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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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"first the blade, then the ear, then the full grain in the ear," is illustrated and declared in the material world, quite as much for the sake of educating men spiritually, as for providing material things for their sustenance and comfort. Every truth has many methods of development, and many forms of expression. Certain fundamental principles appear in all resurrection. A poor soil gives meager results. Too frequently there are no results in fruitage, the only actual result being partial development and premature decay. It is "deepness of earth" that tells in wheat fields and gardens. The same is true in religious life and spiritual development. The depth of soil, spiritually, which a man's life possesses will determine his character, deeds and destiny. Seen in its true light, religious experience is a succession of resurrection, or, if you will, a continual rising into larger views, fuller obedience and nobler purposes. We can not insist too much upon the truth that the law of spiritual growth requires such on-going and up-rising in righteousness, both as to thoughts and actions. It is not enough that we go forward as though Christian life were always to be upon the same plane. Ideally, it is, as an engineer would say, "an upgrade" continually. If, incidentally, the upward growth is checked at any time, as winter checks all growth in nature, it is a blessed provision that he who is always steadfast in faith and purpose, will find a resurrection such as spring-time brings, and, through divine mercy, larger growth, even though something may seem to be lost in the matter of attainment, for the time. This is said that the reader's thought may be turned more and more toward the lessons which appear everywhere in nature. Life, though thwarted and perverted, hindered in development, prevented from bearing fruits, still struggles toward its ultimate purpose, which is fruit and ripeness. Not less is it God's purpose, for which abundant provisions are made, that his children should rise and rise again, growing stronger, yielding fruit more abundantly, and gathering harvests unto eternal life.

You have known men whose main business in life seems to be the demanding of "their rights." They talk about "looking out for number one," "standing up for their own rights," and so on, to the end of the chapter. Within proper bounds, that element of our nature is valuable and praiseworthy, but those who make most ado concerning their rights are not those who secure them, much less do they understand what their rights really are. The idea of personal rights comes from the thought of that which is right, just, and in accordance with God's will. No man is entitled to anything which does not accord with those fundamental principles of truth, righteousness, and justice, that God has ordained. Highest among these is the right to obey Him, to conform life to the demands of truth, to think, speak, and act in accordance with righteousness. He who does this will seldom, if ever, have cause to complain that his rights are not respected. There are exceptions. Persecution exists, and there is oppression by the majority, through which men are robbed of that which rightfully belongs to them. In such cases, there is little or none of that boastful demanding of rights, that marks those of whom we have just spoken. On the contrary, those who suffer thus, are among the most careful to recognize their duty, to be right, and therefore the justice of their appeal to God and their fellows, that right

shall be done for them. Be thou thyself in full accord with what God requires, obedient to His will and careful to do that which ought to be done toward others. Doing thus, you will have little cause to demand your own rights.

 WITHIN the last ten years, a **Healing Power** strongly marked change has taken place in the tendency of public opinion, in the United States, concerning those evils which assail public interests. Freedom of expression, open criticism and a definite demand for publicity concerning all matters of general interest, are the salient features of this change. This applies to the management and policy of great political parties, to the transactions of Congress, and, in a very prominent degree, to those business interests which are assailed by great private corporations and trusts. One of the results of this demand for publicity seems, at first glance, to indicate an unusual state of political and financial corruption, startling, if not discouraging. But a closer analysis of the situation, while it reveals many things to be condemned, indicates also that this increase of publicity is healthful and purifying. It is like letting sunlight and fresh air into a room or cavern which has been closed and therefore is corrupt. Darkness is always the friend of impurity. It is not necessary to compare affairs in the United States with those of other governments in Europe and Asia, although we believe that such comparison, even at this time when so much is being said about political and commercial corruption in the United States, would show a balance in favor of our country. One hopeful feature of the present situation is that the people are becoming thoroughly awake to the necessity for reform and purification in all public matters. The battle for genuine reform, for open-handedness and square dealing, is thoroughly joined between public opinion on one hand, trusts and combinations, political and commercial graft on the other. Additional hopefulness enters into the case at the present time because of the attitude of President Roosevelt, and of certain influential leaders in political circles. In the business world, self-interest, and perhaps nobler sentiments that have been unexpressed heretofore, seem ready to second the movement toward reform, in many directions. Beginning with the great cities, there is a growing feeling that the people must regain control of their streets, including those lines of travel represented by the street railway systems. The present trend of public opinion on this point is toward municipal ownership. There is strong sympathy with the beginning of a movement for municipal ownership in the great city of Chicago, because people feel that the situation there has its proportionate counterpart in every other city. The same demand extends to great railroad systems throughout the nation, whose income every year is far greater than the income of the nation, and in connection with which, temptation to dishonesty, and opportunity for infringing on the rights of the people, are almost endless.

 LOOKING backward a few years, and comparing the situation with the present time, there is much less partisanship in the newspaper world than formerly. The independent newspaper has wrought powerfully for good, in political matters and in the general interests of the country. The decline of bossism in politics has grown out of the decline of partisanship in the newspapers, the growth of independent thought,

and such healthful criticism as people of a given political faith bestow upon their own party. Such criticism and advice are of much greater value than criticism and opposition from a contending party. In this field the benefits of publicity are strongly marked. Blind adherence to party is giving way to a higher conception of the duty of political parties, and of their vital relations to the best interests of the country. We may well hope that these tendencies toward reform spring from a great truth that our popular government involves, that is, where all men are equal before the laws and where the rights of each may demand consideration from all others. A more permanent basis of reform is laid in a government like ours, than can exist in those countries where class distinctions and class legislation abound. This thought finds expression on many occasions, in these days, and right-minded people of all parties support the proposition that rich and poor, high and low, are under equal obligations to obey the laws of the land, and to respect each others rights. In proportion as the rights of all men are recognized and defended, lasting reform will come. Taking this larger view of the situation, there are many reasons for hoping that, difficult as present problems are and serious as the evils are that are uncovered from time to time, we are still advancing, even though painfully, along the highway to purer national life, and a better adjustment of interests, which seem to be conflicting.

 FEW things are more common than for people to say, "If circumstances were different, I could do differently." There is some truth in such statements, but usually they contain more error than truth. To think or to say thus is more than a misfortune. It lessens the sense of responsibility through which all good things are accomplished, and by which the best results for ourselves are attained. When Shakespeare said, "It is not in our stars but in ourselves, dear Brutus, that we are underlings," he recorded an universal truth of the highest importance. Preachers sometimes say, "If I had a different congregation, more appreciative people, workers more responsive to my call, I could accomplish much more." Whatever of truth such a statement may contain, it is no excuse for failure to do what ought to be done. If people are unappreciative, seek greater strength for yourself that you may teach them to become appreciative. If they are irresponsible, change the form of your appeals. Put into your message more earnestness and larger patience, and labor on until response comes. The same principle must apply to each individual life, whether it be in the matter of work, of temptations, or of personal attainments. One of the glories of manhood, a glory made doubly great by Christianity and the power of men to rise above circumstances, is "to make stepping stones of our dead selves." The sum of the matter is this. It is in yourself more than your surroundings to determine whether your work for God is well done and whether your attainments in spiritual life are worthy of yourself and of help of the Divine Spirit.

 AN article from the *New York Tribune* will be found on another page. It is reproduced because so many of our readers are farmers or gardeners. The development of fruits, plants and grains, the improvement of old varieties, and

the production of new and better ones, have reached a point where plant breeding is worthy to be called a science. The methods by which these results are accomplished are comparatively simple, and, while but few will attempt to develop new forms, all men who deal with the soil, in any way, ought to be interested and may be benefited by giving consideration to this new science. The fact that several states, especially in the grain-producing sections of the West, are giving the matter attention, vindicates the results already reached. With this thought in view, the article from the *Tribune* will not be deemed too long nor unworthy of careful reading and further consideration.

SUMMARY OF NEWS.

Both Russia and Japan are making preparations for the peace conference, to meet in Washington next September. Already two of the plenipotentiaries have been chosen, M. Nelidoff, the Czar's representative in Paris, for Russia, and Marquis Ito for Japan.

There seems to be no signs of peace in the Far East, however. Japan declines an armistice, having, apparently, little faith in Russia's protestations of peace, and is preparing for a long war. Minor engagements are now taking place each day, the Japs closing in slowly but surely on the Russians.

The past week has been replete with automobile accidents, many of which have resulted in death and injury, not only to the occupants of the vehicles, but to the unfortunate persons who have been in the way of them. Sooner or later public authorities will need to curb the intense recklessness of the incompetent persons who run these big machines.

Quiet and peaceful Philadelphia is having a stirring up, such as it has never before experienced. Mayor Weaver seems to have taken the bit in his mouth, and is trampling public graft wherever it can be found, and every turn he makes seems to unearth new scandals. The latest arrest was that of Chief Hill of the Filtration Bureau, who is charged with forgery in uttering false statements and estimates regarding the work of the plant at Torresdale. A \$700,000 contract for work at this plant has been revoked.

A little war wave rolled over France and Germany the past week, and before the ripples subsided even England had been drawn into the froth. Morocco and French control was the exciter of all the commotion, but Kaiser Wilhelm of Germany seemed to be the cause of all the talk. Paris for a time believed that the Kaiser was intent on war, and accordingly all French officers and men on leave were ordered to rejoin their colors instantly. The Kaiser has demanded, in effect, that France shall make no combinations antagonistic to German interests, and this the French believe would reduce their country to vassalage. Under these conditions, England considered that German aggression is aimed quite as much at Great Britain as against France, and so it determined to resist with all the resources of the empire any serious encroachment on British interests.

President Roosevelt is investigating the various bureaus in Washington, looking to an up-to-date conduct of the public service of the country. The investigators are Assistant Treasurer Keep, First Assistant Postmaster-General Hitchcock, Assistant Secretary of Commerce

and Labor Murray, Commissioner of Corporations Garfield, and Gifford Pinchot, of the Department of Agriculture. They are charged with the investigation of the whole government system, looking to needed reforms. It is common knowledge that the business of the government is done on an antiquated basis, which would not be tolerated for a moment by any up-to-date business concern.

A notable death during the past week was that of Gen. Maximo Gomez at Havana on June 17. Gomez was best known as commander-in-chief of the Cuban army during the war for liberty against Spain, and won for himself the name of "Cuban Napoleon." He was 82 years old, and on the day of his death he was presented with \$100,000 by the Cuban government as a token of the esteem in which he was held.

There seems to be excellent authority for stating that a majority of the Swedish Riksdag is ready to agree that Prince Carl, third son of King Oscar, shall be king of Norway, provided Norway demolishes the fortifications at the frontier and makes an arbitration treaty with Sweden.

A hot wave swept over the country June 18 and 19, the mercury running up to the nineties, with the humidity over a hundred. Then the thermometer dropped forty degrees, and a cool spell followed that was as unseasonable as the preceding condition had been uncomfortable.

Rear Admiral Sigsbee's squadron of four ships sailed June 18 for Cherbourg, France, to get the body of John Paul Jones. The ceremonies attending the transfer will take place in Paris July 7, and the next day the squadron will sail for Chesapeake Bay, landing the body at Annapolis, where it will be buried.

Some time ago a firm in Rutland, Vt., secured a verdict against a labor organization for damages of \$2,500, caused by boycotting and picketing the firm's plant in a strike in 1902. The judgment of the court was returned unsatisfied, and now the firm has garnisheed the wages of the members of the union to secure the payment of the judgment.

The Czar received on June 19 the deputation appointed by the Congress of Zemstvo, which recently met at Moscow. The delegation was kindly received and in response to their addresses the Czar gave assurance of reforms in many methods, and a desire for a closer union between the throne and the Russian communion.

The affairs of the Equitable Life Assurance Society seem to have reached the culmination of a remarkable climax. Paul Morton, chairman of the Board of Directors, has accepted the resignation of President Alexander and Vice-President Hyde, and plans to make a thorough investigation of the affairs of the society. Nothing is to stand in the way of this searching inquiry, and those who have profited in the past will find themselves in a most uncomfortable position. The report of the State Superintendent of Insurance Hendricks exposes the graft in Trust and Safe Deposit Companies, lays the blame on the late Henry B. Hyde, founder of the Society, and hints at suits to make the faithless directors disgorge their ill-gotten profits.

President Roosevelt spent a part of last week at the commencement exercises at Clark University at Worcester, and Williams College, at the latter place receiving the degree of LL. D.

Herbert W. Bowen, United States minister to Venezuela, was on June 20 dismissed from that office and from the diplomatic service of the United States by order of President Roosevelt, for having preferred charges against Assistant Secretary of State F. B. Loomis, which Secretary Taft reported to the President were false, and for having instigated attacks in the press upon the character of Mr. Loomis.

THE SCIENCE OF BREEDING PLANTS.

The science of plant breeding has almost reached that point in its development where it is possible for the breeder to say to the farmer, "Tell me what you want and I will give it to you." The maiden, fancy free, may now have as much good luck as she likes, for a Hollander has learned how to raise clover that shall have as he wills four, five, six and even seven leaves. Every one knows that there are oranges without seeds. A breeder in Colorado has produced a few apples which have no seeds. According to newspaper dispatches, some one in Virginia has learned how to make the milkweed practical as a producer of milk. Juicy vegetable steaks, resembling beefsteak, are asserted in other dispatches to be a fact. Whether the stories about the milkweed and the vegetable steak be true or not, breeders have learned how to secure desirable qualities at their pleasure and to develop new species.

What can be done to satisfy the demands of corn growers is illustrated by the accomplishment of the Illinois Experiment Station. Average corn contains a certain amount of oil. In a bushel there is nearly two pounds. This oil is valuable in the manufacture of artificial rubber used for electrical purposes, and is therefore of especial importance in view of the increase in the demand for rubber. The oil is also used for lubricating purposes, for adulterating olive oil, as well as in the manufacture of soaps, paints, etc. A company which buys about 50,000,000 bushels a year offered to pay a higher price for corn containing a higher percentage of oil. An increase in oil of one pound in a bushel would increase the price of corn five cents a bushel. The experiment station succeeded in increasing the amount of oil from 4.7 per cent. to nearly 7 per cent. in six years. This satisfied one class of users of corn. Those who raise hogs, however, wanted corn with a low percentage of oil, because it would produce harder, firmer bacon. So the station proceeded to reduce the percentage, and succeeded in decreasing it to less than 2 per cent.

