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**One Hundred Thousand Dollar Centennial Fund.**

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

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It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.  
It is earnestly hoped that every lover of true education, within West Virginia and elsewhere, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.  
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# THE SABBATH RECORDER.

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

VOLUME 61. No. 27.

PLAINFIELD, N. J., JULY 3, 1905.

WHOLE No. 3,149.

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,

he declared, "I find in him no fault at all." Here was a great and vital fact which Pilate saw and acknowledged, without reserve. It would have been truth had Pilate acted in view of his knowledge and convictions, by setting Christ free. On the contrary, he acted against his convictions, practically denied his own statements, and delivered Christ unto death. This will illustrate what we mean by saying that truth is obedient action in the light of our highest knowledge as to what is and what ought to be. Pilate declared Christ to be innocent. Immediately, upon such declaration, he proceeded to scourge and condemn him, as if he were guilty. In this Pilate acted a falsehood and, in so far as it was possible, he destroyed the truth which he knew and admitted. In a similar spirit, too often, men go through life, asking, "What is truth?" inquiring as though it was not in their power to determine what is truth, by acting in accordance with their clearest light and knowledge. Had Pilate refused to surrender Jesus to his enemies, his name would stand in history highest among those who have acted truly; as it is, his name stands low among those who recognize truth only to deny it, and know what they ought to do, only to refuse obedience. The practical application of these thoughts is very wide and correspondingly important. It can not be said that men create truth, independent of the will of God, but it must be said that they act in accordance with truth only when they obey what they know to be right and defend what they know to be true. Whether it is because of weakness or of indifference or of intentional disobedience, the fact remains that a large number of men who admit, as did Pilate, that certain things are true and ought to be done, like him, continue to act falsely, such men are the enemies of truth. In the matter of Sabbath keeping, for example, men, by scores and hundreds, say, in direct words or in effect, "According to the Bible and according to the example of Christ, all men ought to keep the Sabbath," while they continue to treat it as though the first statement was not true. The same thing appears in connection with other religious duties, and many times, in matters of business and social life. It is not too much to say, therefore, that there is a large sense in which men, by their choices and actions create truth or falsehood. It must also go without saying that he who acknowledges that a thing is true and that it ought to be done, but who neglects or refuses to do it, builds on a false basis and poisons his life by falsehood. The trouble is not that men can not discover what truth is, but that they are unwilling to act in accordance with it when it is discovered. Some men seem to think that if they are always asking the question, "What is truth?" that they should be commended; but men may inquire and inquire, may know more and yet more, concerning what truth is, but, being disobedient, they are certain to go farther away from truth with each successive inquiry. Nothing unites men with truth except obedience.

...  
**And Thorns Sprang up.** A bad habit is never destroyed unless something better is put in its place. An untilled field is soon covered with weeds. The parable of the thorns sets forth an universal truth. It is useless to speculate concerning the source from whence the weeds spring, in a virgin soil. That they do come the moment the original grasses and timber are cut away and the soil left unused,

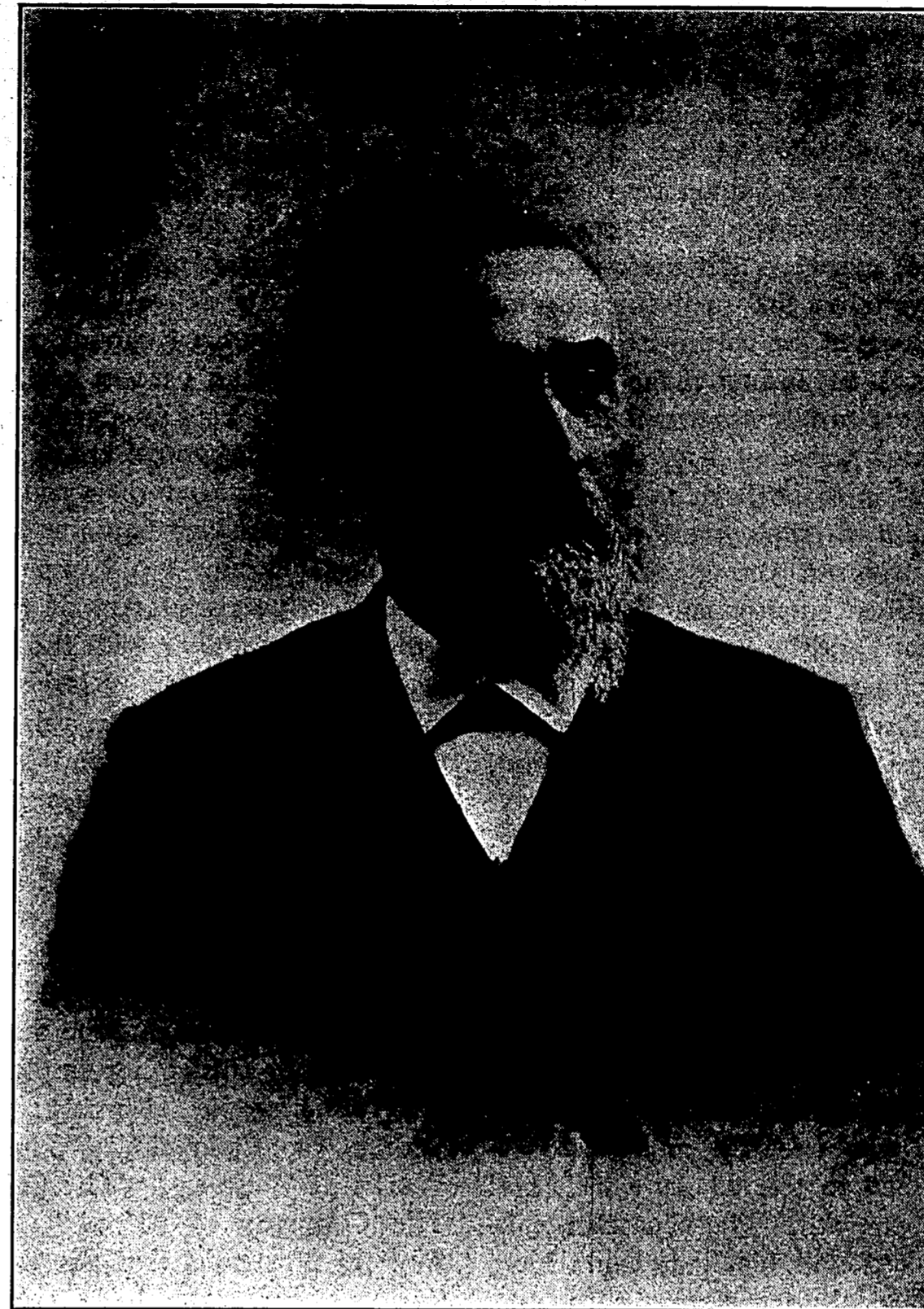
everyone familiar with new-country life, knows. Neither do useful things appear in such cases. The field which this season was covered with the finest of wheat will be covered with worthless "fire weed" between the time the wheat is harvested and the coming of the snows, unless the ground is quickly put under cultivation for something better. The corn field thrice hoed and made clean from weeds, by the opening days of July, is still in danger of being overwhelmed by noxious plants before the days of September. Human life, and especially the spiritual side of our experiences, illustrates this same tendency. Unused minds and hearts are like a neglected field. By the same great law, the life that is not often replanted and resown with good seed, soon produces only that which is comparatively worthless, or positively evil. There is not only a beautiful spiritual and intellectual philosophy represented by the expulsive power of a new idea, or a larger truth; it also involves a practical lesson concerning the development of character and the unfolding of Christian life. Direct efforts to break bad habits are not likely to avail unless something better is offered in their place. A week ago, we were in converse with one who spoke of his experience in the matter of smoking. He had ceased from the habit for the time, and told of the advice of friends who urged him to "taper off gradually." Previous experience had warned him of the folly of such attempts, and thousands of other men have learned the lesson that it is folly thus to dally with an evil habit, whether of body or of soul. Success would be much more frequent in our efforts to reform if the heart were filled with new purposes and new efforts, instead of summoning all forces for what we call the destruction of evil. That evil must be withstood and fought, is a plain truth, but that the most effective enemy of evil is something better, pushed into its place and nourished into life, is shown in all spiritual experiences. One of the strongest elements in conversion is the incoming of a new spiritual force, because the man turns his heart Godward and welcomes the Divine Spirit. When that Spirit is made a welcome and permanent guest, evil is shut out. An empty house gathers dust. Unoccupied rooms are made better by being occupied. He succeeds best, not only in securing his own safety but in serving God, who welcomes new purposes, larger thoughts, and holier experiences. The life that is crowded full of these has neither time for despair nor place for the growth of evil. We have seen farmlands where weeds rioted in autumn, and where foul seeds slept beneath the snow waiting with eagerness to break into new life and quick growth with the springtime, sown with good seed before the weeds could develop and bring forth abundantly, an hundred fold of golden grain. The weeds were smothered with something better. The safety and success of our lives in right living, turn largely upon the amount of good with which they are crowded, good not so much by way of perfect attainments, as by the seed of right purposes and the struggles we make by way of right endeavor. An old adage says, "nature abhors a vacuum." This is as true in hearts unsown with good as in fields uncared for and covered with weeds. Be thou diligent in well doing, serving the Lord, and have no fear concerning the harvest of thy life.

...  
 Christ's greatest utterances were delivered to congregations of one or two.

#### An Englishman in America.

In a late number of *The British Weekly*, Rev. F. E. Meyer contributes a description of what he calls one of the most interesting experiences of his life. This was a journey upon the Great Southern Pacific Railroad, from New Orleans to Los Angeles, Cal. Many of our readers will appreciate his description of an American sleeping car, and the contrast between its conveniences and comforts, with what Mr. Meyer calls "our diminutive English railway-carriages." Every one who has traveled in Europe understands the superiority of the American sleeper, over anything to be found on English railways. Evidently Mr. Meyer was much impressed with the character of the people, including the attendants on the sleeping cars. Among other things, he says: "Our train consisted of ten or twelve coaches, with the refreshment room in the fore-part, and the observation car, whence you can view the track as you pass over it, at the rear. The attendants are almost all colored; and it is possible to walk from end to end of the train, holding conversations in the most easy fashion with your fellow-passengers. I have found the Americans very communicative and pleasant, and it was the pleasure of conversation that so much added to the zest of the trip." Mr. Meyer's description of the route is vigorous and well written. Of the journey beyond the Colorado River, and in California, he says: "First, one noticed the bunches of yellow poppies, the characteristic flower of the state, then the eucalyptus trees, then the orchards of cherry and apple in glorious blossom, then immense fields of corn, yet green. But what is that perfume borne through the open windows of the railway carriage? Surely, it is unmistakable; it must be orange-blossoms! Yes, the air is laden with it. I shall never forget the first glimpse of those miles of orange-groves, the bloom, the sweetness floating on the air, the oranges still gleaming amid the dark foliage, and towering above them, as a mighty screen from cold blasts of air, the high mountains, crowned with eternal snow. Here, too, are the graceful pepper trees, and again, more orchards, the owner of which is apparently afraid of a slight frost to-night, and so already huge bonfires are lighted, to keep up the temperature (this is the custom of these heedful fruit growers). And they tell me that the children's holidays are to fall this year in July and August, so that they may help gather in the prolific fruit-harvest. Tents are erected for them to sleep in the open air, meals will be prepared, and they will be able to eat fruit *ad lib*; whilst they can earn good wages in addition. Oh, such holidays! Oh, Lambeth boys and girls, it makes my mouth water, to get you here!" One can scarcely restrain a smile at the advice Mr. Meyer gives to English readers, in his closing paragraph: "My closing recommendations to those who undertake the trip, are: Don't be afraid of the colored car-conductor; he is, after all, but a very ordinary mortal, to be squared by a quarter; be sure to undress when you go to bed, as you would at home; if you are of the male sex, buy a safety razor; eat three good meals a day; get into conversation with your fellow travelers, and throw off your English reserve."

The door of mercy has hinges, and it may be shut and then locked with the adamant key of justice.



CAPTAIN JAMES FRANKLIN HUBBARD.

#### JAMES FRANKLIN HUBBARD.

James Franklin, son of James and Amy Carpenter Hubbard, sprang from the best of New England Puritan stock. He was born in Berlin, Rensselaer County, New York, June 25, 1827. His father was a carpenter and joiner. Soon after the birth of James, the family removed to Scott, Cortlandt County, New York, where he was taught the trade of his father, with that carefulness and painstaking which laid the foundation for future fidelity and success. Two other children came to the Hubbard home—Joseph A., who is also a noted servant of public interests, and Mrs. Mary A. Pratt of Scott, N. Y.

James F. was educated in the common and academic schools of central New York. At the age of twenty-one, he removed to Allegany county, and opened business as carpenter and builder. In 1849 he was married to Miss Elizabeth Grace Green, whose ancestors were among the first settlers of Rhode Island. Seeking a larger field of activity, Mr. Hubbard came to Plainfield, N. J., in 1854, where he has resided since. He carried on business as carpenter and builder until 1862. Born to be a patriot, Mr. Hubbard enlisted in the Thirtieth New Jersey Infantry, and was elected captain of Company H, at the organization of the regiment. He commanded his company at the second Battle of Fredericksburg, and at Chancellorsville. He was mustered out at the close of his term of enlistment, and for a time thereafter was engaged in raising troops.

In 1865 Captain Hubbard engaged in the print-

ing press business with the late Charles Potter, under the firm name of C. Potter, Jr., & Company. He continued in this relation until 1879. Since that time he has been fully occupied in public business, and positions of trust. He was made a director of the City National Bank of Plainfield, at its organization in 1875, and was president of it at the time of his death. He had been a director in the Dime Saving Institution since 1884, and was also president of it, at the time of his death. The extent and value of Captain Hubbard's services in public life is shown, also, by the fact that at the time of his death, he was treasurer of the Plainfield Water Supply Company. He was president of the Board of Trustees of the Seventh-day Baptist Memorial Fund and of the American Sabbath Tract Society, and treasurer of the Board of Trustees of the Seventh-day Baptist church of Plainfield. He was also a trustee of Alfred University. He was one of the governors of Muhlenberg Hospital, and a trustee of the Hillside Cemetery Association of Plainfield, N. J. Outside of the city of Plainfield, Captain Hubbard held equally important positions of trust and responsibility. For thirty-seven years he had been a member of the Board of Freeholders of Union County, and for twenty years, was the honored and esteemed Director of the Board. He was chairman of the commission which had in charge the building of the Union County Court House, a building costing about \$600,000, lately finished. So excellent was his management of that enterprise that the building was completed at a cost of several

thousand dollars less than the amount appropriated for it.

