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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.

Churches do much.

Churches do much,—far more than the average man is likely to realize,—to promote success or failure on the part of pastors.

Sympathy, moral support and financial backing are three things which every church owes to its pastor, not for his sake alone, but quite as much for the sake of the church, and of the denomination.

In proportion to its neglect or failure on these points, the Church becomes a burden on its pastor. People, too often, prevent their pastor from doing that which he would do for them, and unfit him for doing what they demand of him.

Pastors can not make bricks without straw. Even if hindering through indifference is not intended, it is not therefore less baneful. An appropriate and suggestive dialogue would be something like the following: "Our pastor is not much of a denominational man, he seldom calls attention to any form of denominational work."

"How often do you send your pastor to denominational meetings, Associations, Yearly Meetings, General Conferences, etc.?" "Oh, we never do that, not many people in the church care about such things; we have all we can do to take care of ourselves; frequently we are behind on his salary, . . . and you know it will not do for a pastor to dun his church, or complain because he can not go to Conference. The people would soon want a new pastor if he

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.

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.

Convocation Themes.

THE themes for consideration at the Pre-Conference Convocation in Plainfield have been chosen with special reference to the work of preachers and pastors. The treatment of these themes will be suggestive and practical. It will make much of personal experience and personal inquiries. Beyond the value of what may be imparted at the time, the Convocation will aim to supply food for thought and helpful suggestions to be preserved in note-books and in memory. First and fundamental, is preparation for the pulpit. That theme will open the Convocation, under the leadership of Dean Main. More than one-half of all genuine success, in whatever men undertake, depends upon adequate preparation. Every sermon, worthy of that name, must be the product of much general, and no meager amount of specific preparation. Best results can not be gained without the riches of head and heart that years of thought, and many days of hard work secure. That preacher is unfortunate who depends on the "inspiration of the moment" or the resources of "native brilliancy" for success in preaching. The most valuable element of success, aside from divine help, is the genius for hard work, and careful thought, by way of preparation for each sermon, or address. Themes for prayer-meetings, as well as sermons, come under this rule. At the close of the Conference last year, THE RECORDER found it necessary to speak plainly against incomplete work, and want of adequate preparation on the part of those who are called to take part on such occasions. A man who is under appointment for months beforehand, can not be excused for coming with his sermon or essay unprepared. To come thus is to wrong his hearers, to do injustice to himself, and to dishonor the cause of Christ. The pastor knows that he has specific appointments, week by week. If he does not make adequate preparation for these—extraordinary emergencies excepted,—he makes serious failure in duty. Preparation is not optional, but imperative. Theological hash, compounded from all sorts of left-over ideas and fragmentary notions, does not become a teacher of righteousness, who ought to be a workman dividing the Word aright, that he may feed the people, in Christ's stead. Preachers are in danger of becoming careless as to preparation unless helpful influences keep them on guard against that indolence which trusts to luck to "get through somehow." An indolent man lacks in conscience toward God, and in regard for his high calling as an ambassador for Christ. Against such failure, the first theme for the Convocation will help to save you. Come promptly and gain help and inspiration for the preparation of your sermons. You need it. If you are not preaching with power and acceptance, no small part of your trouble lies in adequate preparation.

ON another page we reproduce two tributes to the late Captain Hubbard. These are from newspapers other than those in his own home at Plainfield, although the Plainfield papers bore similar testimony. We do this for sake of the lessons these tributes teach to younger men. It is too often assumed that one cannot be a consistent Seventh-day Baptist and be successful in business or in professional life. This is not true. Mr. Hubbard and many others like him, have shown the folly of such an assumption. Men whose qualities

do not make them valuable in public life, and whose consciences are weak, may not be able thus to do; but men of worth and conscientiousness need have no fear. Captain Hubbard was a Sabbath keeper, as worthy of commendation, as he was of the tributes which non-Sabbath keepers have written concerning him. The same was true of his fellow workers in and about Plainfield, N. J., who have gone before him to rest and reward, and to whose memory similar tributes have been paid. The writer has been personally acquainted with most of the men who have been prominent in business affairs and in public service, during the last thirty years or more, and it is a pleasure to declare that they have been consistent and loyal Seventh-day Baptists, in spite of the real or the supposed disadvantages which attend men who are successful in business and in public service. We take this occasion to testify thus for the sake of any who may think that eminence and success in business, or in professional life may not be attained by those who are true to their faith as Sabbath keepers. When Shakespeare wrote: "It is not in our stars, but in ourselves, dear Brutus, that we are underlings," he uttered a universal principle. The man who yields his conscientious convictions concerning truth or duty, does not usually attain high success, nor win the permanent esteem of men. On the other hand, the world appreciates conscience and manly avowal of religious convictions. When these are coupled with actual ability to gain place and give valuable service, the world is quick to recognize the men in whom these qualities combine. The other day this came to our hearing. A Seventh-day Baptist dental student in Chicago said to his professor: "I cannot be here on the Sabbath." This reply came quickly: "You can be excused, and I wish we had forty more like you." Any man who will, can fill any desirable place, for which he is really fitted, and be loyal to his faith and practice as a Seventh-day Baptist. The difficulties of doing right and obeying God are over-estimated. Failure is hastened by such exaggeration of difficulties apparent or real. We are born to conquer difficulties, not to go down before them. Young man, if you want real success, fit yourself for doing something better than the average man does it. Set highest standards of life and character for yourself. Be obedient to God and loyal to truth, and the world will give you place and honor you for keeping the Sabbath. Captain Hubbard's funeral service was conducted by his pastor, Rev. Geo. B. Shaw, assisted by President Gardiner of Salem, W. Va., President Davis of Alfred, and the editor of THE RECORDER. A local paper of Plainfield said: "Not only the leading residents of his home town, but every official of prominence in Union county met with bowed heads and sorrow-laden hearts at the late home of Captain James Franklin Hubbard, on West Seventh street, yesterday afternoon, when the funeral service was conducted over his body. It was a group of representative men from all walks in life, but gathered for one common purpose—to pay tribute to one who had earned and deserved it." May God help those who remain, to carry on the work which grows on their hands and hearts as one after another of our former leaders is called Home.

Religion is an anthem, a hymn of praise—not a dirge.

Wearing Out.

AN old adage says, "It is better to wear out than to rust out." This is true from the standpoint of physical life. There are abundant evidences that men whose business requires little mental activity fail in physical powers much earlier than those who are wisely, even intensely, active in intellectual pursuits. Those forms of business which require constant physical effort, without corresponding brain work, shorten life and render it comparatively valueless. Brain workers as a class are longer lived than others, although they sometimes shorten life by taking too little physical exercise. But we are more anxious to set forth the wisdom of wearing out rather than of rusting out, in the higher departments of life. The man, whose purposes and aims do not lead to earnestness and to intense effort, does worse than to lose opportunity. He fails in duty; for every man owes it to his fellows and to God that he be earnest, intense and constant in his efforts to make the world better and to advance the kingdom of Heaven. Overwork is not wise, but it is far better than underwork. Every life that has been abundant in service for good, even though it end prematurely, as we measure, is most highly successful. What men do, not how long they live, is the real standard by which we are to judge of them. These are years when strenuousness and overwork make sad inroads upon the lives of men, and there can be no excuse for the foolish wasting of one's power. On the other hand, a wise use of power and opportunity promotes the highest success, and usually length of life. Few things are more pitiful than a life going to waste, rusting out through idleness. In such cases, idleness is the result of indifference and low standards, or of these combining in absolute indolence. Least desirable of all, is the lazy man. Physical indolence is least criminal—indolence of any kind is always criminal. Mental indolence is inexcusable, and he who yields to it is not much better than a parasite on society. Spiritual indolence is criminal in many ways. To make the most of one's self on the spiritual side, is every man's duty. Each man should seek high spiritual development for the sake of those who come under his influence. Rising still higher, every man owes full spiritual development and activity to God who has endowed him with spiritual capacities, and surrounded him with spiritual helps. Sometimes men set activity in worldly affairs over against spiritual activity as though success in the lower might atone for failure in the greater work of life. That hymn, once familiar to many of our readers, which represents a ruined soul as a door with rusted hinges, and held back by over-running vines, is a picture true and pathetic. The lost ability to open the door because the hinges have rusted through disuse, the imprisoned soul within the narrow confines of self-indulgence, present a picture, doubly sad, because it so truthfully portrays the result of a rusted soul. He who lives in the sight of God as he ought, and struggles to attain those higher standards of excellence which God requires, need not fear as to the result of his life on earth, or his future reward, even though his life wears out quickly, as men measure. Not years, but thoughts and deeds are the true measure of man's life. Not enjoyment but attainment, and therefore true enjoyment, is real existence. Take to your heart, hold it in your memory, and let it inspire you to effort, repeated endeavor, and patient striving, this truth, "It is better to wear out than to rust out."

Foolish Folly.

OF course there can be no wise folly, but we desire to emphasize a thought and therefore leave the theme of this editorial open to your criticism. Not long ago, some one told of a preacher who boasted that he had "never preached twice from the same theme, because he believed in being original." If he said that, with the idea conveyed by the one who repeated his statement, his folly was greater than ordinary words can describe. He must have been a narrow-viewed man, and especially blind concerning the material which God places within the reach of everyone, through the labors of others. It is a blessed provision in human experience, that each man who will, may avail himself of the wisdom of other men and the results of their work. Life is too short and the field of human experience too large for any one man to accomplish much that is worth while, who does not wisely avail himself of what others think and do. He is both foolish and cowardly who fears that he will not be deemed "original," and therefore great, unless he pays little attention to what other men say and refuses to avail himself of the results of other men's work. These thoughts are doubly pertinent in years like the present, when best work everywhere is being done by those who are specialists. We advise preachers, and all other people, to be open-eyed, quick to hear and wise to learn from what other people say and do. Avail yourself of every possible form of knowledge that has a bearing on your work or your character. If you are not indolent, you will not need to copy from other men, slavishly, but you will appropriate so much of the material furnished by them as your work requires, and your character needs. Breadth and strength, clearness of thought, and efficiency in action are attained in proportion as one is observant, quick to learn, and wise to appropriate, thus making the results which other men furnish, a part of himself. The man who does not thus observe and appropriate, will not furnish much of value for other men. He will grow narrow in his supposed originality, and smaller, year by year, although he assumes to be great. One of the first and most important results that come from wise reading, careful listening and keen observation, is, that such an one gathers a surplus of good material for his life and work. It is most important that you realize the value of being familiar with what other men are producing. It is folly to say that you do not need special information in your work. You need information on every subject, for the enlarging and strengthening of yourself, that you may do better work in your chosen field. These suggestions, with the seemingly contradictory heading of this editorial we trust will keep you from the folly and failure of not seeking knowledge, suggestions, material and inspiration from every source, from books, men better educated than yourself, and equally from those who may know less than you, in general, but may have important knowledge in some specific line that you do not possess. Avoid the folly of deeming it praise-worthy to say that you never appropriate the ideas of others, and never repeat your own. Wise words and golden thoughts are worth repeating.

Book Making in the United States.

THE Publishers' Weekly announces that the total number of new books and new editions issued in the United States during 1903 was 7,865; in 1904, it was 8,291. In this in-

crease there was a large proportion of new books. This is a book-making age, but it is only fair to say that the majority of books that appear are short-lived, and that the shortness of their lives is due to their comparative worthlessness. Still, it is cause for satisfaction that there is an increase in theological and religious books, and in those representing the better forms of literature. There is said to be also about twenty-five percent. increase in books of poetry and the drama. For a long time, it will probably be true that the majority of readers in the United States will prefer fiction to anything else, and that the lighter, if not the injurious books of fiction, will find wide reading. Nevertheless, one may be thankful that there is a permanent increase in the number of good books published, and some increase in the higher literary tastes of the American people. There is more than passing importance connected with these facts, for, without doubt, the influence of books and newspapers in the molding and developing of the character of the people, is very great. Books and newspapers soon become companions to those who read, and the power of companionship is a large factor in the determination of character and of destiny. Parents and teachers can not be too careful concerning the literature which they recommend to the young, and the books and papers that are placed in their hands. It is foolish indeed, and definitely wrong, when parents, teachers or friends fail to exert a good influence in favor of good literature and against that trash which injures through its worthlessness, or is positively evil.

MEN are never absolutely alone. Each man is associated with his past, even though the present may be companionless. The memory of what has been is a large part of human experience. By it, men may come into direct touch with the ideas, conceptions and movements of all that has come before them. It is not necessary to be acquainted with the individual persons, who have preceded us, in order to have the companionship of their ideas, the helpful influences which they have left, or the downward impulses which they still make for evil. In addition to this influence of the past on the lives of those who are familiar with what has been, each man carries in himself definite forms of companionship. By absorption in one's own thoughts and concentration of one's ideas upon a specific line of thought, a man may be surrounded by individuals, and yet be much alone. When he is alone, so far as the companionship of men is concerned, a man is most in companionship with himself and God. The molding influences of such companionship determines the trend of character and governs its developments, in a great degree. What men are, is decided largely, by what they think. The reality of companionship of ideas is greater than men usually suppose; hence the value of the ideas to which one gives room and welcome, is doubly great. In these facts is found an imperative argument in favor of noble thoughts, pure imaginations, high resolves, and holy purposes. Days of retirement, seasons of rest, and months of illness, not infrequently are the most helpful periods of life. Removal from contact with daily duties makes companionship with one's self more efficient. When men learn to take advantage of such companionship, and to secure from it all that it is able to give, there come

CAPTAIN HUBBARD.

The Elizabeth N. J. Journal pays this tribute to the late Capt. Hubbard:

"The death of James Franklin Hubbard is a loss to Union county that will be sincerely felt. He had resided in Plainfield since 1854, and in that period of more than half a century, his life had marked him as a citizen of the best type, worthy of the esteem and the honor which his fellow citizens delighted in according him. He was a modest man, never seeking self-preference, but his influence was in the strength of his character. He was a gentleman in every sense of the word. He was gentle in his ways and courteous in his speech. He was a leader because men recognized that he was a true man, whose integrity fitted him for the confidence they imposed. Mr. Hubbard was distinguished for his faithfulness and zeal for the public good. In every department of life he was a power for good. He was known for quickness of perception and soundness of judgment, and his advice was eagerly sought. As a friend none could be warmer or more helpful; as a citizen none could be more useful or more loyal; as a public official none could be more faithful to every trust confided to him. Mr. Hubbard will be missed; profoundly missed. His loyalty to Union county was intense, and his devotion to its interests unceasing. For more than thirty-six years he was a member of the County Board of Chosen Freeholders, and for more than half that time he was the director of the board. He was a Republican, and a Whig before the organization of the Republican party. His adherence to his political convictions was steadfast and true as that which characterized his life in all other matters, but the men in the other parties were ever ready to attest their esteem, and whenever he was re-elected as director of the board it was by a unanimous vote. His sagacity, that made for him success in business, was manifested in his public life, and his practical business methods and his soundness of judgment saved for the people many thousands of dollars. Union county's stability and progress is largely due to Mr. Hubbard's influence upon its management for so many years of its existence. The new Court House can be regarded as a monument to the memory of Mr. Hubbard. To him particularly belongs much of the credit that Union county is so favored; and the directing of this great public work, planned and completed with such honor to the county, was the crowning achievement of Mr. Hubbard's public career. Mr. Hubbard loved his country, and when the Civil War broke out he offered his service in defence of the Union, and won distinction on the field of conflict, returning as a captain in the Thirtieth New Jersey Regiment."