At the same station the amount of protein, which is the element most valuable as food, was increased from 10.92 per cent. to 16 per cent. in six years, and also decreased it in the same length of time to 6.66 per cent. The station was also able to lengthen and shorten the ears, increase or decrease the width of the ear, and to raise and lower the position of the ear on the stalk.

In the South, where there was a disinclination to plant a larger acreage to cotton, there was a demand for a kind of cotton that would produce more to the acre. This has been done by increasing the size of the bolls and the length of the lint.

The accomplishments of some plant breeders would make one think the world could be turned upside down. Plants seem to do the most unexpected things at their bidding. The cactus has been deprived of its spines and made a wholesome food for man and beast. Two absolutely new fruits have been created, the primus berry and the plumcot. Blue poppies have been produced,

and it is asserted that it would be as easy to produce blue roses. Rhubarb plants have been made to yield every day in the year. At the breeder's bidding blackberry bushes are divesting themselves of their thorny exteriors. If one likes white blackberries one may have them, for they are an accomplished fact.

A considerable portion of the United States is subject to sudden frosts. Owing to this fact, crops of certain fruits, such as plum, nectarine and peach, are sometimes damaged. Trees of this type have been trained to resist the frost. Their foliage and blossoms may snap and crack with ice in the morning, but after the genial heat of the forenoon sun has melted it they show no signs of the blight of the formerly deadly frost. The slow growing walnut tree has been touched with the breeder's wand and has become the fastest growing tree in the temperate zone. Beside a picket fence on Luther Burbank's place in California one may see two walnut trees which present a striking contrast to each other. One of them is six times as large as the other. The smaller one, which in size and shape reminds one of a lilac bush, has been growing for nearly a generation—twenty-eight years. The other, which shades the entire corner of the yard from the glare of the noonday sun, has been growing only thirteen years. The shells of the nuts were so thin on the fast growing tree that the birds could pick holes through them. This was a fault, so Mr. Burbank reversed the process in this particular and gave them stouter shells. Dealers in nuts in some cases have been in the habit of whitening the meats of the walnut by a bleaching process said to be injurious. The walnut trees on Mr. Burbank's place, at his bidding produce white meats from which all the tannin, that gives ordinary walnuts their bitter taste, is removed.

The sports of boys have been tampered with. It is now no longer necessary to climb chestnut trees in order to shake down the nuts. The trees have been made to bear when only a few months old and only twice as high as a watering-pot.

Plums without pits, and only the suggestion of a seed, have been produced. To one variety has been given the flavor, aroma and texture of a Bartlett pear. It is said that an expert fruit merchant, who had been blindfolded, when he bit into the plum declared that it was the most delicious pear he had ever tasted. The small bitter beach plum, which attracts so many sailing parties from Connecticut shore towns across the Sound to the sandy north shore of Long Island, has been metamorphosed into a large and delectable fruit.

The potato is being made to produce another vegetable, or fruit. This is called the "pomato." It is a white, fragrant, succulent fruit, and grows on the potato tops. It may be eaten cooked or as a salad.

Flowers under the direction of the breeding wizard, do all sorts of strange things. The disagreeable odor of the dahlia has been transformed into the rich fragrance of the magnolia. From a normal size calla blooms ranging between a foot and one and one-half inches in diameter have been produced and the fragrance strengthened. The scarlet amaryllis has been increased in size to ten inches, and to the verbenia has been given the odor of the arbutus twofold in strength. From the ordinary field daisy the Shasta daisy, from five to seven inches in diameter, has been created. The gladiolus, at Santa Rosa, has now ceased its one-sided way of blooming and blooms all the way around the stalk, after the manner of the fragrant hyacinth. The decorative white pampas

grass has been changed to pink for variety's sake. Even living decorations for headgear are produced. The Australian star flower under the magic touch has been made to bear blossoms of a beautiful rose-pink and white, which are fragrant and "everlasting," and can be used on women's hats.

An effort is now being made to give the tobacco plant frost resisting qualities, improve its flavor and increase its size.

One of the stories told about Mr. Burbank illustrates how the plant breeder can bend nature to his will and produce what is wanted on short notice. On one occasion, when in the nursery business, he received a rush order for twenty thousand prune trees. Those were the days when it was difficult for him to make both ends meet. He was in need of funds. In the ordinary course of nature it would take two and one-half years to grow them to the size desired. The order was contingent upon their being delivered within nine months. He set a large number of men at work planting one hundred thousand almond seeds. The almond grows rapidly. The almond sprouts were ready in a few months. The best were chosen, and upon them were grafted twenty thousand prune cuttings. The order was filled in time. It is said that one of the largest prune orchards in the world is growing and yielding from these almond shoots.

The number of different varieties of any plant which can be produced is infinite. Liberty H. Bailey, of the Cornell Agricultural College, records the fact that he has produced fifteen hundred kinds of squashes and pumpkins.

Strange as it may seem, it is possible to grow more than one kind of fruit on one tree. Mr. Burbank has a tree which is furnishing sap to four hundred different kinds of apples, besides one hundred other kinds of fruit.

The seed of the hybrid, which is the foundation of the breeder's structure, is like a grab bag. It furnishes many surprises. On one occasion Mr. Burbank crossed the cranberry bean, which has red pods and white beans, with the horticultural pole bean, which has red pods striped with white and red and white beans. A single seed was obtained. This produced a plant having pods of a mixed character, but with the beans all black. These were planted. The next brood was astonishing. Some were pole beans which exhibited the characteristic of the inhabitants of ancient Shinar, which caused them to reach out for the sky. They ran up twenty feet. Others were bush beans. Some spread out over the ground in a tangle only a few inches in height. Some of the latter produced pods higher than themselves. The pods were as varied as the patches of Joseph's coat. As for the beans themselves, in shape, size, color and markings they represented nearly every known sort. Professor Bailey has secured as many as 110 kinds distinct enough to be named and recognized.—*New York Tribune.*

WESTERN ASSOCIATION.

(Concluded from last week.)

EVENING AFTER THE SABBATH.

Pres. B. C. Davis addressed us on "Social Problems Before Our Seventh-day Baptist Young People." You are building for the future. Education is the key to the situation. We must have patience with the aged who can not see the difference between the needs of their day and those of our day. Young people sometimes become pessimistic, touching economic

problems, and get the impression that the main object of all men is to get wealth. And now what is the use of trying when the competition is so fierce? But God is using wealth and modern institutions for the advancement of his mighty truth in the world, and Seventh-day Baptists must take their place with the very best men of the day in the use of these economic appliances, or fall in the rear and be forgotten. Seventh-day Baptist young people have the problem of fitting themselves for these places. It has been tried. It can be done. Making homes and forming acquaintances constitute no small part in this great problem before us. Marriage and the forming of homes should be entered into with a view to the best interests of society, the church, the state, the nation, the generations to come, and our obligation to God. Your children will be the men and women of the future; no relation should be entered into that will bring into the world a posterity, inheriting weaknesses that will disqualify them to meet the obligations that will surely fall upon them.

An offering was taken for the Young People's Board, which amounted to \$21.42.

Dr. A. C. Davis, Jr., gave us a brief outline of the plans of the Young People's Board for the summer. Quartets and workers are to be sent out into various quarters of our denomination. *The Seventh-day Baptist Endeavorer* will not interfere with the Young People's page in *THE RECORDER*. Our little paper is now nearly self-supporting. Sample copies of the paper were distributed among the audience.

Rev. W. L. Greene addressed us on the Bible Study Course. Rev. A. J. C. Bond then conducted a question box. Slips were distributed, and twenty-four questions were sent in and discussed more or less.

SUNDAY MORNING.

After the usual business had been disposed of, Mr. Geo. B. Carpenter presented our Missionary interests. We were truly glad to hear that during the first five months of this year, the Missionary treasury, had received over \$600 more than was received during the same period of the previous year. But we are sorry to hear that we are still in debt some \$3,000. The Board wants to put out two or three evangelists with a good singer. They want to do some special thing for our China Mission, but these things can not be settled now, though he hoped to be able to bring some decided plans up to Conference. There were some things he said they must have: Money and prayers. He was frank to admit that the Board made its mistakes, but assured us that they should try with all earnestness to do all things right.

Mrs. D. H. Davis then told us about the China Mission, its buildings and the need of other structures to meet the demand. She told us of the wonderful advancement in the education of Chinese women, and the abandonment of the wicked practice of foot binding. She urged upon us that the foreign field needs the very best workers that the churches can afford. With the opening sentence Sister Davis moved all to tears when she said, "My greatest burden since coming to the home-land is that I represent an unpopular cause." This we knew she had been forced to say because we had evinced so little interest with our means. She told us that their greatest need just now was a chapel at Shanghai, and a man, and his wife to assist in the work at Lieu-oo. At no time has the call been

so loud and at no time the opportunity so great as now.

Rev. L. E. Livermore addressed us on "The Relation of the Pastor to Missions." Missionary work is the agency of the church to do work that the church can not do. The pastor is the leader of his people, and is to keep the church alive and interested in all the work of the gospel; and so his relation to the Missionary Society should be as close as possible.

Rev. A. E. Main spoke on "The Effect of Mission Work Upon Our Churches." The progress in our work in China is presumptive evidence that there is progress among us when we are in line with the progress of the world. If we are to live, we will be in line with the world's progress. We must reason ourselves into a Biblical interest in missions. What blessings will come to us, if we have a part in missions abroad! The work of missions is in line with the purpose of God. God's command to "Go" is just as vital as any other command. Look to your marching orders. All scientists acknowledge their indebtedness to missions. It is a most natural thing for Christians to tell others of Jesus. Paul was a debtor. I am a debtor because of what God has done for me. We are all debtors for what God has done for us. Missionaries go to foreign lands when men and women believe in missions. What our churches need is action. What are we doing for those about us? No wonder the world thinks we are about to die and should die! "Go." Carry the Gospel out farther and farther until it is in all the earth.

SUNDAY AFTERNOON.

We then listened to the reading of an address prepared by our most excellent Business Manager, Mr. John Hiscox, on "Our Business Interests." Our Publishing House is now well equipped and in the best order ever known to us. The success of the Sabbath truth depends largely upon our Publishing House and the Tract Society. If you believe in the cause you represent, then look kindly upon these interests.

The Sabbath Reform Work was then taken up by Rev. L. E. Livermore, who drew lessons from his own experience in defending the Sabbath truth. An open parliament followed in which many helpful suggestions were made in regard to Sabbath Reform.

A strong Prohibition party resolution was presented in the business meeting, which elicited some earnest speeches, and passed, but in the evening session it was called up for reconsideration and amended so as not to mean so much, and not be so harsh on the two old parties. It reads as follows:

WHEREAS, We believe the liquor traffic is the worst enemy of the Christian church, and the license system has proved to be a means of assisting this most deplorable business until it has grown to be a monster curse, and

WHEREAS, The only successful solution of the liquor problem is no saloon; therefore be it

Resolved, That we most earnestly entreat all lovers of Christianity to oppose this monster evil and especially entreat all those who have the right of suffrage to vote always for the abolition of the saloon and for public officials who will support and enforce prohibition laws.

Resolved, That we suggest the establishment in *THE RECORDER* of a department devoted to the cause of temperance, looking toward the ultimate overthrow of the liquor business.

Resolved, That we endorse the bill introduced

in the last New York Legislature, extending to all election districts of the state the opportunity to vote out the saloon.

SUNDAY EVENING.

This was the last session of the Association, and after the transaction of necessary business, we listened to a very helpful sermon by Rev. L. E. Livermore, who took his text from Psalms 92: 12. His subject was, "Palm-like Christians." The palm is the most magnificent tree known. It flourishes where no other tree can exist, only as they live in the shade and protection of the palm. The palm stands straight. Christians should be a help and protection to others. Christians should be perfectly upright. Allow the things in your life which lead to choices and remember choices lead to action, and action to habit, and habit to character, and character to destiny. Palms will not thrive alone. Christians must have fellowship in the church. Palms grow from the inside. Christians must grow from the heart. The palm is a fruitful tree and is regular in its bearing. Jesus says to Christians, "Bear much fruit." The palm produces more in old age. Christians should be healthier, better and greater producers of Christian fruitage in old age. The palm is the emblem of victory. The Christian is a victor.

A farewell meeting was then conducted by Brother Livermore, in which some fifty-four testimonies were given. This splendid Associational gathering was brought to a close with prayers by Rev. G. W. Burdick, Dr. A. C. Davis, Jr., and Rev. S. H. Babcock.

C. S. SAYRE, Secretary.

The Business Office.

This issue of *THE RECORDER* is the last for the fiscal year. On the last day of the month we will close our accounts for the year. Any delayed subscriptions reaching us before that time will go to this year's credit. With the beginning of the new year we hope to give more attention to *RECORDER* finances. The experiences of the past six weeks convince us that the majority of our subscribers mean to do what is right, and that neglect alone is responsible for their indebtedness to the Publishing House. All such we plan to remind until we get some sort of an answer. Others we will turn over to the tender mercies of agencies organized to deal with such persons.

When you pay up your subscription, however, don't stop the paper, supposing that you are spiting the Business Manager. Might just as well get red in the face when the conductor on the train asks for your ticket. You don't stop the railroad on his account. It reminds us of a story of Horace Greeley. An irate subscriber once told the famous editor that he was going to stop the *Tribune*. Greeley replied that he could stop his subscription to it any time he pleased, but he never had the power to stop the paper. We want all our subscribers to continue on our lists, but if *THE RECORDER* isn't worth the subscription to you, you can do as you please regarding it.