In every respect, and in all relations, Captain Hubbard's name was a synonym for honesty, ability, trustfulness, patriotism and Christian manhood. He was a man of few words, when compared with most men, but his words were wise and weighty. Few men have ever served the public so quietly and successfully, without interruption through political influences, or from any other causes. He was a man higher than party standards and broader than ordinary creeds. All who knew him believed in him, and sought his service because they felt that any interest committed to his care would be administered without taint or failure, so far as human power could do. In his public services, no one ever associated the thought of dishonesty or the possibility of "graft," or of unmanliness with Captain Hubbard. In his death, the business world and the important public interests which he served so long and so well, have lost one whose place can never be wholly filled by any one successor. His comrades in arms mourn a brother whose patriotism was as true as the steel of the sword he carried, and whose record was as spotless as the flag under which they fought. His death removes from social and religious circles one whom men loved to honor, and a Christian brother whose quiet service and devotion brought rich results to the community and the Church of Christ.

Captain Hubbard's first wife died in 1864. In 1866 Mr. Hubbard was married to Isabelle Randolph Titsworth, a member of one of the old and honored families of Union County, New Jersey. The home thus created has embodied those things which make for beauty and happiness, and from every side, there come to Mrs. Hubbard expressions and evidences of that sincere sorrow and high regard, which the death of such a man as her husband must call forth. Mrs. Eva J. VanSickel, wife of I. N. VanSickel, daughter of Captain Hubbard and his first wife, is the only surviving child. She has two daughters.

Captain Hubbard began political life as a Whig, and passed to the Republican party at its organization. He was a member of the Major Anderson Post, G. A. R., of Plainfield, and of the Loyal Legion Commandery of New York. No one who knew Captain Hubbard could speak or write any words of empty eulogy. His simple, unostentatious life was too rich in all things manly and real to permit the thought of fulsome praise. The history of what he was and what he did is highest eulogy, in the true sense of the word. The young men of these days will find few models more fitting than James Franklin Hubbard, after which to pattern lives, eminent in efficient service, permanent worth and trustfulness.

#### THE EMPLOYMENT PROBLEM, ITS RELATION TO THE CHURCHES AND THE INDIVIDUAL.

A paper by Lucian D. Lowther, presented at the Eastern, Central, Western, and North-Western Associations in June, 1905.

One of the first and most perplexing problems that enters into the life of every ambitious individual, who is not born to an inheritance of material wealth, is: what shall I do to secure for myself a comfortable living, that I may command the respect and dignity that will be required of me as an American citizen.

Many doors of opportunity that stand ajar to the great masses of young men and women who are seeking employment, are closed often times to the loyal Seventh-day Baptist. Therefore there is an urgent demand for Seventh-day Baptists as employers.

But this problem is growing more and more serious as civilization advances. We need only to note the changes that have taken place in the last quarter of a century to prove this statement. The individual man who was in business then on a small capital and giving employment to men, has been forced to withdraw his investment, and to close up his business affairs on account of the combination of capital, and the gigantic trusts, the workings and the manipulations of which are only understood by the experts who control these monster combinations. And the capital of the individual investor has found its way into the savings banks for safekeeping; these banks have many times multiplied their deposits in the last twenty-five years, but only to be loaned again to the greater combines of capital, and thereby they make it more and more difficult for the individual man to engage in business and create an enterprise for employment.

The wheels of the village mills all over the country have been hushed, and the manufacturing which they once did is being done by combines. Where once the small farmer and individual manufacturer could compete, and make a profit, he has been forced out of business and the young men that he once employed to harvest the grain and work in the shops, have gone by the thousands to the cities to work in the larger factories, where the machinery is being manufactured, that is doing the work that they once did. You no longer hear the song of the farmer boy's cradle cutting the golden grain, but as he arrives at the age when he begins to recognize the responsibility of life, and sees that father is no longer actively engaged in business as he once was, and that if he remains at home he will become a sort of pensioner or dependent, he at once begins to seek employment, and naturally must go to the center of things where there is a demand for his services. This is one of the reasons for the increasing population of the cities, and the depopulating of the country districts.

Now some one may say that the writer has become an obstructionist and pessimistical on this subject, and attempting to bring political questions into religious and denominational affairs. But if that be the thought of any one, I want right here to disabuse his mind of such a thought, and assure him that on the contrary, he is optimistical, and believes in the advancement of the American people, and especially that of Seventh-day Baptists. I have not spoken of these conditions of affairs for the purpose of criticism, or to set up an opinion as to the right or wrong methods of government. Nor do I say that this rapid change in the methods of business is not necessary to the advancement of this country; but I only speak of them for the purpose of referring to the facts as they really exist, and of laying a foundation for the justification for further thought on this subject.

We as a people have yielded to this rapid change of business methods without pausing to study the effect that it will have on us as a church, and until recently the employment problem has been given no more than a passing thought. The establishment of the Employment

Bureau was a step in the right direction, and is an evidence of increasing thoughtfulness on this subject. Dr. Platts, when writing a report of his work done at Battle Creek, Mich., made the following statement: "There are some men with and without families, who might be won to us and our cause, if we could promise them work which they could do and keep the Sabbath." The time is ripe and upon us when we must arouse out of the lethargy, and become active on this subject; so active that there must be wrought out a revolution that will furnish employment for the demand, or we must suffer the painful consequences of losing many of our brightest young men and women. Emerson once said, "The high prize of life, the crowning fortune of man is to be born to some pursuit, which finds him in employment and happiness." If this be true our young men and women must be furnished employment where they can keep the Sabbath and be happy, and remain with the church influence.

There are a number of interests that have been of vital importance to us as a denomination, namely: The American Sabbath Tract Society, The Missionary Society, the Education Society, and many others that I might name, all of which have been given time, thought and active work, for the purpose of holding together the church, and for the advancement of our people and magnifying the one great truth that makes us a peculiar denomination, namely: "The Sabbath Truth." The American Sabbath Tract Society has its Lewis, who with his many able assistants has published to the whole world, and made plain the great truth, "The Christian Sabbath." Dr. Whitford and his lieutenants have given to us a high ideal as a missionary people. The Education Society has had its master minds in the persons of President Allen, Whitford, Gardiner, Davis, Daland, and Dean Main, who with their many consecrated helpers, have given us as a people a place second to none in education. As these departments have been given special thought and hard work, and devoted lives, so must the new interests that are coming into our denominational life be mastered, and the employment problem is surely one of them.

This is therefore a problem that will necessarily have to be solved by Christian business men; and we feel to thank God that while our denomination is small in numbers, yet he has given us men and women, who possess ability for every vocation of honor known to mankind. When I say Christian business men I emphasize *Christian*, for men who solve these great questions must be men who are born of the spirit of God, and whose purpose in life is unselfish and patriotic, and who are seeking the welfare of his fellow man. Show me a community where there are no business interests, where there are no public spirited Christian business men, and if there be a church in that community, I will show you one that is lacking in spiritual power, and is decaying. The time is here when our churches are in need of organized business men, who can and will study the great business questions of this fast moving age in order that we as a denomination, may still maintain our place as a progressive Christian organization. In almost every community where our people are located there are many business enterprises that we can engage in and control, if we will only commence in time, and organize the forces that we have within our reach. I can speak from personal knowledge on this point in the South-

Eastern Association. West Virginia is as rich in natural resources as any state in the Union. She has vast acres of valuable timber land, she has more bituminous coal than any other state, and is second in the production of crude oil and natural gas. All of these natural resources are attracting the attention of combined capital, and are passing rapidly from out of the hands of the original owners, and from control of local capital; but there are many doors of opportunity that are still open to local business men, who are willing to enter actively into the business world, and with organized capital, although it may be limited, they can become a part of the business world of this rapidly developing state. By so doing they can control enough business to furnish employment for our own people, and will furnish contentment and happiness to our young people, and thereby build up the society and strengthen every interest of the church. While I am not so familiar with the conditions of business affairs in other Associations, yet I have no doubt if there is organized effort, there is plenty of opportunity, and brains enough to control business enterprises in the localities in which our people are located, until our Employment Bureau will be looking and advertising for more Seventh-day Baptists to fill the positions that are open. I can give some excellent illustrations of organized capital controlled by our own people that have done and are doing excellent work by furnishing employment to many of our young people. Namely: "The Potter Press Works of Plainfield," "The Cottrell Press Works of Westerly," "The Celadon Roofing and Tile Company of Alfred." All of these are forceful illustrations of the value of consecrated business men, who have been the means of furnishing employment to many of our young men, some of whom perchance would otherwise have been deserters from the Sabbath. Take from us all such business interests and the consecrated business men back of them, and you would sap the very life from the denomination. What we need is more such interest, and more consecrated business men. The apostle Paul was not unmindful of the value of this sort of business men, when he says in the 12th chapter of Rom. 10th and 11th verses, "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business, fervent in spirit, serving the Lord."

Let us turn now for a few moments to consider the second thought of the subject, namely: the individual.

God has wisely planned that every individual who would be happy and useful must work out his own happiness, and while I have been speaking of the duties of the employer and the business men, there is just as much depending on the man who is to be employed, for out of the vigorous young manhood of to-day, must come the men of push, and of affairs to-morrow. The young men who are not willing to come in contact with the different things of life and surmount them, will never bless the world nor be the promoters of any great reform.

What a man can do should be his greatest ornament, not the condition into which he is born, or what comes to him by chance or inheritance; not land or great riches, but what he can do.

The test of a man's worth to the world is what he does, in other words the work that he gives to the world. There is a dignity and a joy in doing that many never see, because their vision does not reach beyond the necessity or the drudg-

ery of it. Such men only labor because they are obliged to, and go through life in a prefatory sort of a way, never doing more than they have to, always wishing their circumstances were different, and that nature had thrown them into a different path, where the way would be smoother and the task less arduous. They never know the joy of work; they have never learned the first element of true living, that labor is the strength, the sunshine, the life of both the mind and the body, that to labor is not only the duty, but the privilege of every normal human being; and that to be able to do great things is the highest honor to be striven for and the keynote to human happiness.

While it is necessary that we as a people find employment and create business enterprises, that our young people may be employed and keep the Sabbath, yet back of this must be found principle and conviction of heart. For my part I have no use for excuses for not keeping the Sabbath. Give me the young men or women whose minds are made up to do certain things, to be true to any great principle. Not if, and provided, etc. But that they are going to do it. These are the only kind of people who make good Seventh-day Baptists. Think of the men who constantly have these conditional words in their mouths, and then of those who give them no place in their vocabulary, and you will see that it is the latter who come nearest to reaching the mark they have set, and if they be Sabbatharians they have been true to this commandment under all conditions of life, and I warrant you that you have never found any one with such decision of character, who has not been a success, and an individual of value in the community in which he lives. The best word of advice that can be given to a young man or woman starting out in life is: to avoid the necessity of the first excuse. The Seventh-day Baptist who apologizes for being such has in the very act rendered himself a weakling. The world has no use for a weakling. It is looking for men of strong moral courage and convictions. Do you presume the man who is to-day the chief executive of the State of Rhode Island started out in life apologizing for his convictions? Do you presume he started out to keep God's holy Sabbath provided everything went smoothly, and if he couldn't find a better job? Do you think that when he aspired to this honored and most sacred trust, that he had it in his heart to desert the Sabbath, if necessary, to be successful? Not for a moment did such a thought enter his mind, but this very principle of character coupled with willingness for hard work, and to make the most of life, has won for him this honor and given him the pleasure of serving his Commonwealth. While we can not all be governors, yet the very principles that have won for this man a success, will win for every young man success. No man ever reaches higher than he aspires.

"Give me the young man with his wagon hitched to the stars."

#### SUMMARY OF NEWS.

The absorbing news of the week centers in the growth of revolt, and the development of what is practically the beginning of civil war in many parts of Russia. For several weeks past, as our readers know, disturbances in Poland have been increasing. These have become more and more serious, and many lives have been sacrificed. The most prominent centers, up to this time, have been the cities of Warsaw and Lodz.

Warsaw is the third city in size in the Russian Empire, and Lodz about the fifth. At least a million people reside in the two cities. These cities are about seventy-five miles apart, in Poland, and that entire region is involved, although the disorder is keenest in the cities. In many other places, hundreds of miles away, as at Kishneff, the revolution grows steadily, both as to extent and bitterness. At Rstoff, on the north-east of the sea of Azoff, a thousand miles from Warsaw, revolution is well advanced. A similar degree of disturbance exists at various points between Moscow and St. Petersburg. So many places are involved that these disturbances can no longer be considered local, nor incidental. They indicate not only dissatisfaction, but a determination on the part of the people, to secure relief, in some way. So far as we can judge at this distance, these disturbances threaten the integrity of the present reigning power of Russia more seriously than do the Japanese armies.

On June 27, and 28, startling news came from Odessa and the Russian Fleet in the Black Sea. It was then reported that the crew of the strongest warship in the Black Sea Fleet, the Kniaz Potemkin, had mutined, killed most of the officers, hoisted the red flag, and entered the harbor at Odessa. It appears that a sailor on board the ship, complaining of poor food, was shot down by an officer. His murder was the signal for mutiny. The body of the murdered soldier was landed at Odessa, where great preparations were made for his funeral. The masses of the people, being in sympathy with the mutineers, joined in the disorder on shore. The guns of the ship were trained upon the city, and notice was given the authorities that any interference with the demonstrations against the government, would insure the bombardment of the city. Meanwhile great destruction of buildings and shipping, by fires, has already taken place. Other ships connected with the Black Sea Fleet were expected at Odessa, and a naval battle with the mutineers, is imminent. With such a situation at home, all the power of the Russian Empire is demanded to protect the government against the growing revolution.