The Evening Times, of the same city, said: "The death of J. Franklin Hubbard, for many years a member and for almost a generation director of the Board of Freeholders, is a great

loss to Union county. Mr. Hubbard was one of the few remaining of the officeholders of the old school, a man of the strictest probity, whose sterling qualities, as a citizen and as a public official, had endeared him to all with whom he came in contact. His was a notable, a truly creditable and, well may we say, a brilliant career. For to-day, when honesty in public life is so rare, it is not required of an officeholder that, in order to make a great record, his field of activity be a very broad one, but rather, that within a limited sphere he serve to the best of his ability and judgment, and faithfully do his duty to his constituency, however small that may be. These are the great men of to-day, the men whose memories will be cherished, the men whose example will be pointed to for emulation by the youth of this country. Mr. Hubbard, as director of the county board, had personified economy and business methods in the transaction of public affairs. He had often to contend with a contrary tendency among the members of the various bodies of which he was chairman. He realized, as he himself often expressed it, that his position was by no means an easy one, and he exerted, even in his old age, every endeavor to keep the members of the board away from the temptations with which they were continually beset. There had been opposition to Mr. Hubbard's close scrutiny, but no member dared voice it openly, for they appreciated full well that their director was in the right, and that the people of Union county were of his views in the matter. From a public standpoint, therefore, Mr. Hubbard's death produces a great void in Union county, one which it will be difficult, if not impossible, to fill. Moreover, he was personally a lovable, kindly character, whose virtues were as many as they were admirable. Union county mourns the death of a citizen such as was Mr. Hubbard, and its residents cannot but hope that, in the future, many of its public men may seek to lead the life he has led, and do such good as he has done."

TRIBUTES TO THE MEMORY OF J. FRANKLIN HUBBARD.

Remarks by W. R. Cock, President of the Board of Governors of Muhlenberg Hospital.

I wish to state to the Board that I anticipated your wishes, and requested the Rev. E. M. Rodman to formulate a resolution expressing our sympathy to the family of our late Associate Capt. J. Frank Hubbard, and also how deeply we feel the loss of so valuable a member of our Board.

Capt. Hubbard was one of the original Board of Muhlenberg Hospital, having been elected in 1879, two years after our incorporation.

He was selected as one having unusual qualifications for a position on our Board, at a time when we required every possible assistance, to formulate and carry out a scheme which was somewhat of a novelty, and strange as it may seem now to us, of a questionable necessity, which if carried out to a completion, doubtful of support.

At the time Captain Hubbard was elected, the Hospital only consisted of a Board of nineteen Governors, a name without a local habitation. Our meetings, held once a month, generally consisted of offers of sites for our Hospital Building, to be followed, at the next meeting by protests from parties living in the neighborhood (or otherwise) of the proposed site, and consequently the abandoning of the same.

Through all these trials of our faith, and endurance, Capt. Hubbard stood by the Board, encouraging us not to give up our scheme, but persist, which we did, until our efforts were finally crowned with success.

One of the most marked evidences of Capt. Hubbard's devotion to the cause of the Hospital, was during the Dark Hours of the Fall of 1882, and Spring of 1883, the darkest hours of our existence, darker than any we experienced before, or have since. Capt. Hub-

bard's position was one of peculiar nature, but he was loyal to the Board in its standing out for what they considered just, and he remained faithful to the cause we had in hand, hoping for the best. By a dispensation of Divine Providence, which seemed almost miraculous, the cloud was lifted, and from that time our future was brightened never again to be darkened with a prospect which seemed like hopeless ruin. Capt. Hubbard represented in the Board one of the most powerful religious organizations in this city, who have been, and are strong friends and liberal supporters of the Hospital.

He also represented the City of Plainfield as a citizen, and a business man, and through his influence, he gained many friends for us, in our endeavors to provide for helpless, suffering humanity.

His interest in the Hospital as one of the Board of Chosen Freeholders, and what they have done for us, and others, through his influence, is too well known to require further reference.

At a regular meeting of the Board of Freeholders of Union County, held on Thursday, July 6th, 1905, to take action respecting the death of J. Frank Hubbard, the Director of the said Board, the following preamble and resolutions were adopted:

WHEREAS, It has pleased our Heavenly Father to remove from our midst our Director and friend, J. Frank Hubbard, who for thirty-eight years had been an active member of the Board of Freeholders of Union County, and for eighteen years was the honored and esteemed Director of our board, and during that interval by his sterling qualities as an honest, upright and trustworthy citizen of Union County contributed more to the growth, progress and improvement of our County than any other citizen of the said County. It is but fitting that the members of this board do at this time record our expression of the high esteem and regard in which his faithful services and ability in discharging the duties of the position which he occupied for so many years, and to show our appreciation of the work accomplished by him for the benefit of our citizens during his long and upright public career and further to express to his family our sincere sympathy with them in their loss.

Therefore be it resolved, That in contemplating the character, work and devotion to duty and accomplishment of the life work performed by the departed, we fully realize the loss that the Board and the citizens of Union County have sustained, he having endeared himself by his merits to all those with whom he came in contact, and his life is worthy of imitation and emulation, and will prove a beacon light to guide others who will follow in his footsteps.

Resolved, That we offer to the bereaved family our heartfelt sympathy in this their hour of affliction and sorrow, trusting that he who healeth all things will give them succor from their sorrow in the contemplation of the fact that his life's work has been well done, and that he has departed from this earth to receive his reward in the land where there is no sorrow nor pain.

Let it be further resolved, that the Court House and the County Office be draped in mourning for thirty days as a token of respect to our deceased Director, and an engrossed copy of these resolutions be sent to the family of the deceased, recorded in full upon the minutes, and published in the official papers of the County.

Respectfully submitted,
W. A. WESTPHAL,
J. ROBINSON,
W. W. CONNOLLY,
W. H. SWAIN,
NOAH WOODRUFF,
Committee.

A special meeting of the Board of Directors of the City National Bank was held on Tuesday, June 27, 1905, to take action respecting the death of J. Frank Hubbard, its President, and the following preamble and resolutions were adopted:

WHEREAS, It has pleased our Heavenly Father to remove from among us, our friend and associate, J. Frank Hubbard, for many years a director, and for four years past our President. It is but right and fitting, that we at this time record the expression of our high regard of his faithful service and ability in dis-

charging the duties of his office, and to give to his family these words of sympathy and esteem.

Therefore be it resolved, That in the contemplation of his noble character, integrity and unflinching devotion to the interests of life to which he was called, we are brought to a sad realization of our loss. As a friend, director, and President, his life and association was one that endeared itself to us, and as a worthy citizen of the community, his years were those of honor and praise.

Resolved, That we offer to his bereaved family, our heartfelt sympathy in this their hour of deep affliction, and the assurance that his memory will be treasured in our thoughts.

Resolved, That an engrossed copy of these resolutions be sent to the family of the deceased, recorded in full upon the minutes, and published in each of the city papers.

At a special meeting of the Board of Managers of the Dime Savings Institution of Plainfield, held at its Banking Room, on Wednesday, June twenty-eighth, nineteen hundred and five, called for the purpose of taking appropriate action respecting the death of J. Frank Hubbard, its President, who has been so suddenly removed from our midst.

We do hereby record our appreciation of his faithful and efficient services rendered to this institution as one of its Board of Managers and President since being called to assume the duties of said office, and the high esteem felt for him by all with whom he came in contact.

That we hereby bear testimony to his efficient and upright service rendered as a citizen and officer in all positions of trust and responsibility in which he had been called to serve, believing that his chief aim was that the business entrusted to his care should be honestly and economically administered, therefore be it

Resolved, That we hereby tender to his bereaved family, our sympathy in the great loss which they have been called upon to bear, that an engrossed copy of the resolutions be delivered to the family of the deceased, recorded in full on the minutes of the institution and printed in the city papers.

JOSEPH B. COWARD,
GEORGE M. GRIFFEN,
WILLIAM H. SHOTWELL,
Committee.

The Trustees of Alfred University desire to place on record and to convey to the bereaved family of the late J. Franklin Hubbard, the deep sense of loss which the Board realizes in his death, and the high esteem in which he was held by the members of the Board.

As a Trustee he manifested a great interest in the welfare of the University, and by his able counsel and generous gifts he rendered it valuable service. The Alfred Theological Seminary was particularly the object of his solicitude and benevolence.

As a gentleman and a Christian, he merited the highest esteem and love of all who knew him.

The Trustees feel it an honor to have been associated with so noble a man in their work for humanity, and will cherish his memory with the tenderest affection.

For and in behalf of Trustees,
BOOTHE C. DAVIS,
Committee.

ALFRED, N. Y., June 28, 1905.

SUMMARY OF NEWS.

The startling and absorbing item of news for the week was created by the sudden death of Hon. John Hay, Secretary of State. He had returned from abroad lately, where he had been for rest and treatment, and was at his summer home on Lake Sunapie, near Newbury, N. H. He had been under the physician's care for a few days, but seemed to be making good progress toward full recovery. Pulmonary embolism supervened, and he died almost without warning a little after midnight July 1, 1905. Mr. Hay was so widely known as a diplomat, an author, and a man, that the whole world has responded in words of praise, sympathy and sorrow. The following proclamation by President Roosevelt is a brief summary of the character of Secretary Hay, and the nation's loss:

A Proclamation by the President of the United States.

John Hay, Secretary of State of the United States, died on July 1. His death, a crushing sorrow to his friends; is to the people of this country a national bereavement, and in addition it is a serious loss to mankind, for to him it was given to stand as a leader in the effort to better world conditions by striving to advance the cause of international peace and justice.

He entered the public service as the trusted and intimate companion of Abraham Lincoln, and for well nigh forty years he served his country with loyal devotion and high ability in many positions of honor and trust, and finally he crowned his lifework by serving as Secretary of the State with such far-sightedness of the future and such loyalty to lofty ideals as to confer lasting benefits not only upon our own country, but upon all the nations of the earth.

As a suitable expression of national mourning I direct that the diplomatic representatives of the United States in all foreign countries display the flags over their embassies and legations at halfmast for ten days; that for a like period the flag of the United States be displayed at halfmast at all forts and military posts and at all naval stations and on all vessels of the United States.

I further order that on the day of the funeral the executive departments in the city of Washington be closed, and that on all public buildings throughout the United States the national flag be displayed at halfmast.

Done at the city of Washington this third day of July, A. D. 1905, and of the independence of the United States of America the one hundred and twenty-ninth.

THEODORE ROOSEVELT.

By the President:
HERBERT D. PIERCE,

Acting Secretary of State.

Mr. Hay was of Scotch ancestry. He was born at Salem, Indiana, Oct. 8, 1838. He graduated at Brown University, Providence, R. I., in 1858, with high rank in English Composition. He studied law in Springfield, Ill., and was admitted to the Bar in 1861, having "won his spurs" as a speaker and writer in the Lincoln-Douglass campaign, of 1860. When Lincoln became President in 1861, Hay was made his Assistant Private Secretary under John G. Nicolay. His early training in public affairs under such a man, and with such surroundings, laid the foundation for highest future success as a public servant, and gave him the first place among the world's diplomats. From 1870 to 1875, he was on the editorial staff of the New York Tribune. Aside from that period, his life has been spent in the service of the nation. Many of the most difficult and important problems in the affairs of the Republic have been placed in his hands for solution, and he has never failed to win success and honor. For several years past he has conducted our Foreign affairs with such wisdom, honesty and ability, that the nation is overwhelmed by his death, and shrinks from the loss which his departure brings. Nowhere in the world was his influence greater or more beneficent than in the Far East, now so sadly convulsed in the horrors of War. The New York Tribune, for July 2, 1905, said:

The death of Secretary Hay inflicts a deplorable loss upon the country. The instant and universal outpouring of grief bears no resemblance to the conventional expressions which are often evoked by the disappearance of a notable figure from the stage of public affairs. The American people had a profound regard for Mr. Hay, and a strong attachment. He had excited their admiration, and he possessed their confidence. They had become accustomed to believe that no emergency in foreign relations could arise in which he would not prove equal to all the requirements of national honor and interest, and they constantly expected him to meet every demand in such a manner as to gratify their pride in the fame of their country. In their estimation he was a guarantee of public security, and they rejoiced to see their own sentiments more and more clearly and widely reflected in the generous testimony of foreign nations.

Contemporaneous judgments are proverbially fallacious, and they are not least likely to need revision when they are pronounced upon a statesman who has been a conspicuous figure of his time. But there is reason to believe that history will confirm the verdict which Secretary Hay's fellow countrymen, in common with the world beyond our borders, had already found, and are now repeating with sorrowful admiration. Throughout a period crowded with momentous and perplexing events, under two great Presidents whose unbounded confidence he enjoyed, he conducted the department of foreign relations with rare prevision, with unswerving loyalty to high ideals, and, so far as it is now possible to discern the future, in such a manner as to confer lasting benefits, not only on his own country, but on all mankind.

AN AUTHOR.

Mr. Hay had only time to give literary work a subordinate place in his busy life. But as an author and a poet, he will hold a high place in history. He wrote only when he had something to say, which is a crowning excellence in any author. The casual reader knew him by those quaint and vigorous poems, "Jim Bludso," and "Little Breches." The fact that these were fugitive productions, rather than the work of a specialist, shows his power and versatility. "The Life of Lincoln," "Castilian Days," and many poems quite unlike those named above, will insure to him a permanent and prominent place among men of letters. As diplomat, author, and man, John Hay will have few rivals, if any superior in history. He was buried at Cleveland, Ohio, July 5, 1905, and the Nation stands at his grave in mute sorrow while we write these words. Edmund Clarence Stedman bears the following tribute in the columns of the Tribune, the pages of which were so much enriched by the pen of Mr. Hay.

Fall'n like an eagle from his scour,
From yon clear height none dared to soil!
Beats on that noble heart no more
Above the warfare and the spoil.

The poet-statesman's, in whose thought
Self had no place since first he shared
The work his boyhood's chieftan wrought,
The faith which life nor substance spared!

There are who serve their Country well
Yet stoop to crave her light acclaim,
His patriot pulses leapt and fell
Nor asked the glory of a name.

Love, honor, rose to him indeed,
As vapors toward the sunlit sky,
But his the generous heart, at need,
Without a pang to put them by.

Even so, a white star on his crest,
We knew him in his stainless youth;
Even so—naught else than loyalist—
The world his manhood learned in sooth;

And if there be—and if there be
A realm where lives still forward roll,
Even so—no other—strong and free
Through time and space shine on, dear Soul!