Where anxiety begins, faith ends; and where faith begins, anxiety ends.

Re-create in us the soul of service, the spirit of peace; renew in us the sense of joy.

Popular Science

BY H. H. BAKER

A Remarkable Clock.

Professor Weston M. Fulton, an instructor of meteorology at the University of Virginia, who has charge of the United States Weather Bureau and Observatory at Knoxville, Tenn., has received patents for a clock, which he claims will run forever without any spring or weights, thus saving the trouble of contracting a spring or elevating a weight to obtain power for continuous motion.

Mr. Fulton evidently must have faith in his theories, for we understand he is about establishing a plant at Knoxville for their manufacture on a large scale.

There have been clocks made of almost every conceivable size, and power, of mammoth size for towers, with several dials, and a power sufficiently stored, or being stored by wind or water, to cause them to run a year or more at a time without care, but we have never heard of a time piece before this that would run forever, which (as we suppose) means from July to eternity, without further care.

This clock we understand is operated by a motor, driven by the changes constantly going on in the temperature of the air, the amount of power being graduated.

The main point in this invention that we discover is, that Professor Fulton has hit upon a metallic vessel having great capacity for expansion and contraction. The metal being thin and having deep corrugated sides, in which he hermetically seals certain chemicals and gases that are easily expanded and contracted, and by the expansion and contraction of the vessel is made to generate a power, sufficient to constantly actuate the motor, and keep up continuous motion.

We congratulate Mr. Fulton on his scheme for continuous power and its application. In former years our clock had to be wound up every day, which called for 365 windings every year; later our Ansonia has only to be wound weekly, but this means 52 times a year, a great saving in time, but none in strength, but Mr. Fulton proposes to relieve us from both "forever," which means a great deal when applied to clocks, but if Mr. Fulton should undertake to apply his invention to our watches we should decidedly object to change in them whatever, on account of the beautiful "simile" which is presented in the daily winding, viz.: we transfer to the inside and is there retained a power that can be so accurately divided that it acts constantly on every moment, making perfect harmony among all the minutes, giving every one its proper place in making up its hour and every hour its proper place and position in making up the day, and by duplication the exact position of weeks or years.

To continue our "simile." We daily need divine power to be given us to direct and harmonize our motives and actions to the divine standard for "every day and every hour," therefore how appropriate for us on winding our watch to say, "give us day by day our daily bread," (food, strength, power for doing good, etc.) (Luke 11: 13).

Thou camest not to thy place by accident; It is the very place God meant for thee.

In every part and corner of our life, to lose one's self is to be gainer, to forget one's self is to be happy.

Missions.

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

THERE was a fair delegation from the churches to the North-Western Association, the largest from the churches in Wisconsin. A hot wave struck Farina and all Southern Illinois, and we just sweltered. It affected the attendance. Mercury ranged every day from 90 to 100 degrees. The ground was dry and parched, and the roads very dusty. Notwithstanding all this, there was a good attendance at all the sessions, the interest excellent, and the sermons, addresses, papers and all services were of a high spiritual character. If there was anything more marked than another, it was the evangelistic spirit which pervaded the sessions. There was a new feature on the program of exercises that was very interesting and profitable. Each Morning Session was prefaced one hour by a "Pastor's Conference," though open to any one to attend. Very important practical subjects appertaining to church and denominational interests were ably presented by those to whom they were assigned, and followed by an open parliament. The hours thus spent were among the most interesting and valuable of the Association. The good people of our Farina church were equal to the occasion and cared for their guests right royally. Meals were all taken at their homes. They could easily have taken care of twice as many. Our attendance to the Association at Farina brought to us many pleasant memories. It was 33 years ago, to the very month, that we came to Farina to settle as pastor of the church. We spent there five years. It was there our daughter was born. It was there we formed many dear and lasting friendships. It was a greatly appreciated privilege to preach Sabbath morning from the pulpit of our first pastorate, but what a change in those who composed the usual church congregation. There were before us some of the dear old parishioners, but the majority of those to whom we preached as pastor, were either in heaven or had moved to other churches. What a change in the congregation! What a number of fine young people! Some of them babes when we left, and some of them children of those who were our boys and girls in our first pastorate. How one generation follows another! The workers, the fathers and mothers, pass over, new workers take up their work, and it goes on. God bless and make efficient the young people of the Farina church, and all the membership, and may there never go out the light of the gospel and the keeping of the whole law of God on the fertile fields of Farina.

THE time allotted for the consideration of our missionary interests was well improved. Rev. T. J. VanHorn prayed most earnestly and fervently for the mission fields, at home and abroad, and for the workers. Secretary Whitford outlined the present work of the Missionary Society, the new and old fields, the needs, and the prospects, and the enlargements desired. Rev. L. A. Platts spoke of the beginning of our movement at Battle Creek, Mich., the organization of the church there, his labors with it for three months or more, the prospects, and of what must be done to make our work there permanent, growing and successful. There was much interest manifested in our movement in Battle Creek. Rev. L. E. Livermore presented in his usual clear and forcible manner the relation of our pastors to our mission work as a people. Christ

laid down the fundamental principles of the church as the instrument for carrying on and for the accomplishment of his work in the world. The Missionary Society is not a separate organization to take the place and work of the church, but it is a part of the church. Pastors are leaders of the church. Pastors who are deeply missionary in spirit and effort will make their churches missionary in spirit and work, and they will be interested in, and pray and give for our missions. Dean A. E. Main gave a fine presentation, in his usual clear, systematic and pointed way, of the relation of the churches to our missions: 1. It is the relation of ownership and partnership; 2. Of representation and control; 3. Of direct base of supplies,—supplies of sympathy, of workers, and of funds; 4. The relationship of mediating base of supplies of wisdom, grace and prayer, and of divine blessing. Rev. J. H. Hurlley of Gentry, Ark., spoke of the effect of doing mission work on the churches and denomination that do it. They will be blessed by its reflex influence and fruits. It will give spiritual life and power to the churches and the denomination. It will give efficiency and abundant means for the work of the gospel. It will make a live and devout people. A non-missionary church or people, either in spirit, interest or effort, is on the swift road to decay and death, if it is not already dead. These interesting addresses and talks upon our missionary interests, as a people, interspersed with appropriate singing, will bring forth fruit to the good of the cause and to the glory of God.

REJOICE ALWAYS.

For Christ's sake let us rejoice always. We misrepresent him when we do not. Under the shadow of the cross itself he said to his disciples: "Peace I leave with you: my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. * * * These words have I spoken unto you that my joy may remain in you and that your joy might be full." Since he is with us always, and the world is continually looking to us to see what Christianity is, let us in his dear name and for his dear sake, carry a brave heart and a cherry face.

The martyrs were not the only heroes of the cross. It is, indeed, inspiring to read how they went to the stake singing hymns of joy, proud to suffer for Christ. But that fire lasted only an hour. There are Christian women who are up all night with a sick child, in weariness, often in pain, yet still smiling into the face of the child when morning comes. There are men who toil all day and go home to attend and cheer an invalid wife in the evening. They are cheerily giving their life, every ounce of their strength for others—and doing it in Christ's name. There are heroes and heroines, too. There is a great deal of kindness and gallantry in the world. It is the spirit of Christ unconsciously permeating the ideals of men, and it makes us glad for our human kind. But how shall we smile when the heart is sad? How shall we rejoice when the sky is covered with gloom? Our minds assent to the truth, but sometimes we can not realize it. We are sick at heart, discouraged, nothing seems worth while. What can we do to bring ourselves into a rejoicing frame of mind? Suppose you go into the fields, look up into the sky, hear the songs of the birds, let God speak to you through nature. Ah, I would like to, but there are the

home duties which I can not leave. Take up a good book, something wholesome and cheery—not necessarily a volume of sermons—something which will relax your face into a smile, put your vexations in a ludicrous light (which means getting them into the right perspective where they appear trivial, as they really are). Read a little story that carries a wholesome atmosphere and restores the tone of the mind. Pleasant prescription, but what opportunity is there to read when mind and hand are busy all day in the work of the shop?

There is something better than all. Come back to the text. What is it? "Rejoice always." No, no, what a weak, vain phrase! "Rejoice in the Lord always." Here is the ground and basis of it all. Leave those three words out of the text and you have nothing left. Lift up your heart to God in prayer. Ask Him for just the thing you need. Commit yourself entirely to Him, and then expect Him to lead you.

A young Methodist preacher was receiving a small salary, payable quarterly. About two weeks before an installment was due, a case of urgent need came to his notice. There were but two dollars in the family treasury. His wife was as brave as he, but for a moment they hesitated to spend their last cent, not knowing where to find their own support for the following fortnight. They soon decided to trust the Lord as aforetime, and set out with their basket for the relief of need. When they returned, a couple was waiting in the parlor to be married; another was in the dining room; another in the kitchen. They decided they would never doubt God again.

I have never had an instance just like this, but in many ways it has been proved to me over and over again that God cares for His own, and we need have no anxiety when we are in His keeping.—*The S. D. B. Endeavor.*

A "BUSINESS" EDUCATION NOT THE BEST EDUCATION FOR BUSINESS.

This week and next week several million pupils will leave the free schools. Many of them of tender years will not return. They will have to go to work.

Several hundred thousand will be turned out of the colleges and universities with diplomas. Some of these young men and women will be thoroughly grounded in the elements of education. Others will not.

A few weeks ago Frank Vanderlip, who got along because in Washington he fell under the eyes of prominent financiers, made a speech at a college. Mr. Vanderlip wanted to "businessize" education. He has an idea that business is the beginning and the end of American life. He would reorganize the colleges. He would amalgamate the struggling ones with the big ones and form the new ones from one mold. In his new education Mr. Vanderlip would probably introduce labor-saving machinery.

He would have a lecturer talk his theories into a phonograph and then reel them off to the students.

Another great university would cut Latin and Greek out of the course. It wants to make the road to a diploma easy. Its ambition seems to be a big student body. To get this inducement are offered for the easy getting of diplomas. There was also talk of a business course.

Culture must give way to expediency.

Law students no longer read the Latin footnotes in Blackstone, and as for the works and histories that give the foundations of the law and the reason for the law they know nothing and care less. The law of corporation-forming, assignments and property transfers seems to be all desired.

The medical student grunts when he sees a Greek anatomical name, and if he has time looks up a dictionary.

We leave the patient work of original research in chemistry to the plodding German or Frenchman, who will not believe until he sees for himself.

You can not have speed in education. The young mind can not be matured by a firing process.

We had best make haste more slowly in education.

The college man must remain in the college long enough to imbibe its traditions, and these traditions are that the possession of money and a business head alone will not prosper this people.

The colleges and the schools must build up a profound sentiment for honesty in public office and must give to their students a course in the duty of the citizen, and that course can only be given by "living it."

Education and morality are the two things that will keep the republic strong and free and the home of free men. But education without broad culture does not attain perfection.

It is a mistake to "commercialize" the American colleges.

President Cassatt has made it possible for the Pennsylvania road to break a speed record from Chicago to New York. Cassatt is one of the thoroughly trained college men of the country.

J. P. Morgan was pre-eminent among the students in the schools of Europe.

If you are determined to go into business you might find a mental equipment such as Morgan and Cassatt got when youngsters a valuable asset.

Indeed, the business man who has the advantage of a broad and liberal education begins free from a handicap that bears heavy on the poorly educated man, no matter how great his natural powers may be.—*Chicago Examiner.*

WHERE WISDOM IS TO BE HAD.

Wisdom is not shut up within the colleges. It may be found there; and it may be as truly found by one who has never been within school or college. No man who wants wisdom need bewail his lack of opportunity to possess it.

"Wisdom crieth aloud in the street;

She uttereth her voice in the broad places;

She crieth in the chief place of concourse;

At the entrance of the gates,

In the city, she uttereth her words."

Knowledge in many fields is to be had, not for the asking, but for the seeking. If you believe that you might make your life count for more and better if you had the training in certain lines of knowledge, get that training now. It can be done, in moments that are going for less important things. Knowledge makes for wisdom, and "the fear of Jehovah is the beginning of knowledge." No man's knowledge is profitable, nor his wisdom to be trusted, whose life is not daily controlled by the spirit of truth.

Whom the world can not receive; for it becometh holdeth him not, neither knoweth him."

Woman's Work.

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

JUNE

ANNIE.

How sweet is rosy June
With long bright, sunny hours,
And birdnotes' merry tune,
In perfume laden bowers!

Oh, happy hearts are gay,
Attuned to merry cheer,
Throughout the live-long day
When summer-time is here.

How beautiful is life
Amid the verdant fields,
When all the earth is rife
With joy that nature yields!

The blossoms at our feet,
The pleasant sky above,
All that our senses meet
Proclaim that "God is love."

THE Woman's Baptist Foreign Missionary Society is rejoicing that by much steady, faithful work, they have been able to close the year without a debt and with a balance in the treasury. They are planning to increase their offerings ten per cent., \$125,000, for next year.

We sometimes feel that there are but few of us and because of that reason we can not expect to accomplish much and so excuse ourselves from making the effort. One of the missionary magazines for this month tells of two societies in Indiana that have only two members each. One consists of the pastor and his wife, and the other of a mother and her young daughter. With such earnest, interested workers, great results may be expected.

WOMAN'S WORK.

ELIZABETH B. CARPENTER.

To woman's weakness, truly enough, is due that fall of man which has trailed ruin and disaster down through the centuries. But since the day when the quick wit of the maid Miriam saved to her oppressed people the "goodly child" who, in the providence of God, was to become their mighty deliverer from Egyptian bondage, woman has played no small part in that redemption which God, for "His great love wherewith He loved us," provided that we might be free from a sterner tyrant than the Pharaoh who knew not Joseph.

As we glance down the page of sacred history the familiar names of many God-used women come before us. Miriam, older grown, led all the women as with timbrel and dance they caught up the triumphant strain which Israel sang unto Jehovah because of His glorious victory over the hosts of Pharaoh.

