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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. As good And great men climb the heights, their sky-line grows To bound all men, at last, and all their weal.

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 unwisdom 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.

tist pastors are not such specialists in their own work as they ought to be, is painfully evident. Their knowledge of their denominational history and faith is too likely to be meager and superficial. Too many of them are quick to avow their unpreparedness for special work, or for emergency demands, as advocates and defenders of their own faith. This is a serious weakness which ought to be remedied and guarded against. Every Seventh-day Baptist pastor, whatever else he may be or fail to be, should be a specialist in his own field. The means for becoming such are abundant. The publications of the denomination are ample on all these lines: In addition to what is already in print permanently, and in form well fitted for students, the Supplemental lessons, now running in the *Helping Hand* deserve far more attention from pastors than they have yet received. Pastors need to be less diffusive and more intense in their work, both for themselves and for their churches. Pastors strengthen themselves with their churches and create new vigor in their people by definite and persistent cultivation of denominationalism among their own people. That pastor is wise who does little work outside his own church, if need be, that he may fit himself and his people to do their work as Seventh-day Baptists. If a church neglects to give its pastor such moral and financial support, as will justify him in not doing more work outside of this church than he ought, that church is wronging itself, its pastor, and the Cause of Truth. Our advice to pastors is this: Know all you can concerning all important questions. Do not waste an hour or a dollar on unimportant ones. Attempt to do comparatively few things. Do these well, and let them all center in work for your church and your denomination. Diffuseness is destructive.

Nor infrequently, we hear it said that Sunday is better observed in the Southern states than in the North. It is not so important to ask what the situation has been, in former times, as what it is at the present. The *Christian Statesman* for July, 1905, gives the following: "In the Southern Presbyterian Assembly the Permanent Committee on the Sabbath, of which the Rev. Dr. James Stacy is chairman, reported little marked change in the general status of the Sabbath question. Ministers are reported as generally faithful in presenting to their people the claims and obligations of the fourth commandment. Presbyteries in many instances have held conferences and mass meetings, with a view of awakening a deeper interest and with seeming success. Sunday traveling and traffic continue about as heretofore, if not on the increase. Freight trains run with the same frequency, in many instances there being little or no difference between Sunday and any other day. So the Sunday newspaper continues widening its circulation. The reports show as heretofore that while our own people observe the day fairly well, it is slowly but steadily losing its hold upon the masses. Only two or three of the Presbyteries report anything like improvement, all the rest report degeneracy both in views and in practices."

MARKED changes in the status of Sunday in Canada are in progress, especially in Toronto and Western Canada. Sunday laws are undergoing definite changes in the distinction of greater latitudes which indicates a permanent change

in public opinion and practice. All Eastern Canada is so intensely Roman Catholic that Protestant, much less Puritanic ideas of Sunday observance, have never had any consideration there. Scotch Presbyterian influence has been so great in Western Canada and in the new territory of the North-west that Sunday has had a prominence quite unknown in many parts of the United States, but the former regard no longer exists. In the state of Pennsylvania, where politics has played a prominent part in the Sunday question for the last few years, and notably during the session of the Legislature last winter, considerable agitation continues. A convention was held in Reading on June 19, 1905, to organize a County Sabbath Association for Berks county. In the call for that convention it was said: "As you are doubtless aware, the enemies of the Sabbath are at work. Such inroads are being made upon our day of rest that, unless we bestir ourselves, we shall soon have no Sabbath at all. The one thing that has preserved us from the Continental Sabbath in Pennsylvania is that noble statute of 1794, based so clearly upon the Fourth Commandment. Frequently attempts have been made to repeal this old law of the Sabbath, and had it not been for the determined uprising of the Christian people of the state, the last legislature would have seriously entertained a bill for its repeal. The German-American Alliance and other organizations in sympathy therewith will continue to seek to enforce a repeal of the law at the next meeting of the Legislature. In order to counteract this movement it is of the utmost importance that the friends of the Sabbath should get together. The Christian forces are organizing in all parts of the state, many county organizations having been formed, and it is proposed to effect such an organization in Berks county."

THESE, whom the friends of the present Sunday Law of Pennsylvania speak of as the enemies of Sunday, declare their purpose in the following: "The Committee on Personal Liberty, through Henry Arnold, chairman, recommended that the Alliance continue to send blanks to legislative candidates asking whether they favor amending the Sunday blue laws, and that appended to the blanks shall be an explanation of the society's position on the Sunday question. The allegation of the strict Sabbatarians that the Alliance favors the Continental Sabbath will be denied, and the statement made that it stands only for legalizing the sale of necessary articles, such as soda and mineral waters and other harmless and non-intoxicating drinks, bread, ice, ice cream, candy, milk, fruits, cigars, tobacco and newspapers. The report was adopted." This German-American Alliance is by no means the strongest factor against the Puritanic observance of Sunday in Pennsylvania. The changes in opinions and practices on the part of Christian people in that state and elsewhere exert a much greater influence than does the German element. Having recognized the fact that Sunday observance is not Biblical, the churches are exerting a powerful influence against its observance according to former standards. That this influence is indirect, in some respects, makes it all the greater. Meanwhile more or less activity in trying to enforce the existing Sunday law appears at McKeesport, York, Windber, Irwin and Camden, N. J., which is closely allied to Philadelphia. All this is a part

of the on-going revolution touching Sunday observance. That revolution has been constant for more than a century and the fundamental influences which have changed Sunday in America from the Puritan to the Continental type, are stronger to-day than ever before.

SUNDAY OBSERVANCE.

Baseball games on Sunday have become so nearly universal, and in many instances are accompanied with such disorder, that efforts to enforce Sunday laws against them have been prevalent since the opening of the gaming season this year. In Greater New York City the question has been before the higher courts for the last two years. The present decisions permit playing for sport, but prohibit advertised and paid games by professional teams. In smaller cities, and in country villages agitation is sporadic and spasmodic, with unimportant results in most cases. More or less valuable consideration of the Sabbath question, especially of the Sunday law question, is secured through these efforts against baseball. In some instances other games are included. The general results, from year to year, are the steady growth of games, sports, excursions, wherever excursions are financially successful. In some cases, where the lawless element dominates among excursionists, railroads have discontinued their excursion trains.

As is usual in similar cases, anything like permanent execution of the Sunday laws which does not accord with prevailing sentiment is impossible, and temporary enforcement is sure to awaken the question of modification or repeal. Concerning the situation in New York State, we find the following:

"The time is not far distant when there will be an irresistible demand that our still archaic Sunday laws be adapted to the convictions, the needs and the religious freedom of the people," declares the *New York World*, in commenting on the recent opinion of the corporation counsel of Greater New York respecting Sunday ball playing and the Sunday law.