In the meantime, continued movements on the part of the Japanese army in Manchuria are going forward, which, if continued, promise to wholly surround or seriously defeat the Russian forces, and to cut the railroad communications between Vladivostok and St. Petersburg. Slow progress is being made with reference to consultations concerning peace, but it is now promised that the representatives of Japan and Russia will meet for consultation as early as August 10. No armistice is in sight, and it is probable that the Russian arms in Manchuria will be defeated before negotiations are entered upon, or any truce is established. If the cup of Russia's woes were twice as large it would be overflowing. The situation may well be described as one in which "disaster follows fast and follows faster." Poor, blind, misgoverned and misguided Russia.

The week has been notable for college commencements. Yale University reports a gift of two millions of dollars, one million of which was from John D. Rockefeller. President Roosevelt was the chief guest of honor at Harvard, where he mingled with the members of his class, as one of the boys, in the class reunion. In another column, appears an account of the late commencement at Milton college.

Negotiations between Germany and France

concerning the Moroccan Question, indicate a more quiet and peaceful solution of that trouble, in due time.

Secretary John Hay, who has been seriously ill since his late return from Europe, was reported as improving at the close of the past week.

During the week, reports which seem creditable, have announced that China is considering the matter of a constitutional government. Should this be accomplished within the next ten years, even, it will be one of the largest elements in the promotion of the higher interests of that great empire.

From the International Sunday School Convention in session at Toronto, Canada, come reports of important consultations and considerations of many questions pertaining to the advancement of Bible study.

The reformation in civic affairs, in Philadelphia, is going steadily forward in a way most gratifying to all lovers of honest government, good order and civic purity.

Professor Hilprecht, of the University of Pennsylvania, has been subjected to grave charges, made by Dr. Peters of New York, concerning his reports of exploration at Nippur, and other places in the East. Reports made during the last week have vindicated Dr. Hilprecht's statements, and relieved him of all odium in the matter.

#### NORTHFIELD SUMMER CONFERENCES.

The final program for the Young Women's Conference which has just been completed promises one of the most successful assemblies of its kind ever held at Northfield. The Conference opens July 11 with an informal reception by the Northfield League and closes Thursday night, July 20th. On Wednesday, July 12th, G. Campbell Morgan begins a series of lectures to be given daily lasting throughout July. Dr. A. F. Schaffler of New York will lecture on "Bird's Eye View of Bible History," Mr. Henry W. Frost of Philadelphia on "Devotional Studies," Miss Margaret Slattery of Fitchburg on "Christ as a Teacher," and Miss Mary E. Silverthorne, Professor of Bible, Northfield Seminary, on "The Stories of Ruth and Esther." At ten o'clock each morning a practical Religious Work Conference will meet taking up the problems especially confronting girls and showing them how best to adapt themselves to their environments. Auditorium meetings and open air services on Round Top are scheduled for each day. Music will be furnished by a chorus of Northfield Seminary girls and accommodation for any number can be obtained at the Northfield Seminary buildings or at the Hotel Northfield. The following speakers are expected for the Round Top and Auditorium services: Dr. Johnston Ross, Cambridge, Eng.; Mr. Herbert E. Speer, New York City; Mr. W. R. Moody, East Northfield; Mr. P. D. Moody, East Northfield; Mrs. Lucy M. Bainbridge, New York; Miss Frances L. Goodrich, Allenstand, N. C.; Miss Clara S. Reed, Springfield, Mass.; Miss Louise Holmquist, New York City; Mrs. Helen Montgomery, Rochester, N. Y., and Miss Harriet Gullick Clark, Japan.

Sax—"Your new auto is sixteen horse-power, isn't it?"

Fox—"Um! Sixteen balky horse-power."

"We cannot serve God and Mammon, but we can serve God with Mammon."—Robert Speer.

## Missions.

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

We have been absent from Battle Creek two Sabbaths, one at the Association at Farina, Ill., the other at Milton, Wis. The first Sabbath Evangelist Thomas Mackey, who was holding some evangelistic meetings in Battle Creek, was to speak to our people, and the second Sabbath Dr. A. H. Lewis, who was to be in Battle Creek in the Sanitarium a few days, was to preach. Am glad he could be there and meet with our little band and speak to them. We expect to be there Sabbath, July 1, and be with them two more Sabbaths.

We have had the great pleasure of being in Milton Wis., a part of the commencement week of Milton College. The commencement exercises taken as a whole, were the best we ever attended. The orations were excellent and well delivered, and the music through the week, and of the Annual Concert, was par excellence. Milton College is gaining a wide reputation for its fine facilities and instruction in vocal and instrumental music. The prospects of the College for next year are good. The Whitford Memorial Hall is assured. Over \$10,000 has been pledged for its erection and a part of it has been paid into the treasury. The work of building it will be pushed during the summer and coming autumn. This building is very much needed, and when completed will give a new impetus to the college. The work of the small colleges of our land and the kind of men and women in scholarship and character they are sending forth into the various pursuits and activities of life, are proving every year their intrinsic value in preparing and training young people for the work of life. Milton College is doing well her share of it.

As we visit our churches and mingle among our people we are pleased to see the increasing interest manifest in all lines of our denominational work. Systematic benevolence is gaining ground, and we expect by the end of our Conference year, all the churches, or nearly so, will have adopted the pledge card and envelope plan of raising funds for the work of our people. The young people are wide awake, and alive to all of our interests. They are devising plans, ways and means, and are putting them into effect, to enlarge the work of the Sabbath Schools and of the Endeavor Societies. It is high time that all indifferent ones and laggards awake and join the procession, and not get left. How can any one afford to lose the fruits of an active and earnest life for Christ and the church.

### WHEN THE SONG BEGINS.

They are not realizing their Master's ideal who, professing to be his followers, live as if his service were burdensome,—that of the slave whipped to his tasks. Christianity is a religion of joy. A true Christian life is one of joy and song.

But what is the secret? When does the song begin? At the opening of the temple, after Hezekiah had cleansed and repaired it, the great choir was ready to sing, but waited in silence till the sacrifice began to burn on the altar. The record is, "When the burnt-offering began, the song of Jehovah began also." The burnt offering meant devotion to God. When we surrender our lives to God, then, and not till then, the song in our heart begins.

If this secret were learned, it would give a new meaning to all life. Work is immeasurably harder if we do it only as task-work; and because we must. It would be far easier if we learned to do it for love. No one can make much of his life who works reluctantly. Joy gives both strength and skill. The lowliest and the hardest tasks may be made a delight if only we think of them as part of God's will for us. No doubt Jesus was an enthusiastic carpenter, going out each morning to his day's tasks with a song. It ought to help other carpenters and all of us to work gladly in our common vocations, to remember that our Master toiled too, wrought with his hands, and did it cheerfully, songfully.

There are transforming motives, if we can only get them into our hearts. Love has power to transfigure dreary tasks into delights. You have seen a young girl, light-hearted, with scarcely a serious thought in her mind. She was self-indulgent, never denying herself anything she wanted, never sacrificing her own comfort or ease for another. By and by you saw her a mother, with a baby in her arms. Now her life was altogether changed. Love possessed her, body and soul. She cared now for her child with intense and self-forgetful devotion. She thought no longer of her own ease or comfort. There was no complaint, no fretting. Love had taught her the lesson of self-devotion, and her heart sang as she wrought.

There are men who once had little interest in their work, who did it only because they must, who were self-indulgent, extravagant. By and by such men became the heads of little families for whose wants they must provide. Then all was changed. They went to their daily tasks with a new zest. Love put energy into their spirits, strength into their arms, skill into their fingers. They never had known such happiness before. "When the burnt-offering began, the song of Jehovah began also." Men are not aware how much of their enthusiasm in bearing their burdens, in enduring their struggles, in overcoming difficulties, is inspired by love for the dear ones in their homes. It is this love that puts the song into their hearts.

It is not the fashion to idealize fathers. Mothers are idealized, and rightly so. They go through all love's services and sacrifices with a joy that never fails. Who ever heard a true mother complain of the burdens of love? The heavier the burdens grow, the sweeter is the song. But there are fathers, too, who live for their children with noble self-abandonment. There are men who have made a splendid success of their lives, building up fortune, growing to honor in their profession, rising to noble character and influence, the secret of all of whose energy, skill, and achievements is found in the quiet home to which they return each evening when their work is done. As the responsibility of love came upon them, the song began, and they went each day to take up the increasing burden with deepening joy in their hearts.

There is a great deal more poetry in the prosaic lives about us and among us than we imagine. A young soldier was found dead out on the front line of battle. He had been only a little while from home, yet he displayed the bravery of a veteran. In the inner pocket of his blouse, just over his heart, they found the picture of a fair, sweet face. That told the story. When the moment came, for heroism, the song

began, the love-inspired song, and ceased not until it was hushed in death.

Human love is a marvelous transfigurer of dreary things, homely duties, dull tasks. It wakes up the best that is in life, and calls out its sweetest songs. But there is another love that has still more wondrous power,—love for Christ. "Whom not having seen ye love." If only we can get this mighty motive into our hearts, it will change everything in life for us. If we have not yet learned to sing at our work, to find monotonous duty a delight, to rejoice in self-sacrifice, we need but to look at the face of Christ, remembering his love and infinite sacrifice for us. When we realize that these things which seem so dreary, so hard, so costly, in self-denial and sacrifice, are his commands, bits of his will for us, love will spring up in our hearts, love for Christ, and all will be transformed, transfigured.

A singer told the story of how all had been changed for her. She sang only for ambition, because she hoped to win fame and wealth. But one Sunday she went to sing in a prison, after the minister had preached. Among the convicts was one with strangely sad and hungry eyes. "I sang to that one man," said the singer, "and as I sang a power that was never mine before was given me. The tears rained down the man's cheeks as he listened. Faces all about him began to soften under the influence of his emotion." It was a holy moment for the singer. She had risen out of mere professionalism, and her soul had been touched and thrilled by the love of Christ. From that day all was new for her.

Those who have not yet realized the inspiring power of this holy motive have a new world close to them yet to be discovered and possessed. If they but let Christ's love into their hearts, all will be changed. There will be a new heaven and a new earth for them. No duty then will be dreary. If we get this motive into our hearts, the song will never die from our lips.

When does the song begin in time of sorrow? "Ah," some one says, "I can not sing then. Surely it is not expected that I shall sing when my dead are lying before me?" Yes. "Rejoice always" means when crape is on the door, as well as when all is bright and joyous within. Some day we shall know that every sorrow in our lives held a secret of joy for us. The song begins only, however, when we submit ourselves to God in our grief, acquiescing without question to his will, and opening our hearts to receive whatever blessing he has sent to us in our sorrow.

If we would find joy in any phase of our religion, we must abandon ourselves altogether to Christ, as belonging to him. Dr. Babcock used to speak of "the fun of doing good." It was his playful way of saying that the happiest life is the one most wholly devoted to Christ and to his service of love. Too many of us serve Christ so daintily, with so much self-reserve and such withholding of ourselves from sacrifice, that we never learn the reality of the joy of Christ. When the offering of our lives begins the song begins also.—*The Sunday School Times.*

"But strive with God;  
There's naught impossible to him and thee."

It is not only to those whose spiritual windows are of the same shape as yours that you are neighbor.

## Woman's Work.

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

### A PEACEFUL LIFE.

Seek not to flee the place God placed thee in,  
For where He wills is the true place for thee;  
If thou hadst thine own choice thou couldst not win  
A spot all restful, where no rough winds be.

Live thou thy life; with patience sweeten it;  
Make rich the lives of others in thy walk;  
Strengthen thy soul with words of Holy Writ,  
And season with sweet charity thy talk.

Above the earth incline thy thought to soar,  
In places heavenly sweet to find its strength;  
Thy mind instruct in wisdom more and more—  
So shalt thou have a peaceful life at length.  
—*New York Tribune.*

The Modern Woodmen of America, a mutual benefit society, adopted a resolution at their annual meeting in June, a resolution that will attract attention among those interested in temperance matters. They have decided to exclude from their membership all those who are in any way engaged in the manufacture and handling of liquors. This effects not only the clerks and ordinary workmen, but also all stockholders and proprietors of all liquor manufacturing establishments.

It is reported that money for a new building at Tuskegee Institute has been given by Miss Tantom, of Trenton, N. J., in memory of her father, Dr. Tantom. Booker T. Washington is doing a work for the negro race in this school that is accomplishing an untold amount of good. They not only learn what they would gain from an ordinary school, but receive also instruction that will help them to better ways of living.

### CARE FOR OUR BOYS.

MRS. CORA R. OGDEN.

(Read at the Woman's Hour at the South-Eastern Association.)

A story, in the Bible history of Israel's kings, is told of a little boy, the only member of the royal family who escaped death at the hands of a wicked usurper of the throne of Israel. He was hidden with his nurse in the temple, and kept concealed until he was seven years old, then crowned king, the usurper being put to death.

All was accomplished through carefully laid plans which show the general principles underlying training of boys for successful lives. "Hid in the house of Jehovah," a little boy, only a year old, was thus saved, to become the king who "did that which was right in the sight of Jehovah all his days."

The first seven years is the most plastic period in human life. Hide our boys in the church, by forming the habit of regular attendance at the services; not by sending them, but by going with them. Teaching them that their safety depends upon keeping hidden from the hands of a wicked world, would no doubt stay many a wandering boy ere he went far from church influences.

"Jehoiada, the priest, commanded." Not that this particular priest was set apart to this boy's bringing up, but he was the priest at that time. He was the recognized authority in his instruction. Ambitious youth should be guided by the conformance to religious influences. While the pastor may not command, his influence would be more, if the boys did not hear criticism, and alas!

rebellion expressed at home, when suggestions by the pastor are under discussion. It is a great source of weakness in the training of our young people that we are not more in harmony with our leaders. Often our criticisms are made in defense of our own mistakes. These mistakes make marks vivid enough on the character of our children, without the added impression of our resenting the correction of our pastor given in all kindness. At least our criticisms of our leaders should not be expressed in such a way as to arouse in the children a thought of rebellion.