When Moses was preparing a sanctuary that Jehovah might dwell among men, the wise and willing hearted women brought jewels of gold and treasures of fine linen and goat's hair until the word of the Lord went forth to restrain them because there was already too much.

The Israelites, forgetting God, were sold into the hand of Sisera. Although Barak pursued him with ten thousand valiant warriors, it was to Jael, the wife of Heber the Kenite, that Deborah ascribed the victory.

There was Ruth, whose life was so sweet and womanly that Senator Beveridge has wished every American girl might be compelled to read its story daily for a month. How little

did she dream, as on that dusty plain of Moab, she forsook home and kindred, that through her would come the world's Redeemer! Tremendous consequences of a wayside decision!

We love the nameless little Hebrew captive who did not hesitate to recommend Elisha to the mighty Syrian Captain as the Prophet of a wonder-working God.

The queenly Esther, beautiful in the King's sight above all women, was still so faithful and true-hearted that God chose her to be His instrument for the deliverance of His imperiled people.

David acknowledged the help of women in these words: "The Lord giveth the word; the women that publish the tidings are a great host."

How the heart is hushed and humbled as it contemplates that transcending honor bestowed upon woman when to the gentle Mary it was given to bear and rear to manhood, the Child Jesus—the very Son of God! Well might the Angel of Annunciation cry, "Hail, thou that are highly favored—blessed art thou among women!"

When at the close of His ministry men had so completely failed to understand the Man of Sorrows, and when even the hearts of those in the inner circle were closed to the real significance of His life, how that fine intuition of woman as she poured the precious ointment upon Him against His burial, must have comforted the heart so soon to break under the weight of the world's woe!

When through death He had brought to nought him that had the power of death and could say, "Fear not; I am the Living One. I was dead and behold, I am alive unto the ages of the ages and I have the keys of death and of Hades," it was first to the Magdalene and "the other Mary" that He appeared, and through woman's lips was heralded that glad resurrection message.

"Not she with traitorous kiss her Master stung;

Not she denied Him with unfaithful tongue. She when Apostles fled, could dangers brave; Last at His cross and earliest at His grave."

Dr. Simpson calls attention to the fact in the history of the early Church that while the martyred Apostle James was left sleeping in his tomb, Dorcas, a woman full of good works and alms-deeds, could not be spared and was raised from the dead. The first fruit of foreign missionary effort was the industrious and hospitable Lydia.

Throughout the history of missions at home or abroad, runs the story of consecrated women who have reckoned their life-blood not so precious as the privilege of carrying the Glad Message.

We justly honor the name of Adoniram Judson but it is said to have been the symmetrical womanhood of Mrs. Judson which led the Burmese to believe in Him who was the Source of its beauty. That the furnace in which it was refined was not heated seven times hotter than it was wont to be heated, who will say?

It is also said that a missionary's wife by her needle opened the hitherto fast closed Oriental homes to the Gospel and while she taught the secluded women to embroider, she wove into their dull lives the brilliant story of the Cross. And so we find, through all the annals of the Church, woman has had her place in its work

and shall not we Twentieth Century women be proud to follow in the

"Paths that holy women trod,
Burdened with votive gifts to God.
Rare gifts whose chiefest worth was priced
By this one thought that all sufficed,
Their spices had been bruised for Christ."

No soul has ever been saved apart from human influence. The Spirit used Philip to preach Jesus unto the man of Ethiopia. Ananias was sent to lay hands on the sightless Saul. For some reason God has limited Himself by intrusting to human hands the Gospel which alone can heal the world's wounds. Dare we withhold it?

"They tell us of lands that are sunk in shame,
And of souls that faint and tire;

But we know of a Name, a Name, a Name,
That can set those lands on fire;

Its sound is a brand, its words are a flame
To set those lands on fire;

Let us kindle that flame, let us give them the Name

That will set the world on fire."

Do you ask how we may do this if the Lord has not called us "to the mountain heights or over the stormy sea?" There are three great ways in which we may serve either in individual or united effort.

First, we must acquire and disseminate missionary information. We ought to need no other incentive than the Master's command—"Go ye into all the world and preach the Gospel to the whole creation"—but it is true that nothing so stirs the careless heart to missionary effort as a vivid picture of the world's needs.

Then we must return unto God no small part of the possessions we hold in trust that our "substitutes" may be supported on the field. Twelve million dollars for missions and twice that for chewing gum is not a record we shall be proud of in that day when we shall give an account of deeds done in the body. "The silver is mine and the gold is mine" saith Jehovah of Hosts "and the cattle upon a thousand hills" yet he has again limited Himself by making us stewards of His wealth. He can open the windows of Heaven and pour us out a blessing that there is not room enough to receive, but money for missions does not come that way. We have sought through many worldly devices to meet our responsibilities, but the Word teaches only the giving of tithes and free-will offerings. Christ said to the boasting tithers, "This ought ye to have done." A deepening sense of the cost of our redemption will prompt to much more than this.

And last we must pray much for those everywhere who need our ministry of intercession. Dr. Pierson says: "The whole story of missions is the story of answered prayer. There is a new era of missions yet to be ushered in when the disciples of Christ learn to ask Jesus's name, by the power of the Holy Spirit, for the glory of God, and with a confidence which counts things that are not as though they are." A missionary home from India says: "So many times deliverances have come which we could account for in no way except that they were in answer to prayers in the homeland." John R. Mott writes: "I have met in my travels nearly two thousand missionaries representing about one hundred different organizations, and they presented to me one unbroken appeal for more prayer on the part of home Christians."

This is a ministry to which women are especially called. Let no one who can intercede at the throne of God in the name of His Son for lost souls or for Christian workers bemoan the narrowness of her influence. Rather let us exclaim with Samuel, "As for me, God forbid that I should sin against the Lord in ceasing to pray."

"More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me night and day. For wherein are men better than sheep and goats that nourish a blind life within the brain, if, knowing God, they lift not hands in prayer both for themselves and those who call them friends?"

ELIZABETHTON, TENNESSEE.

NEW MISSION STATION.

The port of Beira, in East Africa, is to be occupied as a mission station of the American Board, the funds having been specially provided as a memorial of Mrs. Ruth Tracy Strong of Oak Park, Ill., the enterprise to bear her name. It was from Beira that, after preliminary explorations, the East African Mission of the American Board as now constituted started for the interior, moving up the banks of the Busi River some 240 miles, until they reached the high-lands of Mt. Silinda. This is the natural approach from the coast to the interior of this part of Africa. Beira is a sand bank, and would never have been chosen as a site for a town were it not that the bay on which it lies affords the only good harbor along the coast, and that this spit of land is the only point habitable by white men. It is practically an island near the mouth of the Pungwe River, the mainland being very low and marshy. The Busi River enters the bay some seven or eight miles from the town. The territory belongs to Portugal, this special district bearing the name of Mozambique. The town is new, and even its name does not appear on maps that are a dozen or fifteen years old.

Since the mission in Gazaland was opened a railway has been built across the Portuguese colony from the mouth of the Pungwe, 222 miles, to the borders of Rhodesia, whence it is continued through Rhodesia to Buluwayo, and so is brought into connection with the whole South African system of railways.

During the Boer War the port assumed great importance because of the transit of supplies into Rhodesia, and the town had a sudden growth, which has materially lessened since peace was restored. The latest reports of the commerce of Beira make the value of imports a little less than two million dollars and the exports a little over one million dollars, with about two millions more entering for transit. Three or four years ago Beira was said to have a population of about 4,500, of whom 1,500 were whites; but the white population, at least, and probably the native population, have decreased much of late. Still there is a large number of natives from all sections of South Africa who can be reached from and at this point, and they furnish a very important field for Christian work. Though not Zulus, they understand the Zulu language. Some twenty-five miles from the mouth of the Busi River is Malata, a flourishing Portuguese factory, and from this point nearly to Mt. Silinda the district bears the name of "The Lowlands." There is in these lowlands a native population

which can easily be reached from Beira by the aid of native helpers.

Rev. Mr. Bunker, having been released from the supervision of the mission schools in Natal, has left to begin this work at Beira, and on April 1 he was at Lorenzo Marques, and was to proceed by the next steamer to Beira.—*Boston Transcript.*

COMMENCEMENT OF ALFRED THEOLOGICAL SEMINARY.

The commencement exercises of Alfred Theological Seminary were held in the First Alfred church on the evening of Monday, June 12, 1905. There were three graduates: Miss Emma K. Cartwright of Richburg, N. Y., Rev. Walter Lackey Greene of Alfred, and Rev. Herbert Clark VanHorn of North Loup, Neb. The last two are college graduates, the one from Alfred and the other from Milton, and receive the degree of Bachelor of Divinity at the University commencement next week.

The program for the evening exercises was as follows:

Organ Voluntary

A. Neil Annas

Reading of Scripture and Prayer

Rev. W. C. Whitford

Anthem—The Sun Shall be No More Thy Light

Addresses by Members of the Class

Christ and the Need of the World to-day

Emma K. Cartwright

The Teaching Function of the Christian Church

Walter L. Greene

The Sabbath in the Teachings of Jesus

Herbert C. VanHorn

Solo—The Perfect Life

Mrs. A. J. C. Bond

Address to the Class

Dean Arthur E. Main, D. D.

Address

Rev. A. H. Lewis, D. D.

Anthem—Gloria in Excelsis

Prayer and Benediction

Rev. Simeon H. Babcock

The music for the evening was furnished by a double quartette from the Theological Seminary, under the direction of Rev. E. D. VanHorn.

The members of the class presented, in an able and interesting manner, the subjects which they had chosen. Dean Main in his address to the class spoke particularly of the character of the man who is to present the Gospel message. In warfare it is the man behind the gun that counts.

The theme of Dr. Lewis's address was, Divine Messages; how presented, how heard. The character of the message demands the highest excellence in all points. Attention should be given to the training of the voice. Great care should be given to the cultivation of good English. The messenger should give heed to his general appearance, and should be intensely in earnest. He should expect that his message will have some effect upon his hearers.

The education of those who graduate from the Theological Seminary is only just begun. They should accept only the highest ideals, and then climb.

Divine messages need eloquent hearers as well as eloquent preachers. The critical hearer has steeled himself against the message. The careless hearer never lets the message get near enough to touch his heart. The preoccupied hearer planning for the business of the coming week does not let the message disturb him. The sleepy hearer is a foe to the truth. Both preacher and hearer should aim higher; and higher each year.

Home News.

DE RUYTER, N. Y.—Since the death of our pastor, Rev. L. R. Swinney, last March, Rev. L. M. Cottrell has preached for us every Sabbath except two. He is still a vigorous and forceful speaker, and has given us some excellent sermons. He is evidently deeply in earnest in trying to advance the cause and kingdom of our Lord and Master.

E. M. A.

JUNE 7, 1905.

JUNE.

I gazed upon the glorious sky,
And the green mountains round,
And thought that when I came to lie
At rest within the ground,
'T were pleasant that in flowery June,
When brooks send up a cheerful tune,
And groves a joyous sound,
The sexton's hand, my grave to make,
The rich, green mountain turf should break.

A cell within the frozen mould,
A coffin borne through sleet,
And icy clouds above it rolled,
While fierce the tempests beat—
Away! I will not think of these;
Blue be the sky and soft the breeze,
Earth green beneath the feet,
And be the damp mould gently pressed
Into my narrow place of rest.

There, through the long, long summer hours
The golden light should lie,
And thick young herbs and groups of flowers
Stand in their beauty by.
The oriole should build and tell
His love-tale close beside my cell;
The idle butterfly
Should rest him there, and there be heard
The housewife bee and humming-bird.

And what if cheerful shouts at noon
Come from the village street,
Or song of maids beneath the moon
With fairy laughter blent?
And what if, in the evening light,
Betrothed lovers walk in sight
Of my low monument?
I would the lovely scene around
Might know no sadder sight nor sound.

I know that I no more should see
The season's glorious show,
Nor would its brightness shine for me,
Nor its wild music flow;
But if, around my place of sleep
The friends I love should come to weep,
They might not haste to go;
Soft airs, and song, and light and bloom
Should keep them lingering by my tomb.

These to their softened hearts should bear
The thought of what has been,
And speak of one who cannot share
The gladness of the scene;
Whose part in all the pomp that fills
The circuit of the summer hills
Is that his grave is green;
And deeply would their hearts rejoice
To hear again his living voice.

—WILLIAM CULLEN BRYANT.

AN ALABAMA LETTER.

I have just returned from a visit to Prentiss and Tishomingo counties, Mississippi. I went to visit relatives, many of whom I had never seen, and to see the old place where my parents settled about the time the Indians left this part of the country. I also desired to do some work for the Lord. I had not been in this immediate part of the state before in about twenty-six years, and was much surprised at the changes that have occurred in that time. I told them a new king had arisen, who knew not Jos-

eph, a new generation had risen upon the stage that knew me not.

My relatives were anxious that I should preach for them. It was the time for the great annual gathering of the Old Baptists for communion and footwashing; and I have not seen such a gathering for worship since the Sam Jones camp meeting of three years ago. I preached on Sunday afternoon to several hundred people, telling them in my introductory remarks, that I am a Seventh-day Baptist, and the greatest distinguishing characteristic between my people and them was the observance of the original Bible Sabbath, which God sanctified, blessed and commanded us to keep. After concluding, I turned the meeting over to the pastor, who gave me his hand, exclaiming to the congregation that he endorsed the sermon throughout, and especially the part in reference to the Sabbath, and that he had made a speech in the Legislature on this subject. I learned that he had been a member of the Legislature, and is one of the most prominent preachers in this part of the state. I told some of his members afterward to get their pastor to practice what he preaches, and then follow his example, and I would come over and unite with them and we should preach through this and adjoining states.

I visited Bro. R. S. Wilson in April, preaching twice in Attalla and at three different places in the country. I met with a warm reception from our people and they were anxious that I should return to them again. The First-day people also appreciated my efforts, although I gave them my reasons, to some extent, for becoming a Seventh-day Baptist.