"There is small hope of securing a jury that will send a man to prison for playing ball on Sunday any sooner than for playing on Monday," says the *Brooklyn Eagle* with regard to the crusade against Sunday ball playing in that city. "It is seldom wise to undertake reforms that are opposed to public sentiment, whether they have the backing of law or not."

"Most of the people do not want to observe the Sabbath, and they resent being forced by law to observe it as a minority wishes them to do," says the *Brooklyn Eagle* with regard to the work of the "Sabbath" Observance Association of that city. "It is wished that attendance in our churches was larger and that there was more of the religious spirit, but the attempt to serve religion through the laws invariably failed. The church must win, rather than force."

While a great variety of opinions are expressed, the general drift of court decisions and of controlling public opinion favors freedom in all games, sports, excursions, automobiling, etc., which are not attended by serious disorder.

Congress having provided for the same at the last session, the Washington (D. C.) public library will be opened on Sundays on and after July 2. The hours will be the same as at the Congressional Library, from 2 to 10 P. M. The library is not to be as much at the service of the public as on other days, however, as "no books will be issued for home use on Sundays." The

Washington Post terms the new regulation a "more liberal policy" than has heretofore obtained, the library having been closed entirely on Sundays heretofore.

In many places pastors and church people are active in promoting agitation, but most of the utterances are of local interest only, or of such a general and rambling character as to contribute little to the consideration of the larger and more important phases of the Sabbath question, especially the religious phases. As a whole, however, not a few thoughts are set in motion which contribute permanent influences in the field of Sabbath Reform, some favorable, others unfavorable. Inconsistency is not infrequent. Witness the following:

Resolutions "deploring the growing tendency in all Protestant churches to observe days and ceremonies, such as Christmas and Easter, that are without divine authority, and urging ministers to keep before the minds of their people that only institutions that are scriptural and of divine appointment should be used in the worship of God," were adopted by the Reformed Presbyterian General Synod at New Castle, Pa., on May 31. There is no more divine authority for the observance of Sunday than there is for the observance of Christmas and Easter, and yet there are no greater sticklers for Sunday observance than Reformed Presbyterians. Verily, "Consistency, thou art a jewel."

The power of anti-Sunday influences is described by a Brooklyn pastor, in the following:

"Our city is in the choking grip of irreverence and desecration; the city of churches has become a city of Sabbath desecrators," declared the Rev. Dr. Charles Edward Locke at the Hanson Place Methodist Episcopal Church in Brooklyn on June 4. Indifference toward or failure to oppose it is complicity with the evil. The colossal desecration of the American Sunday at Coney Island is despoiling the houses and morals of our city. If secular amusements are wrong and illegal on Broadway and Fulton street on Sunday, how does it come about that they are legal and right at Coney Island? There can be no objection to the throngs of people going into the parks and to the seashore on the Sunday, but why must this necessity for the out of doors and pure air be made a diabolical scheme for frivolity, dissipation and money grabbing? The camel will soon have his entire shaggy body in the tent, and the character of our citizens will disintegrate and the Republic will be overthrown." Mr. Locke thought it was "time for millionaires to cease indulging their vanities by endowing colleges and libraries which shall bear their names," and significantly inquired: "How would it do for some beneficent man to endow a bureau for the enforcement of law and the passage of better laws?" It would be nice, wouldn't it, if millionaires should begin endowing bureaus for the enactment and enforcement of Sunday laws? They had better continue endowing colleges and libraries; that will do much more good; certainly a good deal less harm.

The extent to which purely business interests are pushing the enforcement of Sunday laws appears in the agitation among barbers:

"The notable fact of the month has been the increased demand and activity in favor of Sunday closing," said the *Barber's Journal* of New York in its May issue in an article which doubtless reflects a growing sentiment among barbers in this country. "The movement is mainly demonstrated in St. Louis, Des Moines, Kansas

City and Indianapolis. Owing to the action of union barbers of that city the police authorities of St. Louis have been forced to apply the laws rigidly to barber shops as well as to saloons. In Des Moines, Indianapolis and other western cities the unions have petitioned the authorities and, in some cases, have forced them to actively operate the laws regarding the opening of shops or stores on Sunday, and in the places mentioned it has led to a general Sunday closing movement. To our mind this is the greatest thing that both the bosses and journeymen's organizations can work for, that is, the absolute closing down of every barber shop in America on Sunday. The reasons why this should be done are well known and are hardly worth repeating here. The ideal state, and one which we are rapidly approaching, is that all regular business should close down at noon on Saturday. That will give a man an opportunity to get shaved Saturday afternoon and will not lose the barbers the income they now derive from Sunday work. In brief, the whole world should be cleaned up on Saturday, and should be ready for religion and recreation on Sunday. The real work of the week should be over by Saturday at noon, and the housewife should get all the necessities in on Saturday afternoon. In that way Sunday would be completely a day of rest, recreation, or whatever you might wish it to be." Provided you wish it to be what barbers' organizations and other people prescribe what it shall be for you. And so in the opinion of this leading barbers' organ of the United States "the greatest thing that both the bosses and journeymen's organizations can work for" is "the absolute closing down of every barber shop in America on Sunday." There are indications that this idea is gaining ground among the organized barbers of the country.

This proposition from the barbers reminds one of the legislation under the Roman Catholic church in Europe a few centuries ago by which sacred time was fixed from 3 o'clock in the afternoon of the Sabbath (Saturday) until sunrise on Monday.

The latest outcome of the struggle between religious liberty and the centuries-old system of the Roman church in force appears in the new law just enacted, separating church and state. Article 23 of that law "pronounces a fine of 16 to 200 francs, and an imprisonment of six days to two months, against those who by means of threats or violence shall cause any one to attend or refrain from attending religious worship, or cause him to support or refrain from supporting religious worship, or cause him to celebrate certain feasts or to observe certain days, and, as a consequence, to open or close his shops or stores and to perform or quit certain jobs." "This article of the French bill carries to its farthest logical conclusions the principles of liberty of conscience as applied to the matter of religious rest days. Not only does it protect the citizen in his observing or not observing religious rest days against state interference, but also against threats of violence on the part of individuals." It is similar to Article 15 of the Belgian constitution of 1830, which provides that "no one can be compelled to contribute in any way whatsoever to the rites and ceremonies of any religious worship, nor to observe its days of rest." Current doings in the Sunday enforcement line emphasize the need of such a specific provision in the fundamental law in this country.

Read "The Business Office."

REMNANTS FROM MY NOTE BOOK.

The Agape and Its Corruption.

It is well known that the Christian Agape, or Love Feast, was soon paganized to such an extent as to become a deep disgrace to the name of Christian. Of it Maitland says, (The Church in the Catacombs, page 212.)