"Shall keep watch of the House of Jehovah about the king." The little boy king! How careful that watch should be! On all sides of our boys, even the entrance guarded! The enemy intercepted before he can possibly do him harm! Our boys act out the impression made upon them by actions and words by which they are surrounded. Take care! Actions speak plainer than words. Would you have your boy loyal to the Sabbath? Then can you afford to be careless in getting ready for each Sabbath? Do you go to the Post Office on the Sabbath? Do you take pleasure trips by public or private conveyance? Would you have your boy loyal to our denomination? Do you take the SABBATH RECORDER? Do you encourage the use of the *Helping Hand*? Do you contribute without murmur or criticism to all denominational calls according as we are able? Would you have your boy clean and pure in mind, heart and body? What kind of papers do you subscribe for? Those which emulate the good and abase the bad, or those which criticize reform and belittle the weak efforts made for the uplifting of lives? Those which make merry over the sacred things of life? Those which flaunt advertisements of alcohol and tobacco most prominently? Is it necessary that our boys go about the streets? The guard is indeed weak, when on every hand the most flagrant forms of vice are thrust in their faces; defiance of law and order made public, thus breeding disrespect for law and its officers. The weak and undecided opinion of parents in these things makes the breach through which many a boy slips away from us to be destroyed by the wicked world.

### THE CONTAGION OF GOODNESS.

Recently a somewhat prominent American said in all seriousness, "Isn't it too bad that health is not as contagious as disease?" Why, my dear fellow, health is infinitely more contagious than disease. Sunshine, pure air, pure running water are the three most powerful agencies in all the world, and they make for life, health, and purity everywhere and all the time. Disease can make slight headway against these forces for health. And it is just as true of sunshine in the human smile; the cheery voice, and warm hand, of the pure thought, pure life, pure heart of a great soul, of the glorious optimism that breathes in an earnest purpose, in the courageous message, in the heroic mission of a noble life.

It was written in the long ago, by one of God's noblemen: "Let him that is fearful and faint-hearted return to his own home lest his brethren's heart faint as well as his heart."—*N. E. Journal of Education.*

### BIBLES IN HOTELS.

The idea of putting a Bible in every New York hotel room has been taken up by Rev. Henry Marsh Warren, "chaplain of New York

hotels," by consent of the managers thereof. He is "anxiously waiting for some philanthropist to say to me, 'I'll furnish the money for the Bibles if you will place them.'" There was such a move made a quarter-century ago, and also to put a Bible into every passenger car on the railroads, and the Connecticut River railroad was thus equipped as to part of its trains, at least. Many hotels place Bibles in the rooms; the late Tilly Haynes did that, and the hotels he managed continue the practice. And why not? Any one who finds the Bible at night when he can't sleep has at hand a library of works as various as the interests of humanity—legend, history, law, philanthropy, ethics, the drama, the novel, poems of nature, of worship, of human love—they are all there.—*Springfield Republican.*

### SHE KNEW PATRICK.

Chaplain Edward Vatman, U. S. A., recently returned to Washington from the Philippines and relates with considerable humor his experience with an elderly Irish woman whose son is numbered among the missing. The young man, Patrick by name, a private by rank and a Washingtonian, was captured some time ago by larders, and when last seen was being taken into the mountains strapped to a fierce looking Filipino. Father Vatman learned the particulars and when he returned to Washington called upon the bereaved mother to break the news. Her intuition assisted him, for she said immediately:

"You've come to tell me of Patrick, father."  
"Yes," said the priest; "and my good woman, you must remember that 'Whom the Lord loveth He chasteneth'; 'In the midst of life we are in death, but the Lord comforts the afflicted'."  
"Yes, yes, father," interrupted Patrick's mother; "but tell me the news, father, dear."  
"Well, my poor woman," said the priest, sorrowfully, "the last we heard of poor Patrick, he was strapped to a Filipino and being taken into the mountains."

"My! my!" exclaimed the sorrowful mother; "God have mercy upon the poor Fillypiny that's strapped to my Patrick!"

### COMMENCEMENT AT MILTON.

The commencement of 1905 at Milton College marks a high tide in its history and indicates a bright future for the institution. The number of people who visited Milton and stayed for several days was larger than usual, and the exercises were of exceptional interest. The prospects for the completion of Whitford Memorial Hall are hopeful, and changes now inaugurated show an advance along all lines.

The exercises of the week began on Sabbath evening, June 16, with the annual address before the Christian Association, which was delivered by Mr. F. E. Anderson of Milwaukee, Wis., State Secretary of the Young Men's Christian Association. He took for a subject the life of Elisha, and drew therefrom valuable lessons for young people.

The baccalaureate sermon was preached Sunday evening by President William C. Daland, from the text, "He that overcometh shall inherit all things," Rev. 21: 7. His discourse was a strong statement of the value of overcoming, and what it is that the Christian has to overcome in order to gain the reward of victory.

The public sessions of the three literary societies were well attended, and the programs were greatly enjoyed. An innovation of the greatest significance was instituted by the pre-

sensation on Tuesday evening of Shakespeare's "A Midsummer Night's Dream," by the three societies under the direction of Miss Agnes Babcock. The full text of the play was given with Mendelssohn's music by the college orchestra and a ladies' chorus. For the perfect rendering of the music much credit is due to Miss Ellen Crandall, the director of the orchestra, while the fact that from a dramatic point of view the performance was a signal success is chiefly owing to Miss Babcock's painstaking thoroughness and remarkable executive ability.

The commencement exercises of the School of Music were held on Tuesday afternoon in the Seventh-day Baptist Church, and they showed the great progress the school has made in the last year. A distinct advance is evident, particularly in the departments of piano and violin playing. Seven students were graduated.

At the academy commencement Wednesday morning the principal feature was an address by Prof. C. F. Castle, Ph. D., of the University of Chicago. Owing to a bereavement in his family he was unable to be present, and Prof. J. W. Moncrief of the Divinity School of the University of Chicago presented the address written by Prof. Castle on The Value of a College Education. It was a practical presentation of a practical question. Prof. Castle believes that any man, be he a farmer, mechanic or professional man, needs the mental training of a college course.

On Wednesday afternoon the Senior class of the College held their class day exercises. Mr. D. N. Inglis, class president, presided. The Ivy Oration was delivered by Miss I. Ellice Roycroft.

Good critics pronounced the concert Wednesday evening under the veteran leadership of Dr. J. M. Stillman, the best ever given in Milton. The chief features were the excellent playing of the orchestra, led by Miss Ellen Crandall, and the harmonious and delicately modulated singing of the ladies' choir. An encore song, "When Carnegie gives us a Million," with words by Miss Clement of the Junior Class, and music by Dr. Stillman, was sung with electric effect upon the audience.

Commencement Day, Thursday, June 22, was a perfect day for the climax to a series of impressive events. The great tent, seating about seven hundred people was filled by ten o'clock, the time set for the exercises. A few minutes later the academic procession, consisting of the faculty, trustees, graduates, and guests, with those taking part in the exercises, proceeded from the main college building to the tent. After an overture by the orchestra, the Rev. Arthur E. Main, D.D., Dean of the Theological Seminary of Alfred University, invoked the Divine blessing. An anthem, "Praise the Lord," by Dr. Stillman, was sung by the choir with orchestral accompaniment.

Six orations were then pronounced by the graduates as follows:

Success as Self-Development, Harold Hamden Babcock.

Peace, the American Ideal, Jesse Erwin Hutchins.

The Source of Strength, David Nelson Inglis.

Individuality, Wesley Curtis Lowther.

The Trust Problem, George Washington Post, Jr.

As the South Sees It, with valedictory, India Ellice Roycroft.

In his annual statement, which followed the

orations, Pres. Daland said that, while the total number of students in the college proper is a few less than last year, there is a larger number in the regular college classes. The number of students in the School of Music is larger than last year, and the work is more efficient. Among the students generally there is an excellent spirit. They are here to work and have done good work. There has been no foot-ball team this year, but the students played basket-ball in the winter, and the baseball team this spring won every game but one.

Over \$10,000 has now been subscribed toward the Whitford Memorial Hall, and the work is going forward as soon as men can be engaged upon it.

We have been encouraged by gifts, a recent one being \$8,000 in securities, which will be realized within the next few years. This encourages us to work for the building, and we must follow that up soon by increased endowment. We ought soon to engage a new professor for physics and chemistry, and one for history and political science. In the latter department the committee on teachers has engaged for next year Mr. Ray Willis Clarke, who this year receives his degree of Master of Science from Milton College.

Pres. Daland also called attention to the changes set forth in the latest catalogue of the college, particularly the adoption of the semester system and of entrance requirements and required college studies identical with those of the University of Wisconsin.

Scholarships as rewards of high standing are awarded this year as follows:

The Freshman Scholarship to Miss Flora Eliza Zinn, of Farina, Ill., honor graduate of the Academy.

The Sophomore Scholarship to Miss Anna May West, of Milton Junction, honor student of the Freshman Class.

The Junior scholarship to Miss Clarissa Wheeler, of Marlboro, N. J., honor student of the Sophomore class.

The highest honors in the Junior Class were given to Miss Clara Elva Clement, of North Loup, Neb.

The baccalaureate degrees were then conferred as follows:

Bachelor of Arts, Jesse Erwin Hutchins, David Nelson Inglis, India Ellice Roycroft.

Bachelor of Science, Harold Hamden Babcock, Wesley Curtis Lowther, George Washington Post, Jr.

In addressing the class Pres. Daland said:

In bidding you farewell I need only to remind you that the education you have received in this college is but the beginning of a larger process of development. The end of every process in nature is but the beginning of a nobler and a higher process. It is, I suppose, in recognition of this principle that we call the exercises at the close of the year the commencement. It is our wish and prayer for you that from this commencement you may go on to perfection, that upon the liberal foundation here laid you may in the coming years rear the enduring structure of a noble, rich and abounding life.

To each I say: *Macte virtute tua—sic itur ad astra.*

The following higher degrees were next conferred as follows:

Master of Arts (in course), George Merton Burdick, B. A., Susie Burdick Davis, B. A., the Rev. Herbert C. Van Horn, B. A.

Master of Science (in course), Ray Willis Clarke, B. S.

Doctor of Letters (honoria causa), Edwin Herbert Lewis, Ph. D.

An impressive feature of the conferring of these degrees was the investing of Dr. Lewis with the hood indicating his degree. Prof. Lewis has greatly endeared himself to the students of Milton College, and in token of their loving appreciation of his generous devotion to them, they all contributed sums toward the purchase of the hood, so that they might all be concerned in conferring this honor upon him. Therefore one of the students of the graduating class brought Prof. Lewis to the president, and two others placed the hood upon him. This was no empty formality, but a genuine offering from the heart.

In conferring the honorary degree upon Prof. Lewis, President Daland said:

Edwin Herbert Lewis; Devoted scholar in our beloved language and literature, appreciative student of the literatures of other lands, inspiring teacher, wise and friendly critic, author of valuable and suggestive text-books, generous friend of learning and of learners, noble exemplar of what is best in the fields through which you are to your pupils so wise a guide, by the authority of the Faculty and Trustees of Milton College and with the greatest personal pleasure I confer upon you the honorary degree of Doctor of Letters.

The impressive exercises were concluded with the benediction, pronounced by the Rev. A. H. Lewis, D.D., Editor of the SABBATH RECORDER, and father of Prof. Lewis.

Of the Alumni Meeting in the afternoon the most notable feature was the address of Dean Main, of the Alfred Theological Seminary, on "Christian Theism, a Rational Belief."

The nominating committee reported the following officers for next year: President, J. N. Humphrey, '79, Whitewater, Wis.; 1st Vice President, J. C. Bartholf, '81, Battle Creek, Mich.; 2nd Vice President, H. T. Plumb, '96, Lafayette, Ind.; 3rd Vice President, Miss Ellice Roycroft, '05, Shawano, Wis.; Secretary and Treasurer, A. E. Whitford, '96; Member of Board of Trustees, F. C. Richardson, '92, Edgerton, Wis. By a unanimous vote of the Association W. H. Ingham was then elected as honorary member in recognition of his efficient work for the Memorial Hall. The Association then adjourned to the College Chapel where the annual banquet was served.

After the banquet, Pres. and Mrs. Daland, with the Senior Class, received the guests at their home from 8.30 to 11, where pleasant social festivities concluded a memorable week.

## The Business Office.

An inquiry comes with reference to the Minutes of the Centennial Conference, the addresses of which were to be put in permanent shape. The Manager would state that some of the copy is now in his hands, and work on it will begin this summer. The committee in charge were unable to secure the manuscripts before this spring, and the copy is waiting for the chance to go to the linotype machines. All subscriptions to the volume will be cared for in due season.

## Young People's Work.

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

### A MILE WITH ME.

Oh, who will walk a mile with me  
Along life's merry way?  
A comrade blithe and full of glee,  
Who dares to laugh out loud and free,  
And let his frolic fancy play,  
Like a happy child, through the flowers gay  
That fill the field and fringe the way  
Where he walks a mile with me.

And who will walk a mile with me  
Along life's weary way?  
A friend whose heart has eyes to see  
The stars shine out o'er the darkening sea,  
And the quiet rest at the end o' the day,—  
A friend who knows, and dares to say,  
The brave sweet words that cheer the way  
Where he walks a mile with me.

With such a comrade, such a friend,  
I fain would walk till journeys end,  
Through summer sunshine, winter rain,  
And then?—Farewell, we shall meet again!  
—Henry van Dyke, in the Outlook.

### PRESIDENT'S LETTER.

The campaign of Student Evangelistic work is upon us. Some of the workers are upon the field. Others will be soon.

One of the Milton quartettes is here in Farina for a few days. They spent last Sabbath with the Chicago church. The quartette consists of Chas. Nelson, first tenor; Welcome Wells, second tenor; Benj. Johanson, first bass; and Herbert Polan, second bass. We are holding a Christian Endeavor campaign and evangelistic meetings together. The meetings will close Wednesday night, and the quartette will give a concert Thursday night. Then they go to Bethel, Ill.

Now these boys are to write every week, a short letter to THE RECORDER about their work. We want all the rest of the workers to do the same. Remember,—every week a short letter.

Yours in the work,

A. C. DAVIS, JR.

FARINA, ILL.

### A READING AND STUDY COURSE IN BIBLE HISTORY.

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

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

Total enrollment, 141. Does this include you? (Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book, and answer them in writing at the close of the week's work).

1. What constituted priestly purity?
  2. What feasts were proclaimed in chapter 23, and what was their significance?
  3. How many Sabbaths are mentioned in these chapters?
  4. How are men taught to regard neighbors and friends in chapter 25?
  5. What was the law of tithing?
- III. The Exodus from Egypt, (continued).
3. At Sinai, (continued).
- First-day. Animals suitable for sacrifice and for feasts. Leviticus 22: 17-33.