Russian affairs have grown worse during the week. The Black Sea Fleet is powerless, because of mutiny, and the mutineers threaten to continue their work of destruction which already involves thousands of lives, and millions of property at Odessa, and elsewhere. Revolution, mutiny and discontent are increasing throughout the Empire. The territory covered by these is too great for detail which our space permits. In Manchuria some fighting goes on, and all efforts to secure an armistice have failed, up to this time. President Roosevelt has announced the names of two commissioners from Russia, and two from Japan, and it is probable that negotiations will begin at Washington within the next thirty days. Whether actual armistice will be secured before that time, remains to be seen.

The Fourth of July was celebrated, we hope, with a little less noise and folly than usual, although this is written before the returns are in. It is a consummation devoutly to be wished, that the American people will cease from the useless waste of money and of life which have marked the July celebration of the last few years. Our national holiday should be preserved and cherished, but it will scarcely be worth this useless noise and folly. Give place to more of real patriotism, and sane holidayism.

High water in various places in the west and in Mexico has been rampant during the week, resulting in great loss of property and of life. It is reported that several hundred people were drowned at Guanajuato, Mexico, by an overflowing river.

On July 1, the Federal Grand Jury, at Chicago, after some months of investigation and the examination of more than one hundred witnesses, brought indictments against Armour & Co., Swift & Co., Cudahy & Co., and Morris & Co., the great Beef Trust. A number of individuals were also indicted. Those who are thus arraigned, promise to put up a big fight in the Courts.

RAILROAD RATES TO CONFERENCE.

The Passenger Associations have granted the usual rate of fare and one-third to Conference this year, on the certificate plan, details of which will be presented later. They decline to grant our request that those who want to attend the Ministerial Conference at Plainfield, the week preceding General Conference, should be allowed to purchase Conference tickets, with stop over privileges at Plainfield, so that whatever is done for these tickets will have to be done independently.

All who are intending to attend that Conference should notify the committee at once, so that they may see what arrangements can be made.

IRA J. ORDWAY,
544 W. Madison St.,
Chicago, Ill.,
D. E. TITSWORTH,
909 Madison Ave.,
Plainfield, N. J.,
Railroad Committee.

Missions.

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

We received a postal from Mrs. Hannah Larkin Crofoot, dated June 26, informing us that she and her children had arrived at her brothers, Dr. Eugene Larkin, in Chicago. She writes: "We reached Chicago Sabbath day about noon. I was tired, but stood the three and one-half days on the cars better than I expected. I am feeling rested now." We are glad that Mrs. Crofoot and her little ones have arrived safely in the homeland, and stood so well the voyage from Shanghai and the ride across the continent. We all give her a hearty welcome, and hope and pray that her stay in the homeland among relatives and friends, will give her full recuperation and restoration to health and strength, and a great personal enjoyment and happiness.

We are back again to Battle Creek. The first Sabbath away Evangelist Mackey preached for us. There was a good attendance, and his warm and fervid sermon was greatly enjoyed. A deep impression was made. The next Sabbath Dr. A. H. Lewis was with our people. He preached Sabbath morning in the Sanitarium, a very acceptable sermon to a large congregation. Notice was given out that he would preach to our church in the afternoon. Our meeting hall was filled. He preached a very interesting sermon, sketching our start as a people in this country, our work, our growth, how the Adventists came to the Sabbath through us, what we had in common before us to do, the good, friendly, and fraternal feeling that should exist between them and us, and how God should gird us as a people for our mission and work. Our people were very much pleased with his sermon. Prof. C. B. Clarke, of Alfred University, arrived here Friday, June 30. He and his family are at his parents, at Galesburg, some fifteen miles east of Battle Creek. He will spend the summer vacation here, and look after our church and congregation. Prof. Clarke was partly educated in Battle Creek, is well known and liked here by all, and we should congratulate ourselves that he will be with our people here during the summer. The Rev. J. G. Burdick and wife who are on their way to settle in Berlin, N. Y., he having accepted the pastorate there, are staying a few weeks in Battle Creek. He is here for treatment in the Sanitarium. He is looking rather thin and pale, but says he is improving by the treatment. We trust he will be restored to full strength and vigor, and be greatly blessed in his new field of labor. Thus are our people here getting acquainted with some of our ministers.

Last Sabbath morning we attended the Tabernacle and heard the Rev. Mr. Wakeham, a returned missionary, give an account of his labors in Egypt, and the mission prospects in that dark land. The Seventh-day Adventists have a mission field, among the many, which they call "The Oriental Missionary Field." It comprises European and Asiatic Turkey, Persia, Arabia, Asia Minor, Egypt, Soudan, etc., etc., a territory larger than the United States and Alaska, with a population of sixty million. They have seventeen missionaries on this field, and four of them are in prison in Asia Minor, probably for preaching the gospel there, though the cause was not stated. There is a Seventh-day Adventist church in Cairo, Egypt, where Mr.

Wakeham labors. They are carrying on mission work there in three lines,—evangelical, educational, and medical. The people are very desirous for schools in which they can learn the English language, probably for business' ends, but in these schools is taught the Christian religion. There are converts in the mission in Alexandria, and a church will be organized there. The preaching in these mission fields is mainly, "The Third Angels Message." They are publishing in the native tongue tracts on the prophecies of Daniel and Revelation for distribution among the natives. The converts are entirely from the Coptics, not any from the Mohammedans. The Coptics constitute the principal Christian sect in Egypt, of which the Ethiopic-Abyssinian church is a branch. The interest, zeal and enthusiasm of the Seventh-day Adventist people in missions now, are admirable and worthy of the highest commendation. They believe that Christ is soon to come, and that the end of all things is near at hand, hence what they can do to convert the heathen and the unsaved in all lands, must be done quickly.

We believe the more we see of the world and mingle among the throng, that the young women of our country are forming and developing a purer and truer womanhood than the young men are making and developing manhood. The young women have higher ideals, and are living higher and nobler lives. Our young men have too low ideals and conceptions of manhood. They are drifting into the dissipations, corruptions, and immoralities of this worldly age. They will drag down with them many young women. As we see so many young men going wrong, we are led to pray: God save our boys. It should be the prayer and effort of our homes, of the church and of society, to save the young men, to lead them to have high and noble ideals, to live pure, thoughtful, righteous and manly lives, and to make the world better in every activity of life, for their having lived in it.

TREASURER'S REPORT.

For the Month of June, 1905.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury, June 1, 1905	\$ 386 10
Class No. 9, Dodge Center Sabbath School	
Girls' School, Shanghai	1 65
Junior Society of Christian Endeavor, Shiloh, N. J.	2 00
Collected by Mrs. M. G. Townsend	6 00
One-third of Collection at Eastern Association	19 50
Collected by L. D. Seager	19 00
E. R. Haseltine, Independence, N. Y., China Missions	5 00
E. M. S.	1 00
"Curley," Clear Lake, Wis.	5 00
Minette Benjamin, Oxford, N. Y.	11 97
Semi-annual Meeting, Minnesota churches	8 50
Interest on deposits of May 1, 1905	2 59
Sands C. Maxson, Utica, N. Y.	5 00
Sabbath School at Utica, N. Y.	6 00
One-third Collection at Central Association	18 00
One-third Collection at Western Association	22 17
Mrs. I. T. Lewis, Portville, N. Y., Pulpit	1 00
B. F. Stillman, Lowville, N. Y., Pulpit	50
Prof. H. W. Maxson, Utica, N. Y.	50
Sabbath School at West Edmeston, N. Y.	75
O. E. Burdick, Little Genesee, N. Y., Pledge on debt	5 00
Sabbath School at Fouke, Ark.	5 00
Income from permanent funds	180 00
Seventh-day Baptist Mission at Syracuse, N. Y.	1 18
Alfred Collins, Charlestown, R. I.	5 00

Ezra Crandall Estate, Milton, Wis.	25 00
Mrs. Orilla Crain, Brookfield, N. Y.	
China Mission	\$5 00
Gold Coast Mission	5 00
Rev. A. McLearn and wife, Rockville, R. I.	5 00
Bessie Barber, Rockville, R. I.	1 00
Lottie J. Burdick, Rockville, R. I.	75
L. A. Babcock, Rockville, R. I.	1 00
Mrs. F. C. Burdick, Rockville, R. I.	50
Evelyn Palmer, Rockville, R. I.	25
Churches:	
Milton, Wis.	63 00
Milton Junction, Wis.	42 33
Plainfield, N. J.	13 02
Independence, N. Y.	15 00
Nile, N. Y.	15 00
Scio, N. Y.	2 67
Westerly, R. I.	69 87
Little Genesee, N. Y.	32 00
Brookfield, N. Y.	5 00
	\$1,019 80
O. U. Whitford, on account of salary	\$ 75 00
G. H. Fitz Randolph, salary quarter ending March 31, 1905	150 00
Church at Marlboro, N. J., quarter ending March 31, 1905	25 00
L. D. Seager, salary and traveling expenses	53 00
Mrs. M. G. Townsend, salary and traveling expenses	18 33
Geo. B. Carpenter, traveling expenses to Central and Western Associations	33 64
Interest	8 51
Loan	300 00
Cash June 30, 1905:	
Available for current expenses	\$281 32
Miss Palmberg's work	75 00—\$ 356 32
	\$1,019 80

E. and O. E.

GEO. H. UTTER,
Treasurer.

SPREAD THE GOSPEL.

MRS. C. M. LEWIS.

Let none stand idly waiting,
For the laborers are few,
The Master hath some service
For every one to do.

Go forth! why stand ye idle?
Go! 'tis the Lord's command,
Unfurl the Gospel banner
Let it wave o'er every land.

For the whole world is the field
Embraced in Christ's command,
And His promise to be with you
Firm as a rock shall stand.

He'll go with you all the way,
He'll protect and comfort you,
And assist you day by day
In the work He gives to do.

Fear not then to gird your armor,
And with strong and steady aim
Fight the foe of righteousness.
You shall conquer in His name.

And the wages? Ah! the wages
Shall be souls redeemed from sin,
Who shall shine like stars of glory
In your heavenly diadem.

The Lord would not think much of humanity if He gave it only the toys in the nursery. He gives us something grander than that; it is the fellowship of the Cross. We have nothing to do with our own redemption; we have much to do with filling up the measure that is behind. Christ fought a battle for us; let us fight our battle with Him.—R. J. Campbell.

Doctor (to Mrs. Perkins, whose husband is ill)—"Has he had any lucid intervals?"
Mrs. Perkins (with dignity)—"E's ad noth'g except what you ordered, doctor."

H. C. V. H.

Woman's Work.

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

IF I COULD KNOW.

If I could know that word or deed
Of mine had helped a soul in need,
Had given comfort, eased the smart
Of some poor, tortured, aching heart—
With what rare joy my heart would glow,
If I could know! If I could know!

If one should whisper in my ear,
"Your words have made me stronger, dear,
To fight this evil thing within,
That leads me often into sin"—
Life's darkened ways would lighter grow,
If I could know! If I could know!

Each day I ask the Lord to bless
Some act of mine to fruitfulness,
And though I know not how or where
He sends the answer to my prayer,
When I into His presence go,
Then I shall know! Then I shall know!

—New York Tribune.

ATTENTION.

Report blanks have been sent from the Woman's Board to all our Ladies' Societies. It is necessary that prompt and careful attention should be given this matter, as it will aid the Secretary of the Board in her annual report. We also call attention to the fact that Conference is less than two months away. Of the \$3,000 pledged by the Woman's Board for their work this year, less than \$1,800 has been received. If churches or individuals are waiting for a favorable time to make their usual contribution, we will say with considerable emphasis, "This is the time. Do it at once."

WOMAN'S HOUR AT NORTH-WESTERN ASSOCIATION.

ALBION, Wis., June 27, 1905.

DEAR MRS. MAXSON:

At the recent sessions of the North-Western Association at Farina, Ill., the share which our women have in our denominational work was presented at the afternoon session on Friday. The Corresponding Secretary, Mrs. T. J. Van Horn, conducted the hour's exercises. Introducing the subject of woman's work in connection with the service of the Master, the leader read a few verses from Exodus 35. This chapter is a favorite one, showing how "the women that were wise-hearted" have always been bringing the loving service of their hands to supplement the labor of their brothers for the kingdom.

A deeply interesting paper written by Mrs. D. H. Davis, of Shanghai, China, upon "A general survey of our mission work in China, its needs, possibilities and encouragements" was read by Miss Lillie Babcock of Albion, Wis. Mrs. Davis writes so graphically that we felt as if we had looked with seeing eyes into those strange and foreign scenes. But for her expressed wish that the paper should not be published we should have asked that it be submitted to THE RECORDER.

After a duet sung by Mrs. Adelle Howard and her brother, Arthur Burdick, a paper written by Mrs. F. E. Peterson, of West Hallock, Ill., was read by Mrs. Howard. The subject of this paper was "Reflex Influences of Missions Upon Our Churches."

The corresponding secretary then read a letter in which was set forth the work of the Woman's Board, and the hour appropriately closed with a generous collection.

(The letter from the Corresponding Secretary was read at the Woman's Hour at the Eastern Association, and published in THE RECORDER of June 12).

WOMAN'S BOARD.

Receipts for June, 1905.

Alfred, N. Y., Miss Agnes Rogers, Sec., Collection at Western Association	\$13 25
Ashaway, R. I., Ladies' Society, Miss Burdick's salary	26 82
Andover, N. Y., Ladies' Aid Society unappropriated	10 00
Boulder, Colo., Woman's Missionary Society, unappropriated	6 00
Chicago, Ill., Ladies' Society, unappropriated	20 00
Clinton, Wis., Mrs. M. G. Townsend, one-third net collections	6 00
Edelstein, Ill., Ladies' Society, Miss Burdick's salary, \$10.00; China Mission, \$2.00; B'd expenses, \$1.50	13 50
Hornellsville, N. Y., Ladies Aid Society, unappropriated	2 00
Little Genesee, N. Y., Ladies' Auxiliary Society, Miss Burdick's salary, \$16.00; Board expenses, \$3.00	19 00
Milton, Wis., Ladies' Benevolent Society, Miss Burdick's salary	10 00
Milton, Wis., Mrs. H. Vine Clarke, evangelist	2 50
Milton, Wis., L. A. Platts, Treas., Collection at N. W. Association	12 87
Milton Junction, Wis., Ladies' Benevolent Society; Tract Society, \$10.00; Missionary Society, \$15.00	25 00
New York City, Woman's Society, Miss Burdick's salary, \$20.00; Mrs. Townsend, \$3.00	23 00
New Auburn, Wis., Woman's Missionary Society, unappropriated	10 00
Plainfield, N. J., A. J. Spicer, Treas., Collection Eastern Association	11 57
Salem, W. Va., Ladies' Aid Society, unappropriated	15 00—\$ 227 51
Previously reported	\$1,539 42
Total receipts for eleven months	\$1,766 93

Smile, once in awhile,
'T will make your heart seem lighter;
Smile, once in awhile,
'T will make your pathway brighter.
Life's a mirror, if we smile
Smiles come back to greet us;
If we're frowning all the while
Frowns forever meet us.