"The feast, at first held as a part of regular religious worship, was in the course of time reserved for marriages and deaths. At length the anniversaries of martyrdom became the chief occasion of its celebration. These days were called *Natalitia*, or birth days, because the saints were then born to heaven from the world. As long as persecution was likely to befall the church, there was policy in commemorating annually the triumphs of her heroes. To meet by lamp-light over the grave of a departed friend, and then to animate each other's faith by mutual exhortation; to partake together of the funeral meal, before the tablet which covered his bones, in all this, the faithful of that age found a constant stimulus to fortitude and zeal. But the *Natalitia* celebrated after the conversion of Constantine tended to secularize religious worship in a lamentable degree; the festival was thrown open in the hope of obtaining converts; and many of the pagan poor, after having been fed at the expense of the church, became suddenly convinced of the truth of Christianity.

"The Agape was also further desecrated by a less justifiable measure—an attempt to replace the pagan festivals by corresponding Christian solemnities. Augustine gave this account of the matter. (Epistle XXIX.) "When peace was made, the crowd of Gentiles, who were anxious to embrace Christianity, were deterred by this, that whereas they had been accustomed to pass the holidays in drunkenness and feasting before their idols, they could not easily consent to forego these most pernicious, yet ancient pleasures. It seemed good to them, our leaders, to favor this part of their weakness, and for those festivals which they relinquished, to substitute others, in honor of the holy martyrs, which they might celebrate with similar luxury, though not with the same impiety."

Thus a feast which in sub-apostolic time was one of love, in which the poor were fed, and instructed in religious things, was paganized so that Tertullian says of it, (De Jej. cap 17.) "Your love boils in the kettle; your faith glows in the kitchen; your hope is placed in the dish." These nocturnal reveries for the dead became so degrading that the Council of Elvira forbade women to spend the night in cemeteries. In an appendix to Basil's nineteenth sermon, we learn that dances were held around the tombs of the martyrs. At Antioch, the pagans with good reason charged it upon Christians that these revelries were meant to appease the ghosts of the dead, in accordance with their own ceremonies; for this purpose Chrysostom, Augustine, and others, condemned the excesses, and the council of Laodicea condemned the practise, (Can. 28.) But the Agape, or rather these revelries, continued until the eighth century.

The Sixty-Fourth Epistle of Augustine shows how strong a hold the revels of the Agape gained, he says: "These revels and this drunkenness are now thought so allowable as to be celebrated in honor of the blessed martyrs, not only at festivals, but every day."

Maitland says:

"Such irregularities deeply grieved the pious

and amiable Paulinus, Bishop of Nola, who painted scripture subjects over the whole of his church, in order to edify the ignorant people who came together for the Agape of St. Felix. They greatly needed some interference of the authorities, for their bishop laments that these festivities were carried on through the entire night. 'How I wish,' he continues, 'that their joys would assume a more sober character, that they would not mix their cups on holy ground.' Yet I think that we must not be too severe upon the pleasures of their little feasts; for error creeps into unlearned minds, and their simplicity, unconscious of the great fault they commit, verges on piety, supposing that the saints are gratified by the wine poured on their tombs." (9th hymn to Felix.)

Thus we find a simple feast, probably in imitation of the Last Supper, degraded by successive steps. It was first combined with the pagan *silicernium*, a feast to Hecate, goddess of the under world, also known as *Corna Novemdialis*, a funeral feast, held nine days after a death. Next it was made the agent for converting pagans, through their stomachs; then it came to be the festival of the martyrs, in place of pagan revelries in honor of their gods, until it was degraded to an opportunity for crimes, which it provoked, through watchings and wine.

SUMMARY OF NEWS.

The most important news from the East, this week, is the occupation of the island of Saghalien by the Japanese, which was announced, officially, at St. Petersburg July 8. Saghalien (Japanese, Karafuto) is a narrow island in the North Pacific separated from the Siberian mainland by the Strait of Tartar. It was acquired by the Russians in 1854-67. It is 600 miles from north to south, and is from twenty to ninety miles wide. It has the Sea of Okhotsk on the east and is separated from Japan by La Perouse Strait. The interior of the island is filled with forest-clothed mountains from 3,000 to 4,000 feet high, separated by many marshy valleys, which are not valuable for cultivation. Severely cold weather prevails, even in summer, in consequence of the large amount of ice, coming from the Sea of Okhotsk, packed along the east coast. The chief settlements of Saghalien are at Due, a seaport difficult of access on the west coast, where Russian convict prisons are situated; Kusu-Nai, also on the west coast, in the southern part of the island; Port Muravieff, on Aniva Bay, and a few small villages in the Tym Valley, east of Due. The population of the island is about 20,000. The area is about 30,000 square miles. Russian possession of the island was made complete when, in 1875, Japan ceded control of the southern portion in exchange for some of the Kurile islands owned by Russia. The island was made a penal settlement in 1869, the natives being mostly of Ainu stock. The strategic value of this island to Japan is great, and with its loss Russia has nothing of value on or near the coast, except Vladivostok. This occupation by the Japanese will be likely to form an important item in the provisions concerning peace, between Russia and Japan.

The Russian warship which was seized by mutineers has surrendered to the Roumanians, who will hand her over to Russia. The treatment already accorded to the mutineers has increased the danger of further mutiny on other vessels in the Black Sea, and what might have been a

comparatively trivial affair may result in yet more serious disaster to Russia.

No serious fighting has been reported from Manchuria, up to this date. Meanwhile it is announced that the commissioners who are to consider terms for ending the war will begin work, in or near Washington, next month. They will be the guests of the United States, in several particulars. No armistice is yet announced. Meanwhile a new Japanese loan is being taken, eagerly, in New York, and elsewhere.

The National Educational Association has closed at Asbury Park, N. J. The attendance was large and a wide range of practical subjects were discussed. President Roosevelt addressed the Association July 7. His general theme was folly and criminality of envy toward wealth, as wealth. It called forth many hearty commendations.

The efforts of the state of Kansas to drive the Standard Oil Company from that state and to establish an oil-refining plant under state auspices have been neutralized by a decision of the Supreme Court, which has been announced during the week. This decision seems to admit that the arraignment of the Standard Oil Company is just and that the provocation for remedial legislation is very great, but the Court takes occasion to say that the inhibitive section of the Constitution is intended to protect the state from the public disaster "which history shows would follow its engaging in a purely private enterprise." A strong deliverance was made in favor of a governmental policy that would encourage individual initiative, which "has contributed more to our rapid natural development than any other cause." The Court refused to reverse this policy by adopting a strained interpretation of the Constitution. If the state is to enter into "all lines of trade," the Constitution must be changed."

The project of a trolley tunnel under the English Channel, between England and France seems liable to be revived. The opinions of competent engineers support the proposition as feasible. This would reduce the trip to about thirty minutes. It is estimated that a tunnel wide enough for a double track road can be pushed at the rate of fifty feet per day.