Second-day. Laws relating to the Sabbath and to the set feasts of Jehovah. 23: 1-44.

Third-day. The lamps and the bread, of the tabernacle. 24: 1-19. Blasphemy punished; and the "eye for eye, tooth for tooth" laws. 24: 10-23.

Fourth-day. The land's sabbatic year; and the year of jubilee, with beneficent provisions for the poor and needy. 25: 1-55.

Fifth-day. Reward for the obedient; punishment for transgressors; and blessing for the penitent.

Sixth-day. Laws concerning vows and tithes. 27: 1-34.

Sabbath. Census of men able to go to war, Levites excepted. Numbers 1: 1-54.

### AN EXAMPLE THE CHURCH MIGHT FOLLOW.

It is a great advantage to a leader of large numbers of men in any work, if he does not have to spend time in looking about for men peculiarly fitted for some task. Uniform willingness, steadfastness, and ability among the workers make possible the accomplishment of mighty tasks. In "Collier's Weekly" Frederick Palmer, the noted war correspondent, in describing a certain engagement which he witnessed, refers to the uniform courage and ability of the Japanese as one of the factors of their success. He says:

A Japanese general knows that any force, however small, will stay where it is placed—stay, alive or dead. One company is as much like another as peas in a pod. No special units; no Rough Riders; no King's Own; no stiffening of weak regiments with regiments of volunteers or regulars. There is an approximate level of courage and skill. A commander may choose the unit at hand as a mechanic takes down any one of a number of equally tempered tools from a rack. If you want a Horatius at the Bridge, take the nearest first sergeant.

What could a consecrated and live pastor not do with even a small church composed of members as reliable as these soldiers of a non-Christian land? With a church of this sort, there would be a company who studied their Bibles and obeyed them; and who made earnest prayer a regular part of their lives; there would be such consistent walk and conversion as should confuse the scoffer and cause the indifferent to wonder; there would be genuine anxiety for the saving of souls, and intelligent and persistent work to that end; the stranger entering the church or visiting the community would be warmed as at a cheerful hearth; the home life of the members would be the hope of the community's future; the necessary financial obligations of the membership would be so easily met as to be really a secondary consideration; and then the meetings of the church—they would be seasons of uplift and inspiration, because of the harmonious spirit and of the large attendance.

Yes, if all of us did, through love, for Christ what these soldiers of the Mikado do for him in a great war, what could we not do? But is this all a day dream, or is there here and there a pastor so blessed on earth as to be set in such a paradise?—Union Gospel News.

### WHO WAS RICH.

"If I was only as rich as he is," muttered a boy that had just found a crust of stale bread in a garbage barrel, as he eyed a poorly-dressed boy leaving a baker shop with a basket of whole, fresh loaves.

"If I were as rich as he is!" said the boy with the fresh loaves as he saw another boy on a bicycle, munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle, as another boy rolled by in a pony-cart.

"If I were only as rich as he is!" grumbled the boy in the pony-cart, as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky young fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the young prince, thinking of the boy in the yacht.

"If I could drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If I could only have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread."

Which one was rich?—Christian Endeavor World.

### TWO PICTURES.

NUMBER ONE.

A little fellow just learning to walk, stumbles and hurts his head against a chair. Mama runs and picks him up, exclaiming, "Naughty chair to hurt baby! We will whip the chair;" and so the mind of the child is diverted from his own pain, and filled with the idea of inflicting pain upon something else in retaliation. This plan is followed in regard to everything with which the child comes into unpleasant contact; and following up the course of reasoning thus suggested, he soon comes to strike people and to be filled with the spirit of retaliation.

NUMBER TWO.

A little fellow just learning to walk, stumbles and hurts his head against a chair. Mama runs and picks him up, exclaiming cheerfully, "That did not hurt baby! Didn't it hurt the chair? Poor chair! You must pet the chair, and love it." So baby is taught to express sympathy with the chair, table, or other inanimate object with which he comes into unpleasant contact. Little by little he learns to express the same feeling in regard to individuals, and, instead of instinctively retaliating when he is hurt, he begins to manifest a sympathetic interest in the person or thing through which the hurt has come; and many a quarrel with other children is averted because of the loving disposition manifested, and the child grows up with a sweetness of temper that makes him remarkable.—Mary Wood-Allen, in Our American Mother.

DARKNESS means blindness; and there is only one source of light. One does not fairly see the world and its beauties until he has seen Christ. Campbell Morgan tells of having walked in a garden, as a boy, with one who had recently given himself to the Saviour, and who, plucking a nasturtium leaf, said "Isn't it beautiful? I never knew how beautiful every leaf was until I gave myself to Christ." The miracle of restoring sight to the blind did not cease with the apostolic age. Are you seeking daily to work that miracle for those who see not?—S. S. Times.

## Children's Page.

### IN DREAMTOWN.

I'd know when bedtime came, dears, if all the clocks stood still

And the sun should keep on shining above the green old hill,

For it's then the little children no longer care to play,  
But all start off for Dreamtown, a thousand miles away.

How do they go to Dreamtown? They shut their eyes,  
and, lo!

Across the moonlit valleys and o'er the hills they go;  
And quite before they know it, the very wise folks say,  
They're in the Dreamtown country, a thousand miles away.

What do they do in Dreamtown? O, everything that's nice!

There sweet things are so plenty they never have a price.  
You've but to take and eat them, and all the children say

There is no place like Dreamtown, a thousand miles away.

They tell of Mince, Pie Island and Roasted Turkey Hill,  
Where they go when they get hungry, as folks that go there will;

You've just to take your choice, dears—at least, so I've heard say—

Of all good things in Dreamtown, a thousand miles away.

There's a grove where firecrackers grow in bunches on the trees,

And a mill that grinds out marbles and such like things as these,

And everybody helps himself to all he wants, they say,  
For that's the rule in Dreamtown, a thousand miles away.

There's a pond that's made of ice cream where you can eat your fill,

And lemonade comes dancing in a great brook down the hill.

And the very finest sugar plums and dolls are picked each day

From every bush in Dreamtown, a thousand miles away.

Good night, my drowsy darling. The sleepy eyelids close.

And straight to this strange country each little traveler goes.

When morning glory trumpets are blown at break of day

You'll all come back from Dreamtown, a thousand miles away.—*The Christian Advocate.*

### OUR INSECT FRIENDS.

"See Uncle," said Fred, "there is a hornet's nest; let me get a long pole and knock it down."

"No, indeed," was the prompt reply, "that would be a very foolish thing to do, for the occupants of that little tissue paper house are worth several dollars to me in my orchard."

"Why, how is that?" inquired the boy in astonishment.

"You have yet to learn," said his uncle, "that there are very few things in this world which were not created for some specific purpose. It is the business of the hornets to seek out and kill some of the most troublesome pests which infest our fruit trees and generally speaking, the more hornets there are in an orchard the better and more plentiful will the fruit be."

"How about the big bumble bees that are flying about here," inquired the boy, now thoroughly interested, "are they of any use?"

"Yes, indeed," said his uncle. "The bumble bee and the hornet belong to the same family and a big family it is, too, with its two or three thousand known varieties. The bumble bee is useful because it carries pollen from one flower to another, this being one of the ways in which Nature has provided for fertilizing the blossoms."

The bumble bee has a good record for its work in cross fertilizing the red clover, which honey bees neglect because their tongues are not sufficiently long to enable them to secure the nectar the blossoms contain. Perhaps you have noticed that the bumble bee and the hornet linger only on certain flowers. No? Well, that shows that your powers of observation have not been well trained. It is a fact, however, that the physical conformation of the different members of the bee family is such that they can secure nectar from only a few varieties of flowers, in some cases only one. This prevents a useless waste of pollen, for otherwise the bees would carry pollen from one flower to another of an entirely distinct species, where it would do no good."

"Do honey bees help in this work of carrying pollen?"

"Certainly they do. They gather it primarily for use in their hives and their work of cross-fertilizing the flowers is accidental, but it is none the less valuable on that account."

"How can it be accidental?" inquired Fred.

"I am sure that I do not understand that."

"Well you see they gather the pollen in little baskets attached to their legs and very often when they alight on a flower a little of this pollen is spilled just where it is needed. Honey bees are of great importance in an orchard because of their work in this direction, and the sweet blossoms are very important to the bees in supplying them with nectar, so that there is value received all around."

"Old Dame Nature has contrived some very ingenious methods for cross-fertilizing flowers," continued Fred's interesting uncle, after a brief pause. "One of the most curious examples of this fact is found in Trinidad, where there is an orchid inside of which is a sort of bucket into which water continually drops from a secret source. There is a little spout on one side of the flower and when the receptacle is half full the surplus water runs out. Above the water there is a portion of the flower which is much sought by the bees for food and in their haste to secure this delicacy some of them frequently either fall into the bucket or are pushed in by their impatient companions. They float on the surface, but can not fly out because their wings are wet. After a few useless struggles they begin to investigate and discover the overflow spout, through which they crawl to freedom. In their passage through this little tunnel, however, they rub against the top and unwittingly scrape off a little of the pollen, which is sticky and adheres to their backs. Away they fly to another flower as soon as their wings are dry and some of them are sure to get a second ducking. In crawling out in the same fashion as before, they rid themselves of the pollen on their backs and the flower is fertilized. So they go on through their lives, acting a prominent role on Nature's stage, but doing it all unconsciously, striking examples of the fact that a life may have a meaning and an influence beyond the knowledge of the one who lives it."

"That is as good as a sermon," laughed Fred.

"There is another insect I should like to know about—the wasp. Is that cross-grained creature of any use?"

"Yes, the wasp has the same mission—a most important one in continuing the lives of flowers. I have been speaking of a queer orchid in Trinidad. There is another variety of this wonderful flower which is found in Great Britain, I believe, that is fertilized exclusively by wasps. If all the wasps were to be exterminated, it is probable that this species of the orchid would soon cease to exist."

"This is the best lesson in natural history, I have ever had," said Fred, as his uncle concluded. "I take off my hat to the hornet, the wasp and the bee."—*The Advance.*

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"This is the best lesson in natural history, I have ever had," said Fred, as his uncle concluded. "I take off my hat to the hornet, the wasp and the bee."—*The Advance.*

THE NORTH-WESTERN ASSOCIATION.

The session of the North-Western Association for 1905 was held with the church at Farina, Ill., June 15-18. The attendance was good and the interest was well sustained, in spite of the excessive heat which prevailed during the last two days. The program was arranged to center in and around the relations which God's people sustain to the work of his kingdom. On the title page of the program was the following:

Our Business "His Kingdom."

"Seek ye first the Kingdom of God." Matt. 6: 33.

Our Credentials "Fruits of His Spirit." Matt. 7: 20.

"By their fruits ye shall know them."

Our Need "His Life Abundant."

"Except your righteousness shall exceed." Matt. 5: 20.

Our Hope "His Power."

"All power is given unto Me." Matt. 28: 18.

An unusual feature of the program was a "Pastors' Conference," to which all people were invited. This was an excellent feature of the Association. The first meeting of the Conference was at 9 A. M., June 15. It was conducted by Rev. George W. Lewis, of Dodge Center, Minn., and the following points were considered:

1. Hindrances to Sabbath reform, Rev. C. A. Burdick.

(a) In our churches.

(b) In the world.

2. How to secure better Sabbath observance—Rev. M. G. Stillman.

3. Special privileges of Seventh-day Baptists—Rev. W. D. Wilcox.

THE RECORDER is under obligations to the speakers for the following summary of their remarks. Mr. Burdick said:

By Sabbath Reform in our churches I suppose is meant the attainment of a higher standard of Sabbath keeping. The hindrances to such reforms are:

1. The prevalent want among the masses of our people of a deep-seated conviction of the sacredness of the Sabbath, resulting from a lack of proper parental instruction and example in childhood, while habit is forming.

2. Marriage of Sabbath keepers with non-Sabbath keepers from which rises a generation of children growing up with little or no regard for any day as Sabbath.

3. Want of spiritual power in individual churches for the exercise of wholesome discipline in matters of Sabbath keeping and Sabbath breaking.

In the World.

By Sabbath Reform in the world we mean the persuading of non-Sabbath keepers, by the presentation of Sabbath truth, to accept and keep God's Sabbath. The hindrances to such reform are:

1. The want of such zeal for the Sabbath cause among our people as would move them to furnish the men and the money to carry on the work of Sabbath Reform.

2. The strong bias of judgment and conscience which generations of Sunday teaching and practice produces against listening to and seeing Sabbath truth when presented.

3. The inconveniences and financial loss which would be expected to result from embracing the Sabbath.

THE SABBATH RECORDER.

4. The disturbance of family, social and church relations likely to be involved in such change, and the want of moral courage to meet the contumely that is often heaped upon those who embrace an unpopular Sabbath.

5. The want of a conscience that can hold one to his convictions when he sees the truth.

How to Better Secure Sabbath Observance.

The points suggested in the brief remarks by M. G. Stillman were concerning the dangers of free thought and loose practices on the part of Christians, and the necessary loyalty and moral backbone to properly discriminate between Christian liberty and dangerous license in Sabbath keeping. He said:

Our young people are constantly told by the learned men of the times that no particular day is sacred, and that all are alike except as a man may choose which shall be the Lord's-day. To counteract this faith-destroying influence requires the genuine Christian spirit which places strong faith in God's law as the true basis of our religion. It requires greater patience and moral force, in family life, to win and lead young people in harmony with the divine command. To be better Sabbath keepers, we need to be better Christians, in all our relations to our neighbors, in order to win to God's command by loving obedience.

SPECIAL PRIVILEGES.

Mr. Wilcox says: A privilege which is almost universally the good fortune of Seventh-day Baptists, in a greater degree than of most people, is the privilege of living in cultured homes. The Christian nurture which these homes affords is the first impetus given our children for a career of future usefulness. Our denominational schools, exceptionally efficient as they are, with their competent and kind teachers, are another special privilege. The good reputation our people enjoy is the best of recommendation for our young people when they are entering upon business or professional life. The wide circle of kind and interested friends which each Seventh-day Baptist possesses gives the assurance that one does not stand alone, and their sympathy in failure and joy in success are helpful and sustaining.