—Nixon Waterman.

REFLEX INFLUENCES OF MISSIONS UPON OUR CHURCHES.

MRS. F. E. PETERSON.

The missionary idea is the essence of Christianity. The church of Christ is redeemed, that it may carry the gospel to others. All the marvelous blessings that we enjoy are ours because Christ and his followers had the missionary spirit.

Christ's life was spent in doing and giving. If we would be His disciples we must have this same spirit of being and doing and giving, like Him: How can we know the precious love of Jesus in our hearts, and be indifferent to the needs of our fellowmen!

Whether in our own land or in the uttermost parts of the earth, the love and forgiveness of Jesus transforms the sin-burdened life into the life of joy and peace.

The growth of missions in the last fifty years, especially, has been very great. We all believe that the gospel has been a wonderful, many-sided blessing in every darkened land it has entered.

The province of this paper, is not to dwell

upon what has been accomplished in foreign lands, but to speak of the reflex benefits visited upon our home churches in sustaining missionary efforts.

First, the giving church has been greatly strengthened through missions. It is peculiarly true of missionary work that withholding does not enrich, for many weak churches that were hardly self-supporting have, by means of sending forth the gospel, become strong, spiritual forces.

I read of a missionary church that was established a few years ago in a non-church-going community. The church was poor, and its gifts were small, until a young lady who had grown up in the church, dearly beloved, gave herself to missionary work. At once the church gave her entire support, and contributions to other lines of Christian work have greatly increased.

Again, the church becomes broadened in sympathy through missions. Many other religions have exerted helpful and uplifting influences, and by comparing these religions with the gospel of Christ, we learn not to underrate the light found in these stars, but to magnify and glorify the great Sun of Light, the Lord of Glory, from whose brightness the stars catch their gleams of light.

Through missionary work comes the great truth of the one-ness of the human race; that all-men are brothers in Christ, and each one has an equal right to know and to love our Father, God.

Together with God's greatness and our own littleness, we learn that we are responsible, and necessary instruments through which the Father performs His will, and that it is a glorious privilege to have even a small part in the advance of His kingdom. The work is the Lord's. We are to do His bidding, trusting in His strength, filled with His spirit. There is a tendency to magnify methods and means, to place undue emphasis upon creeds and doctrines, and to attach too little importance to the personal life, its purity, its unselfishness, its faithful likeness to the Master, and following Him in the daily work. A study of missions clears our eyes for the things that are most important both in life and in creed, intensifies our life and activities with earnestness, and paves the way for the oneness of spirit among all Christians for which Jesus prayed.

And lastly, as our knowledge of the advance of God's kingdom everywhere increases, our interest increases. We are interested in something beyond ourselves and immediate surroundings; we learn of the world's great sorrow and need, and we long to share in its alleviation. With this great work at heart, our own needs and desires grow less, and we seek to be more careful and conscientious stewards of the Lord's money. This deep interest in the salvation of others leads us to systematic proportionate giving, to enrich our gifts with earnest prayers, and to give from the deepest and strongest motive, "for the love of Christ which constraineth us."

WEST HALLOCK, ILL.

STUDENT LIFE AT MILTON.

Read at the Educational Hour of the North-Western Association, by Edna Zinn, of Farina, Ill.

Student life at Milton is in many respects the student life of any small college, the healthy happy life of youth—youth in the pursuit of

wisdom which Solomon tells us is to be preferred to gold and fine raiment. It is in the very nature of things that student life at Milton should be a happy one. First let us say because it is a wholesome life, and there is more than one reason for this. A majority of the students come from the best families of our denomination and have by inheritance and training healthy minds and bodies; again the village of Milton itself offers every inducement to right living. A town about the size of our own little village, it offers none of the dangerous enticements that are found in the city. No saloons; no gaming houses; nothing to tempt the boy inclined to dissipation. The towns people almost without an exception are people of culture and refinement, deeply interested in the work of the school and its students. Then Milton has a reputation that is the pride of every Milton student. The college founded not as a money making scheme, but to do a noble work. A light upon old college hill with never a bushel to hide its gleam. The watchword "Milton College for Christ" means something to every Milton student. Could you but join in the flock of students that fill the "Davis room" at their weekly prayer meetings, listen to the testimonies there given and feel the wave of spiritual uplift that is ever present, could you watch the football and baseball teams at their play, so free from profanity and the quick exhaustion that comes from the use of narcotics and intoxicants, I feel sure that you would join me in saying that student life at Milton is a wholesome one. Again it is a happy life, because it is a busy one. There are few shirks at Milton, and not to shirk there means much work. Milton students do, it may be too often, turn night into day and burn the midnight oil, but the student who reverses the order and fails to arise with the morning is the unpopular exception. The last *College Review* says that the French class meets at 5.30 in the morning in order not to miss their recitation on "Field Day." There is never a holiday at Milton that is not doubly enjoyed, because it has been earned by hard work. This spirit is perhaps found among certain classes in every school, but at Milton every one has to work or he "isn't in it." To pass examination without a knowledge of the subject, as is often done at larger schools, would be an impossibility at Milton.

If you join the literary societies, and you will because there is no peace to the student who does not, then you must work, for the societies are not large and the responsibilities must be shouldered by each individual member. If you are musically inclined what an opportunity there is before you for practicing and rehearsing, and you who know Dr. Stillman, will realize that there is no fooling there. Most of the students support themselves wholly, or in part, by manual labor outside of school hours. Wood sawing, house cleaning, dish washing, gardening and type setting are regarded as accomplishments not to be underestimated.

One does not lose caste by labor, in old Milton. Given a healthy, wholesome mind with plenty of hard work, we have the result happiness. But you know what all work and no play would have made of Jack. Do not believe that it is all grind at Milton. I have referred to the music department. To the lover of music Milton is Elyseum. To all it is in a certain way a rest and recreation. Nor can we gainsay the part that this art plays in the development of the lives of those brought under its influence.

Then there is athletics in which Milton stands so high. I believe that the baseball team has been beaten but once this season. With what genuine interest and joy these victories are hailed by the students? and you may well believe that this interest is not confined to the student body. Tennis and basket ball have their share of attention, the best players being generally the best in class work. But the students' crowning bliss is a day at the lake, with a well-filled lunch basket and good companions to enjoy such an outing. Student life at Milton is broadening in its influence. There is the free lecture course and other advantages that come as the handmaids of the ordinary teaching. Taken all in all it is a life worth the living, and if you doubt the statement just try it one year yourself.

TRACT SOCIETY.

Treasurer's Receipts for June, 1905.	
Contributions:	
Mrs. H. L. Herrington, Alfred, N. Y.	\$ 1 00
Betsy Harshaw, Boulder, Col.	50
Dr. S. W. Maxson, Utica, N. Y.	5 00
"Albion, Wis."	5 00
"Curley," Clear Lake, Wis.	5 00
Minnette Benjamin, Oxford, N. Y.	11 98
Mrs. C. Champlin, Bedford, Okla.	3 00
"A Friend"	50
Elias Ayers, Milton Junction, Wis.	5 00
Dayton B. Coon, Utica, Wis.	2 00
Orilla Craine, Brookfield, N. Y.	5 00
Woman's Board:	
Debt	\$3 00
Linotype	5 00—8 00
Churches:	
Shiloh, N. J., C. E. Society	2 00
Milton Junction, Wis.	40 56
Plainfield, N. J.	14 98
Utica, N. Y., Sabbath School	5 00
Hornellsville, N. Y.	7 00
Pawcatuck (Westerly), R. I.	53 54
Farina, Ill., Sabbath School	10 00
First Genesee, N. Y.	26 50
Milton, Wis.	59 00
Second Brookfield, N. Y.	5 00
One-third Collections from Mrs. M. G. Townsend, W. C. T. U. Work	6 00
One-third Collections at Eastern Association	19 50
Collections at Central Association	18 00
Collections at Western Association	24 93
Collections at North-Western Association	23 43—\$ 367 42
Aggressive Sabbath Reform:	
Milton Junction Church	50
A. A. Whitford, Gentry, Ark.	5 00—5 50
Income:	
Geo. Greenman Bequest	15 00
Publishing House receipts	382 18
	423 56—805 74
	\$1,193 66
Additions to Permanent Fund:	
Sale Berlin, Wis., parsonage	\$ 225 00
Bequest of Charles Saunders, Westerly, R. I.	50 00
E. & O. E.	

F. J. HUBBARD,

Treasurer.

PLAINFIELD, N. J., July 2, 1905.

The relations between Norway and Sweden are still strained, and the mobilization of troops is going forward, but we think that no open rupture of relations will take place, and that no warlike operations will be undertaken.

As a father in the garden stoops down to kiss his child, the shadow of his body falls on it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of His everlasting and infinite love.—Anon.

The Lord gets His best soldiers out of the highlands of affliction.

THE NORTH-WESTERN ASSOCIATION.

(Concluded from last week.)

SABBATH-DAY, JUNE 17.

The excessive heat prevented the Editor of THE RECORDER from attending any of the services on the Sabbath. The thermometer showed over an hundred degrees, in the shade, during the day, one hundred and thirty-two in the sun, and ninety, after the sun had set. Secretary Whitford preached in the morning, Dean Main, in the afternoon, and Rev. F. E. Peterson in the evening. THE RECORDER is indebted to Rev. W. D. Wilcox for the following report of those services.

SERMON BY REV. O. U. WHITFORD, D. D.

Text Ex. 6: 7. "And I will take you to me for a people, and I will be to you a God, and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians."

Introduction: Brief survey of our history in America. God has not kept us that we may simply exist. God has an aggressive work for us. It is to preach the Gospel and the Law in their inseparable unity. What are requisites for the accomplishment of this work?

1. We need to be permeated and imbued with the spirit and purpose of a mission.
2. We must have deep love for God, Truth, Gospel, Christ.
3. We must be devoted to the Sabbath cause.
4. We must have consecration, i. e., be willing to be, do, and suffer, what Jesus requires.
5. We must be an obedient people.

We have burdens within ourselves, and without. We are more concerned about these which are within. Indifference and pleasure-seeking are the great burdens of our people, from under which God would lead us.

Dean Main preached at three o'clock in the afternoon. We regret that the mails have failed to bring us an outline of his sermon, before this goes to press. Rev. F. E. Peterson preached in the evening. The following is an outline of his sermon:

Text, Jer. 18: 4. "And when the vessel that he made of clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it."

Introduction: Word picture of the vessel broken up and then rebuilt.

1. God is the great potter,—we are the clay.
- (a) God has a purpose for every life.
- (b) God molds by love, or by severe methods.
- (c) We resist God and the vessel becomes marred.
- (d) God breaks us, and then remolds us.

2. Sin always mars.
- (a) It is unsafe to postpone submission to God.
- (b) Clay is easily molded when pliable. Youth is the time to yield ourselves to the potter.
- (c) God may break us, but he will take us up and mold us again,—another vessel,—as seems best to him.

The consideration of the love and mercy of God should make us willing and ready to yield to the great potter.

SUNDAY MORNING.

Sermon by Rev. O. D. Sherman. Text. Phil. 3: 13, 14. "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on, etc." Theme. The things behind and the things before, or our past and our future.

Retrospection is good. In this older people have an advantage over young people.

(a) Old-time leaders. (Personal reminiscences of Geo. B. Utter, Wm. B. Maxson, N. V. Hull, etc.)

(b) Old-time loyalty to the church and to the Sabbath.

2. Looking forward is good. The special privilege of youth.

(a) An useful future depends on character and personality.

(b) Need of home culture; family worship.

(c) Strong churches must be centers and bases of supplies for our work.

(d) Determined effort overcomes difficulty and brings ultimate success.

The Editor of THE RECORDER preached from Isaiah 45: 5. "I girded thee though thou hast not known me." Theme. God's care for those whom he calls to a special and important work.

Nothing comes by chance in the world's history. On the contrary, history is the record of God's guidance and over-ruling in the affairs of men. His infinite purpose seeks the highest good for all his children, the vindication and establishment of truth, and victory for all righteousness and purity. These purposes are sought through the agency of his children. He calls them to specific as well as general work, and gives watch-care and guidance in proportion to the importance and permanence of the work to which they are called. The Sabbath stands among the first of eternal and important truths. God's care for those to whom this has been committed, whether to Jews in ancient times or to Seventh-day Baptists in these times, has been definite and clearly marked. Measured by ordinary events, our denominational history has been miraculous. We have not fully appreciated the importance or the sacredness of our place and mission. Those who have gone before us have been eminent for that strength which stands firm, that patience which endures, and that hopefulness which believes, however great the darkness. We need the same strength and patience, but must add to those graces, greater zeal and hopefulness in spreading the truth, which is now so much disregarded, and for which men care so little.

The American Sabbath Tract Society is pre-eminently our denominational society. The extent and importance of the interests committed to it as the denominational Publishing Society can not be over-estimated. Not so much for its sake as for their own, our people need to support its publications and enshrine in it their sympathies and benefactions. It is the one great agent through which Sabbath truth, committed to us, is to be carried to the world. We make an earnest plea for increasing sympathy, adequate support, and larger faith, without which the mission committed to us by our Heavenly Father, can not be done.

SUNDAY AFTERNOON.

The Young People's Hour was in charge of A. C. Davis, Jr.

Outline of work planned by Young People's Board, Dr. Davis.

Student Evangelism, W. D. Wilcox.

Associational Secretaries, L. D. Lowther.

"The Seventh-day Baptist Endeavorer," A. C. Davis, Jr.

Rev. J. T. Davis of Riverside, Cal., presented in a forceful manner, the interests of the Seventh-day Baptist Pacific Coast Association. The speaker told of his work as traveling evangelist

and missionary colporteur, and read some touching letters from isolated Sabbath-keepers whom he has visited. Although Mr. Davis was given a place in the midst of the over-crowded program, and the afternoon was very warm, his audience gave good attention and manifested much interest in the work he represented.

Sabbath School Work: Conducted by Rev. L. D. Seager.

Symposium: "Is it practicable or possible to provide a systematic course of elementary study in the Sabbath School, of the Bible (a) by an analysis of all the thirty-six books, (b) by Outlines of History, Biography, Geography and Institutions, (c) by the Teachings?"

(a) Rev. O. S. Mills answered this question in the affirmative.

(b) Rev. J. T. Davis answered this question in the affirmative.

At this point some summaries of remarks and discussions which THE RECORDER hoped to secure, are not at hand, since the Editor was compelled to be absent from the afternoon session on account of the fierce heat.

"How shall we know the Bible in order to know God? Why in knowing God is there eternal life? Apply this to Sabbath School work.—Rev. W. D. Wilcox."