Great satisfaction is expressed throughout the nation in the announcement by President Roosevelt, that Elihu Root will accept the place of Secretary of State, made vacant by the death of John Hay. What Mr. Root has done assures his success in that field, which Mr. Hay raised to such high place.

A scandal has been unearthed in connection with the reports concerning the cotton crop, made through the Department of Agriculture, at Washington. Those who have been detected in giving out information in advance, and false reports, have been dismissed promptly. The excessive fluctuations of last year seem to have been connected with this scandal.

On July 11, preliminary returns to the chief of the Bureau of Statistics of the Department of Agriculture show the acreage of corn planted to be about 94,011,000, an increase of about 2,080,000 acres, on the area planted last year. The average condition of the growing crop on July 1 was 87.3 as compared with 86.4 on July 1, 1904, 79.4 at the corresponding date in 1903, and a ten-year average of 87.6. The average

condition of winter wheat on July 1 was 82.7 per cent., as compared with 85.5 last month. The National Christian Endeavor Society closed its annual convention at Baltimore, Md., during the week just closing. It was a vigorous session and well attended. The most important new measure proposed is the erection of an imposing memorial building at Boston in honor of President Clark. The notable address of the Convention was by Charles J. Bonaparte, Secretary of the Navy. He made a vigorous and inspiring plea for bringing religion into politics, as the only purifying element. He said that good government is a religious and moral question, and that politics should be only an incident in such government. Public evils exist and grow because good people are indifferent and neglectful of duty as Christian citizens. Men who wish good government, and favor it, are not attentive enough to the demands to secure those good results which insure purity and good government in cities and in the nation. The address was excellent.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 9, 1905, at 2.15 P. M., Vice President Stephen Babcock in the chair.

Members present: Stephen Babcock, D. E. Tittsworth, F. J. Hubbard, W. M. Stillman, J. A. Hubbard, J. D. Spicer, Corliss F. Randolph, C. C. Chipman, E. F. Loofboro, Esle F. Randolph, Asa F. Randolph, W. C. Hubbard, H. N. Jordan, J. P. Mosher, O. S. Rogers, W. H. Crandall, A. L. Tittsworth. Visitor: H. H. Baker.

Prayer was offered by Rev. E. F. Loofboro. Minutes of last meeting were read.

The Recording Secretary reported the following letter as having been sent to the President, in accordance with the action of the Board at the last meeting:

PLAINFIELD, N. J., June 12, 1905.
MR. J. FRANK HUBBARD, President American Sabbath Tract Society:

Dear friend and brother:—At the regular meeting of the Executive Board of the American Sabbath Tract Society held yesterday afternoon, we paused in the routine of regular business, while the Board instructed the Recording Secretary to convey to you their warmest sympathies for you in your severe illness, and their most heartfelt desire that you may soon be restored to health and to your accustomed place with us. This action was taken unanimously by a rising vote, and before resuming our seats, Dr. Lewis offered a most fervent prayer on your behalf, and besought the Heavenly Father if it were His will, to grant you healing and strength, and urgently pleaded that you might be spared to us yet many years, to continue your valued services to the Tract Society, the church, and the denomination. It was a very impressive scene, as your brethren stood with bowed heads and moistened eyes, while Dr. Lewis with quivering lips, voiced all our hearts in his most earnest appeal to the throne of grace. We trust it may be a comfort to you to know our hearts thus went out to you in brotherly love, as we missed you yesterday from our session, and that the assurance of our love and esteem may help you to bear the suffering, and that our united prayers may avail for your early recovery and return to the many important offices you are so ably qualified to fill.

Very sincerely yours,
On behalf of the Board,
ARTHUR L. TITTSWORTH,
Recording Secretary.

It was a great satisfaction to the Board to know that this message was received by Bro.

Hubbard while his mind was still clear and active, and that he fully appreciated its contents, and expressed his gratitude and appreciation of his remembrance by the brethren with welling eyes and a full heart.

In view of this being our first meeting since the death of our President, J. F. Hubbard, the following tribute, prepared by the Recording Secretary, was read and by a rising vote was ordered embodied in the minutes of this meeting as our tribute to his memory, and that the same be published in THE SABBATH RECORDER, and a copy be sent to the family of Bro. Hubbard:

Tribute to President Hubbard.

At the regular meeting of the Executive Board of the American Sabbath Tract Society, held May 14th, 1905, the deliberations of the body were presided over as usual by the honored President of the Society, James Franklin Hubbard, but it proved to be for the last time. On Sabbath-day, May 27th, Bro. Hubbard attended the morning service at New Market, N. J., held in connection with the Eastern Association, but before reaching his home after the service, was feeling quite ill, and the sickness developed quite rapidly and decidedly, soon reaching a critical period, and our hearts began to fear that another of God's noblemen was about to finish his life work. At the time of our last meeting on June 11th, the disease (jaundice), seemed to be getting the mastery, and our united fervent prayers rose to the throne of grace, that if it were the Father's will the valued life and services of our brother might be spared to us, but on June 26th, having just completed his seventy-eighth year, life's struggles ended and the spirit took its flight to the Home-land.

We, his brethren and associates in the Board, sitting here to-day in loneliness, and in the shadow of this great bereavement, desire to record our deep sense of loss, and pay fitting tribute to the character, ability and worth of him whom we all honored.

Brother Hubbard became a life member of the American Sabbath Tract Society in 1873, and was a member of the Executive Board from the time of its location in Plainfield, N. J., in 1881. For the first fifteen years of that time (1881-1896) Bro. Hubbard was the efficient, pains-taking, and confidence-inspiring Treasurer of the Society, devoting a great deal of time gratuitously to the laborious details connected with keeping the accounts, yet performing the duties with the utmost fidelity, and we most gratefully acknowledge these long years of faithful and efficient service, which gave the highest confidence and security to the financial operations of the Society. In 1894 Bro. Hubbard was appointed a member of the Committee of the Executive Board on the removal of the Publishing House from Alfred Centre, N. Y., to Plainfield, N. J.; was a member of the Supervisory Committee for the Publishing House from the time of its appointment in 1895, and its chairman since 1896; and was a member and chairman of the Advisory Committee of the Board from 1900 to 1903. In 1896 Bro. Hubbard became 1st Vice President of the Society, holding that office till 1900, when he was elected President of the Society, filling that office with dignity and ability till called Home.

In all of these positions of trust and responsibility, we can bear but one uniform testimony: *faithful to the uttermost.*

Bro. Hubbard was always an earnest and liberal supporter of the work of the Society, notably during the publication of the *Outlook* from 1882 to 1897, and of the other forms of aggressive work taken up since. He ever used his means as steward of Him who gave the increase.