I am sorry that I can not be in the field to labor in protracted meetings this summer, as I have engaged to teach a summer school. In reference to Sabbath reform, I have made it prominent in my preaching for many years; in fact I have felt it my duty to God to do so. The question is, "Will the churches stand by us in Sabbath reform, or do they want the offense of the cross to cease?" If the members of each church were all united in fellowship, up to the standard in spirituality and moral practice, it would be the most effective preaching on the Sabbath question, I think we could have. They then would not be liable to "sour," nor let trifles divide them. When it comes to character and our duty to God, I regard this whole world as a trifle.

When I was a pastor, I was speaking in a Christian Endeavor meeting, by request, on the Sabbath question, as that was the topic for study. In the course of my remarks, I told something of my own experience in the Sabbath coming to me. I said it came before me in prayer, and demanded an investigation, and asked them if they ever had the Sabbath peep at them in prayer. One woman became greatly offended at me, going away, saying she would never come to hear me again. One man stood up and said I had told his experience, and said he had been troubled over the Sabbath two years. From that time he took his stand for the Sabbath, and in a short time I baptized him, and he has become a devoted, conscientious member of my church. This man and this woman, at the time, belonged to the United Brethren. I announced that I would preach on the Sabbath question at another of my churches. One of my members was talking to a First-day woman about coming and said to her that she must not

get offended. She said she could hear anything preached on without getting offended. When I showed that God had placed the seventh-day in the Decalogue and that Baptists claimed that Decalogue as eternal and unchangeable, in their twelfth article, and their fifteenth article proclaimed the first-day of the week as the Christian Sabbath; but not one Scripture do they quote that says it is a Sabbath or that we ought to keep it holy, or worship it, or give a promise to any who observe it, or mentions it in any way except as a working day, this old sister got powerfully angry in spite of her former equanimity. "Cursed is the man that keepeth back his sword from blood." I have drawn blood, but it was to heal.

I debated the Sabbath question in March with a man, and we were to write out our speeches for publication, but I have not yet succeeded in getting him to write his. My opponent took the position that the Decalogue was abolished at Christ's death. I asked him, if the Decalogue is in force, is not the Seventh-day as the Sabbath in force? He said it was. I then asked him how many of the Ten Commandments he could break without sin. He would not answer. I asked what was the gospel. He would not answer. I said it was the power of God unto Salvation, but salvation from what? Jesus came to save his people from their sin. What is sin? It is the transgression of the law. Then Jesus came to save us from transgressing the moral law. I showed the law was established by the Bible, and so taught by the creeds and standards of all denominations. The First-day people were nearly all convinced that I advocated the truth. Some told me afterward that it was all in my favor. Not that I am anything, but the truth of God is powerful. God forbid that in lifting up my voice like a trumpet, crying aloud and sparing not, I shall do other than to give the glory to God, and humble myself. It seems this field is ripe unto the harvest, but while the people in great numbers admit the claims of the Sabbath day, they look at the difficulties in the way of keeping it. Bonaparte, when told that the Alps were in his way, said: "There shall be no Alps." God is able to remove them.

D. W. LEATH.

DICKSON, ALA.

What do we live for, if it is not to make this life less difficult to each other?

No kindnesses shown in act are so important and so essential a part of friendship as prayer for our friend.

God is love; love is sacrifice—the blessedness of self-giving.

Hold fast to God with the right hand, and stretch out the left to the world.

Centre all your thoughts on self, and you will have abundance of misery.

A mind content both crown and kingdom is. We worry if we violated an etiquette yesterday, and let the sins of yesterday go unrepented of. Our storms blow in the wrong places.

If life is sad, or life is glad,

'Tis mostly as we make it.

You are not very holy if you are not very kind.

This world o' God's is brighter than we ever dream or know,

Its burdens growin' lighter—an' it's love that makes 'em so!

Children's Page.

TABLE MANNERS.

The bluejay is a greedy bird; I often watch him eat, When crumbs are scattered from our door, he snatches all the treat.

He drives the smaller birds away, his manners are so rude,

It's quite a shocking thing to see him gobble down his food!

And sometimes, when I'm not polite, I hear my mother say:

"Why, now I see a little boy who's eating bluejay way!"

The sparrows are a noisy set and very quarrelsome, Because each hungry little bird desires the biggest crumb.

They scold and fight about the food, all chirping, "Me! Me! Me!"

And sometimes, when we children are inclined to disagree

About the sharing of a treat, my mother says, "Why you

Are acting now the very way the silly sparrows do!"

The jolly little chickadees are perfectly polite; They never snatch, they never bolt, they never, never fight.

They hold the crumbs down daintily with both their little feet,

And peck off tiny little bites—we love to watch them eat. And, when my sister's good at meals, my mother says,

"I see

A little girl who's eating like a darling chickadee!"

—Good Housekeeping.

A WISE SILVER-GRAY.

The little silver-gray fox had no looking-glass into which to peep in his home on the prairie hill-side. And, when he was drinking, the glimpse was often quickly gone, as one of his mischievous brothers splashed his foot in the water, or tried to push him into deeper pool. So he had no idea what a beautiful, precious coat he wore.

His wise mother had probably not told him about its worth, for she seemed to have given her romping children all the same words of advice. Perhaps she thought: "It would make him vain to tell him that he is the only silver-gray fox for miles and miles around on the prairies, and vanity might lead him into danger more quickly than anything else."

At least the happy silver-gray darted out of one hole or the other which led down to his home with the same air and quickness of his brothers. He played with them with no hint, "I'm worth more than hundreds of young foxes like you!"

But, when the young hunter saw him, he knew at a glance what a rare fellow he was. "Come here, Ben," he called to his chum, who was cooking breakfast in the shack. "Here's a genuine silver-gray fox. Father got over \$200 for one like him that he trapped out here."

"Oh, no!" he laughed, as Ben quickly clutched at his rifle on the wall. "We'll let him grow all he can. He will be a fine, glossy fellow by the time we are through holding down this claim. We'll feed him with meat. We'll get him so tame that, when I get ready to lay my hands on him, there will not be many hairs missing on his fine coat."

And then Jimmy Lane went on still further with his plan for capturing the silver-gray, as the nimble fellow darted away through the prairie grass. His plan seemed to work well in the bright summer days which followed, for all the foxes came to like the pieces of meat which were left where they could easily get them. Their shyness wore off so much that some days they did not run away fast at all when they saw the two young men moving about the prairie. And, when Mother Fox shook her head at them

in a warning way, they nodded back as if they understood it all.

"We leave here in a few days," said Jimmy Lane one evening. "And to-night I'll bring out from town that bright dog of Neally's and in the morning I'll have young silver-gray in yonder box."

The next day all the young foxes were up early for a play in the grass. And, when Jimmy Lane saw them run over the little hill toward the coulee, he thrust his big hat into one hole which led down to Mother Fox's home, and then raced to the other hole just as silver-gray came over the hill in sight again.

"If he comes here, I'll have him," laughed Jimmy, as he saw the dog start in hot pursuit of the young fox. "And, if he tries to get in where my hat is, it's the same story!"

But to his great wonder the silver-gray seemed to understand the matter as well as he did. He would dash up toward one of the holes, as if he thought his only way of escape lay in reaching that. Then he would suddenly turn and scramble toward the coulee again, while the dog came panting on behind. Then the silver-gray would run toward the other hole, and again escape from the waiting hunter and dog. And at last, when the dog was getting rather tired of this sort of fun, the silver-gray darted up the coulee as if he had had no hard run at all.

"What are you laughing at?" Jimmy Lane cried angrily, as he heard the merriment of his chum at the door of the shack.

"At the good-bye bow of the silver-gray," was the answer. "We shall not see him here again. While we have been feeding this whole family of foxes, they have been digging a new hole upon these higher hills." And, when Jimmy Lane went there to explore, he found the place, and muttered, "Silver-grays are not so easily caught after all!"—*The Christian Register.*

CHAPEL DECORATION.

A new feature in the decoration of the Salem College chapel during commencement this year was several specimens prepared by the class in natural history, in the art of taxidermy. Many of the birds and animals presented a fine effect of natural scenery amid the beautiful flowers and foliage on the stage. Prof. S. B. Bond has had charge of this work, and has shown much skill and ability in his instruction to the class and in his artistic arrangement of the college decoration.

Another new feature is the four large oil paintings of the voyage of life estimated at \$400, presented to the college by a lady in Nebraska. These paintings will be very fine for the chapel room in the new college building.

WHAT THE "GRIP" IS.

Asked what made him look so ill, an Irishman replied, "Faith, I had the grip last winter." To draw him out, the questioner asked, "What is the grip, Patrick?"

"The grip!" he says. "Don't you know what the grip is? It's a disease that makes you sick six months after you get well."—*Ladies' Home Journal.*

Point thy tongue on the anvil of truth.

Time sets his chisel a little deeper whenever there is a frown upon the face.

Christ's power is equal to any human need, and his willingness to help is as great as his power.

Young People's Work.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time. Do it now. 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 more fully with the movement and give inspiration to others who are following the readings.

Dodge Center reports eighteen names this week. Total enrollment, 159.

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 end of the week's work.)

1. What were the regulations for the day of Atonement?

2. What was the significance of the day of Atonement and what impression does it leave with you?

3. Note the frequency and the connection of the words "holy" and "I am the Lord;" underscore in your Bible.

4. Why the requirement to sacrifice in one place and the prohibition to eat blood?

III. The Exodus (continued).

3. At Sinai (continued).

First-day. Uncleanesses of the body, and practical and ceremonial rules, Lev. 15: 1-33.

Second-day. The great day of Atonement, 16: 1-34.

Third-day. The Law of Holiness—slain animals, and all sacrifices to be brought to the door of the Tabernacle, 17: 1-9; law against eating blood, and that which dieth of itself, or is torn by beasts, 17: 10-16.

Fourth-day. Law of Holiness—laws against various social and idolatrous abominations, 18: 1-30.

Fifth-day. Sundry laws pertaining to religion, the family, charity, purity, community life, agriculture, business, wizards and Moloch worship, with a strong appeal for holiness, 19: 1-35.

Sixth-day. Sundry laws (continued), 20: 1-27.

Sabbath. Priestly regulations and qualifications, 21: 1-22: 16.

THE TEACHER'S STORY.

Somewhere I have read that the value of an editor is based not so much upon what he puts in his paper as what he keeps out of it. A similar epigram might be applied to a teacher by stating that it is not what a man says that determines his rank as a teacher, but what he gets his class to say. In the former case the teacher drags the class after him, but in the latter they walk along together. To interest a class is comparatively easy. To stimulate and promote an interest in the study for the study's sake is difficult, but one who strives for that is working along correct pedagogical lines. The highest aim of education is not simply to pour knowledge into a passive pupil as to teach him how to think for himself and originate within himself new thoughts that spring out of his interest in the subject. In other words true teaching teaches the pupils how to think.

Now I knew all this before I accepted the post of teacher, but it's one thing to know what ought to be done and quite another thing to do it. The "doing it" was my difficulty. I tried many ways to stimulate an interest but none of them appear-

ed to be successful. There is an art of questioning, but I found it useless with a class that did not have sufficient interest to study the lesson. Then sometimes I tried the plan of making palpable misstatements in the hope that some of the young men would correct me, but nearly always I had to make my own corrections. Some interest was taken in a series of hypothetical situations in which we sought to determine the right and wrong by the teachings of Divine revelation, but this too failed after the novelty wore away.

Although the temptation was great I made up my mind that I would not lecture the lesson into them. I would be a true teacher and not merely a talker, but I almost despaired ever solving the problem. Finally I tried to put myself in the place of the young men and to do so called back, in my memory, the time when I was myself young and the thoughts, desires and aspirations that were mine at that age. My conclusions were, first, that I took a keen interest in things in which I had a part in the initiative and executive; second, I took an interest in everything that I possessed as my own and third, I had a full idea both of my importance in the world and that the world should recognize my individuality as a man. As human nature does not vary much from age to age I felt sure that these were still characteristic of young people and if I could in some way meet my class on this, their own ground, my problem would be solved.

About this time I saw something relating to organized Bible classes for young people, and obtaining literature upon the subject I carefully considered whether organization would meet the characteristics I have mentioned and I decided that it would and it has.

Now they do the planning and the carrying out of plans; the class belongs to them and not to the teacher, and every man has a voice in the conduct of affairs. We began by their own choice a study of the life of Christ and as the subject was selected by them they naturally took an interest in it.

The Annunciation was by an angel and I asked one of the class to write and read us a paper on angels as revealed in the Bible; the infant Jesus was met by Simeon and Anna in the temple and we had another instructive paper on temple worship and so on. Now the class is interested, studying and growing, and now at last I feel that I am really teaching. What did it? Organization.—*World Wide Baraca.*

THE YOUNG PEOPLE'S BOARD.

REV. HERBERT C. VAN HORN.

Presented at the South-Eastern Association, Lost Creek, W. Va., May 9, 1905.

The representative of the Young People's Board comes before the young people of the South-Eastern Association with mingled feelings, none of which are other than pleasurable. His is the feeling of awe mingled with gladness which comes to one as, for the first time, he visits the home of his ancestors. There come, too, feelings of respect and reverence for the memory of those who have lived and died, glorious monuments of the truth of God, among these hills of West Virginia. A sense of the responsibility of my mission accompanies the pleasure which is mine for the opportunity of standing before the noble band of young people who are united for service in such a grand work as ours for the blessed Lord Jesus Christ.

I am here, friends, to serve you, and you will do me a great favor if you make it possible for me to be of some real help to you. The Young

People's Board would be least among the brother and sister boards of the denomination, for they believe in the words of Christ that "whosoever would be first among you shall be your servant," and "he that is least among you all, the same is great."

