Friday afternoon, May 19. No hope of her recovery had been entertained from the very first, her age being such as not to warrant such hope; and her death had been looked for at any time during the preceding week. But she was possessed of remarkable vitality, and her physical power proved to be unexpectedly strong. The end came Friday afternoon, when the physical machine had simply worn out.

Miss Utter was the daughter of William and Dolly Wilcox Utter, and was born at Unadilla Forks, N. Y., on Sept. 22, 1821, and was, therefore, at the time of her death, in her eighty-fourth year. She spent her early life near her home, but about 1865 went to Westerly to care for her sister-in-law, the wife of the late George B. Utter. She remained there until Mrs. Utter's death in 1868, and then returned to her home for a short time. After the death of her father, she, with her mother, went to Westerly to live, making their home with George B. Utter. There the mother died in 1873, and there Miss Utter had made her home since. She had been a member of the family of her nephew, George H. Utter, during the past five years.

During her long life Miss Utter had been a favorite with her acquaintances, and had been one of those choice spirits whose life had been given to the care of others. She was a member of the Seventh-day Baptist church in Westerly, she having identified herself with that denomination in her early life. She was the last of a large family of children.

Her funeral was held the next Sunday afternoon, Rev. Clayton A. Burdick officiating, and burial was in River Bend cemetery, beside two of her brothers—J. Herbert Utter and George B. Utter.—*Westerly Sun.*

A SUGGESTION.

MR. EDITOR:

Seeing your recent appeal to the pastors inciting to an active personal interest in behalf of the systematic benevolence plan, leads the writer to offer a suggestion to pastors,—a plan tried by me at the beginning of this year.

By way of introduction and explanation: We have here both a society and a church organization. The society pays the pastor's salary, the running expenses, etc. The church pays associational and conference assessments, and takes collections for the denominational work. Both organizations—nearly identical, not quite, in membership,—hold their annual meetings on the same day. At its last annual meeting, held in the forenoon, the society adopted the pledge card system for raising the pastor's salary, running expenses, etc., and appointed its canvassing committee.

The advocates of the pledge card system supposed that the church in its meeting in the afternoon would also adopt the same system for raising its contributions for denominational

work. But when a motion was made for adoption, an objection was made on the ground that money for Missionary and Tract Society work is raised by stated collections, and in various other ways. The attendance in the afternoon was small, and no vote was taken on the motion. This being the case, the writer asked and obtained permission to make a voluntary canvass of the society with the pledge cards, in behalf especially of the Missionary and Tract Boards.

The writer, as acting pastor in the interregnum between the resignation of Pastor Seager and the coming Pastor-elect, W. D. Burdick, next October, expected to make visits upon all the families of the society. And he adopted the plan of uniting the two objects in one canvass. And so a nearly complete canvass was made with fair success for the pledge card plan, considering that it was made on the heels of the society's committee.

It is this experience that leads to the suggestion referred to in the beginning of this article; namely, why may not some of our pastors of churches that have not adopted the Pledge Card plan, combine a pastoral and pledge card canvass early in each Conference year with promise of good results?

In connection with this matter I wish to say that most of our young people took the pledge cards readily, and so are giving systematically for denominational work.

As to our C. E. Society, its membership has changed a good deal in the last few years. Some of the older members who used to be leaders and helpers in Christian work outside of the regular meetings, are married and settled in life and are no longer active members, while others have gone to other parts. But we still have a fine class of young people, a larger proportion of them than formally being quite young. But these latter are bright and promising for future Christian work. C. A. BURDICK.

FARINA, ILL., June 3, 1905.

WITH CHRIST.

Lord, thy life-miracle to me is the great issue that comes from the union of trifling things. In the world of chemistry I can make a third substance by uniting two separate substances; thine is the chemistry of life, O Lord. We go our separate ways, my brother and I. He takes the high road on his own errand; I take the low on mine. We meet at an unexpected turning, and, as the result, there is fulfilled neither his errand nor mine; but thine. And what in this is thy message to my soul? It is the reverence for the trivial. Can I ever again say that a desert road is purposeless? Can I ever again say that an obscure ministerial sphere is a burial? I shall uncover my head to them as I go, by I shall look with veneration on the rejected stones of life's temple. When my lot is cast in an obscure place I shall bow to the solitude; who knows but thou shalt make that cloud my chariot? When I see but one man in my audience I shall not cry, "The mission has failed;" who knows but in that one there is secured the most crowded of all cathedrals? I shall build an altar to the commonplace; I shall reverence life's daily round. I shall tremble before trifles; I shall worship what the world calls worthless. Samaria's well may be thy welcome. A broken box of ointment may bring beatitude to thy heart.

THE SECRET OF GREATNESS.

What is the secret of great men? Is it not this: that they have gone just a step further than their fellows? It is not that they have put upon themselves and upon their task just that touch of consecration which their fellows lacked? They have dared to go a step further into the dark and more difficult places of achievement. You can find a hundred men of high intellectual competence for one man of genius, and you can find a hundred men of ordinary bravery for one hero, and the difference between the one and the other is this: In the great genius and in the great hero there is just the touch of daring temper, of abandonment of self, that makes them go a step further into some lonely and difficult place where others will not venture.

Just as there comes a warm sunbeam into every cottage window, so comes a love beam of God's care and pity for every separate need.

Special Notices.

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

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

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.

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A. S. BARCOCK, Recording Secretary, Rockville, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
REV. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
The regular meetings of the Board of managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

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FRANK HILL, Recording Secretary, Ashaway, R. I.
Associational Secretaries: Stephen Babcock, Eastern, 363 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not intrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Shiloh, N. J.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Shiloh, N. J., Aug. 23-28, 1905.
Dr. GEORGE W. POST, 1987 Washington Boulevard, Chicago, Ill., President.
Rev. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec.
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Utica, N. Y.