We feel deeply the loss of another stalwart from our ranks, but are assured that this quiet, retiring, yet able co-laborer and wise counsellor, has ere this heard the welcome words: "Well done, good and faithful servant," and to us who remain, we bespeak for all, his mantle of fidelity.

To the faithful companion left in her loneliness, we extend our warmest brotherly love and watchcare, trusting the sorrow visited upon her declining years, may be assuaged by the memories of his life, so well and ably spent. Very tenderly do our hearts go out in sympathy to the brother, Joseph A. Hubbard, our associate in the Board, called upon to rend the ties of a close, life-long, brotherly companionship, and we assure him that so far as in us lies, we will be brothers to him his remaining days, and for us all, the contem-

plation of the faithful life just closed, and the many tributes paid his memory, must teach us that "No life can be pure in its purpose, and strong in its strife, and all life not be purer and stronger thereby."

The Supervisory Committee reported business as usual at the Publishing House and that the Treasurer of the Society, Frank J. Hubbard, had been elected chairman of this committee, to fill the vacancy caused by the death of our President.

Report adopted.

The Committee on Distribution of Literature reported progress in the preparation of the Souvenir, the same being now in type. Correspondence from E. B. Hill noted the contribution to the Society of \$225 from the proceeds of the sale of the parsonage of the Berlin, Wis., church, a like amount having been sent to the Missionary Society. He also reported the receipt of a bequest by the late Charles Saunders of \$50.

On motion the Treasurer was requested to advise the Berlin (Wis.) church, and the executors of the will of Charles Saunders, of the placing of their gifts in the permanent fund, and to express our gratitude for the gifts.

The Treasurer presented statement of receipts and disbursements since the last meeting and also the last quarterly and annual reports, which were adopted.

A letter from Rev. Walter L. Greene relating to his visit to Campbellford, Ontario, was received, enclosing bill of expenses and a list of names to whom literature may be sent. On motion the bill was ordered paid, and the list of names referred to the Committee on Distribution of Literature, with the instructions to send THE SABBATH RECORDER till Oct. 1 to each one on the list, together with sample tracts.

Voted, that in reply to a letter of Bro. Greene, the Secretary express the satisfaction and gratitude of the Board for the able and comprehensive report on the situation at Campbellford.

Voted, that the matter be continued in the hands of the Advisory Committee and the Corresponding Secretary.

Voted, that the annual report of the Treasurer be printed as usual for distribution.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Rec. Sec'y.

A PRAYER.

Jesus, thou all pervading Light,
Possess my heart and reign within;
Dispel the darkness of my night,
Remove thou every trace of sin.

Jesus, the Comforter divine,
Come thou, remove my sordid fears;
Thy faith in my frail heart entwine,
Thy peace dry up my foolish tears.

Be thou of life my treasure store,
Supplying richly all my need;
All comfort, every joy, and more,
Grant thou for undeserving meed.

Of riches, strength and hope and power,
Give, Lord, what all the world denies;
And when at last comes death's cold hour,
Take me triumphant to the skies.

—The Advance.

How happy home might generally be made but for foolish quarrels, or misunderstandings, as they are well named! It is our own fault if we are querulous or ill-humored; nor need we, though this be less easy, allow ourselves to be made unhappy by the querulousness or ill-humor of others.

TRACT SOCIETY.
F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the quarter ending June 30, 1905.

DR.	
Balance on hand, April 1, 1905.....	\$ 819 31
Funds received since as follows:	
Contributions to General Fund as published:	
April	\$284 17
May	519 05
June	359 42—1,162 64
Contributions on Linotype acct	30 00
Contributions on debt	3 00
Contributions on Aggressive Sabbath Reform:	
April	\$ 48 00
May	10 00
June	5 50— 63 50
Transferred from Linotype acct	1,500 00
Interest on Bank balance	11 40
Income as published:	
April	\$385 40
May	12 50
June	15 00— 412 90
Publishing House Receipts:	
April	\$717 13
May	945 47
June	805 74—2,468 34
Loans	1,000 00—\$6,651 78
	\$7,471 09

CR.	
By cash paid out as follows:	
Pacific Coast Seventh-day Baptist Association	\$ 100 00
G. Velthuisen, Sr., salary	151 50
A. H. Lewis, salary	500 00
A. H. Lewis, expenses to Associations	83 78
George Seelye, Salary	37 50
George Seelye, postage	15 00
Mrs. M. G. Townsend, salary	40 00
Mrs. M. G. Townsend, expenses	8 00
Publishing House General Expenses	\$3,231 25
Publishing House, balance on first linotype	2,700 00—5,931 25
First National Bank, Rent of Safe Deposit box	\$ 5 00
Transferred to Permanent Fund:	
Reuben D. Ayers Bequest	225 00
	\$7,097 03
Balance on hand	\$ 374 06
	\$7,471 09
Additions to Permanent Fund:	
Reuben D. Ayers Bequest	\$ 225 00
Sale of Berlin, Wis., parsonage	225 00
Charles Saunders, bequest, Westerly, R. I.	50 00
E. & O. E.	
	F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., July 3, 1905.
Examined, compared with books and vouchers and found correct.

D. E. TITTSWORTH,
WILLIAM C. HUBBARD,
Auditors.

PLAINFIELD, N. J., July 8, 1905.

Several days of terrible heat have swept over the country during the week, accompanied by severe electrical storms. Many deaths, numberless prostrations and much suffering have followed.

Let us hear, oh, let us hear to-day, the Shepherd's voice, and as he knows us in our sin, so let us go after him in his sacrifice. Let us claim that inspiration, that ennobled confidence, that comes of being truly with him. Folded thus in his personal care, and led by the calling of his voice, for which we always listen, let us take his promise and follow, going in and out and finding pasture.

Missions.

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

AFTER spending six Sabbaths in Battle Creek, Mich., with our church and people, we return home. We have made many calls and many very pleasant acquaintances and formed some dear friendships. In the time we have become fairly acquainted with the situation and prospects of the field. Our people there are an earnest and faithful band, and if they keep the love of God and Jesus Christ his Son, and the love of one another in their hearts strong and growing, they will grow. Prof. C. B. Clark of Alfred, N. Y., will spend the summer vacation with our church and people. He is well known to the people of Battle Creek and highly respected and will have a strong influence with all classes, and especially with young people. We look for good results from his labors. Rev. J. G. Burdick, who has been in Battle Creek three weeks for treatment in the Sanitarium, has improved very much, and will remain one more week. He will preach to our people next Sabbath, July 15. He will soon be settled in his new pastorate at Berlin, N. Y.

We are more and more convinced that the preaching of the gospel of Jesus Christ in simplicity, in a practical way, with love and tenderness, is what the people need, want and appreciate. What they need and want is not so much head as heart in the preaching. There must be thought, oil well beaten, in the preaching, given with point and purpose, but love and heart will give it all, power and move to action. There is eloquence in great earnestness, and a wonderful moving power in one who is all afire with the gospel and the salvation of souls. God inspire ministers of the gospel, fill them with himself, and give them the burden of souls, and a deep sense of their responsibility.