1. The Bible is the record of the revelation of God that centers in Christ. The Bible is the Book by which we know God. We are justified in studying it, to use the best methods we possess. The revelation in the Bible is an historic revelation of concrete truth. In interpreting the Bible, seek only what the writer intended and the people understood, by the words used. We believe that the Bible was written and preserved by the special providence of God, in order that we might have an adequate means of knowing the revelation which centers in Christ. This is what we mean when we say the Bible is inspired.

2. Eternal life is the great end which the Christian religion sets before us. Christ came to reveal this to all, and secure it to all that were given him. Life eternal lies in the knowledge of God and Jesus Christ. In knowing God there is eternal life, because to know God is to know God's will and purpose for us, which is that "we might not perish, but have eternal life." They that are acquainted with God and Christ are heirs of eternal life.

3. The purpose of the Sabbath-school is three-fold. (a) To fulfill the obligation of the church, to give Christian nurture and spiritual instruction, which are best accomplished by Biblical teaching. (b) To supplement parental instruction and home culture of character. (c) To supply centers for religious instruction and co-operation in districts destitute of churches?

In relation to the church, the Sabbath-school is its most important auxiliary. Too great emphasis can not be laid upon the importance of the Sabbath-school as the nurture agency of the church. Statistics show that the age of greatest religious interest is from twelve to fourteen, and the most conversions are at or before the age of sixteen. Every church ought to plan carefully for the spiritual training of its children in the Sabbath School, and expect to reap a harvest when the natural time of fruitage comes, in the life of each child. Let us remember that in the Sabbath-school, we are to teach the Bible as the Word of Life, and our chief aim is conversion and character building.

What is the best way to introduce in the schools, thorough study of the Advanced Department, or Sabbath Studies in the *Helping Hand*?—Rev. A. E. Main.

SUNDAY NIGHT.

Sermon by Rev. W. D. Wilcox. Theme: "Self-surrender and its Possession." Text: 1 Cor. 6: 19, "Ye are not your own," and 1 Cor. 3: 21, "All things are yours."

We are not our own; we belong to Christ; we owe the debt of a ransomed life; Christ died for us. In this thought that we are not our own, there is strength and safety for the person who is cultured, social or highly gifted mentally, and for the one-talent man as well. The thought chastens and controls. It keeps alive the altar fire of love; it quenches the false flames of ambition; it makes the ideal man. We are not only bound to do our Redeemer's will, but we are empowered to do it. For because "ye are not your own," "all things are yours."

This possession of all things does not mean that we may exercise undue licenses, or selfishness. There can be no relaxation of self-control; we cannot think only of our own comfort and ease. Self-surrender brings great possessions. Are we ill? We may possess the strength of omnipotence. Are we poor? The riches of Christ are ours. Are we tried? We may have his steadfastness. Discouraged? We possess his hope. All is mine if I am Christ's. Things present and to come are ours. To-day, with all its interests, until it enters into the eternal future. "Whether life or death." Life is ours to enjoy and understand profoundly, to develop and enlarge. Death is not an accident, but a gift. Life for Christ is happy, rich and free, but it is immeasurably better to be with Christ. All things are ours, if we belong to Christ.

IMAGINATION.

Many of the diseases of which people complain exist only in the imagination of their supposed victims. Physicians, generally, understand this, and they not infrequently enjoy the imaginary effect of their harmless remedies. A great deal of what is called heart disease is simply a mild dyspepsia. Nervousness is a fashionable name for an irritable and bad temper. The majority of so-called cases of malaria are largely laziness. Amusing incidents are related of those who imagine their troubles. An old lady in Massachusetts had kept her bed for several years, believing herself to be a hopeless paralytic. One night her friends got up a ghost to scare her, and she ran half a mile before they could catch her. A clergyman of Philadelphia firmly believed that he could not sleep after preaching on Sunday night unless under the influence of an opiate. His physician gave him sweetened water as "a morphia," and from its effects he dozed off as soundly as a tired child. A person who thought he was the victim of heart disease called a physician, who discovered that the "creaking sound" of which he complained whenever he took a deep breath, was caused by a little pulley wheel on a pair of suspenders which he wore. Probably no class of people are more subject to hallucinations than the negroes at the South. They have a peculiar horror of the common difficulty known as "longation of the palate." Physicians have succeeded in curing their troubles by advising them to tie their hair back from their foreheads.—*The Watchman*.

Children's Page.

OLD DOWNEY.

The greatest of pets to Grandmother Bard Was Downey, the goose, who lived in her yard. And Downey lived on full year after year Till Grandmother Bard was seized with a fear; And with tremor of lip, and tear in her eye; She cried to her son, Caleb, "Poor Downey must die, I feel in my soul, the goose is so old, When winter comes on she will die with the cold."

The lad heard the word with gladdest of thrill, For oft had he longed that old goose to kill, So vicious was she, and when in his power She lay still in death in less than an hour. Grandmother loved on her neighbors to call, And in her kind heart there was favor for all. And as she sore dreaded the part of a shirk, She always took with her some sort of work.

And grandmother found—dear Grandmother Bard, To pluck that old goose was labor so hard That she had to work for many a day Whenever she went out her visits to pay; The weather was cold and that season through, Where grandmother went old Downey went too; And grandmother cried, "A pretty good scheme, Better by far than taking my seam."

And grandmother said, when 'twas picked well and fine, "Now I'll invite my old friends to dine." And inwardly cried, the dear, generous heart! "The poor and the sick, shall too have a part." But alas at the end there was trouble enough, None could eat Downey,—too old,—and too tough. Grandmother wept, but young Caleb said, With chuckle and grin, ha, that old goose is dead!

—The Christian Work and Evangelist.

BARKER'S EXPRESS.

Mrs. Barker's spectacles were pushed far up on her gray hair, and her forehead was drawn into the odd little pucker that it always wore when she tried to make up her grocery list and hold Sam's attention at the same time. Either would have been an engrossing occupation, for the purse which must be made to supply the groceries was limited; while Sam's attention was even less limited.

"Tea—lemme see, this is Thursday—well, 'bout half a pound of tea, I guess. Sugar—I s'pose we'll have to get half a dollar's worth anyhow. A hank of yarn—now wait, Sammy, till I git a bit of that grey yarn I want you to match."

Sam waited uneasily, shifting his weight from one bare, brown foot to the other. There were a dozen things he would have chosen to do with this bright summer morning rather than drag his clumsy, home-made wagon—a soap box mounted on wheels—a mile and a half down the road to the country store.

"I wish I didn't have to go," he said complainingly.

"Well, you do have to," replied Mrs. Barker patiently, as she had done many times before. "As long as people keep on needin' things somebody'll have to keep on gettin' 'em, to the world's end, I s'pose. And if you'd just stop frettin' over what you want and what you don't want, Sammy, and make a business 'of doin' what's got to be done—"

The sample of yarn was already in Sam's possession. He dropped the carefully counted coins into his pocket, and did not wait for the conclusion of the remark that he had heard so often.

"Aunt Mary's always sain' that!" he muttered impatiently, as he trudged down the lane. "I hate travellin' off to that old store every time I think I've got a chance to do something else."

Make a business of it! I'd like to know what kind of a business."

Then a sudden thought struck Sam so forcibly that he almost stopped in the road to consider it. "Whiz-er-zee!" he half whistled, half ejaculated. "Just s'pose now that I should!"

It was a bright head under the worn straw hat, and the idea that had taken possession of it speedily drove out all the plans for fishing and fun with which it had been occupied. His eyes sparkled and a smile grew and broadened on his face, partly at the thought of taking Aunt Mary so literally at her word, and partly at the prospect that his boyish fancy was painting. At the next house of the widely scattered settlement Sam turned his wagon up the path to the door. "Want to send to the store for any groceries, Mis' Bates?" he called.

A portly figure appeared in the doorway, and a hearty voice answered: "Indeed, I do, and I was just wonderin' how I'd get 'em. Going for your Aunt Mary, were you, and stopped to ask me too? That was real nice and accommodatin', Sam Barker."

"Yes'm, I hope it'll be an accommodation, but it's business," Sam explained promptly. "I'm goin' to make a business of it. Five cents for two or three packages, ten cents if you want considerable of a load. It's quite a piece to the store, and folk's don't always want to go themselves."

"Indeed they don't, specially if it's baking day like 'tis with me. I hadn't a soul to send, and I was just thinkin' I'd have to get ready. I'd ever so much rather pay you five or ten cents than to leave all the work I've got to do, and go rushing a mile through the hot sun. Here, wait a minute, and I'll tell you what I want."

So Sam carefully wrote out a list under the direction of Mrs. Bates, and departed. At the next house he repeated his visit and his statement, and so on through the straggling neighborhood with varying results, but on the whole much to his satisfaction. It was taking a longer time than an ordinary trip to the store, but Sam decided that under the circumstances an extra hour on the road was a matter of small consequence.

"Aunt Mary didn't say she was in any hurry. I'm sure she doesn't need the tea and sugar till supper time, and she only knits in the evening anyhow."

The storekeeper viewed the different orders with surprise, but with evident approval. "Say, Sam, if you'd just keep on and drum up business this way I might—"

He checked himself abruptly. It might not be wise to say anything about a commission, but he added a bag of raisins and nuts to Sam's home purchase by way of encouragement. It was a warm, tired, but secretly exultant boy who appeared before Mrs. Barker about eleven o'clock. "I put the bundles on the kitchen table, Aunt Mary, and here's fifty cents for you to buy something with," he announced, dropping a handful of change into her lap.

"Why, Sammy! I never gave you all that too much, did I? What's gone down?"

"Nothin'," replied Sam gaily, "it's business that's gone up." And perched on the arm of an old rocker, his dusty feet swinging, Sam told of his morning's venture. He had not expected it to mean so much to Aunt Mary. Something in her face told him more plainly than he had ever known how many burdens she carried, and how it cheered her to have some other hand begin to lift a little.

"That's fine, Sammy, fine! I'll save the money to buy some stuff for your new shirts, and it'll be a big help."

"Oh, I'll earn a lot more," answered small Sam, with the lofty indifference of one to whom such a sum was a mere trifle. He wondered, though, why he had not thought of helping Aunt Mary before, or realized that the support of the family was a man's affair.

That afternoon there was a deal of pounding and hammering in the old barn, and the next morning there was a much larger box fastened to the old wheels, a box which bore in very red and uneven letters the words, "Barker's Express." That was the beginning of Sam's business life; the clumsy wagon and its enterprising young owner became an institution in that country community. It was years ago, and he is a busy, prosperous, respected man now, but if any one should ask him the road to success, he would be likely to answer with a twinkle in his eyes:

"Oh, it's right along the line of the work you have to do. Never mind whether you like it or not, so long as it has to be done. Study its possibilities and make a business of it."—Boys and Girls.

GERMS.

A French physician has discovered that the tooth brush is a dangerous weapon of disease. It gets filled with germs which are then conveyed to the mouth and rubbed into the gums. This looks like a fact. There does not seem to be any good reason why it should not be true. But it seems unfortunate that so often when a man gets a hold on science he loses his logic. Why did it not occur to this French physician that if the tooth brush is a tenement house for germs now it has always been so. If it is dangerous now it has always been so. Germs were not invented by modern scientists. They have always existed. The conditions of life are not changed by the discovery of germs of disease. Is it not plain, therefore, that if experience has shown that the use of the tooth brush is so beneficial as to make it a universal article of toilet in civilized communities, it is beneficial still, even if it is full of germs? An ounce of experience is worth a ton of theory, and this is the reason why in some of its features modern medical practice is slowly reverting to the despised methods of our grandmothers. The truth is that germs have always existed, and it is impossible to avoid them, tooth brush or no tooth brush. Every person every day encounters enough germs of all sorts of diseases to kill him a dozen times over. Our forebears did the same. Yet we live, and they lived, in spite of the fact. Germs are like any other seeds, only vastly more common. They will not grow, except in suitable soil. Just as seed will not grow on a ledge, a germ will not grow in a healthful system. Good air and good blood are the best germicides. Keep a healthy body and not one out of one thousand million germs can harm you.—The Watchman.

Cheerfulness can only be attained by daily watchfulness, and schooling the spirit, and constantly reminding oneself how hard life is after all, to almost everyone; and by schooling oneself not to expect too much—to feel that it is not our world, and that we must not fret over what is beyond our power. These are matters in which it is possible, greatly possible, to school oneself—to cultivate cheerfulness.—Brooke Herford.

Young People's Work.

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

TO JUNIOR WORKERS.

In addition to the Junior report blanks that you have received and which you are asked to fill out and return promptly to me, I want to add a few words by way of explanation and suggestion.

It has been decided this year, that the reports of the Young People's Board that have usually been read, shall be printed and distributed at Conference. In order to do this, the reports of the various societies will have to be in our hands at least two weeks earlier than usual. So you see the more than usual need of being prompt.

Concerning the questions asked on the report blank, please be careful to answer all as fully and clearly as possible. It helps very much in making out my annual report to Conference; if you have taken care in answering the questions I have asked. You are requested in this report to see that the paper reaches the proper person; if you are no longer superintendent. It will be helpful if this is done promptly. If your society has been discontinued, please do not think that I know all about it, but write me about it and state the reasons for the dissolution.

To many of you, all this will seem unnecessary, so I will tell you something of my experience of last year. A few superintendents responded promptly with their reports, many had to have the report followed by a card or letter as a reminder, and to some I sent four times. When it was time to send my report to Conference, there were still ten societies from which no report had been received. The statistics had to be made up from the reports of past years, and so were, of necessity, more or less inaccurate. Some societies, doubtless, did not receive due credit, because it was impossible to learn anything definite about the work. There are many other ways in which you can help than by filling out and returning reports promptly. When a new society is organized, notify the Denominational Superintendent. If you resign your position and someone else takes your place, let me know. If your society has been discontinued, let me hear that too.

Anything that has helped to interest your society, for it may help someone else. Pass it on, it will keep up your interest and may benefit others.

Sincerely yours,

MRS. HENRY M. MAXSON,

Denominational Superintendent of Junior Work.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time. Do it now. Send your name and address to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., and so identify yourself more fully with the movement and give inspiration to others who are following the readings.

Total enrollment, 178.

FIFTEENTH WEEK'S READING.

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

1. What tribe was not numbered with the children of Israel and why?

2. If the children of Israel had sinned, to whom must they make restitution?

3. In what way were the sons of Israel required to appease and atone for jealousy?

4. What was the substance of the blessing which God commanded that Aaron bestow upon the children of Israel.

III. The Exodus (continued).

3. At Sinai (continued).

First-day. Arrangement of the several camps of Israel, Num. 2: 1-34.

Second-day. The numbering of the Israelites by families, 3: 1-20, 39-51; 4: 45-49.

Third-day. The appointed service of the Gershonites, 3: 21-26; 4: 21-28, 38-41. The appointed service of the Merari, 3: 33-37; 4: 29-33, 42-45.

Fourth-day. The appointed service of the Kohathites, 3: 27-32; 4: 1-20, 34-37.