Character by inheritance is a special privilege of our young people, for character is the necessary product of our fathers' faith and courage, and our children are heirs to it. The breadth of spirit and the harmony and unanimity which characterize our people are special privileges. As pastor of one of our city churches, I can say that even in a large city, there are special privileges for our people. In a very true sense, our city churches offer a church home to those who come to the city, which many testify, is a great privilege. The homes and the hearts of our young people in New York, Utica, Syracuse, Hornellsville and Chicago are open to the young people who cast their lots among us, or come to us for a season. Everything that a city offers to anyone, it offers to a Seventh-day Baptist, with the additional privilege of demonstrating that one can be true to conviction in the midst of adverse circumstances and opposing surroundings. It is a privilege to show people what you are made of. I could give many examples of determination and faith and courage which have won recognition and commendation from teachers, employers and business associates, for conscientious Seventh-day Baptists in the city. Perhaps the greatest privilege that especially belongs to us, as a people, in the coun-

try, or city, or wherever we may be, is the privilege of standing for a principle in an age and among people who stand for nothing very definite in religion. To be a conscientious and consistent Seventh-day Baptist is to prove to the world that principle counts, and to secure to ourselves admiration and respect for the beauty of devotion to truth. Let us stand, and having done all, stand.

The regular work of the Association began at 10 A. M., June 15, with Rev. T. J. VanHorn as moderator, Dr. C. H. West, recording secretary, Prof. Edwin Shaw, assistant secretary, and an efficient choir, under the leadership of Mrs. Irish. The faithfulness of the choir entitled it to a place among the officers of the Association.

Rev. Charles A. Burdick, acting pastor of the church at Farina, welcomed the Association in an earnest and appropriate address, after a song service, conducted by Dayton B. Coon of Utica, Wis. Among other things Mr. Burdick said:

"We find joy in giving you welcome in the spirit of Christian brotherhood, as fellow-workers in the kingdom of Christ. Several years have gone by since Farina has enjoyed this privilege, and we take double pleasure in opening our hearts ad homes to you all. We seek for ourselves and you the highest blessings in spiritual things, and such permanent good as will advance the work of Christ, and leave an abiding blessing with this church. All hail, and thrice welcome."

Moderator VanHorn replied in the same vein of Christian fellowship, and urged that as little time as possible be given to the work of entertainment, in material things, so that all the people could take part in enjoying and promoting the higher interests of the Association.

INTRODUCTORY SERMON.

The opening sermon was preached by Rev. M. G. Stillman, of Walworth, Wis. Text, Gen. 2: 18. "It is not good for man to be alone." He has furnished us the following outline of the sermon.

It is not the purpose of this discourse to bring new ideas, but to make such a scripture lesson on the sacredness and permanence of the marriage vow, as is in harmony with divine order. There is much loose thinking on the subject. Christian people should often be re-established upon the divine word of God, that they may have ready at any time the right faith and the reasons. This lesson is drawn from the writings of Moses, the teachings of our Lord, and the letters of the apostle Paul.

First, it is written, "Male and female created he them," and that he made only one woman for one man. The scripture statement ought to be held as sufficient authority on the origin of sex,—far better than the speculations of science, falsely called. The Old Testament expressly declares the unity of man and wife. If this result fails, the man is in a far worse kind of loneliness, because he has failed to obtain the intended help and lawful comfort, and found slavery rather than sanctified liberty. A man who is bound by the true tie, because he has looked ahead wisely, has never a wish to break that tie. The Saviour taught that Moses permitted divorce because of the hardness of their hearts, but from the beginning it was not so. Matthew records one chance for divorce. Mark and Luke mention no reason for divorce, and Paul speaks very positively against it, but said that if it happens, let them remain unmarried, or be reconciled. The strictest construction of scripture

gives a man but one wife, until death shall separate them. It is infinitely better and safer to make a strict construction, than to build a purgatory where God means us to have an earthly heaven.

AFTERNOON SESSION, JUNE 15.

The presentation of letters from the churches of the Association, which began toward the close of the forenoon session, was continued. This was followed by communications from sister Associations, through delegates and corresponding letters. The delegates were, L. D. Lowther, from the South-Eastern, L. E. Livermore from the Eastern, A. C. Davis, Jr., from the Central, and O. D. Sherman from the Western. Dean Main was present as secretary of the Education Society and O. U. Whitford and A. H. Lewis as secretaries of the Missionary and Tract Societies, respectively.

EDUCATIONAL.

The important feature of the afternoon was the consideration of our Denominational Educational Interests, conducted by Prof. Edwin Shaw of Milton College. The principal address was by Dean Main, and the central idea of the address was the need of well-educated and competent preachers, as pastors and denominational leaders. He described the demands which are now pressing upon the ministers of the Gospel, and especially upon Seventh-day Baptist preachers and pastors. These demands require broad culture, accurate scholarship, and the highest standards as to personal purity of life and character. Wise and efficient leadership is an imperative demand, and such leadership can not come without long and careful preparation, with corresponding Christian manhood. The preacher and pastor must be a teacher in the largest and best sense of the word. He must teach the Bible and the great fundamental truths it unfolds and enforces. In relation to the Sabbath School the preacher must be a teacher of teachers. This is a vital point, one too little considered. The times are crowded with great problems and living issues that pastors must understand, and meet, in behalf of the people. These problems can not be ignored, nor made light of. They can be solved successfully and be made to minister to the highest good of the cause of Christ, by men of cultured head and consecrated heart. To meet all these demands, we must enlarge and make strong the work of our Theological Seminary, which seeks to supply the training needed for our leaders at this time. The Dean's address was timely, forceful and uplifting.

Miss Zinn read a paper on "School Life at Milton." It will appear in next week's issue.

Prof. Edwin Shaw spoke upon "A Duty to Our Children." He discussed the demand for proper religious influence upon the children of Seventh-day Baptists, during the early years of school. The Association, with no little enthusiasm, asked for its publication in permanent form, and we shall make no attempt to give a summary of it, but we do commend it to our readers, when it appears in THE RECORDER. It was out of the ordinary lines, and deserves full consideration.

SERMON.

At 8 P. M., Prof. Edwin Shaw preached. Although it does not so appear in the following summary which he has kindly furnished for this place, his theme might be appropriately formulated as "A Call to Awake in Strength and Beauty." The texts were: "Gray hairs are here and there upon him, and he knoweth not." Hosea

7: 9. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isaiah 52: 1.

Gray hairs it is true bring honor and respect; but they are likewise signs of decay, a failing of vigor, of which we are often unconscious. In view of this, in regard to our religious lives, let us, as a people and as churches; 1. Awake. (a) To ourselves. (b) To the condition of others. (c) To our religious perils. (d) To our religious opportunities. 2. Put on strength. (a) The strength of opposing and exposing wrong. (b) The strength of the indwelling of the Holy Spirit. (c) The strength of hopeful resolution. (d) The strength of sound doctrine. (e) The strength of the spirit of unity. 3. Put on Beauty. (a) The beautiful garment of neighborliness. (b) The beautiful garment of expression of appreciation. (c) The beautiful garment of loving spirit. (d) The beautiful garment of brightness of life. (e) The beautiful garment of cheerful obedience.

Dear Friends:—Are there gray hairs here and there upon us in our religious lives? Are we in bondage, in captivity, in any degree, to some sin or weakness? Does a foreign power have any dominion over our lives? Are we in any way exiled from the liberty of our Father's home? Then let us wake up, and look about us; let us put on the strength of character, and the beauty of life which are ours to use and to enjoy, if we but will; and let us break away from this captivity, let us go to our Father's house, and to his service, alone. Then shall our churches become pillars of strength and beauty in the temple of the Lord our God.

#### SIXTH-DAY, JUNE 16.

The Pastors' Conference at 9 A. M., was conducted by Rev. Geo. W. Burdick of Welton, Iowa. The following points were considered: "Church Discipline and the Sabbath." "Shall We Tithe Gross or Net Income?" and "Do We Need a Missionary Field Secretary for the North-West?"

We regret that no summary of the remarks made at this Conference is at hand.

The sermon of the forenoon was by Rev. L. E. Livermore, delegate from the Eastern Association. Text, Dan. 12: 3. "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars, forever and ever." This sermon set forth the reasons for being optimistic and hopeful concerning the progress of Christianity and the ultimate triumph of all truth. We should take the larger view and the longer look which show that divine love and patience are always victorious. It is our duty to work on with energy, zeal and hope, confidently believing in ourselves as God's servants, and in the triumph of righteousness. It is true, now as always, that sin and righteousness abound, but God's grace does much more abound, and his word can not return void and empty-handed. Mr. Livermore made many quotations from eminent authorities, showing that the religious history of the world, for the last four hundred years shows steady progress, in spite of fluctuations, and the power of evil forces. Among other statistics he gave those which show a gain of ten million converts to Christianity, since the year 1800. We are to turn many to righteousness, (a) By God's help; personal holiness and right living. (b) By actual doing; negative religion is valueless in turning men to righteousness. (c) By the power of

prayer, i. e., through vital spiritual union with God. Thus we become light-bearers, "Stars forever and ever." Inactivity is uselessness and death. Lose no opportunity to speak for Christ. Labor, love, trust and wait.

In connection with this sermon, Rev. L. D. Seager sang a solo, representing the home-coming of a prodigal son, with great tenderness and power.

After the sermon Secretary Whitford presented the work of the Missionary Society, and both he and Dr. Platts made reports concerning our work at Battle Creek, Mich.

#### AFTERNOON.

The first part of the program for the afternoon,—after routine business,—was an address by L. D. Lowther, which will be found on another page of this issue. You will make a mistake if you do not give Mr. Lowther's paper a careful reading.

The Woman's Hour was the other item on the program for the afternoon. It was conducted by Mrs. T. J. VanHorn, who reports it for the proper department of THE RECORDER.

#### SIXTH-DAY,—EVENING.

The meeting on Sixth-day evening was conducted by Dr. A. C. Davis, Jr. He preached a short discourse and many others took part in the conference and prayer service. We are indebted to Mr. Davis for the following outline of his sermon, from the theme, "Divine Love." It was treated under three heads: Nature of God's Love; Manifestations of God's Love; Results of God's Love.

The nature of God's love is like the nature of Christ himself, pure, sweet and unselfish. His was a compassionate love. He could place himself in another's position and feel and suffer for him.

He manifests his love in the countless blessings which he gives us. Even the man who is not a Christian is blessed by living in a Christian land. He has a Christian home, perhaps, and Christian friends, church influences and schools. But there are special blessings for the Christian. There is no better way of showing our love for another, than by dying for him. "Greater love hath no man than this, that a man lay down his life for his friends." There is nothing that speaks of the love of Christ as does the Cross and Calvary.

The results of God's love are two. First, it makes us love God. Second, it makes us love one another. The wonder of his love is that even, when we grieve and sin against him, he yet loves us, just as Christ loved Peter. Peter went from Christ, step by step. He first boasted, "Though the Lord rebuke me, yet will I follow him." Boasting of what we are, may be our first step downward. Next, he fell asleep in the garden. If Satan can rock the church to sleep, he will do his own black work with the people of God. Next, Peter became discouraged. We should fight discouragement as we do sin, because they are both from the Devil. Then Peter "followed afar off." If you had rather stay at home and read your daily newspaper, than go to church, you are following afar off. Then Peter got into bad company. Young people, choose good company. Peter then denied Christ; but yet Christ loved him. He did not rebuke him. He did not scold or become angry. He simply looked at Peter; but, oh, such a look. It broke Peter's heart. So Christ loves us with all our mistakes.

(Concluded next week).

## Home News.

FROM WALWORTH.—The busy June with its many displays of oratory, diplomas and gifts will soon be another back number.

Walworth High School sends out a bright class of eleven graduates. There was very properly much rejoicing in the intellectual ability of this class.

But I wish to write more especially of the North-Western Association, held at Farina. We certainly had a warm reception, for the mercury stood up to nearly 100 in the shade. It has been said that Farina has very persistent mud, but we saw a deep accumulation of dust in the roads.

It has been said also that strawberries grow in abundance there. That is because they can send up car loads in a night early enough in the season to net the farmer 2 cents per box, but don't you see, that if a farmer raises 50,000 boxes he would clear \$1,000 on his strawberry bed? That would be about \$40 per acre on a little bed of 25 acres. That was the largest bed I saw. The pickers about Farina got, this year, about \$20,000 at 2 cents per box, but all that had gone into history and fruit cans before we arrived about 5 A. M., June 15. We were met by the friends at the train and taken to breakfast.

Then we hastened to begin the well filled four days' program. Probably no executive committee had ever studied or planned more diligently to make a good program, and we venture, too, that none had done better.

The tendency has been to cram, but this is an age of cram. Some subjects might well have had more time for discussion, provided, always, that the discussion took a sound course so that the time be well used. We should somewhere get time to enforce the idea that better Sabbath-keeping can come only with better Christians. It is one of many expressions of true faith and practice.

We shall also have more good timber for the ministry when there are more family altars, and honest Christian living by people who set more value upon souls, and are glad to see their sons or daughters looking to that line of service.

Likewise, "readjustment" in the Association must have the same root of spiritual power which comes with strong faith in the necessity of holding up the Law and Gospel as recorded in the Holy Bible. Are we not coming to treat the Bible so much as a man-made story that we destroy faith in the necessity of standing apart from other denominations on the Fourth Command. Let us study carefully the Master's method of using the Scriptures. If that don't do, we can not stand long as a people in these days of general education and free investigation.

It does me good to hear the sermons of an Association. I think we had none too many. I hope to see a little more of the set formality give way to more of the forceful utterances of the essential sound doctrines of the Bible. If we have outgrown the doctrinal preaching, then we shall find many thoughtful, honest young men saying that our liberty lets us make or interpret Scripture according to our individual choices, then how about our peculiar brand of Christianity when all days look alike?

The set form of a credential letter for a delegate might be either reduced to a mere declaration of appointment or election, or it might be a brief summary of work done in the Association,

but they seem too much alike. Let "readjustment" touch them, and let the delegate warm up to a 15-minute speech on some live subject. He surely, in my humble opinion, ought to have this chance understood as in addition to his sermon or set address as delegate. Why not let "readjustment" touch there also?