We are much interested in the Pre-Conference Convocation of pastors and preachers which is to be held in Plainfield, N. J., and open Aug. 15. We wish it to be in the power of all our pastors and preachers to attend. Let our churches and people consider this matter and help the pastors and preachers to attend. A church can by substantial encouragement influence its pastor to go. Say, "Go, pastor, we will pay the traveling expenses." The financial burden on many is light, on one it is too heavy to be borne. It will do a church all sorts of good to help the pastor to go to that Convocation, and he will bring back enough inspiration, thought and purpose to more than compensate for the help and the sending. Let no pastor or preacher say, "What is the use?" "What will it amount to?" but be interested, go and make it a success, a meeting of great profit to yourself and to all, a great Convocation to be long remembered.

"FISHERS OF MEN."

There never was a greater need for men and women who will follow Jesus than to-day. The eyes of God are searching up and down the world for men and women who will follow him as did those disciples of old. God calls for souls who will make themselves of no reputation; who seek not their own, and who are willing to spend and be spent for those who know not Jesus—for souls who will go out into the great starving, struggling, doubting mass of fallen humanity, to bind up their bleeding wounds, to bathe

their stripes, to cheer their drooping spirits, and to lead them to God.

Jesus leads us forward in this, by his wonderful example of love, sympathy and self-forgetfulness. He needs the same quality of discipleship to-day as he asked of Peter and Andrew; the same personal devotion, the same enthusiasm and the same self-abandonment in service.

Who is it that calls us? One who left Heaven; who gave up all and suffered, bled and died for us. Other great men have had followers who have gladly laid down their lives. Look at Napoleon I., and at the thousands of hearts he swayed, and yet, when he had fought his last battle, and was bereft of all his followers, he spoke of our Leader in the following words: "In every other life than that of Christ, what imperfections! what inconsistencies! Where is the character that no opposition is sufficient to overwhelm? Where is the individual whose conduct is never modified by event or circumstance, who never yields to the influences of time, never accommodates himself to manners or passions that he can not prevail to alter? I defy you to cite any life like that of Christ, exempt from the least vacillation of any kind, untainted by blots or wavering purpose. From first to last, he is the same—always the same; majestic and simple, infinitely severe, infinitely gentle. Throughout a life that may be said to have been lived under the public eye, Jesus never gave occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, Jesus is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity. What name, then, shall we give to him in whose character were united every attribute of the sublime?"

* * * *

I see him always ready to help by day and by night. Nicodemus knew where to find him in the stillness of the night. The lame, the blind, the sick, the dying, all knew of his sympathy and love. He calls us to follow him thus. He has promised grace and strength to all who follow, so that they may be successful in the purpose for which they are called, viz., fishers of men.

Men and governments have done great and noble deeds in the past. Look at the four years' bloodshed and suffering which many endured to set free the 4,000,000 slaves in the Southern States. And again, Great Britain set her slaves free at the enormous cost of \$100,000,000. Russia also abolished her serfdom, and Brazil liberated 2,000,000 bondsmen by civil enactment. All this was accomplished by the efforts of men who had their case at heart.

The cause, perhaps, was counted noble, but it is nothing to be compared with the cause of Christ. Let us be up, then, and in the power of the cross seek to rescue those who are under the power of sin and Satan, and win them for God.

Shall he call in vain for followers? When we look at what has been done, and is still being done in this great Salvation Army, which God has raised up, it proves God's willingness to fulfill his promise to those who will follow him to make them fishers of men.

Is he calling you, my brother, my sister? If so, respond at once to the call, and your life shall be one of blessing and usefulness.—*The War Cry.*

True religion is a close personal friendship with the Lord Jesus.

SPARKS FROM THE ANVIL.

A man is no stronger than the weakest point in his character.

Acute diseases we catch, but chronic diseases we make for ourselves.

A failure to care for the living machinery is an insult to the Creator.

What we call singular coincidents may really be beautiful Providences.

If God permits us to pass through fiery trials it is because there is dross in us to be consumed.

Every Christian should be a missionary, his home a missionary station, and his farm a missionary farm.

If you are a carpenter and can not do more and better soul-winning work as a carpenter than at anything else you ought to change your occupation.

True charity writes the faults of others in the crumbling sand, but carves their virtues in imperishable marble.

There is no life that is all shadow and no life that is all sunshine. Both are disturbed by a hand that is too wise to err.

The self-sufficient worker may seem to be moving the world, but it is the humble, praying worker that moves heaven.

The best way to help a careless and indifferent sinner is for you to be neither careless nor indifferent in dealing with him.

If God has put into your soul a desire to work for humanity, remember he will help you to carry out this desire, for God never trifles with a man.

A successful public entertainer spends more time each day practicing than many Christian workers do.

The difference between the greatest missionary and the poorest missionary is generally that the greatest missionary is willing to toil.

There are some people who know God can save them from the drink habit but have not yet learned that he can save them from the scolding habit.

We can never do a great work unless we put into it a part of our lives. Extract of soul must be mingled with every work that is to last through eternity.

Of one hundred cases of sunstroke in St. Louis, five were abstainers and ninety-five were drinkers.

You can neither eat nor drink yourself into either the kingdom of heaven or the kingdom of health, but you can very readily eat and drink yourself out of both.

There are many who pride themselves upon being law-abiding citizens who are utterly lawless with reference to the laws of health that God has established in their bodies.

A dog that is tied up may have some rope, but he can only go to the end of it; so the devil gives some of his victims a certain amount of rope, but that does not make them free men.

It is just as awful for a man or woman to be cast out on God's great sea of opportunities and not realize that they have a mission in life as it would be for a parent to forget to care for his child.

We only pass over this road once. There is a tremendous significance in the thought that these passing days, each laden with infinite possibilities, will NEVER RETURN.

When a messenger boy brings you a telegram you do not hesitate to receive it, even if you

do not like the looks of the boy. Treat the message from heaven in the same way, even though you may discern objectionable things about the messenger.

If you are a Christian and a slave of sin, the only difference between you and the man who is not a Christian is that he is a willing sinner and you an unwilling sinner. You are not any more saved from your sin than he.

If you should win one soul to Christ this year and then both of you should win another the following year, and each of those win still another the next year and so on, the entire population of the world, if such a thing were possible, would be won to Christ in about thirty-three years.—*The Life Boat.*

HE AROSE AGAIN.

I was standing before the window of an art store where a picture of the crucifixion of our Lord was on exhibition. As I gazed I was conscious of the approach of another, and turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him. So I asked, pointing to the picture: "Do you know who it is?"