D. R. S. C. MAXSON,
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General Practitioner, Eye and Ear.

THE SABBATH RECORDER.

A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.

VOLUME 61. No. 26.

PLAINFIELD, N. J., JUNE 26, 1905.

WHOLE No. 3,148.

WE ARE SEVEN.

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?

I met a little cottage girl:
She was eight years old, she said;
Her hair was thick with many a curl
That clustered round her head.

She had a rustic, woodland air,
And she was wildly glad;
Her eyes were fair, and very fair;—
Her beauty made me glad.

'Sisters and brothers, little maid,
How many may you be?'
'How many? Seven in all,' she said,
And wondering looked at me.

'And where are they? I pray you tell.'
She answered, 'Seven are we;
And two of us at Conway dwell,
And two are gone to sea.

'Two of us in the churchyard lie,
My sister and my brother;
And in the churchyard cottage, I
Dwell near them with my mother.'

'You say that two at Conway dwell,
And two are gone to sea,
Yet ye are seven! I pray you tell,
Sweet maid, how this may be.'

Then did the little maid reply,
'Seven boys and girls are we;
Two of us in the churchyard lie,
Beneath the churchyard tree.'

'You run about, my little maid,
Your limbs they are alive;
If two are in the churchyard laid,
Then ye are only five.'

'Their graves are green, they may be seen,'
The little maid replied,
'Twelve steps or more from my mother's door,
And they are side by side.

'My stockings there I often knit,
My kerchief there I hem;
And there upon the ground I sit,
I sit and sing to them.

'And often after sunset, sir,
When it is light and fair,
I take my little porringer,
And eat my supper there.

'The first that died was little Jane;
In bed she moaning lay,
Till God released her of her pain;
And then she went away.

'So in the churchyard she was laid;
And, all the summer dry,
Together round her grave we played,
My brother John and I.

'And when the ground was white with snow,
And I could run, and slide,
My brother John was forced to go,
And he lies by her side.'

'How many are you, then,' said I,
'If they two are in heaven?'
The little maiden did reply,
'O master! we are seven.'

'But they are dead; those two are dead!
Their spirits are in heaven?'
'T was throwing words away; for still
The little maid would have her will,
And said, 'Nay, we are seven!'

WILLIAM WORDSWORTH.

It is well for us to consider the deeper meaning of Christ's prayer for his followers when He said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It is generally agreed that this prayer asked protection for his followers from the assaults of the Evil One, that is, from the power of temptation to do wrong. In all ages of the Church, men have been too much prone to think that removal from the world is necessary in order for high attainments in righteousness and consecration. The original form of this thought, as it appears in Monasticism, was pagan. As in other conceptions of paganism, men believed that merit was gained in retiring from active relations with men, in self-inflicted tortures, in privations, and the like. The element of paganism in the monastic systems that existed in Egypt, and elsewhere, before the time of Christ, united with an honest desire on the part of Christians to escape from the power of evil, and hence the long and widespread history of asceticism in the church. While modern Protestant thought has cast this aside, we have much yet to learn of the purpose of God in placing his children in the midst of the world's activities, both for their own strength, and for the world's good. That the Church of Christ is the light of the world and the salt of the earth should be remembered at this point. The value of a light is measured by its relation to prevailing darkness, and the value of salt, as a preserver, is determined by its immediate application, when preservation is called for. Well, therefore, did Christ pray that his followers be strengthened that they might become active agents at all the points of the world's greatest need, and that they might be protected and strengthened while thus placed. No one would be justified in seeking unnecessary temptation, or exposing himself needlessly to danger, in spiritual things. On the other hand, every child of God should have such confidence in the divine help and such a conception of himself as the

bearer of divine light and life; that he will welcome any place in the world's activities, without fear of being overcome by evil. If we can see the picture in the light of what God desires, for our own sakes, much will be gained. The importance of our position in the world, as the representatives of God and the defenders of truth, can not be over-estimated. Men are saved, that they may witness to the world the power and reality of that salvation, and of the glorious life to which it brings men. The old ascetic life, represented in monasticism, was self-destructive, in a large degree. It cultivated spiritual weakness and social impurity, the very things from which it promised relief. The same principle holds good to-day. He who does not mingle with men, learning their needs, as well as their weaknesses, has comparatively little power to help men. The preservative quality of a devout Christian, wherever he may be placed, ought to be the first consideration in the mind of every child of God. The important question in your life is not how much money you can make at a given place, nor how much honor you can gain, but rather, while seeking both these, how much your presence there will testify to the truth and illustrate the power of divine righteousness among men. Seen in this light, positions where men are isolated from those of like faith, or from all other Christians, are often places of great value, so far as individual service is concerned. It is this that gives value and importance to the work of missionaries in heathen countries, and to the work of reform in the slums of great cities. When all is said, the important lesson for each Christian to learn, is, that he is not to shrink from any place or surroundings, from any task or duty that may come, whenever and wherever his lot may be cast. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the Evil (One)."

WITH the coming of spring-time and of summer, men are surrounded by lessons of resurrection. To learn the best lessons, we must give large definition to resurrection. The narrow, theological sense in which that word is often used, takes away much of its meaning. In spiritual things, resurrection is the continual and repeated up-springing of life, and the production of growth and fruits thereby. Whether the progress of this development be rapid or slow, the great principle through which life is always struggling toward higher and better results, is an important practical truth that every Christian should consider. That law of unfolding which Christ expressed in few words when he said,

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