Fifth-day. Laws relating to the separation of lepers; to restitution for trespass; to the jealous husband, 5: 1-31.

Sabbath. The many and costly oblations of the tribal princes, 7: 1-88. The voice above the mercy seat, 7: 89.

EXTRACTS FROM MISS SUSIE BURDICK'S LETTER.

"But the rain! It is not to be wondered at that the Chinese dread the rain, for if their garments get wet they have no convenient way of drying them. I remember going to the country once when it rained, and some way our boat did not protect us, and our bedding was very wet. When we reached our destination we heated saucers and kettles, and everything we had, over our oil stove and tried to dry the wet clothing with them. It was not really satisfactory, and things did not get comfortable till the sun came out and dried us out. So we'll have to be patient with these people, won't we? Only you see, dear Mrs. H., if we are too patient we are liable to be taken advantage of next time. Just what course would you advise?"

At our regular Monday afternoon meeting for all the missionaries in Shanghai, one brother spoke of his faith, and of his desire for a revival, but told how absorbed he had been, and as he looked ahead, knew there were other things which must take his thought and time, and he almost forgot this great interest, and in response to him another brother, a stranger to me, said that he thought it well to remember the old Dutch proverb that 'heaviest things would always be heaviest.' That the things which should be first should hold their own place. When you stop to think of it, of course that is so, only one does get pushed about by the many things that must be done.

I do not need to shut my eyes to see just how you look, dear Mrs. Harrington. If I were to run in to see you, I suppose you would answer my question as to your health with your usual reply, "I'm just as well as I can be." I am wishing all manner of good things for you. For one thing I hope a lot of blue birds will make themselves at home just outside your window, where you can see them. I am sure the birds over here are beginning their spring journey. This morning, before I was up, some new songster gave a concert just near my room.

The life of service is the only life of satisfaction.

AT BEST.

The faithful helm commands the keel,
From port to port fair breezes blow;
But the ship must sail the convex sea,
Nor may she straighter go.

So, man to man; in fair accord,
On thought and will the winds may wait;
But the world will bend the passing word,
Though its shortest course be straight.

From soul to soul the shortest line
At best will bended be;
The ship that holds the straightest course
Still sails the convex sea.

—John Boyle O'Reilly.

THE GREAT CREATOR.

There are many evidences around us pointing to the existence of an all-wise Creator, and he who puts his trust in God, sees the imprint of his hand in everything, but in some things we have stronger evidences of infinite wisdom than in others; among these are the establishment of natural laws—as we are pleased to call them, and in the wonderful fitness of things as we find them in the animal and the vegetable kingdom.

The thorn on the bush that bears the rose and the berry; the nettle on the thistle and the cactus protect them from the ravages of the browsing herd.

The lily, the tulip, and the morning glory seem to turn their bowls instinctively to catch the refreshing dew or summer shower.

In the animal kingdom, instincts, we call them, are given, which baffle our understanding and organs are set to work, which pump air and blood, night and day, for a hundred years, sometimes, without failing to perform their work for a moment. Who that contemplates these things can doubt the existence of an all-wise God?

Then take the wonderful things connected with the exact science of mathematics and geometry and we are equally impressed with the evidences there, of an all-wise mind having established the unalterable laws found in them. Take, for example, a simple circle, why is it that the compass which describes it will step just six times around its periphery? Or that half its radius, multiplied by the circumference, will give its area?

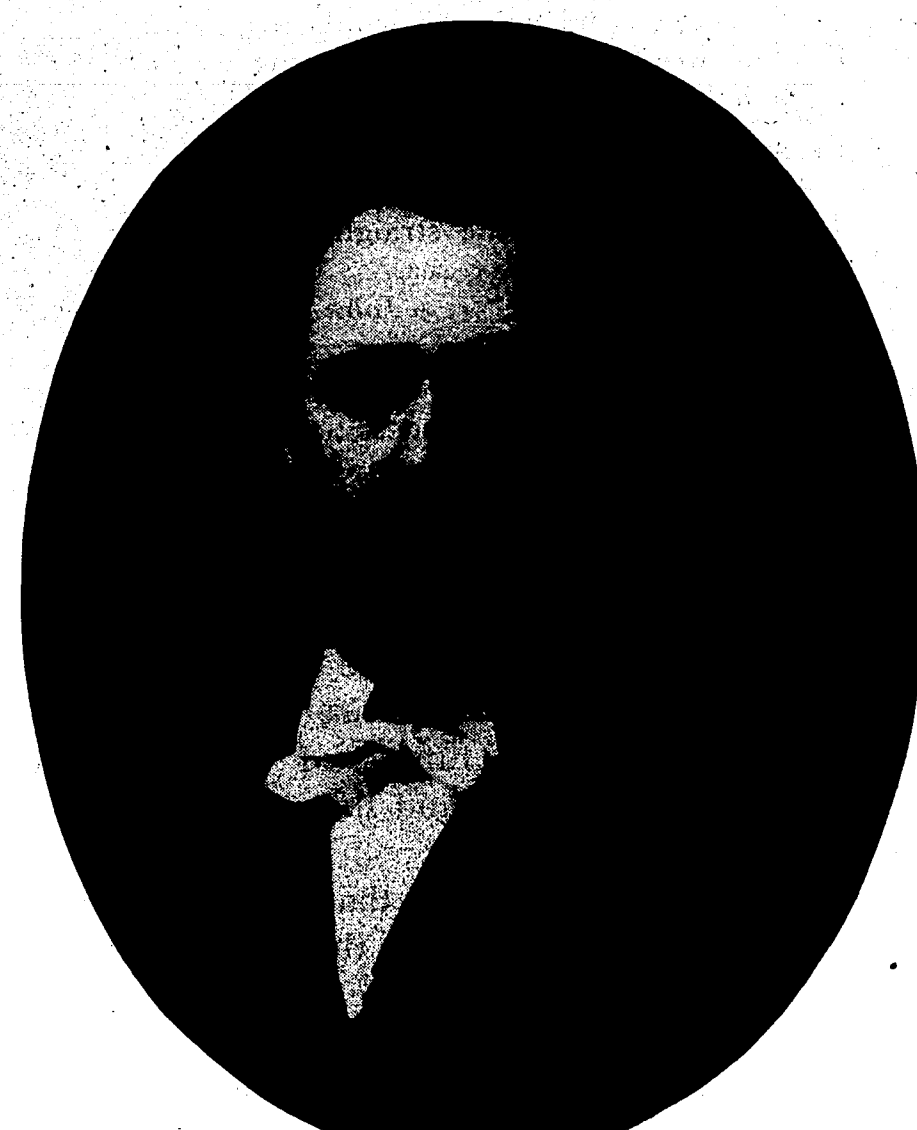
But a step further: Is it a mere chance that the forty-seventh problem discovered by Euclid, we believe, works out so exactly with any right angle triangle? In this it is demonstrated, as we all know, that the square of the long side, or the hypotenuse, is exactly equal to the sum of the squares of the other two sides.

These illustrations might be carried into still more obtruse examples, such as the law of gravitation and the motion of bodies of matter, but space forbids. These were all revealed to man, it seems, at a time when he had become fitted to make use of them, and they have been of infinite value to him in fathoming mysteries which hitherto had been hidden, and also in enabling him to reach out into the universe, as it were, and measure up the great systems of worlds around us, and make very exact charts, which further illustrate the wonderful works of God.

But says one: If God has done so much for man, why did he permit evil to come into the world? We would say, in short, it is that we might have something to overcome. The good Book tells us, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."—Ex.

A CHANGE OF PASTORATES.

Rev. E. H. Socwell, recently pastor at Berlin, N. Y., began his pastorate with the church at Adams Centre, N. Y., July 1, succeeding Rev. S. S. Powell.



EUGENE H. SOCWELL.

E. H. Socwell was born at Shiloh, N. J., March 31, 1852, at which place he spent the first few years of his life. In 1852 he accompanied his parents to Illinois, and located near Camping Grove, where he became identified with the early settlement and development of what was then a new country. He attended the district school quite steadily until he was of sufficient age to assist his father upon the farm, from which time his attending school was restricted to the winter months.

At the age of thirteen he was converted and was baptized into the fellowship of the Seventh-day Baptist church at West Hallock, Ill. Later in life he had the privilege of attending for one term a select school conducted at Lawn Ridge, Ill., by Mr. Edwin Swinney, of Walworth, Wis.

In the fall of 1871 he entered Alfred University, where he continued for one term, when scarcity of money at home forced him to leave Alfred and enter school at Union Academy, in Shiloh, N. J., where he had opportunity to do chores for his board. The following autumn he returned to Illinois and engaged in teaching school, which occupation he followed for several years.

In 1875 he was married to Miss Harriet M. Lukecart of West Hallock. In the fall of 1882 he yielded to his convictions that he should enter the gospel ministry, and accompanied by his wife and three small children, he removed to Milton, Wis., and entered Milton College. He had but little money and was therefore obliged to work his way while in school, and in this he was assisted by his devoted wife, who with him toiled early and late at all kinds of honorable labor and in this way kept all bills promptly paid.

The summer vacation of 1883 was spent in religious labor at Cartwright, Wis., while his family spent the vacation with parents and other relatives in Illinois. The Cartwright church was small, the country new, and the people poor, therefore the salary was small. Here the first sermon was preached, June 30, 1883. For nine weeks he continued at Cartwright, preaching

each Sabbath, working in the saw-mill during the week and boarding around the society, a week with each family. The following spring the Cartwright church called him to ordination and to their pastorate. His ordination took place at Milton on April 10, 1884, and he entered at once upon his labors as missionary pastor of the Cartwright church.

The following year he resigned his pastorate, again entered Alfred University, and also became missionary pastor of the Andover church. Here again he was aided by his noble wife in meeting the expenses of school life, who, after caring for the family, and taking several studies in school, also did student and family washings to the amount of almost \$400. He was also aided very much by the generous George H. Babcock, whom he remembers with gratitude as a true friend.

In 1888 he was graduated from Alfred University in two courses of study, receiving the degree Ph. B and B. D. For fifteen years following his graduation he was employed, part of the time as missionary pastor and part of the time as general missionary, during which time he was located as pastor at Garwin and Welton, in Iowa, and New Auburn in Minnesota. During this time he performed missionary labor over a wide field, very much of which was beyond the Missouri River, and not a small amount was in the South, and in company with Rev. J. H. Hurley performed the first missionary labor in Montana ever undertaken by our Missionary Society. In the spring of 1903 he located as pastor of the Berlin (N. Y.) church, thus severing his connection with our Missionary Society, after having been in their employ for twenty consecutive years, during which time the health of both himself and his wife had become very much impaired through the trials and hardships incident to missionary life. After two and a fourth years of the most pleasant labor with the Berlin people he reluctantly resigned the pastorate and located as pastor of the Adams Centre church, hoping that the change in climate would prove more agreeable to impaired health.



ADAMS SEVENTH-DAY BAPTIST CHURCH.

The first Seventh-day Baptists who settled in northern New York were Ethan Green and Joseph Witter, who moved from Petersburg, Rensselaer County, N. Y., to Pickney, Lewis County, N. Y., in about the year 1806. The town of Pickney adjoins Jefferson County and the place where these brethren settled is about twelve miles from Adams Centre, the present place of meeting of the Adams Seventh-day Baptist church. In the course of the next ten years, others joined them from the Petersburg church. In 1817 several of these families moved into the town of Adams. Very soon these people commenced to meet again for religious worship and agreed to watch over each other for good.

This preliminary organization resulted in so much blessing to them that they requested a council from the Brookfield church to meet with them and organize them into a church. The Brookfield church responded by sending Eld. William B. Maxson and Eld. Daniel Coon.

June 5, 1822, a meeting was held at which a unanimous desire was expressed for a church organization. It was also voted at this meeting that William Green be ordained to the gospel ministry and Jared S. Potter to the office of deacon. Accordingly, on June 9, 1822, a large congregation assembled and listened to a sermon by Eld. William B. Maxson from Eph. 2: 20, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The church was then organized and the two brethren afore named were ordained. There seems to be a difference in opinion as to the number who joined the organization that day. Deacon Roswell Saunders, who was one of the constituent members, said there were thirteen, while the record gives the names of twenty-one as follows: William Green, Jared S. Potter, Charles Green, Joseph Green, 2d, James Main, Elisha Crosby, Sela Burdick, Ethan Green, Russell Green, Roswell Saunders, Mercy Green, Olive Sweet, Amy Green, Martha Green, Mary Saunders, Sarah Crosby, Amanda Green, Mercy Green, 2d, Betsy Green, Cynthia Green, Clarissa Green.

The church was organized in Green settlement, two miles west of Adams Centre, and they continued to meet in the school house for worship for several years. In 1835, when it was decided to build a house of public worship, a discussion arose as to where the building should be located. It was finally decided that it be located at Five Corners (now Adams Centre) and a fund of nearly \$2,000 was raised for such purpose. To them in those days it involved sacrifice and self-denial, yet it seems it was cheerfully done. The building and its interior arrangements were very much different from that of to-day. The high pulpit was located between the two entrance doors, with a gallery overhead. A few years later the pulpit was placed in the east end and the pews changed to face it. Very extensive repairs were made in 1867. The building was moved back and fifteen feet added to the front, besides a tower and steeple. The building was also raised and in the basement we have at the present time, a session room, furnace room, and kitchen. Among the improvements made from time to time are the following: Stained glass windows, carpets, pulpit furniture, pews re-arranged so as to have a wide center aisle and two side aisles, and orchestra placed at the left of the pulpit. One year ago a fine steel ceiling, with beam effect design, was placed in the audience room. The church at the present time is commodious and well arranged. The bell now hanging in the tower was the gift of Charles Potter, Jr., of Plainfield, N. J., a former member of this church. A parsonage was procured by the society in 1854, which has since been rebuilt. In 1902 the church received from an unexpected source about \$2,400. It was the gift of Geo. W. Heath, who was not a member of our church. This sum was to be invested, the interest only to be used, and is known as the Geo. W. Heath Charity Fund.

In those early days the membership of the church was so widely scattered that it was impossible for them to come regularly to Adams Centre for worship. So in 1831 it was voted

that the brethren residing on Point Salubrious be organized as a branch of this church, and in 1832 the brethren residing in Pickney were given the same privilege. It is said that the latter were afterward organized into a church. A large number of the members of the Adams church resided in the adjoining town of Hounsfield. These were encouraged to organize themselves into a church, the organization being formed March 7, 1841. The two churches held joint communion services quarterly. In 1856 the brethren residing at Richland were authorized to administer the ordinance of baptism and the Lord's Supper as they should think proper.

The church had preaching from the time of its organization by Elders William Green, Halsey Baker, Eli S. Bailey, and Joel Green. An effort to secure a full pastor was made in 1844 but failed. The first pastor secured was Giles Langworthy, who began his labors in March, 1854, and continued until Nov. 18, 1848, when on account of ill health a leave of absence was given him until spring, and the church was supplied by Elder Joel Green and Enoch Barnes.