"Yes," came the quick response, "that's our Saviour," with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued, after a pause: "Them's the soldiers, the Roman soldiers, and," with a long-drawn sigh, "that woman crying there is his mother."

He waited, apparently for me to question him further, then thrust his hands into his pockets, and with a reverent and subdued voice, added: "They killed him, mister. Yes, sir, they killed him!" I looked at the little ragged fellow, and asked: "Where did you learn this?" He replied, "At the Mission Sunday School."

I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked a block when I heard his childish treble calling: "Mister! Say, Mister!" I turned. He was running toward me, but paused; then up went his little hand, and with triumphant sound in his voice, he said: "I wanted to tell you he rose again! Yes, mister, he rose again."

His message delivered, he smiled, waved his hand, turned and went his way.—*T. R. Teske.*

"WITHIN THY GATES."

"Within thy gates our weary feet shall stand!"
Like Israel's journey in the time long past
Our toilsome travel from a distant land—
Shall surely end within thy gates at last.

We see from far thy stately ramparts rise,
But weakness and the fear of what awaits—
Of desert's heat and wild beasts that surprise—
Make faint our hope that we can reach thy gates.

No harps of gold can utter strains so sweet—
As clang of brazen bars when warder's hand
Shall fling the portals wide that pilgrim feet
May enter in—within thy gates to stand.

Oh! When those gates have closed behind us fast,
And all that has assailed our pilgrim band
Is shut without, from grateful hearts at last
Shall rise the song: "Within thy gates we stand."
—*The Watchman.*

To help the young soul, add energy, inspire, hope, and blow the coals into a useful flame.

The love of God creates a love for fellowmen and for native land. Thus the best Christians are everywhere the best patriots.

Woman's Work.

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

"LOVE'S WORK IS BEST."

M. B. CLARKE.

They were building a beautiful temple,
Those workmen with courage and will,
Of costliest marble they reared it,
And carved it with wonderful skill.

One day as they toiled, to the master
Whose will and whose word was command,
Came a stranger, desiring position,
An old man, with tremulous hand.

"Oh! give me a place with the workmen,
My heart by this beauty is moved,
Let me carve on this wonderful temple,
The name and the face I have loved."

The master with pity assigned him
A place, somewhat low and obscure,
He feared but the marring the temple,
By work, which so long must endure.

But slowly, with patience untiring,
The stranger toiled ever alone,
Till a face of most exquisite beauty,
From answering marble outshone.

The love which enfolded his spirit,
Gave strength to his tremulous hand,
To the eyes which were dim, a clear vision,
The skill of his youth to command.

The workmen with wonder beholding
That marvel of beauty, confessed
The truth, which the ages still cherish,
That love's work is ever the best.

WOMAN'S HOUR AT THE WESTERN ASSOCIATION.

The Woman's Hour of the Western Association was conducted by the Associational Secretary, Agnes L. Rogers. A large audience was present and showed their interest in the work of our women by close attention and by responding with a good collection. The papers presented will probably appear on the Woman's Page.

PROGRAM.

Hymn.—Congregation.
Scripture Reading.—Mrs. Chas. Sayre.
Prayer.—Mrs. Edgar VanHorn.
Paper.—"Woman's Work, in the Home, in the Church, in Society, in the World," Mrs. O. D. Sherman.
Vocal Solo.—Mrs. Schoonmaker.
Paper.—"Christian Stewardship," Mrs. W. D. Burdick.

Collection for the Work of the Woman's Board, \$13.25.

WOMAN.

MRS. O. D. SHERMAN.

(Read at the Woman's Hour at the Western Association.)

The subject assigned to me is, "Woman in the Home, in the Church, in Society, in the World."

In the Home.

Home is the place of refuge. Its sheltering arms protect the weak, its ministering binds up the broken in heart and its culturing gives strength to manhood and power and grace to womanhood.

The first thought of home is mother. She is the centre. She is the life. The true mother not only prepares food for the body, but looks well to the spiritual training of the inmates of the home. She is unselfish and sacrificial in her devotion to her loved ones. She is the true woman and it is her nature to care for others, whether she be wife, mother, sister or daughter.

It is in the Christian home that woman shines in her highest glory and beauty. Solomon says of a virtuous woman, "Her price is far above rubies. Her husband is known in the gates, when he sitteth among the elders of the land. She openeth her mouth with wisdom and in her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up and call her blessed. Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised. Give her the fruit of her hands and let her works praise her in the gates." Solomon was a wise man. Listen again to this verse, "Give her the fruit of her hands, and let her works praise her in the gates."

Woman in the home! Who can measure the extent of her influence? Less than a mile from this church, not so long ago, there was a home where the mother's voice was not often heard at the family altar, but when her children were leaving the home, one by one, she would kneel and pray that they might be kept in the right path while absent and on their return, the mother would be standing at the door to welcome them. Such a home may be broken up and the mother may go to the rest prepared of the Lord, but wander where we will, this picture can never be left behind. It will follow us for good to the end of life's journey, unless the heart should grow hard and the conscience become dead. What is true, in spirit, of this home, is true of other homes, whose names are legion.

"Better than gold is a peaceful home
Where all the fireside charities come,—
The shrine of love and the heaven of life
Hallowed by mother or sister or wife.
However humble the home may be
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold
And center there, are better than gold."

In the Church.

It may be an open question whether woman should enter all the offices and callings of the church. It is true that her love, zeal, untiring devotion and faithful work for the church has ever been in evidence, and never more so than at the present time. Of her it has been said, "Last at the cross and first at the sepulchre."

Her activities are varied and manifold. The Christian woman is given to prayer and praise, is quick to acknowledge her obligations to her heavenly Father and is ready to use her influence for the uplifting of humanity. Her heart throbs responsive to all its woes and sorrows as well as to all its innocent joys and desires. She is the ministering angel of the sickroom. Her hand soothes the fevered brow of pain. It is hers to prepare the sweet spices and pour out the oil that tells of undying love and unmeasured devotion. Without our women, our prayer meetings would show more empty seats and silent walls.

The majority of our teachers in the Sabbath Schools, as in our public schools, are women, and in many cases they have filled the office of superintendent most acceptably. This is true also of the Endeavor work, both Senior and Junior.

In the financial work of the church, which grows more and more important year by year, especially in the raising of funds, women have proved themselves most efficient. They are very fertile in expedients. By their planning and contriving through the Aid Societies, and kindred

ways, our benevolent enterprises are helped. There are fewer bare floors, unsightly walls and pulpits in our churches than there would be without their help. In the business affairs of the church, woman's intuitions supplement and sometimes complement deeper research. We may say in all the work of the Master's kingdom, she's more and more recognized as an important factor. For example, I have in mind a woman not large in stature, but powerful in good works, who having changed her residence soon joined the church with her husband. She is faithful in attendance at Sabbath services, thus bringing cheer and inspiration to her pastor. She stays to Sabbath School, attends and bears a part in social meetings, sings in the choir, goes to the Christian Endeavor, has charge of the Junior department and does not live very near the church either. How her works praise her in the gates! May God's blessing fall on all such women for their faithfulness in the churches!