I liked the Farina Association because we had chance to go to some of the homes instead of flocking to a tent or hall. The flocking plan is sometimes best suited to the place and conditions, but when on Monday morning, before six o'clock, one party for the Chicago train were on board and the friends left were singing "God be with you till we meet again," there was a deeper pathos from the fact of this closer mingling with the dear people of Farina. The impression received of the Farina people was strong and encouraging. May their faith and joy ever live and strengthen for the great mission of salvation. M. G. S.

## Popular Science

### The Simplon Tunnel in Use.

Having on two occasions heretofore referred to this remarkable engineering work, during its progress, the last time when the hot springs were met that stopped work, sending forth 600 gallons per minute at a temperature of 117 degrees F. Now on completion we refer to it again as being the longest tunneling in the world. It extends from Brieg in Switzerland to Iselle in Italy, the distance being 12¼ miles under the Alps. Previously the St. Gothard, 9¾ miles in length was the longest. The peculiarity here is that there are two tunnels for an up and down track. They are about fifty yards apart. The tunnels are egg-shaped, are about 18 feet high, and 12 feet broad. The two tunnels were found to be necessary to provide ventilation, and to carry off the large volume of water that accumulated in the interior of the mountain by infiltration and springs, yielding about 3,700 gallons per minute.

The Simplon has a gradient that rises to only 2,310 feet above the sea level. The St. Gothard has a rise of 3,788. Mt. Cenis rises to 4,208 feet and the Alberg to 4,300 feet. The tunnel is almost on a straight line from one end to the other.

The borings of the Simplon began in Italy and in Switzerland on the same day, August 15, 1808, and on the whole, the period of only about six and one-half years is a marvelously short time to perform such a vast amount of work, especially when it must be done under such cramped conditions, and for such long distances to remove the debris.

Between the years 1800 and 1805, Napoleon Bonaparte caused a military road to be made over the Alps, nearly on the tunnel line, called the great "Simplon Road," which was forty miles in length, and about thirty feet in width to accommodate his army movements. In this forty miles there were 613 bridges and eight short tunnels.

This Simplon tunnel was planned 50 years ago; at that time it was estimated that it would cost at least \$140,000,000. Now the Simplon has been constructed in shorter time than either of the three others mentioned, although of greater length, and at less expense. It will give to Italy a shorter and better route to the north of France and Great Britain, and will immediately connect with the Lake Geneva country, and the city of Milan.

The great distance to which the Alps extends in Europe, even to Asia, may yet require several more tunnels for the interchange of commerce.

NOTICE of Copyright Renewal Class C, xxx, Nos. 96956, 96957, 96958, Library of Congress, to wit: Be it remembered that on the 16th day of June, 1905, Mrs. Mary Runyon Lowry of Plainfield, New Jersey, hath deposited in this office the titles of three musical compositions by Robert Lowry, viz.: "Where is My Boy To-Night," "The Angel's Song," "When all the World is Young." These in Renewal for 14 years from October 18th, November 16th and 30th, 1905. The right whereof she claims as Proprietor in conformity with the laws of the United States respecting Copyrights, Office of the Register of Copyrights, Washington, D. C. Herbert Putnam, Librarian of Congress, by Thorwald Solberg, Register of Copyrights. PLAINFIELD, NEW JERSEY, July 3, 1905.

## MARRIAGES.

BOWMAN-WILCOX.—At the home of the bride's mother, Mrs. A. J. Wilcox, May 29, 1905, by Rev. Ivan J. Howland, Mr. S. P. Bowman of Homer, N. Y., and Miss Eliza J. Wilcox, of Licklaen Center, N. Y.

GREENMAN-LAMPHER.—At the home of the bride in Berlin, N. Y., June 21, 1905, by Rev. E. H. Sowell, Mr. Oscar E. Greenman and Miss Grace A. Lampher, both of Berlin.

ORDWAY-MERCHANT.—At the home of the bride, in De Ruyter, N. Y., June 20, 1905, by Rev. L. M. Cottrell, Mr. Ira J. Ordway of Chicago, Ill., and Mrs. Mary B. Merchant, of De Ruyter.

## DEATHS.

CALGRAVE.—Edith Lucinda Calgrave, daughter of Lemuel and Francis Williams Calgrave was born in the town of Alfred, N. Y., March 15, 1830, and died at Andover, N. Y., June 14, 1905.

At the age of thirteen years she was converted and united with the Second Alfred Seventh-day Baptist church, and was a member in good standing until called home. c. s. s.

BIVINS.—At her home in Shiloh, N. J., May 25, 1905, Mrs. Elizabeth B. Bivins, in the eighty-third year of her age.

She was next to the youngest of five children born Nov. 13, 1822, to Robins Ayars and Sarah Johnson, who resided at Marlboro, N. J. When a girl she united with that church. On Dec. 30, 1841, she was united in marriage to B. F. Bivins, who enlisted in Company K, of the New Jersey Volunteers. He died Sept. 7, 1862. May 15, 1857, she took her letter from the Marlboro church and united with the Shiloh church, July 18, 1869. She took her letter from the Shiloh church, moved to Rosenhayn, N. J., and became a member of the Seventh-day Baptist church there. In 1875 she returned to Shiloh to live, and again joined the Shiloh church by letter. Here she has remained one of its most devoted and active members until the close of life. Three children were born to them. There are few people in Shiloh who will be missed in every good enterprise as will this saintly woman. She was seldom absent from any church appointment, especially the prayer meetings and communion service. For more than forty years she has been foremost in keeping green the increasing number of soldiers' graves, until now there are forty of them in the Shiloh cemetery. She was never heard to complain of her loss, for her devotion was as unstinted to her country as to her loved ones. She was fearless in standing for the Sabbath and right, and as relief in helping the wandering or fallen, a woman of universal vigor, she went about doing good all her long life. A year ago she received a fall while attending the Association at Marlboro, from which she never fully recovered, but terminated in a sickness of great suffering for nearly three months, until she fell asleep in Jesus. The funeral services were attended by a large circle of loving friends. The services were conducted by her pastor, and the lesson from 2 Tim. 4: 7, "I have fought a good fight." The family have our sympathy, and the daughter the comfort of having cared most tenderly to the last, for one of the best of mothers. E. B. S.

HUBBARD.—At Plainfield, N. J., on June 26, 1905, J. Frank Hubbard, aged seventy-eight years and one day. James Franklin, the son of James and Amy Carpen-

ter Hubbard, was born in Rensselaer county, New York. At an early age he removed with his father's family to Scott, Cortland county, N. Y., where he gave his heart to Christ, was baptized by Rev. Russell G. Burdick, and became a member of the Seventh-day Baptist church of that place. For more than forty-seven years, he had been a faithful, honored and valuable member of the church in Plainfield. In 1849, he was married to Elizabeth Grace Greene of Little Geneese, N. Y., who died in 1864, leaving a daughter, Eva J., now the wife of I. N. Van Sickle of Plainfield. In 1866, Mr. Hubbard was married to Mrs. Isabell Randolph Titsworth, who survives him. Brother Hubbard also leaves a brother, Joseph A. Hubbard of Plainfield, and a sister, Mrs. Mary A. Pratt, of Scott, N. Y. In many ways, Captain Hubbard came near to our ideals of a Christian man. As son, husband, father, neighbor, business man, citizen, soldier, politician, church-worker, he stood so much above the average that he stood almost alone. Space will not so much as allow a catalogue of the many public services performed during a long life, or of the many positions of trust and honor that he occupied at the time of his death. Extended notices of Brother Hubbard's life will appear in other columns of THE RECORDER, and in the records of the various boards of which he was a member. And now other men must undertake the work that he has laid down. May the memory of this strong, good man inspire many to noble Christian living. G. B. S.

HESELTINE.—Mrs. Lois Armina Livermore Heseltime was born in Brookfield, N. Y., Jan. 6, 1832, and died at Alfred, N. Y., June 17, 1905.

Her parents were Edmund and Tacy Fitch Livermore. She was sister to Rev. L. E. Livermore, who was present at her funeral. The services were held at Independence, N. Y., pastor Sayre officiating, assisted by Rev. A. G. Crofoot and Elder Jared Kenyon. Sister Heseltime was a faithful member of the Second Alfred Seventh-day Baptist church. She leaves one son, and a grandson. c. s. s.

POTTER.—In Scott, New York, June 22, 1905, Deacon E. H. P. Potter, aged 87 years, 4 months and 23 days. L. W. P.

POTTER.—Battle Creek, Mich., Clarence E., son of O. S. Potter, and grandson of Eleanor K. Potter, of Toledo, O., aged 23 years.

The deceased had suffered for a number of years from bodily infirmity, and a few weeks before his death had gone to the Sanitarium at Battle Creek in the hope of receiving permanent help, but shortly afterwards was taken very ill and did not rally from the attack. He was kind and loving in disposition, the soul of honor, and ever ambitious to be of service to others. For a number of years he was identified with the First Baptist Church of Toledo, and his friends are comforted with the blessed hope that he has gone to a world where there is no sickness or suffering or sorrow. The funeral services were conducted from his late residence by his pastor, Rev. W. E. Loucks, Monday, June 19th. The grandmother, who had made him the special object of her care and affection, the father and stepmother, and a sister and brother survive to mourn his loss. W. E. L.

POTTER.—Mary Loyd, wife of Alanson C. Potter, was born January 7, 1822, and died at West Edmeston, N. Y., June 17, 1905.

Mrs. Potter was the daughter of James and Polly Loyd. When six months old her mother died and she was adopted by her grandparents, Mr. and Mrs. Daniel Coon. At the age of eighteen she was married to Benjamin F. Burdick, to them three sons were born. One died while attending school, another in the Army in 1862. Charles M. who has lived with his mother survives her. Mr. Burdick died in 1856, and eight years later, she married Mr. Potter, who survives her. Besides her husband and son, sister Potter leaves a large circle of relatives and friends, who, while they could not wish to prolong her suffering, sympathize deeply with the husband and son, and feel their own loss in her death severely, for she was a good and noble woman. She has been a loved and honored member of the Seventh-day Baptist Church of Edmeston from early life. Though an invalid for many years, she was noted and loved for her timely charities and tender expressions of sympathy and thoughtfulness.

Many feel they have lost a personal friend, "Blessed are the dead which die in the Lord." In the absence from home of her Pastor, Dr. A. C. Davis, Jr., funeral services were conducted by Pastor I. L. Cottrell, of Leonardsville.

## 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.

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July 8.	Hezekiah's Prayer.....	Isa. 38: 1-8
July 15.	The Suffering Saviour.....	Isa. 53: 13-53: 12
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## LESSON III.—THE SUFFERING SAVIOUR.

For Sabbath-day, July 15, 1905.

LESSON TEXT.—Isa. 52: 13-53: 12.

Golden Text.—"The Lord hath laid on him the iniquity of us all."—Isa. 53: 6.

## INTRODUCTION.

The latter half of the Book of Isaiah has many prophecies concerning the Servant of Jehovah. In some passages the Servant of Jehovah is the personified nation of Israel, for example in ch. 41; in other passages the Servant is distinct from the nation and working for its deliverance. This Servant is not a king, but a prophet.

Of all the passages concerning the Servant the one selected for our study this week is the most striking. This Suffering Servant working for the deliverance of Israel is certainly a type of Jesus Christ. We have therefore in this passage one of the most vivid Messianic prophecies of the whole Old Testament.

The last few verses of the fifty-second chapter plainly belong with the fifty-third chapter, the whole is a poem of five stanzas, each strophe or stanza including three verses.

TIME.—The prophecies of the second half of the Book of Isaiah belong to time of the Babylonian Exile (say 598 to 538 B. C.) It has been the fashion to say that Isaiah whose life of prophetic activity was in the reigns of Uzziah, Jotham, Ahaz and Hezekiah, looked forward a hundred or a hundred and fifty years and saw the situation of those in captivity and wrote words of encouragement appropriate to the situation. But it is much more natural to suppose that the prophecies of this section of the Book were actually written during the Exile, and that they have been added to the Book of Isaiah because their author was unknown. The time may be in the later part of the Exile after Cyrus (550 B. C.) whose name is mentioned in the Book had come into prominence.

PLACE.—In the country of Babylon.

PERSONS.—The author is writing of the Suffering Servant.

## OUTLINE:

1. The Servant is Wondered at. ch. 52: 13-15.
2. The Servant is Despised. ch. 53: 1-3.
3. The Servant Bears the Sins of Many. v. 4-6.
4. The Servant is Humbled and Dies as a Martyr. v. 10-12.
5. The Servant Shall Triumph Through Suffering. v. 13-15.

## NOTES.

52: 13. Behold, my servant shall deal wisely. Or, shall prosper. This is a promise of the ultimate success of the Messianic Servant in his work of delivering the nation of Israel. Compare the conclusion of our lesson. This promise of triumph here at the beginning of this passage is perhaps to offset the pathway of sorrow with which the poem is mainly concerned.

14. Like as many were astonished at thee. The many were surprised and filled with great wonder at the sufferings of the Servant which seemed to them to no purpose. His visage was so mar-miscarriage of justice. Like our Lord of whom he is the type he was judicially murdered. Considered that he was cut off, etc. Among his con-

tempories there was a careless indifference to his fate, and in regard to the significance of his death for others.

9. And they made his grave with the wicked. Continuing injustice to him even after his death, the people bury the Servant with criminals, thus approving the judicial murder alluded to in v. 8. And with a rich man. This line is evidently intended to be parallel with the preceding. There is probably a slight alteration of the letters in transmission, and instead of "richman" we should read some word synonymous with wicked.

10. Yet it pleased Jehovah to bruise him. We come now to the concluding stanza. All this happened to the Servant through the plan of God. When thou shalt make his soul an offering for sin. Rather, "When he himself offers a trespass-offering." There is an allusion to the sacrifice of himself on behalf of others already referred to in v. 5, 8. The trespass-offering of the Levitical code (Lev. 5: 14 and following) was in some sense a compensation for injury wrought to persons or to holy law. He shall see his seed. This line begins to picture the triumph of the suffering Servant. True spiritual Israel shall be the posterity won by the Servant. A redeemed and regenerated nation shall bear testimony to his labors.

11. He shall see of the travail of his soul. The precise meaning is here also a little in obscurity, but the general meaning is plain. This is the triumph of the Servant risen from the dead. He is to accomplish all for which he has striven.

12. Therefore will I divide him a portion with the great. Jehovah is now the speaker. The work accomplished by the Servant is to be compared with that done by the mightiest of this world. He is to have a reward that will correspond to his work. He has spent himself to the uttermost, and his victory is beyond measure.