All recognize the important part played by the young men of to-day in the business and professional life of the world. The young people of now are to be the ones upon whom the responsibility of denominational work will devolve in the not far distant future, hence it is important that they should be educated and trained for these duties. The Missionary and Tract Societies to-morrow must call upon the men and women who are young to-day to do their work. Our schools and colleges need young men and women now as teachers. The pastorless churches are in need of men to supply the vacancies made by those who have left for other fields in our land, or who have been called hence to higher service. Whence are these responsible positions to be filled but from the ranks of the young people? and where are the young people to fill these positions? Who are to take the places of Eld. Prentice and Eld. Swinney? Who will be able to fill the vacancies when our beloved Dr. Whitford and Dr. Lewis are called home? The young people of to-day, and if they are fitted for the positions it must be now; wherefore we can easily see the important place in the denominational activities held by our societies of young people.

It may be well to record our disapproval of the opinion quite common in some places that this is the age of young people, only; and that men of advanced middle life are past their usefulness. We say emphatically, No! We are grieved to see our churches demanding young men when they are calling pastors. Enthusiasm is a fine thing, but it will not take the place of wisdom and maturity of thought and spirit, and these ripen only through years of experience, and meditation. We are glad, however, that there is an opportunity for work for the young people that was not offered until within the last twenty-five years, and with this opportunity has come added responsibility, and no one would have it otherwise. With these changes of condition must come new points of view, and advanced positions. The ideals of yesterday are not high enough for to-day, and to-morrow's ideal must for the young man and young woman be higher still. Only with such continually advancing ideals will the young people be able to prepare themselves to meet the demands of the present and future.

We live in a progressive age. We feel it as a denomination. Our General Conference and denominational work are being re-organized on lines of greater solidarity. As a people we have been too independent, and we are living to see some of its bitter fruitage. It is my earnest desire to see our work unified and every organized effort but a department of the whole greater organization. I believe we are all anxious to see such a result.

My whole message to you to-day is bound together by this thread of unification. In times past, in some places at least, the young people have given cause for a feeling that they were interested in young people's distinctive work, only. Perhaps they have not taken pains to attend the sessions of our quarterly and semi-annual meetings and associations; perhaps they have neglected the Friday night prayer-meeting, or Sabbath morning service, or Sabbath-School, be-

cause they feel under especial obligation to their own Christian Endeavor prayer-meetings and appointments. By our pledge we are bound to give the church appointments our first allegiance and service.

If the young people have given cause for such a feeling, I am sure it has been unintentional, and that in the future, the hours of the Tract and Missionary Societies will be as well attended by the young people as are their own sessions.

Great, indeed, is the work of the young people. How can we do our part? In what way may we as young people advance the cause of Christ and the denomination in the world? It is to the consideration of such questions that I wish to direct your thoughts at this hour.

In the first place let me speak of the work in the home society, and, in closing, of the special work as planned by the Young People's Board.

I. Work in the home society.

What is the Society at Home? We think, sometimes, of the society in an abstract, impersonal sort of way, much as we think of a watch. I carry a watch in my pocket, and if I wind it once a day, and regulate it by standard time occasionally, and once a year, or less frequently, have the jeweler clean it, I expect it to give pretty good satisfaction. We cannot think of the Christian Endeavor Society in this way. The Society is more than a machine which will do about so much if it is wound and regulated, and cleaned up, once in so often. The society is you and Mr. A and Miss C. and Mr. and Mrs. H. The society is just what you choose to make it. It gets no higher in character and conduct and conscience than the sum of the character and conduct and conscience of the individuals who are parts of it. Therefore we can see the responsibility resting upon each member. He must be faithful to his society and her work; he must be faithful and loyal to his church and her mission; back and lying beneath it all he must be faithful to himself and to his God.

This involves many things, among which is the necessity of a constant and uninterrupted communion with the Heavenly Father. This may be accomplished in various ways, all of which must include a devotional reading and study of the Bible with meditation and prayer. A "quiet hour" of even a few minutes in starting the day has been found a great help by thousands of endeavorers. Whatever the hour, the endeavorers cannot afford to neglect a time spent in this way. No Christian can grow normally without studying the Bible in some systematic manner. If I were to give an opinion as to why so many are weak, why so many are Christians only in name, I should say, From lack of a living, interested, systematic, study of the Word of God.

We hear many times, "I should like to be a Christian if I could be one like Mr. So-and-So." What makes him the Christian he is? From my experience with such men, it is because he studies his Bible, he knows what God says, and believes in His promises. Our Young People's Board is outlining a course of Bible reading and study of great value in our SABBATH RECORDER. How many in this Association are following this course? If doing the reading, how many are answering the questions suggested? You will lose much if you do not.

I fear that we do not appreciate the Bible; at least we are only coming to do so. Prof. Moulton, of the University of Chicago, in speaking of

Deuteronomy says: "As oratory it is unsurpassed. . . . The matter is as striking as the form. Deuteronomy has been called the most spiritual book of the Old Testament; its sudden discovery worked a religious revolution, and from the days of Josiah to the days of Jesus it was a text-book of Jewish devoutness." What the Professor says of Deuteronomy in the main holds good of the whole Bible. It is unsurpassed in every way. Let the Bible be really and spiritually discovered and another religious revolution would be worked in comparison with which the great Welsh revival would sink as a star of lesser magnitude.

The Endeavorer will owe it to himself, his society, and his God to give. The Master taught us that it is more blessed to give than to receive, which lesson we have been too slow in learning. A few there may be who have never put themselves in the way to understand this higher blessing. However, we know that the endeavorers give. Now the question arises, for the best and surest advancement of our cause, and to insure growth individually and as a society, how shall we give? I need not speak of the merits and advantages both spiritual and financial of the tithing system. The only way to give systematically, (and that is the only Christian way of efficient giving) is to set aside a part of one's income, however great or small, and consecrate it to the service of the Lord. Taking this for our basis, what proportion more just than the tenth? Some, perhaps, can set aside more, none so poor that he ought to consecrate less.

The Society of Christian Endeavor, that is you and you and you, in my humble opinion, could do no better than to adopt the plan of Systematic Benevolence which has been presented in the various churches throughout our several associations, based on the tithing plan. The results of such an adoption would be large and the contributions greatly increased.

One of the greatest hindrances to effective work in the Society at Home is a lack of business methods. Let us conduct our business according to the best methods and principles. Much valuable time will thus be saved, as well as a wholesome lesson taught the members of the society. Let us be punctual, prompt, and progressive. Here is a pod of three P's, plant them and cultivate them. Punctual,—at church, Sabbath-school, at Christian Endeavor, at the Executive meetings and committee appointments. We should be indignant if called thieves and robbers,—but what better are we, if we are late to an appointment and keep two, or three, or more waiting five minutes or a half an hour? We have robbed them of their rightful time. It is said that, "since time is money," more money is stolen during a year in this way than in all other ways put together. Let us be on time everywhere, especially at our prayer-meetings. Many a devout endeavorer has gone to a meeting in a spirit of worship to be robbed of it by the session delayed on account of tardy members. Do your leaders fail to begin on time? Help them by being in your place and in a devotional attitude before the last bell rings. Nothing is more discouraging to a leader than a lagging congregation.

Prompt. In all the affairs of life be prompt to do your part. "What am I waiting for? O, for a brother to speak." Yes, I guess that's it. Only five minutes left, and here are a dozen or twenty who have let slip many a moment waiting for some one else to speak. We want them all to speak and so the meeting is continued beyond its regular time because some of us were not

prompt to do our part. Be prompt to begin, be prompt to take part, be prompt to close on time.

Progressive. Up in Wisconsin I knew an old man whose mind ceased to grow when he was a child of four or five years. He came to the Junior Society, and his testimony invariably was, "I want to be one of God's children." Poor old man, you say, and your heart would be touched to see him and hear his testimony; but, friends, there are many Christians who have never developed beyond the child stage in Christian experience. Their testimony is the same as it was ten, fifteen, or forty years ago, if, indeed, you hear it at all. "I want to be a more earnest Christian." "I want to do more." Do not, I beg of you, misunderstand me,—these are right desires and aspirations, but what have you been doing to practically make real these ideal aspirations? Have you been feeding upon the Word? Paul found the Corinthian Christians weak and with little development. He writes, "I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able." In Hebrews we read of a like want of development. "For when by reason of the time ye ought to be teachers, ye have need again that some one should teach you . . . and are become such as have need of milk and not of solid food."

Not only is it demanded of us to be progressive spiritually, but in all of our thought and methods of work. As Seventh-day Baptists we find this state of affairs too true of ourselves. When by reason of time we ought to be teachers, we have need again that some one should teach us. Pastors, instead of having opportunity to do work among the unsaved, must spend all their time and strength holding their church members. While the church members should be strengthened and built up, they ought not to be learners without becoming teachers.

In the Chicago University are a few men who, like fellows say, have the scholastic malaria,—they are always in school and never get out to do anything. Have we not too many in the church who have a sort of Christian malaria, who are for years in the church, but without activity?

Let us be progressive, prompt, punctual. Take these seeds and sow them in the soil of your soul and society, and then with earnest cultivation, prepare for a mighty harvest.

Do your committees fail to bring in their reports in writing? Insist on their breaking this pernicious habit. Are some of your committees mere figure heads? If possible cut down your number. Better have two committees active and accomplishing the work allotted them than have a dozen inefficient ones, forever reporting "nothing done this month." It is not so much cutting out dry and dead material as it is infusing new life and feeling into the sleeping branches. It may be necessary at times to prune, but it must be done with a careful and loving hand. We must "abide in the vine" if we would bear fruit.

When the individual feels the responsibility of the meeting, or the work, or the business, something is going to happen, and it will not be a funeral, either; no, rather a glorious revival in the society, the church and community.

We have seen that the society must be made up of the individuals, and its work must be done by them. What now of the society, as such, at work? It ought to be the instrument of great good. When I said that the society would not be stronger in character and conscience or conduct than the sum of the characters and consciences of the individuals composing it, I stated only the partial truth. It was so as far as it went; but since

there is strength in union, and every added atom gives increased weight, there is in the combination greater strength, greater character and conscience than is found in single individuals. So Society at work ought to give great moral weight to every cause espoused. Our Society ought to stimulate interest in every Christian work; in every line of church and denominational interests. Through the society the members ought to be supporters of the Tract Society. I hear some member say, "Oh, the folks take THE RECORDER." Yes, but while that may relieve you of subscribing for it for yourself there may be some one to whom you might send it and whom it would greatly benefit. I was very much hurt not long ago to hear that some of our young people had disparaged the use of tracts. They didn't think the tract accomplished much. Such an opinion reveals only ignorance of the great work carried on by the Tract Society. Our little churches in Holland are the direct outcome of tracts, and we should find, on making inquiry, that some of our ablest thinkers of the past and most earnest workers of the present have been brought to the truth by means of the despised tract. As young people we are not awake to the importance of Sabbath Reform work. The Society ought to arouse us in some way. I read a letter the other day from a friend in a lone western church. He told me of a freckle-faced, red-headed boy, a lad of fourteen years, who had converted a neighbor boy to the Sabbath. They were herding cattle near each other, and Earl had taken his Bible with him and had convinced his neighbor of the claims of the Sabbath. This is the spirit for us, brethren, and this happened in a small church without a pastor and without an Endeavor Society. Let us seek some of this boy's reform spirit.

Our Young People's Board has arranged the topics this year with reference to denominational interests. Are you using them? By doing so your societies will find opportunities for increasing your knowledge of denominational work and will kindle zeal for the same.

I have mentioned the work of the Tract Society; the same holds good with reference to the other interests of the denomination,—the education work, the missionary enterprises. Of special plans of the Board with respect to missions I shall speak later.

Our society can do no work greater than foster in its members desires for higher education. The societies all over our land have been instrumental in starting young people to college. Watch over your young people with prayerful heart. Have you prayed as a society that more workers should be sent into the harvest fields? Is there some bashful boy among you who needs but a little encouragement to enter the work of gospel ministry? Withhold not the word; take him by the hand and help him on his way.

Take up studies in your society that will give you a better understanding of Christian and denominational work. A thousand and one things lie at hand which will advance the cause, if the society is but alive to its opportunities.

"AFTER HIS RESURRECTION."

There are moments of change in the inorganic world which illustrate certain crises with which we are familiar in the lives of men. The chemist in the laboratory, for example, will exhibit to his class a clear and colorless solution, transparent as water from a mountain spring. But holding it with one hand, he will with the other give a sharp blow upon the glass contain-

ing the colorless liquid, when suddenly the elements begin to separate each from each, and perfectly formed crystals swing slowly down, settling in a snowy heap at the bottom of the glass. That quick, sharp blow, broke the magic spell, and even the chemist himself possesses no art by which he can restore the equilibrium which before prevailed.

We have all known moments not unlike that in our spiritual experience. Our lives had received their diverse elements without much apparent mutation. But then came some sudden jar—it may have been a legacy or a fire, a marriage or a funeral—but whatever it was, it changed the whole outward aspect of our existence. It became to us the point from which all other incidents dated. It was the lowest depths of the valley or the highest reach of the great mountains; it divided the life sharply then and there.

In the story of the New Testament the resurrection of our Lord is just such an event. It gives a new date and a new outlook. The best qualities of the twelve unexpectedly appear. Pale, colorless lives before, are now well marked and heroic. The men who fled from a subaltern stand now in the presence of rulers—brave to defiance. What they had once spoken in whispers they now preach from the housetops. The grain of wheat that seemed inert and dead, burst from the enveloping earth containing all the promises and potencies of a glorious harvest. The Bible record is exactly in accordance with the psychologic probabilities in the case, and all these past, apparently ineffective years reveal their supreme results, flashed forth in a moment under the power of new and tremendous impulses.

The question is sometimes asked, Why did Jesus linger these forty days "after his resurrection?" Why, when his redemptive mission was completed, did he not pass immediately into glory?

A slight study of the incidents that followed, ought to make clear the purpose of the Saviour to show his disciples that under the change in relations there was no change of personality. "After his resurrection" he laid down his pilgrim staff to take up his scepter, but he was "this same Jesus" still.