March 11, 1849, Joel Green was called for the ensuing year.

Jan. 20, 1850, Alexander Campbell was called to the pastorate and the following November asked to be discharged from the pastoral labors of the church. He is persuaded to remain but shortly afterward he accuses the church and withdraws from it, and is excluded March 7, 1852, as were also thirty-five others, who had withdrawn from the church and had set up separate meetings. This was brought about by a matter of difficulty between Elders Joel Green and William Green. For some time a great and serious trouble existed, which involved not only this church but the church at Hounsfield also. Those from whom the hand of fellowship was withdrawn organized themselves into the Independent Seventh-day Baptist church, which had an existence of about ten years. After the Independent church broke up, Elder Campbell and some of the members united once more with the mother church. On Dec. 14, 1851, a unanimous call was extended to James Summerbell to take the pastoral charge of the church, and he continued in that capacity until the spring of 1864.

G. E. Tomlinson entered upon his duties as pastor May 18, 1864, and continued till Oct. 3, 1868.

A. B. Prentice entered upon the duties of the pastorate Oct. 9, 1868, and continued his labors for nearly thirty-four years, closing his labors April 1, 1902.

S. S. Powell began his labors as pastor in May, 1902, and closes them about the middle of June, 1905, at which time E. H. Socwell takes up the work.

The following are the names of those who have served as deacons with the year in which they were called to the office: Jared S. Potter, 1822; Elisha Crosby, 1833; Roswell Saunders, 1833; Adonis Trowbridge, 1833; David Maxson, 1836; Joseph Stillman, 1838; Nathan Saunders, 1840; Edward W. Whitford, 1863; Edward D. Spicer, 1863; Asa M. Whitford, 1866; Herbert E. Babcock, 1866; O. D. Greeff, 1870; G. M. Gardner, 1870; N. G. Whitford, 1880; Gould Trowbridge, 1880; A. J. Horton, 1903; Amos Stoodley, 1903.

June 30, 1826, Alexander Campbell and his brother, Orson Campbell, were called to ordina-

tion and the work of the ministry. Jan. 6, 1867, Arthur E. Main, now dean of the Alfred Theological Seminary, was licensed to preach the gospel. Herbert E. Babcock was licensed to preach March 3, 1867 and ordained July 24, 1869.

A thousand names have been enrolled since the church was organized. The number added previous to the time that Giles M. Langworthy took up the work was 346. Since then the additions have been as follows: Giles M. Langworthy, 64; Alexander Campbell, 43; James Summerbell, 138; G. E. Tomlinson, 87; A. B. Prentice, 303; S. S. Powell, 19.

The church had its largest membership in 1892, at that time reporting 344 members. Through deaths, removals, and exclusions the number has been greatly reduced, the membership at the present time being 205.

WM. P. JONES.

ADAMS CENTRE, N. Y., June 6, 1905.

TEARS, IDLE TEARS.

Tears, idle tears, I know not what they mean,
Tears from the depths of some divine despair
Rise in the heart, and gather to the eyes,
In looking on the happy Autumn-fields,
And thinking of the days that are no more.

Fresh as the first beam glittering on a sail
That brings our friends up from the underworld,
Sad as the last which reddens over one
That sinks with all we love below the verge;
So sad, so fresh, the days that are no more.

Ah, sad and strange as in dark summer dawns
The earliest pipe of half-awakened birds
To dying ears, when unto dying eyes
The casement slowly grows a glimmering square;
So sad, so strange, the days that are no more.

Dear as remembered kisses after death,
And sweet as those by hopeless fancy feigned
On lips that are for others; deep as love,
Deep as first love, and wild with all regret;
O Death in Life, the days that are no more.

—Alfred Tennyson (The Princess).

The next Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held with the Church at Milton, Wis., July 28-30, with the following program:

Friday evening, Prayer and Conference Meeting.
10 o'clock, Sabbath morning, Sabbath-school, Mrs. J. H. Babcock, Superintendent.

11 o'clock, Sermon, The Church and Sound Doctrine, 1 Tim. 3: 15, Pres. W. C. Daland.

5 P. M., Junior Meeting led by Miss Laura Stillman, assisted by Mrs. T. J. Van Horn.

4 P. M., Young People's Meeting led by D. N. Inglis.

Evening, Sermon by Rev. M. G. Stillman, Walworth.

10:30 A. M., Sunday, Sermon, The Church and the Christian Life, Rev. W. D. Wilcox, Chicago.

2:30 P. M., Study of the *Helping Hand* Sabbath Lesson for July 29th: 1. The Sabbath and other Sacred Seasons, Mrs. Nettie M. West. 2. The Showbread Ceremony and the Sabbath, Rev. O. S. Mills, Rock River. 3. The Sabbath and the Sabbatical Year, Rev. T. J. Van Horn, Albion.

Closing Consecration Service.

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.

ROGERS-BLISS.—In Milton, Wis., June 28, 1905, by Rev. L. A. Platts, D.D., Mr. Walter Ennis Rogers, and Miss Kathryn Margaret Bliss, both of Milton.

NELSON-VAUGHAN.—In New Auburn, Minn., June 27, 1905, at the residence of the bride's mother, by Rev. L. D. Burdick, Mr. Carl Nelson of Condo, North Dakota, and Miss Jessie Mabel Vaughan of the same place.

DEATHS.

BABCOCK.—Mary Kenyon Maxson Babcock, widow of Martin W. Babcock, was born in Richmond, Washington county, R. I., June 8, 1825, and died at Alfred, June 24, 1905.

She was eldest of the eleven children of David and Mary Kenyon Maxson. When she was three years old, her parents came to New York State and settled at Little Genesee, in what was then a dense wilderness. In 1842, she was married to Martin W. Babcock. In 1870, they moved to Alfred. Since the death of Mr. Babcock in 1891, her home has been with her daughter, Mrs. A. B. Kenyon. Her two sons also survive her. When ten years old, she gave her heart to God, and at the age of fourteen, she was baptized by Eld. Henry P. Greene, and united with the church in Little Genesee, from which she was transferred to First Alfred. She was a most estimable Christian woman, noted for her deeds of helpfulness and sympathy, especially to the sick and the needy. For many years, she was an efficient and faithful Sabbath-school teacher, and a regular participator in prayer and conference meetings. She was of a remarkably sweet, cheerful and loving disposition, and endeared herself to all with whom she came in contact. Her last thoughts and words were for the welfare and comfort of others. Simple home services were conducted June 26.

L. C. R.

HUMMEL.—Harriet Bivens Hummel, second daughter of Jarman Ashton and Eliza Bivens Davis was born in Cumberland Co., N. J., Jan. 7, 1830, and died at her home in Salem Co., N. J., near the Marlboro Seventh-day Baptist church, June 17, 1905.

Sister Hummel was baptized by Rev. David Clawson, April 1, 1843, and united with the Marlboro church. Some twenty years ago she with her husband removed to Kansas and became members of the Nortonville church. They remained there some ten years and returned to their old home. She was married to John G. Hummel, April 13, 1848, who now mourns the loss of a devoted, loving, and most useful Christian wife. There were nine children by this marriage. The oldest and youngest have gone from earth. Five sons and two daughters live to mourn with the afflicted father. Sister Hummel was a remarkable woman of great worth in her home, in the community, and in the church. At times during the past three years her sufferings have been severe. She bore all with Christian patience and bravery, although anxious and ready to depart and be with Jesus. The funeral was attended at the home, June 20, 1905. Sermon by Pastor Wheeler. Remarks by Pastor Saunders of the Shiloh church. Burial in the Marlboro church cemetery.

S. R. W.

SMITH.—Mrs. Frances Boykan Smith was born near Frankport, Ky., January 25, 1828, and died at Alfred, N. Y., June 21, 1905.

She was married to Dea. Lyman H. Lewis, July 30, 1850. He died in September, 1870. Over thirty years ago she was married to Noel B. Smith, whom she survived several months. She was tenderly cared for by members of the family, and by neighbors. When in the prime of her own strength, she had been well known for her care of the sick, and in her failing days, she received in measure like that which she had given. Even the children were thoughtful of her, one little neighbor coming every day to enquire, and bringing roses as soon as he knew she had gone. She joined the Methodist church in Kentucky when a girl. Although her membership was never transferred to the Seventh-day Baptist church, she kept the Sabbath, and was interested in the work of the church. She was a loyal follower of the Saviour and died in the faith in which she had lived. Services were conducted at the house on Sabbath afternoon. Rev. L. C. Randolph officiating. Text, Matt. 24: 44.

L. C. R.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

THIRD QUARTER.	
July 1.	Sennacherib's Invasion 2 Chron. 32: 9-23
July 8.	Hezekiah's Prayer Isa. 38: 1-8
July 15.	The Suffering Saviour Isa. 52: 13-53: 12
July 22.	The Gracious Invitation Isa. 55: 1-13
July 29.	Manasseh's Sin and Repentance
Aug. 5.	Josiah's Good Reign 2 Chron. 33: 1-13
Aug. 12.	Josiah and the Book of the Law 2 Chron. 34: 1-13
Aug. 19.	Jehoiakim Burns the Word of God Jer. 36: 21-32
Aug. 26.	Jeremiah in the Dungeon Jer. 38: 1-13
Sept. 2.	The Captivity of Judah 2 Chron. 36: 11-21
Sept. 9.	The Life-Giving Stream Ezek. 47: 1-12
Sept. 16.	Daniel in Babylon Dan. 1: 8-20
Sept. 23.	Review

LESSON IV.—THE GRACIOUS INVITATION.

For Sabbath-day, July 22, 1905.

LESSON TEXT.—Isa. 55: 1-13.

Golden Text.—"Seek ye the Lord while he may be found."—Isa. 55: 6.

INTRODUCTION.

The passage for our study this week is a Messianic prophecy, but it is not so definitely personal as that which we studied last week. In the gracious message which Jehovah sent to David by the hand of Nathan there was the promise that David's house should be established upon his throne, and also that the mercy of God should be continued to David's line forever. This covenant with David is taken up by the prophet in the passage before us and enlarged. A gracious invitation is extended to all, to come and enjoy the manifold blessings that have been promised to David.

This passage is one which has materially aided in giving to the second half of the Book of Isaiah the name, "the Gospel in the Old Testament."

The place of this prophecy must be near the end of the Exile. We are to understand that the prophet is urging the propriety of returning to the land of Judah. Very likely many of his hearers had lived so long in Babylon that it seemed like home to them. The prophet would have them see that the Return to Judea is a return to duty: it is a spiritual service which they should render to Jehovah; it is to be attended with a multitude of spiritual blessings.

TIME and PLACE.—Same as in last week's lesson.

PERSONS.—The prophet is setting forth the gracious invitation to all who will listen.

OUTLINE:

1. The Invitation with a Promise. v. 1-5.
2. The Warning with a Promise. v. 6-13.

NOTES.

1. *Ho, every one that thirsteth.* To those who have unsatisfied longings, there is the free offer of blessings. The offers of material good things such as water, milk and wine, are figurative of the spiritual blessings that they may have in the favor of Jehovah. It is to be noted that material and spiritual blessings are often associated throughout the Old Testament. Fertility of the land and abundance in the harvest are regarded as the token of the divine favor. The Israelites as they came forth from the land of Egypt to serve Jehovah were looking toward a land flowing with milk and honey. *He that hath no money.* In the countries of western Asia one often had to pay even for water. But for the blessings which the prophet offered there was to be no charge.

2. *Wherefore do ye spend money for that which is not bread?* Perhaps the prophet means to suggest that some had become contented and prosperous in this world's goods in the land of exile, and now had no thirst to return to their fatherland and to the service of Jehovah. These were spending their money for that which brought them no true nourishment. *And let your soul delight itself in fatness.* That is, refresh yourself with the most dainty foods. The prophet would have the people understand that he was really offering to them just that which was of all

things most to be desired. The fat of an animal was considered the choicest portion. It is said that in this exile in Babylon the Jew developed the commercial sense that has seemed to be almost an instinct of the race. The prophet is asking that this trading spirit shall not be allowed to take the place of devotion to Jehovah.

3. *Incline your ear and come unto me.* The condition is that of simple obedience. All that the prophet asked was that the people should be willing to listen to the voice of God. *And your soul shall live.* A man's soul is himself. *An everlasting covenant with you, even the sure mercies of David.* Compare 2 Sam. 7: 8-16. The substance of this covenant is to be the promises rehearsed to David. It is not simply a covenant like that with David, but the same covenant repeated and its gracious promises extended.

4. *Behold, I have given him for a witness to the peoples.* David as a conqueror of foreign nations spread a knowledge of the God he served and in that way was a witness to the peoples. It is to be noted that in both lines of this verse we have the word *peoples* in the plural, referring to foreign nations, and not in the singular as King James' Version has it. It is more than probable however that the reference is not exclusively to David the son of Jesse, but also to the Messiah who is called by the name of David. Compare Jer. 30: 9 and Ezek. 34: 23. *Leader.* Or, prince. This comparatively rare word is used of David in 2 Sam. 7: 8.

5. *Behold, thou shalt call a nation that thou knowest not.* Here by a vivid turning of the figure some of the attributes and qualities of the Messiah called by David's name are attributed to the nation of Israel. Nations now unknown shall come under the influence of the nation of Israel and be led toward righteousness. As Israel is obedient to Jehovah the influence of the nation shall extend yet farther and farther, and many shall be won to true thought of God.

6. *Seek ye Jehovah while he may be found.* This is the same invitation as that in v. 1, only from a different point of view. It is a solemn warning to seek Jehovah in an acceptable time. Compare ch. 49: 8.

7. *Let the wicked forsake his way.* Thus will he show his penitence. *For he will abundantly pardon.* There need be no fear; for our God is ready to forgive much more than we might be led to expect if we judged only from the willingness which men have to forgive.

8. *For my thoughts are not your thoughts.* This is not primarily to say that God is different from man, but rather to emphasize the greatness of God's plans and to encourage the people to expect great things. Some sinners might think that God would not forgive their sins, but he is willing. Others might think that he did not mean that it is necessary for men to repent, but it is necessary.

9. *For as the heavens are higher than the earth.* A superlative comparison.

10. *For as the rain cometh down and the snow from heaven, etc.* The power of the rain is irresistible. The real greatness of its power is not in the floods, but in its gentle influence upon the ground to make it fruitful. *Seed to the sower and bread to the eater.* The varied wants of every creature are filled by the fruitful earth.

11. *So shall my word be.* As the rain fails not, so will Jehovah's plan of redemption by no means prove lacking. Those who accept the gracious invitation will not be disappointed. The word of Jehovah is a sure messenger that can not fail to execute the commission intrusted to him.

12. *For ye shall go out with joy.* This is a definite prediction of the return of the Jews from their exile in Babylon. *The mountains and the hills shall break forth before you into singing.* All nature is represented as joining in the rejoicing of the returning exiles.