15. So shall he sprinkle many nations. Better, So shall he cause many nations to leap: that is, in joyful surprise. This line is the correlative of the first line of the previous verse. The wonder at his suffering is to have a corresponding wonder when the exaltation referred to in v. 13 shall be accomplished. Kings shall shut their mouths at him. This is also best understood as an expression of surprise. They will be awestruck before him. For that which had not been told, etc. Referring to the state of exaltation to which the Sufferer had come through his suffering.

53: 1. Who hath believed our message? The word translated "our message" is to be interpreted as the thing heard by us. The speakers in this and the following verses are the people of Israel. They have given no attention to the prophecy of the exaltation of the Servant, and to none of them has been revealed how the power of God,—the arm of Jehovah,—was going to work on his behalf.

2. For he grew up before him as a tender plant. Or, before us. This verse pictures the lowliness of the origin of the Servant as seen by the outward eye, and the consequent disesteem in which he was held by all who saw him. A root out of a dry ground would be of course barren and shriveled up. That latter part of the verse would be translated better, "He hath no form nor majesty, that we should look at him; and no beauty that we should delight in him."

3. He was despised and rejected of men. The outward appearance just referred to led to its natural consequence: men forsook him. A man of sorrows and acquainted with grief. This line is one of the most vivid pictures of our Saviour that is found in the whole poem. It is possible that in the original suffering servant the words sorrows and griefs referred in the first place to physical pains and sickness, but the figurative meaning of mental anguish is no doubt to be applied. One from whom men hide their face. His face and form are so dreadful that men turn away from him.

4. Surely he hath borne our griefs. They had at first supposed that he was especially afflicted of God by disease because he was a sinner. (Compare the opinion that the friends of Job had of him.) But now they see that his suffering was for their sakes, and that he was bearing their griefs and sorrows.

5. He was wounded for our transgressions, etc. Thus in many ways the Servant suffered in their stead. He was pierced through for their rebellion and crushed by reason of their iniquity. The chastisement of our peace is that which leads to peace. The Servant not only suffers for the people, but his suffering brings for them a result of peace and redemption. It is not a fruitless suffering.

6. All we like sheep have gone astray. The people confess that they have wandered indifferent and careless. They have ignored their responsibility to duty, and this has been the reason that suffering was necessary for the Servant. They have selfishly chosen the paths that seemed to bring the most for themselves. Jehovah has laid upon his Servant the guilt and the consequences of their sin.

7. He was oppressed, etc. The people no longer are speaking, but the prophet is telling of the shameful treatment rendered to the Servant of Jehovah. Other sufferers mentioned in the Bible open their mouths in confession or in protest, but this sufferer behaves very differently. He remains silent under the greatest provocation.

8. By oppression and judgment he was taken away. The precise meaning of this line is somewhat in dispute. Perhaps our author means that the death of the Servant was caused by a

## WHERE FIRECRACKERS ARE MADE.

The art of making fireworks of various kinds has attained so much perfection with the Chinese that the beauty and ingenuity of their devices are admired by all Europeans, but very few of the many who purchase them have any idea of how they are made, the amount of labor expended on them, and the cost. China has the greatest fire cracker trade in the world, and the United States is, of course, her best customer. Much of the work is done by women and children at their homes. Fast workers are able to earn five or seven cents a day and experts can earn ten cents.

The straw paper is first rolled by hand around an iron rod, which varies in size according to the cracker to be made. To complete the rolling they use a wooden machine made of two uprights supporting an axis, from which a heavy piece of wood is suspended, slightly convex on the lower side. There is just room between the swaying block and the top of the table to place the cracker. As each layer of paper is put on by hand, the cracker is placed upon the table and the suspended block is drawn over the roll, thus tightening it until no more can be passed under the weight. Then two or three hundred crackers are tied in a bunch; red clay is spread over the end of the bunch and forced into each cracker with a punch. The gunpowder is poured in at the other end of the cracker. The edge of the paper is turned in at the end by an awl and the fuse is inserted.

In China the cheapest crackers can be purchased for about sixty-two cents for ten thousand, and the best quality at about twice that price, which is little more than the actual cost of manufacture.

## THE RAINBOW.

My heart leaps up when I behold  
A rainbow in the sky:  
So was it when my life began;  
So is it now I am a man;  
So be it when I shall grow old,  
Or let me die!  
The child is father of the man;  
And I could wish my days to be  
Bound each to each by natural piety.

WILLIAM WORDSWORTH.

## MORE ABOUT THE CHILDREN.

H. D. CLARKE.

"Tell us more about those New York waifs. Write it up for THE RECORDER." This comes from East and West, from boys and girls and old folks. Surely there's inspiration in studying the lives of children. But, friends, the editor of THE RECORDER has a lot of manuscript and he may not approve of so much of a sameness from our pen. However, here's for the press or waste basket.

Little Thomas D— was seven and a half years old when we placed him last year. A man came fourteen miles to apply for him, and though he was not a Christian man he loved boys and wanted one for his childless home. Thomas had learned to pray and when bed-time came he was on his knees to "say" his little prayer. He knew that he was now to say papa to the man who gave him a home. One time after prayer he went to the new papa and said, "Papa, why don't you pray?" The Holy Spirit was in the room that night and he went straight to the man's heart and repeated the child's question to him with conviction. To-day Thomas' foster papa is a Christian praying man. Let no boy or girl say "I can't do anything for the Lord." Five words from that orphan boy led a strong but prayerless man to Christ. Is not Thomas sunshine in that home?

Black-eyed Alice is of German origin. She is very talented but hard to govern. We were in the hotel waiting to go to the Opera House for the distribution. We did not know that she could sing. We were playing on the piano "Never Alone" when up she stepped and sang it so clearly and sweetly that we found we had perhaps a future prima donna. Then other songs came from her fair lips. Soon we were at the Opera House and after the usual speech on those occasions we asked the girl to sing to the audience. She stepped forth as innocently and without accompaniment sang

"When in affliction's valley, I'm treading the road of care,  
My Saviour helps me to carry my cross when heavy to bear;  
My feet, entangled with briars, ready to cut me down,  
My Saviour whispers his promise, 'I'll never leave thee alone.'"

That was a blessed promise of Jesus to the orphan as well as trusting Christian. Alice was a "Five Points" girl. She is now in a beautiful Christian home. A few days ago she sang alone in the Baptist church where she attends Sunday School and the effect was so great that the Presbyterians sent for her to come and sing at their entertainment. Alice is ten years old. If she gives her heart to Jesus and uses her great talent for him, many will some day be brought to Christ through the influence of her sweet voice in Gospel song. How much better that will be than fame on the "stage."

"Dear Mr. Clarke: Your letter made me so happy. I'm going to do better now. But I do

not like it here. Please let me go to another place. Come and see me as soon as possible. You remember what you said to me when you left me on the porch the day you went away. Your young friend, B—." Bessie is not a little girl in years but she is in knowledge and manners. Her young and innocent life was almost ruined in her village home in Nebraska, and we took her away over two hundred miles from the scenes of disgrace, and now in a farm home she is trying to be redeemed from the destroyer—a "leading citizen" who once gave her a home. It will be a great effort to overcome the past influences and she needs the prayers of the friends of those who suffer from great temptation.

Gertrude L. B. is two years old. Such a happy little spirit and so healthy. She was very shy of men and did not like to stay with the nurse. Two girls of ten and nine years were her favorites, but in the few days we had her after she left the "home" she became our pet. Some day Milton College may give her instruction, for we placed her in a Seventh-day Baptist home that now has one representative in that College. "We couldn't part with our baby," says the new foster mother and sister at Welton.

But there are scores of just such as these. And there are scores of homes that ought to give them a hearty welcome. We would like to hear from them if they read THE SABBATH RECORDER, and live outside of Wisconsin. Wisconsin wants emigrants from everywhere and if they bring beer kegs with them, it is all right, it adds to the fame of Milwaukee, but Wisconsin will not permit us to bring in an innocent, homeless, child. Some think that is a just law, but Jesus Christ is not in it.

We had seven boys and seven girls at Maxwell, Iowa, in May. Two thirds of the applications were for girls. We had a fine local committee of business men. They did everything they could to help us find good homes. Bankers, merchants, physicians, dentists, produce dealers and lawyers are very busy men, but they always have a day to give us in this work, and once enlisted in it they give us valuable help afterwards. Commercialism is rampant and spiritual life is at low tide, but homeless children will soften the hearts of all and make tender the feelings of men. In more ways than one is it true that "A little child shall lead them."

Will Seventh-day Baptists establish an orphanage and will "our leaders" go at it in a business like way? We are, we believe, the only denomination that relegates that work wholly to others. It ought not to be so. No doubt we care "for our own." We should care for others.

A little four-year-old threw arms about our neck the other day and said, "I love you." That was worth so much to us. We had traveled day and night with little sleep, and longed for the quiet of home once more and the rest so much needed. The velvet hand and arm on our neck paid for it all. We see scores of rescued waifs grown to manhood and womanhood, looking back upon the past; a people keeping the Sabbath found them and reared them and sent them out into the world educated and equipped for work. We hear them saying, "We love that people."

Is it just a dream?

Little love, little trust; but a great love brings a great confidence.

The nearer a soul is to us, the greater the responsibility for it.

## 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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6th Commencement June 18-22, 1905.

BOOTH COLWELL DAVIS, Ph. D., D.D., Pres.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not intrude information, help or advice upon any church or person, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

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**Shiloh, N. J.**

**THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.**

Next session to be held at Shiloh, N. J., Aug. 23-28, 1905.  
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Specialty: Eye and Ear.

# THE SABBATH RECORDER.

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**REVELATION?**

Folly is doubled, whenever men  
By definitions dim and logic weak  
Assume to limit in the way  
Of God's revealing unto them.

Our Father Infinite must take  
Unto His children revelations,  
Or when or where or how  
A wanting child may call.

Parental love is always self-revealing.  
How much will be unrolled to-day,  
Or in the days to come, the need  
Of those who pray, determines.

All things created tell of God.  
By modest flower and royal palm,  
By voiceful storm and whispering calm  
Is He proclaimed; while in

The silent sunset, beauty-crowned,  
Beauty Divine appears in glory.  
In sun and star and sky,  
Black night, and brilliant day

Revealing waits on revelation,  
All those who note these well,  
Do see and hear and know Him,  
Who unto love can never be unknown.

"The Book of Books"—Protecting power,  
Enfolding care, directing law,  
Inspiring psalm and Prophet's voice  
Unite to name it—Word of God.

JUNE 30, 1905.

**LAST week we urged pastors to consider their duty to attend the Convocation at Plainfield, N. J. That it is the duty of every pastor to do this, if possible, we can not doubt. But pastors are governed to a great extent by the attitude of their churches.**

There are some evidences that our churches have an increasing appreciation of the good results which come from attendance on Conference, but this appreciation is not as keen and as effective as it should be. If the Convocation shall be made strong by a large attendance, it will be more valuable, in some respects, to pastors, and hence to their churches, than the Conference can be. Churches expect much of their pastors. The Church that does not, is remiss in duty to itself and to its pastor. But of whom much is demanded, to him much should be given by way of opportunities and encouragement. The pastor who seldom goes from home to attend denominational meetings, must lack in knowledge, enthusiasm and ability to do the best work. Churches which do not favor and promote the attendance of their pastors, whenever and wherever the interests of the denomination are considered, suffer serious and unavoidable loss.

Frequent interchange of opinions, frequent comparison of methods and frequent discussions concerning church and denominational work, are absolutely essential. Something is gained when pastors read carefully and extensively concerning denominational gatherings, plans and purposes. But personal contact with one another, and the help which comes only through personal interchange, bring benefits that can come in no other way. Many pastors do good work without such opportunities, but their strength and usefulness would be increased many times through such intercourse as we plead for. These considerations are emphasized each year, as our denominational interests enlarge and increase in importance. Our methods of work must be strengthened. Our appreciation of what God requires must be deepened. Denominational spirit must be cultivated. Acquaintance must be promoted. Individualism must give way to that unity without which best work is impossible. The Convention has been planned to gain such results. Advancement in best things must come first through the pastors. It is their duty to lead the people. Hence this Convocation for them; a Post-graduate School, of the Prophets.

them; a Post-graduate School of the Prophets, take place, the church is a hindrance to its pastor, and the promoter of its own weakness. In different churches make indifferent pastors. Evil results come upon such churches, and they are self-created. There are but few churches that can not pay the pastor's expenses in part or whole, so that he may be a regular attendant on the Anniversaries. Actual inability to do this is less common than uninterested people are likely to assume. All that can be said in favor of attendance at Shiloh, this year, can be said with emphasis in favor of attending the Convocation at Plainfield. The need of such a School of the Prophets has been felt for many years. An able committee was appointed by the General Conference at Leonardville, several years ago, to consider the question. Probably the idea of a permanent place for a Summer School has prevented an earlier realization of the plan. But since the meeting at Plainfield will involve little, if any more, expense than will be demanded to attend the Conference, the objections are reduced to the lowest point. We urge churches not to be a burden or a hindrance to their pastors, at this time. Encourage your pastor to go. Aid your pastor in going. His going, and your support, will bring great good. He will be more intelligent and capable as a teacher and a leader. The church will be fed better. His sermons will be richer. Denominational interests will be seen by pastor and people in a new and better light. Farmers hold Conventions, Institutes, Fairs and the like, to promote their interests. Other forms of business do the same. Professional men seek Post-graduate studies, patronize Conventions, compare notes, discuss methods and seek new ideas. Considering the importance of their work and the demands made upon them, pastors need such help more than any other class of men. If it were a question of gaining money in return, ten churches would send their pastors where one does now. Returns will come, when pastors and churches do what their own good demands, greater than the treasurers of Egypt. Trustees, lead off in sending your pastor to Plainfield, and Shiloh. Deacons, help the trustees. Christian Endeavorers, talk it up, if others remain silent. Women, if no one else initiates the project, take it up at your next meeting, or call a special meeting, and give the people neither rest nor peace until your pastor starts for the Convocation and Conference, surrounded by your sympathy and prayer. Do not be a burden on your pastor.

Common prayer is the best cure for all unkindly tempers and angry and unlawful passions.—Bishop Chavasse.