How like him it was that his first appearance should not be to strike terror into his foes but to bring comfort to his friends. When Napoleon came back from Elba after his one hundred days of exile, he drove, surrounded by his guard, straight to the palace from which he had been forced out by the bayonet. It would have been in accordance with poetic justice had Jesus suddenly appeared to Pilate and have sent him trembling and cowering to his guarded chamber—or to Caiaphas ministering at the altar amid the reverential salutations of a city. But our Lord chose to appear to a woman who was "last at the cross and first at the sepulcher," honoring most by this first interview one whose claim upon his notice was that "she loved much."

And by Mary he sent word to Peter—to Peter who was eating out his heart in shame and remorse—because he had sinned much. And then he, with a single word of tender rebuke, shows himself to Thomas, because he had doubted much. What would we not have missed had there been lacking in the holy gospels these accounts of what occurred "after his resurrection?"

Some years ago in riding through one of the

most barren parts of Eastern Massachusetts, we came upon a tiny farm which was in strong contrast with all its surroundings. The surrounding forests had been pushed sharply back; the granite boulders had been carefully removed; the thin soil had been reinforced by fertilizers and irrigation, so that all about it abandoned places were reverting to their primal wilderness, here was a veritable "isola bella" blossoming like the rose. An inquiry or two revealed the secret of it all. This was the boyhood home of a Chicago millionaire who loved the old place better than he loved the orange groves of Sorrento or the rose-gardens of the Riviera. His early toil amid those who toiled with him, and gave freely of their little all out of love for him, made this otherwise barren spot the dearest of all earthly scenes to him. When he came into affluence, he lavished wealth upon the scene of his tribulations.

It is not difficult to understand why one with the tender and true feelings of our Lord did not fly straight to heaven "after his resurrection." This little earth of ours had become dear to him. These faithful friends were precious to him. He lingers about the scene of his past trials not with bitter recollection of his pain, but his fond remembrance of dear souls who had shared his poverty and braved his perils and loved him to the end. It was expedient that he go away, but he would not go too soon. His beloved ones must be shown that he remains the same "after his resurrection" that he was before his crucifixion. Then, and not till then, does he ascend to sit "at the right hand of the Father in glory everlasting."—*The Interior*.

MARRIAGES.

KILE-DAVIS.—At Salem, W. Va., June 7, 1905, by Rev. E. A. Witter, Charles C. Kile and Ruby A. Davis.

DEWEY-HAMMOND.—At the Seventh-day Baptist parsonage in Walworth, Wis., May 30, 1905, by Rev. M. G. Stillman, John Dewey, and Gertrude Hammond, both of Harvard, Ill.

JARVIS-ELLIS.—At the residence of the bride's mother, Alfred, N. Y., June 15, 1905, by Rev. L. C. Randolph, Eston Lee Jarvis of Sparta, Tenn., and Miss Nellie Belle Ellis of Alfred.

WILBUR-POTTER.—At the residence of the bride's parents near Alfred, N. Y., June 19, 1905, by Rev. L. C. Randolph, George L. Wilbur of Gladbrook, Iowa, and Miss Mary A. Potter of Alfred.

DEATHS.

CORRECTION.

In the notice of the death of Mrs. Loofboro, in THE RECORDER of May 29, the name of Chas. A. Loofboro should be Chase A. Loofboro. J. T. D.

BRUNDRIDGE.—In Oneida, N. Y., June 7, 1905, Mrs. Susan Jane Brundridge, the eldest child of Spicer and Harriett Maxson Green, in the seventy-first year of her age.

In the town of Adams, Jefferson Co., N. Y., she was born Feb. 9, 1835. Early in life she began to love and serve the Redeemer, becoming baptized and connecting herself with the Adams Centre Seventh-day Baptist Church, of which, thenceforth, she was a lifelong member. She was married on Jan. 8, 1854 to Alapanson A. Brundridge who was taken from her by death about six years ago. Three sons and one daughter were given to their home. As mother, wife, Christian, and member of church and community her bright example will be long remembered. Ardently attached to the church and loyal, she clearly evinced a depth of religious experience that was truly beautiful to see. When the call came for her she was wholly ready. The funeral was in the dear old church in Adams Centre, N. Y., on Sabbath-day, June 10, 1905. Text, "To depart and be with Christ, which is far better," Phil. 1: 23. Orville D. Green, of Syracuse, N. Y., her brother, three sons, Willis A., Myron A., and Jesse O. Brundridge, and four grand-children survive. S. S. P.

DAVIS.—At his home in Salem, June 9, 1905, Clinton H. Davis.

Mr. Davis was the son of Hannah and Joshua Davis, and was born April 25, 1842. His parents lived on Hughes River, Ritchie County, W. Va., until he was eight years of age, and then moved to Lost Creek, Harrison County, W. Va., where he was converted at an early age and united with the Lost Creek Church, of which he continued a member until called above. He was married to Josephine Francis, Oct. 14, 1863. She departed this life Jan. 11, 1878. He was married to Mrs. Mattie Summerville, Nov. 14, 1878. In his death he leaves a devoted wife and nine children, besides a large circle of friends and relatives. Interment was had June 11 in the cemetery at Lost Creek, where were gathered a great concourse of people to pay their last respects. Services were conducted by Rev. E. A. Witter, who spoke from Luke 12: 35-36 and 40.

E. A. W.

GODFREY.—Marcus George Godfrey was born near Walworth, Wis., in April, 1836, and died very suddenly of organic heart disease at his home May 22, 1905, being a little past 69 years of age.

He had grown to manhood in this vicinity, and before marriage had worked for two years in the Madison Hospital for the insane. Then he spent a few years before and after marriage in Rock Rapids, Ia. In 1880 he married Miss Jennie Coon, and after six years, they came back to her home place where they have lived until this time. He was a good neighbor of honest business deal with all, and a diligent worker. He took just pride in his noble family, consisting of a wife and two daughters who mourn his loss.

Who knoweth what an hour may bring forth? Funeral service was largely attended at the home and Seventh-day Baptist church although it was a rainy day. There were many tokens of sympathy. Service conducted by Pastor Stillman and the burial was in the Walworth cemetery. M. G. S.

SHELDON.—At Adams Centre, N. Y., May 27, 1905, Orson John Sheldon, son of Tillie R. and Minerva Sheldon, in the fifty-ninth year of his age.

He was born in the town of Rodman, N. Y., Aug. 16, 1846. At the outbreak of the civil war he with all others of his age was interested. He heard the call of his country and served through the greater part of the last year of the war. On Nov. 10, 1860 he was married to Miss Addie Green, of Adams Centre, N. Y. One child was given to brighten their home, Almira M. Kind and helpful, patient in suffering, an attendant upon the service of God's house, he was desirous of the prevalence of the good. The day before he died was his daughter's birthday. He noted the fact and said that her coming had brought joy to their home. He passed away May 27, the funeral being on Decoration Day, which was largely attended. A loving wife, his daughter, three brothers and two sisters survive. S. S. P.

SPRAGUE.—Nathaniel Richard Sprague was born in Plainfield, N. Y., Aug. 1835, and died at his home in Brookfield, June 2, 1905.

Mr. Sprague has battled with disease and pain for months, fighting off serious attacks until his illness at last assumed a serious character. At 4 o'clock Friday afternoon, June 2, he was manifestly worse and passed through a terrible agony until his death at 11:15 o'clock. Through all of his illness human skill has been entirely unavailing. The family were all by his bedside, his wife, four daughters and only son, Claude, of South Brookfield. The daughters are Mrs. Nettie Delong of Brookfield, Mrs. Hattie Baker, Binghamton, Mrs. Francis Austin, Chenango Bridge, and Miss Maude Sprague, Brookfield. Mr. Sprague was born and brought up in Plainfield, N. Y. He lived a few years in Westerly, R. I., and came from there to South Brookfield where he married Louisa, daughter of Francis and Laura Burdick, Jan. 30th, 1858. Mr. and Mrs. Sprague have been members of the Seventh-day Baptist Church at West Edmeston many years. Through all of his suffering Mr. Sprague has been entirely uncomplaining. One of his attributes through life was never to complain. He was a man who clung to his home associations, and was a devoted husband and father. He found in Mrs. Sprague not only a loving wife, but also a kind and useful helper in all of his affairs. Mr. Sprague was a farmer during many years and a model one. His garden and the premises of his village home were perfect patterns of neatness and order. He was a kind neighbor and friend and will be deeply mourned by all. His funeral was held at his late home on Pleasant street Tuesday at 12 o'clock, the services being conducted by Pastor Herbert L. Cottrell. H. L. C.

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: 13-53: 12
July 22.	The Gracious Invitation	Isa. 55: 1-13
July 29.	Manasseh's Sin and Repentance	
Aug. 5.	Josiah's Good Reign	2 Chron. 33: 1-13
Aug. 12.	Josiah and the Book of the Law	2 Chron. 34: 1-13
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. 35: 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 II.—HEZEKIAH'S PRAYER.

For Sabbath-day, July 8, 1905.

LESSON TEXT.—Isa. 38: 1-8.

Golden Text.—"God is our refuge and strength, a very present help in trouble."—Psa. 46: 1.

INTRODUCTION.

The passage for our study this week from the Book of Isaiah is for the most part a quotation from the twentieth chapter of 2 Kings. There are in Kings some further details but no contradiction of this account before us. It is very probable that the editor who arranged the Book of Isaiah in its present form had the Book of Kings at hand for reference.

Many have found difficulty with this lesson from the fact that it seems extremely improbable that Hezekiah lived fifteen years after the time of the invasion of Sennacherib, and also from the fact that Merodach-baladan did not continue to reign in Babylon after 705 B. C., although he is represented in this connection as sending messengers to Hezekiah after his recovery from the illness mentioned in this lesson. This difficulty is however at once relieved if we regard this section of the narrative as out of its chronological order, and think of it as belonging to a time about ten years before last week's lesson. This view is strengthened by the fact that Hezekiah had plenty of wealth to display to the messengers of Merodach-baladan (Berodach—in Kings) although at the time of the Assyrian invasion he was reduced to the greatest straits to pay the tribute demanded.

This brief narrative which we study containing the incident of one day in the private life of King Hezekiah is very instructive in the light that it throws upon his character. He was a man not willing to yield weakly to what seemed inevitable, and he was one who trusted sincerely in Jehovah.

TIME.—Probably in the year 710 B. C., or within the three years preceding.

PLACE.—Jerusalem.

PERSONS.—Hezekiah, the king; Isaiah, the prophet.

OUTLINE:

1. Hezekiah Asks for Life. v. 1-3.
2. Hezekiah's Request is Granted. v. 4-6.
3. A Sign is Given to Hezekiah. v. 7, 8.

NOTES.

1. In those days. It is evident that this phrase has an indefinite general reference to some time in the reign of Hezekiah. That it can scarcely refer to the time of Sennacherib's invasion is shown in the Introduction. Sick unto death. That is, he had a disease which from a human point of view would evidently lead soon to his death. Isaiah the prophet was evidently a respected adviser and confidant of King Hezekiah. Set thy house in order. That is, Give commands to thy household. Compare 2 Sam. 17: 23. A man who is soon to die will evidently have some arrangements that he wishes to make concerning his property and his family. Some have supposed that this message was in some sense a decree of punishment for some sin or fault on the part of Hezekiah, but we can only guess what could

be the fault that would bring this king who seems almost a model down to the gate of death. It is better however to allow the emphasis of this lesson to rest on the gracious gift of God to Hezekiah of fifteen years of life, and accordingly to think of his approach to death as through the ordinary rather than the special providence of God. For thou shalt die, and not live. The repetition in negative form adds greatly to the emphasis.

2. Then Hezekiah turned his face to the wall. Thus he indicates his turning away from all human aid which he now realizes is entirely unavailing.

3. Remember now, O Jehovah, etc. Hezekiah urges his steadfast allegiance to Jehovah as a motive for mercy. We ought not to judge by modern standards, and say that he ought not to receive what he asks because he talks as if he deserved the blessing. We should note rather the plain implication of verses 11, 18, 19, which is that he would no longer be able to serve Jehovah if he should die. Some have also thought that Hezekiah had at this time no son to succeed him upon the throne of David and feared that through his death the promise to David of 2 Sam. 7 might fail. With a perfect heart. That is, a whole heart. Hezekiah was not partly devoted to some other god.

4. Then came the word of Jehovah to Isaiah. In 2 Kings 20: 4 we have the phrase "before Isaiah had gone out into the middle part of the city." Thus almost immediately did the reply come to Hezekiah's prayer. Compare the sudden change of God's revelation in regard to David's building of the temple in 2 Sam. 7: 3 and following verses. We should bear in mind that many of the decrees of God are conditioned, and are to be regarded as conditioned oftentimes even when the conditions are not mentioned.

5. Go, and say to Hezekiah, etc. This verse is abbreviated from the records in Kings. There we are told of the promise that he should upon the third day go up into the house of Jehovah, implying a speedy return to strength. The God of David thy father. Perhaps implying that this grace to Hezekiah was partly on David's account. Compare 2 Kings 20: 6. I have seen thy tears. His tears were a token of the intensity of his prayer. Fifteen years. The length of his reign was doubled. We may guess that this period was not definite enough so that Isaiah could say to himself, I must die on such and such a day, and know the precise limit of his reprieve.

6. And I will deliver thee and this city out of the hand of the king of Assyria. Hezekiah is not only to have life, but prosperity in his realm. Although it might be supposed that Jehovah would promise continued immunity from Assyrian invasion after the great overthrow of the Assyrian army in 701, this promise certainly seems more appropriate for a time before that invasion when the power of the Assyrians seemed much more an object of dread. Compare the references to time in the Introduction.

7. And this shall be the sign unto thee from Jehovah. The giving of the sign is related with more fulness in Kings, where we are told that the king asked for a sign, and when he was given a choice he asked that the shadow might go back rather than forward.