13. *Instead of the thorn shall come up the fir-tree.* Where once grew thorns and useless shrubs now shall spring up valuable trees. This is a part of nature's rejoicing for the return of the exiles. *And it shall be to Jehovah for a name.* This wonderful redemption of nature shall be a continual token of the power of Jehovah.

MAN AN OUTDOOR ANIMAL.

BY J. H. KELLOGG, M. D.

In olden times there were Greeks, Romans, and people of other civilized nations who believed in the so-called Golden Age—a time far back in the history of the race when men were wiser, better, and simpler in their habits of life. To-day there are some who believe that man was once a sort of ape, and lived in the tree-tops; that the wise man of to-day has gradually worked himself up from a low level to a higher one; in fact, that men are simply extra-smart monkeys. There are others who believe that the first man was the finest specimen of manhood that has ever been seen on earth, and that the father of the race had in him all that has since been manifested in the human family.

Without discussing which one of these theories of the early days of the race is the true one, it is interesting to note that they all agree on one point; namely, that man in his earliest history was simple and natural in his ways; that his habits and his habitat were very different from what they are at the present time. All agree that man in the beginning was an outdoor animal; that housebuilding is rather a modern art, and that primitive humanity lived in the sunshine and fresh air.

It is a natural instinct with boys to want to live out of doors. The instinct that leads a boy to wish to get out of doors is of the same sort as that which makes an animal anxious to escape from a cage. Give a boy a chance and he would not stay indoors at all, unless compelled by the cold weather.

Living out of doors unquestionably has enormous advantages. Those who have camped out for any length of time have noticed that during their out-of-door experience, while living in tents, they had a good appetite for plain, simple food, and their sleep was sound and sweet. With the earth for a bed they could lie down, without a pillow, content and satisfied, and sleep soundly, awaking in the morning refreshed and invigorated. On returning to their homes they could not sleep, and tossed about and dreamed of the fields, and the blue, starry skies overhead, wishing themselves back in the tents again.

This is a common experience, and there are good reasons for it. Indoor air lacks the freshness and invigoration of the air out of doors. Subtle influences that we do not fully understand are coming to us continually from the sky, the sunlight, the starlight and the moonlight. The rays from distant suns have a great and good influence upon us.

The newly discovered metal, radium, may be seen to throw off rays. A small piece of it held over the skin for a short time will reddens it. When applied to cancer, it causes it to disappear. The most deadly germs are quickly destroyed under the influence of a little piece of radium. From half an hour to an hour of exposure will kill mice and other small animals. The rays thrown off from radium are capable of producing light. If any object is placed over a sensitive plate and the radium is held up for a very short time, a photograph will be produced like that produced by the X-rays. It has been proved that these remarkably powerful rays are contained in the sunlight, starlight and moonlight. So there are influences out of doors that we do not have indoors, where we are shut away from these cosmic forces, these potent rays that come to us from the planets and suns.—*Good Health.*

A STRIP OF BLUE.

I do not own an inch of land,
But all I see is mine—
The orchard and the mowing-fields,
The lawns and gardens fine.
The winds my tax-collectors are,
They bring me tithes divine—
Wild scents and subtle essences,
A tribute rare and free;
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity,
A little strip of sea.

Richer am I than he who owns
Great fleets and argosies;
I have a share in every ship
Won by the inland breeze
To loiter on your airy road
Above the apple trees.
I freight them with my untold dreams,
Each bears my own picked crew;
And nobler cargoes wait for them
Than ever India knew—
My ships that sail into the East
Across that outlet blue.

Sometimes they seem like living shapes—
The people of the sky—
Guests in white raiment coming down
From Heaven which is close by;
I call them by familiar names,
As one by one draws nigh,
So white, so light, so spirit-like,
From violet mists they bloom!
The aching wastes of the unknown
Are half reclaimed from gloom,
Since on life's hospitable sea
All souls find sailing room.

The sails, like flakes of roseate pearl,
Float in upon the mist;
The waves are broken precious stones—
Sapphire and amethyst,
Washed from celestial basement walls
By suns unsetting kissed.
Out through the utmost gates of space,
Past where the gay stars drift,
To the widening Infinite, my soul
Glides on a vessel swift;
Yet loses not her anchorage
In yonder azure rift.

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chrysopease;
Now the vast temple floor,
The blinding glory of the dome
I bow my head before;
The universe, O God, is home,
In height or depth to me;
Yet here, upon thy footstool green
Content am I to be,
Glad, when is opened to my need
Some sea-like glimpse of Thee.

Lucy Larcom.

SQUIRREL'S MEMORY.

One of the many familiar sounds of the summer woods is the rattling bark of the red squirrel, writes an observer in the *Chicago News*. "The tones of his voice are varied, and there is a great difference between his angry bark, his cry of fear, the chattering monologue with which he addresses an intruder on his domain, the running fire of repartee which is the constant accompaniment of the antics of a pair at play, and the long, rattling roll call which he utters apparently from sheer enjoyment of the sound or as a challenge to some unseen enemy of his own tribe, and which reverberates through the woods often with sufficient force to carry the sound for as much as half to three-quarters of a mile. If we listen for an instant when we hear one of these challenges sent forth we may hear it answered from some distant point, so faintly that we cannot be certain that it is not an echo. Some other male has heard

the challenge and, detecting the self-satisfied note in it, has answered, and we may be fairly certain that they are hastening toward each other, each with the intention of annihilating his foe or at least teaching him a lesson.

"Gray squirrels, unlike most of the rodents, do not hibernate in the winter time, but are abroad and very active during most of the season. Their nests are then in hollow trees, but they usually leave these retreats in March and build airier and less vermin-infested abodes in the treetops of leaves and twigs. If you can watch a gray squirrel gathering nuts in the fall you will see him take a nut in his cheek pouch and hop along the ground, testing it every few yards with his front feet. Where he has found a spot entirely to his liking he will scoop out a shallow hole and, placing his nut in it, will cover it up with the loose earth. This he will stamp down and restore to its former condition by scraping the loose leaves and small stones over it.

"This performance he repeats again and again in that and other localities, until he has hidden away in this manner a large quantity of nuts, one squirrel often burying several hundred. In the winter, as he needs them, he unearths these nuts, and it is wonderful how unerringly he can go to his various caches, even though, as frequently happens, they may all be covered with a foot or more of snow."

Popular Science

H. H. BAKER.

Now Again for the "North Pole."

The indomitable, intrepid, heroic and gallant Lieutenant Robert E. Peary, U. S. N., just from Portland, Me., on board his new prepared ship "Roosevelt," and is anchored in the North River off 42d street to take on board supplies and instruments, and will sail for the Arctic seas about the 10th inst.

This ship has been designed and built expressly to meet and cover all the demands made by a rigorous arctic winter, as Lieut. Peary well understands what those demands are, having spent several winters in this high northern latitude.

We think we noticed the launching of the ship at the time. The keel was laid Oct. 15 at Bucksport, Me., and she was launched on March 23d of this year. It may be of interest to know its dimensions. It is 184 feet over all, 35 feet 5 inches beam, 16 feet 2 inches draught. Her full load is about 1,500 tons. Her inside frame is of white oak, ceiling, inner planking and water ways of white pine, decks and floor of Oregon pine, and the outer planking of the very best selected white oak to be obtained.

Her engines can develop a 1000-horse power, and her bunkers will hold 600 tons of coal. Her steering apparatus, and propeller are well protected against the ice floes, and both can be hoisted clear of ice if necessary, to avoid danger. She carries fourteen sails, and can carry supplies to last three years.

Altogether she is believed to be the strongest, fastest, and best equipped vessel ever built to go north for the pole.

It may be that the ship is now ready, and the flag now made, and Lieut. Peary to be the man to unfold the stars and stripes, and attach them to the pole, where they may with our permission float forever.

Let the skippers' whistles blow when the ship

leaves the harbor, as thy did when she came, and let us all wish the courageous Lieutenant Peary Bon voyage.

IN OUR BOAT.

Stars trembling o'er us and sunset before us,
Mountains in shadow and forests asleep;
Down the dim river we float on forever,
Speak not, ah, breathe not—there's peace on the deep.

Come not, pale sorrow, flee till to-morrow;
Rest softly falling o'er eyelids that weep;
While down the river we float on forever,
Speak not, ah, breathe not—there's peace on the deep.

As the waves cover the depths we glide over,
So let the past in forgetfulness sleep,
While down the river we float on forever,
Speak not, ah, breathe not—there's peace on the deep.

Heaven shine above us, bless all that love us;
All whom we love in thy tenderness keep!
While down the river we float on forever,
Speak not, ah, breathe not—there's peace on the deep.

DINAH MARIA MULOCK CRAIK.

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.

Now in press

A History of

Seventh Day Baptists in West Virginia.....

A. D. 1789 to A. D. 1902

By Corliss F. Randolph

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THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

DE BOODSCHAPPER. A 90 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price .75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

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A GREAT TRUTH IN SMALL WORDS. Oh, let us seek and work the good of all Who live. As men are big of brain and great Of heart, so quick and keen their sense of kin With man as man. So Christ, though born a Jew, Found all names small but Son of Man.

No man till now could find a way to help All men. The tribes have fled too far. The seas And wastes have been too wide. The climes and tongues Have been too strange. And men have built strong walls

Of stone, and walls of hate more strong. But now, At length, the walls are down. All hills have sunk To plains. We flash our words through space. We span The seas. And men who fled draw near and trade Choice things their hands have wrought. There is no man So far but I may touch his hand and help Him if I will.

—Missionary Magazine.

The second theme at the School of the Prophets, that for the morning of August 16, is to be "The Minister in the Pulpit." Rev. Clayton A. Burdick, conductor. The manner in which messages are given from the pulpit is of great importance. The best preparation for the pulpit is frequently discounted, seriously, by the manner of delivery. Many elements enter into proper and effective pulpit oratory. Prominent among these is quality of voice. The human voice is one of the greater, if not the greatest, of musical instruments, as sound is one of the miracles of an Universe, silent until voice awakens its harmonies.

No other instrument equals the human voice in expressing thoughts, emotions and shades of feeling. In oratory, as in real singing, the soul is the speaker, the organs of speech the instruments, and the voice the agency. Oratory and music are the highest methods of expressing thought and inducing conviction and action. Proper quality of voice is indispensable to highest success. Vocal training is quite as essential in the orator as in the singer, and the fundamental factor in vocal culture is soul culture. All this suggests something of the importance of vocal training as a means of doing justice to the divine messages entrusted to the preacher. Pulpit oratory also demands the proper development of the whole man. The orator speaks from head to foot. Pose, position and action are definite and essential forms of speech. Being asked "What is the first essential of successful oratory?" Demosthenes replied, "Action." "The second?" "Action." "The third?" "Action." Voice and action are combined in effective

speech. While the work at the Convocation can not be class-room work, the above will suggest something of the value of the theme: "The Minister in the Pulpit."

SCARCELY less important, if any, is the construction of sermons. This word, construction, may be applied to a sermon as appropriately as to an architect's plans, or a builder's work. Structural laws belong to sermons as much as to ships or great edifices. Sermons which are not developed in accord with such laws are certain to eventuate in partial or complete failure.

As buildings tumble from their own weight, when structural laws are disregarded, and bury workmen in their ruins, so sermons overwhelm speakers and hearers, unless they are properly constructed. When structural laws are ignored, truth is obscured, and its legitimate results are thwarted. Lawless sermons result in bewildering helter-skelterness. Good materials may be thrown together, in defiance of structural laws, until the result is chaos of thought and ruin as to good results. Such structurelessness is an offense to truth, a shame to the preacher and a wrong to his hearers. Disproportion and aimlessness are prominent in the ruins of such sermons. Pith, point and purpose can not be attained when the natural laws which belong to the unfolding of a sermon are disregarded. Brevity and compactness are important elements in the pulpits. But the purpose of this editorial is to call the attention to the theme, not to indicate how it shall be treated at the Convocation. Come to Plainfield prepared both to learn and to teach, concerning "The Minister in the Pulpit."

THE RECORDER takes occasion to commend the address made by Dean Main, at the late Associations, in which he discussed the present and increasing demands for thoroughly trained Seventh-day Baptist ministers. These addresses did not ignore, but rather emphasized the fact that devout men can do good service for Christ, if they have not been able to secure the highest type of training. But we must not close our eyes against those strong tendencies which surround our churches and which must increase, that demand denominational leaders of broad learning and sound scholarship. Dangers and difficulties lessen as men are fitted to meet them. Men of narrow vision increase difficulty by awakening userly fears and unwise antagonism. A landsman left in charge of a ship when the storms come down, hastens the time of wrecking it, while a

competent sailor brings it to the harbor in safety. This comparison is appropriate and timely. There are years of transition, strongly marked and unavoidable, but transition is not dangerous, if men are rightly led and instructed. Transition is remedial, like a crisis in the progress of disease. These are days of investigation. Inquiry is abroad. Her hands are full of keys. No door escapes her. She demands credentials from all whom she meets. But investigation is not dangerous, and questioning is helpful to truth. The Bible is on trial, but it does not shrink, and its friends need not fear. The wild guesses and hasty assertions of superficial criticism are short lived, while actual investigation and wise criticism are valuable from every standpoint. Of all others, the Seventh-day Baptists have least occasion for alarm. But they have abundant reason for seeking to know all the truth, and to be among the most devout and spirit-filled of men in times like the present. Our denominational polity requires the very best of leadership on the part of pastors. We have not realized this as it deserves, nor prepared for it as we ought. Leadership, wise, broad-minded, and strong leadership, is vital to our future work. The position which Dean Main occupies makes it possible for him to do much toward securing such results through the Theological Seminary. THE RECORDER welcomes every devout and consecrated man to whatever place he can fill in Christian work, and full measure of commendation is due to every man. Nevertheless, the fact remains that the time ought to hasten when every Seventh-day Baptist church, large or small, in city or country, should be led by a pastor thoroughly trained, keenly and persistently denominational, and genuinely consecrated to the service of Christ and Truth. We need to set highest standards and climb toward them untiringly.

MINISTERS, in these days, are in danger of failure because they attempt too many things. Seventh-day Baptist pastors share in this danger. They should know much about many things, but they should not attempt to do so many things, as to dissipate effort and neglect their specific work. First of all, Seventh-day Baptist pastor must give to his church and denomination much time, strength and study. While he should bear a hand in all those general movements which make for good and righteousness in the community and in the country at large, he must concentrate time and effort on his work as a leader among those who stand in the minority as defenders of an unappreciated, but fundamental religious reform. That Seventh-day Baptist

Training for the Ministry. Destructive Diffuseness. They should know much about many things, but they should not attempt to do so many things, as to dissipate effort and neglect their specific work. First of all, Seventh-day Baptist pastor must give to his church and denomination much time, strength and study. While he should bear a hand in all those general movements which make for good and righteousness in the community and in the country at large, he must concentrate time and effort on his work as a leader among those who stand in the minority as defenders of an unappreciated, but fundamental religious reform. That Seventh-day Baptist