8. I will cause the shadow on the steps, etc. Perhaps they were accustomed to mark the time of day by the position of the shadow on some staircase that Ahaz had made in connection with the palace (the word here translated dial is the same as that translated steps), but it is more than probable that Ahaz had made a sundial in imitation of those used in Damascus at this time. Perhaps this dial was in the form of a double flight of steps with an upright rod at the top, the shadow of which would reach to the bottom of the western flight of steps in the morning, and to the bottom of the eastern flight at evening. Of course ten steps would represent a much less time than ten hours. A refraction of the sun's rays in the upper atmosphere might bring about a backward movement of the shadow upon the dial. We are not to think that the miracle of our lesson involved the turning back of the earth a little way upon its axis. The power that could

bring back the shadow would naturally imply the power to bring back the life of the invalid who was fast wasting away. Hezekiah could not but be greatly encouraged by this sign. The reference to this sundial is the first indication that we have of an effort among the Hebrews to measure with any sort of accuracy the time of day. The measure of time by hours and minutes is said to have been invented by the Assyrians.

A NATION'S PLAYGROUND.

What is there anywhere that can be even compared with the marvels of the heart of the playground, the Yellowstone National Park? Here in one place are terraces surpassing those of New Zealand, geysers far more wonderful than those of Iceland, waterfalls more stupendous than those of Sweden, lakes more charming than those of Cumberland or Killarney, hot springs of greater heat and mineral springs more marked than those of the Auvergne, pools of incomparable beauty, with bear, deer, elk, buffalo and eagles to give life to the scene, the whole set among canyons of glowing tints and crags of beetling height, while all the region is easily accessible on splendid government-built roads, policed by United States troops. This is the playground par excellence. Some day the weary ones of France and Germany will fall into line and spend their summers in the Rockies. To the uninitiated this will all sound like characteristic American brag; to the initiated, as a weak understatement of the facts. —"The World Today."

LIGHT DIET FOR OLDER MEN.

In youth the body has a hearty appetite. The elasticity of the walls of the food channels and of the arteries for blood is such that the fullness and strain upon them can be endured safely. After the athletic period of life is passed, at about thirty-five years, there is less elasticity of tissue and fullness is endured with more difficulty. Some men of wealth who provide tempting luxuries at the table and other men whose wives prepare appetizing dishes tend to cultivate a passion for food which makes them overeat and frequently carries them to apoplexy and heart failure from indigestion. It would be well for men to realize that a restraint on appetite is especially important after they pass fifty years of age. Unless they are working-men, toughened by exercise, all their tissues are more or less degenerate and can not endure the pressure caused by driving the food furnace of the body. There is no period when the simple life in respect to eating is more in season than in the declining period. Many men have discerned the excellence and advantage of abstemiousness and enjoy health and prolonged life until they fairly wear out.—Watchman.

I toil, but I must also climb:
What soul was ever quite at ease
Shut in by earthly boundaries?

New mercies give new meaning to old praises.

The Master's work may make weary feet, but it leaves the spirit glad.

SALEM COLLEGE COMMENCEMENT.

The following account of the sixteenth annual commencement of Salem College is taken from the *Express* of that place:

CLIONIAN LYCEUM.

On Monday evening, June 5, beginning at 8 o'clock, the Clonian Lyceum rendered an excellent program before a crowded house. Careful thought and preparation were manifest in all the parts rendered.

This Lyceum is enthusiastic in the good work it is doing and deserves especial praise for the results it has accomplished.

Members of the young men's Lyceum were present in mass and seemed bent on seeing that the Clonians rendered their program promptly and in a proper manner.

The College spirit was manifested at the close of the session by the giving of several college yells.

The following program was rendered:

Vocal solo—"The King of Love My Shepherd Is," Ruby Davis.
Oration—"Flowers," Viola Richards.
Recitation—"How Old Folks Won the Race," Leah Davis.
Piano Solo—"Dancing Butterflies," Edna Davis.
Prophecy, Mildred Lowther.
Recitation—"The Closing Year," Mary Helen Witter.
Vocal Solo—"Twas April," Ruby Davis.
Paper—"Leaves of the Twentieth Century," Clela Ford.

PHILADELPHIAN LYCEUM.

The Philadelphian Lyceum rendered their program Tuesday morning. This lyceum is the older of the two lyceums and the program it rendered this year was up to its usual high standard of excellency. Each part was so carefully prepared and well rendered as to deserve special mention, but space forbids.

The spirit of friendly controversy between the lyceums was shown at this session. Such a spirit, when properly exercised as it has been by the lyceums during the past year, always adds interest to the proceedings.

The following program was rendered:

Music—"The Dearest Friend," Male Quartette.
Essay—"What Americans Are Reading," Luther F. Sutton.
Recitation—"Duties of Literary Men to Their Country," Earl Ford.
Medley, A. Clyde Ehrht.
Oration—"Sources of True Happiness," Erlo Sutton.
Duet—"Beautiful Moonlight," Clate Bond, Okey W. Davis.

Prophecy, Roy Dye.
Philadelphian Grit, Otis R. Snodgrass.
Music—"Winds of the Sea," Quartette.
The College should be proud of its two lyceums and the programs they have presented.

STOCKHOLDERS' MEETING.

The annual stockholders' meeting was held on Tuesday afternoon.

The usual interest of the stockholders was manifest in the work of the College. The prospective new building gives added interest in the future success of the school, and the enlargement of its usefulness.

Members of the board elected for the ensuing four years are J. F. Randolph, A. S. Childers, W. H. Corwin and G. H. Trainer.

The report of the year's work shows good results and that the school is in a prosperous condition.

The future prospects of the College are bright and great good can be accomplished in behalf of the young people of this country, by the united effort on the part of the friends of the institution.

ANNUAL CONCERT.

On Tuesday evening occurred the annual concert of the Music Department. The music was furnished by Mrs. Florence Moore, of Ohio, and Miss Elinor Young, who is serving as supply during the absence of the head of the department, assisted by the College male quartette.

Mrs. Moore displayed a thoroughly trained voice and her singing was greatly applauded.

Miss Young at the piano was right at home, and showed a familiarity with the best music and a delicacy of touch such as has been seldom seen in Salem.

COMMENCEMENT.

Commencement day opened up bright and beautiful, and a very large audience awaited the closing exercises of the College year.

The class of 1905 consisted of three graduates in the Normal Course, and two in the Department of Music. The oration of Clate E. Bond on "The Political Demagogue the Curse of Free Government," was full of sound practical points, and breathed the very spirit of true patriotism.

Miss Aura Bond's oration, "Night Brings Out the Stars," was a fine production, and held the audience in close attention to the end.

"Man's Dominion Over Nature," was the interesting oration of Erlow Davis, who did himself great credit in its delivery.

Misses Leah Davis and Mary Witter, the two graduates in music, showed by their piano duets and solos that they had been under good training in that department.

In a closing address Pres. Gardiner spoke of the unusually pleasant company of students that had been in attendance during the year.

The term just closing contained a large number of names who had never registered as students of Salem College. There were thirty young men and women, who were here for the first time. From their homes among the hills, they seem so come for faithful work, and will carry away richness of culture and added strength of character, as the result of their work.

President Gardiner impressed each heart with the one thought, that "In the nature of things untold blessings await those who secure broad deep college culture; and that these blessings never can come to those who neglect such culture."

His address was made clear by several practical illustrations.

He closed by reading a clipping from a New York paper of national standing, in favor of small colleges, as the best place to secure an education. He quoted the words of a national educator, who wrote that "sixty per cent. of America's brainiest men are graduates of colleges whose names are scarcely known outside their own state."

After the degrees were conferred, including the degree of Bachelor of Arts, conferred upon Rev. Wm. M. Blair, of Horton, Kansas, the benediction was pronounced by the Rev. Mr. Seager; and the large congregation separated, well pleased with the sixteenth annual commencement.

How dark so ever be the clouds, they are the dust of our Father's feet.

Never give way to melancholy. Every substantial grief has twenty shadows, and most of them shadows of our own making.

Theodore Monod said he would like the epitaph on his tombstone to be, "Here Endeth the First Lesson."

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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Proposed Centennial Fund. . . \$100,000 00
Geo. C. Rosa, Wellsville, N. Y.
Mrs. Melissa Perkins, West Bingham, Pa.
Amount needed to complete fund \$95,585 00

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It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.
The names of contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.

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THE SABBATH RECORDER.

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ON the earthly side, THE RECORDER goes forth this week in deep sorrow. On the other hand, that sorrow is lightened and the shadows are lifted because a life, rich in service toward God and men, has passed from earthly scenes into heavenly glory. In the death of James Franklin Hubbard,—familiarily known as Captain Hubbard,—The American Sabbath Tract Society and the people whom THE RECORDER represents, have met one of those losses which nothing but divine help and guidance can compensate for. Brother Hubbard was elected treasurer of the American Sabbath Tract Society in 1881, and at his death was its third president, since that date. I. D. Titsworth was elected president in 1881. He was succeeded by the late Charles Potter, at whose death, Mr. Hubbard was elected president, which position he has occupied until now. Captain Hubbard's service as an officer of the Tract Society and as a servant of the denomination, has been quiet and efficient, above ordinary standards. On another page our readers will learn more concerning him as a public man. Those to whom the duties which he has discharged so faithfully, will now come, find their only hope in the prayer that God will grant to them strength and wisdom to carry forward the work which he, and those like him, now gone on before, have executed with such faithfulness and devotion. Stephen Babcock, 1st vice-president, now takes his place.

It is not possible to make a complete analysis of such a man as Captain Hubbard was. The sorrow and esteem which fill the hearts of those who knew him, are one measure of his worth. First of all, he was a Christian gentleman. He was genuinely honest in purpose and transparently sincere. He inspired confidence. People trusted him, instinctively. He was level-headed, cool, judicial. He naturally shrank from great responsibilities, but having assumed them, his faithfulness knew no faltering until they were discharged. A man of large views, he was also a master as to details. Quiet, often silent, he was still observant, and, on demand, sharply critical. His habits of life were so simple and methodical that he accomplished an immense amount of work, and was able to carry a full load up to the last. Less demonstrative than many others, he was not wanting in those elements which secure and hold friends in permanent bonds. He was generous in sympathies and in material things, although it often happened that only those who were made happy knew of his deeds. His opinions, political and otherwise, were clear and positive, but his public services were of such value that those who

did not always agree with him were often his warmest friends and strongest supporters. The extent and permanence of his public life, unshadowed by the thought of unfaithfulness or dishonesty, record him as one born to serve men faithfully and command them wisely when occasion required. He never sought for honors nor clamored for positions, but both these sought for him. He filled out an efficient and serviceable life, and has gone forward in the brightness of Christian faith to that "Well done, good and faithful servant," which such lives merit from men and from God.

The writer can not refrain from giving you one glimpse of Captain Hubbard's inner life. He told me this incident. "Our regiment was lying in reserve at the Battle of Chancellorsville. Expecting to be called into the engagement at any moment. I sought such seclusion as could be, and read the fourteenth chapter of John. From that day I have called it my chapter, and I can not bear to hear any one read it who does not enter into its deeper meaning, and by their reading, bring out the sweetness of those words and the peacefulness they brought to me, on the edge of that battle field." The readers of THE RECORDER will rejoice with us that, however great our loss, our brother has passed into the heavenly mansions, and has now learned, as none can know on earth, the blessedness which the Master has in waiting for those who love him.

The Pre-Conference Convocation of pastors and preachers is to open at Plainfield, N. J., Aug. 15. The local committee on entertainment, of which Rev. Geo. B. Shaw is chairman, will send out full information as to that matter. The purpose of the Convocation is to create, for a week, a School of the Prophets, in which many things of immediate and permanent value to all pastors, preachers and students for the ministry, will be considered. The aim will be to consider practical themes pertaining to the work of ministers, as teachers and leaders, as brethren in denominational relations, and as servants of Christ. If the hopes and purposes of those who have planned for the Convocation are realized in any good degree, the Convocation will furnish help to those who attend, such as even the Conference can not give. While you are considering whether you will attend this Convocation, read the third and fourth chapters of Nehemiah, with carefulness, and prayerfully apply the story there to our work, and your duty. It is not inappropriate for THE RECORDER to appeal to those for whom the Convocation is

called in the words of Nehemiah. 4: 19, 20: "And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us. Our God shall fight for us." The similarity between the situation described in Nehemiah and our situation as a denomination, is great. We are separated by long distances, and sometimes by extreme individualism. We are separated by want of personal acquaintance, by the touch of unity in purpose, and concert in action. Our needs are great, and the coming Convocation will meet many of those needs. Besides the Round Table features, which will secure a wide interchange of opinions and suggestions, a question box is to be a permanent part of the program. Through it questions can be presented over the name of the writer or anonymously. Those who can not be present can send by mail, at any time—before the opening of the Convocation. Address Rev. Geo. B. Shaw, 511 Central avenue, Plainfield, N. J. Please preserve this for reference and re-reading, and canvass the question in the light of your duty as a pastor and preacher. It is more than a matter of individual wish or of personal enjoyment. You need that which the Convocation will furnish, and it needs that which your presence, your questions and your counsels will add. The purpose is larger, and the preparations more adequate than we have ever attempted, except in the single instance of the Chicago Council. Please do not turn away from this, and do not decide hastily that you will not attend. The Convocation is concerned with the business which our Master, Christ, the Head of the church, has committed to us. To neglect it will be turning away from him.

The question which Pilate asked when Christ was on trial before him, is the one which men are constantly repeating, but too frequently they fail to appreciate how much the answer rests with themselves. It is easy to fall into the error of supposing that truth is something independent of our experiences and choices, something that may be handed down to us, ready made and complete. A better conception of truth recognizes it as a quality in human life. Men find out truth when they are true, loyal and obedient to whatever they know concerning right and wrong. If Pilate's case be taken as an example, while he asked "What is truth?" he did not act in accordance with truth, and thus created what was really a falsehood. Of Christ,