We do not claim that women are more perfect than men, and yet it is doubtless her endowment to show the gentle, softer graces of humanity and Christianity. Peter was ready, he said, to die for his Master and showed his willingness to fight for him when he drew his sword and slashed off the ear of the servant of the high priest (and then followed afar off). It was, however, the woman who received the bruised and broken body of the Saviour and prepared it for burial.

In lighter vein, someone has written of woman, "She's the shrewdest of the shrewd when she's shrewd, She's the rudest of the rude when she's rude, She's the goodest of the good when she's good. So all her shrewdness when she's shrewd, And her rudeness when she's rude, Can't compare with her goodness when she's good."

In Society.

There are social laws and customs that are obligatory and quite essential to the well-ordering of society. The law of reciprocity holds the first place in the code. He that would have friends must show himself friendly, or in other words, if we would have neighbors, we ourselves must be neighborly. When we are in what we call "our set," we sometimes become selfish and overlook those just as good and perhaps more worthy than ourselves. Some of the usages and requirements of modern society may seem to be unnecessary and even detrimental to spiritual growth. A woman can be selfish or unselfish in these things just as well as in other matters. She can uphold customs that are elevating and ennobling and thus cast her influence on the side of right, truth and temperance, and so become a power for good if she will or she may join in amusements like dancing, card-playing, wine-drinking and so forth, and so lower herself and the standard of right living. All this may involve the question, "Am I my brother's keeper? By eating meat, am I making my brother to offend?" This was Paul's great rule in determining his relation and influence in society. It was not alone what he himself could lawfully do, but the effects his acts would have upon others. It is in the borderland between virtue and vice where the danger lies.

Women have ever been a great influence for the world's good or ill in society with all its functions and organizations. Mrs. Hayes, wife of President Hayes, was an acknowledged queen

of society, and by her pure, womanly, Christian character, by the stand she took against the wine-drinking and fashionable dissipations of Washington society, has exerted a world-wide influence for good.

In the World.

Here woman has ever been a power, uplifting and refining. While she can not boast of being ranked among warriors and statesmen, still she has often won the diadem of royalty with honor to her sex and for the good of humanity. England not only remembers the days of Queen Elizabeth as the golden age of literature, but cherishes as well with tenderest love the long, good reign of Queen Victoria.

Some women have achieved distinction as scholars and scientists, like Maria Mitchell, the astronomer, while many others have won undying fame as writers of prose and poetry. What can be finer than "The Landing of the Pilgrims" by Mrs. Hemans? The two Cary sisters, Alice and Phoebe, were noted song writers. The world is richer to-day for that sweet gem of poesy,

"One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer my heavenly home to-day
Than ever I've been before."

We must not omit from our list, Julia Ward Howe, poet, patriot, reformer. Her Battle Hymn of the Republic is a classic,

"Mine eyes have seen the glory
Of the coming of the Lord.

* * * * *
In the beauty of the lilies
Christ was born across the sea
With a glory in his bosom
That transfigures you and me.
As he died to make men holy,
Let us die to make men free,
While God is marching on."

It is, however, as reformers that women have gained special eminence. Mrs. Harriet Beecher Stowe by the writing of "Uncle Tom's Cabin" did more to arouse the sentiment of the nation against slavery and to prepare the way for the freedom of the slaves, than any other one person. Susan B. Anthony has waged a gallant war for equal rights for woman for nearly two generations, and although not successful in the main issue, she has been a power for good.

Miss Frances E. Willard, for years president of the W. C. T. U., was the woman who was perhaps better known than any other throughout the world for her sweet, unselfish devotion to the cause of temperance. She is the only woman who has thus far been honored by having her statue placed in the gallery of fame at the Capitol in Washington, as a lasting memorial for her services for humanity.

Mrs. Mary A. Livermore, who passed away at her home at Melrose, Mass., May 23, was a great worker for humanity. She has been called not only the foremost woman in America, but one of the greatest women the world has ever known. She gained distinction first as a press writer and reporter, but came into greater notice for her work as a member of the Sanitary Commission during the Civil War. She organized Soldiers' Aid Societies and did most of the literary work of the Society. After the war, she became interested in every kind of reform work. One writer has said of her, "There is no really great and enduring reform of this age that Mary A. Livermore has not helped by wise counsel and

sound judgment." She was an eloquent speaker. She thrilled the souls of her listeners with the magic of her personality. She was an ardent worker for peace. The three reforms, peace, temperance and the advancement of women, occupied the later years of her life, and it is fitting that we close this paper by a quotation from an address that she made in Providence a few years ago: "Whoever works for the improvement of the world, for the lessening of those things that are evil and for being about what is helpful to humanity, has his hand in the hand of God and takes on something of God's almightiness. Those who work for God will win and do win, as I have seen again and again during my seventy-five years of life. Victory is postponed for a time, but ultimately the right triumphs."

MEMORIAL BOARD MEETING.

The regular meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in Plainfield, on Sunday, July 9. Present, J. A. Hubbard, J. D. Spicer, Wm. M. Stillman, Stephen Babcock, C. T. Rogers, D. E. Titsworth, and ex officio, W. H. Crandall, Treasurer Alfred University.

The meeting was called to order by the Secretary, who made feeling announcement of the death of the President, the late J. Frank Hubbard.

Stephen Babcock was elected chairman.

After reading the minutes of previous sessions, communications were read from G. P. Kenyon, Shingle House, Pa., in reference to repairs on the church building at that place. It was voted to appropriate \$200 from the Fund for Aiding Feeble Churches, to assist in this work. From President Theodore L. Gardiner, of Salem College, stating the needs of that college, and asking for such aid as the Board could give it. From Dean Main, of the Theological Seminary, presenting the claims of the Seminary to the Board, and asking aid for that work. It was voted to appropriate the income from the Discretionary Fund, amounting to \$477.27, as follows: Salem College, \$377.27; Theological Seminary, \$100.

The committee appointed to prepare a memorial in memory of our late Vice President, J. M. Titsworth, presented the following resolution, which was adopted by rising vote:

WHEREAS, Our Heavenly Father in his wisdom, has called to the home above our brother, Joseph M. Titsworth, who has been a member of this Board since 1884, its vice-president since 1901, and a member of the finance committee and the auditing committee since their first establishment;

Resolved, That this Board place on its minutes an expression of the great loss we have suffered in the death of Bro. Titsworth, and testify to his faithfulness, patience, and conscientiousness in the performance of every duty that came to him, and to the executive ability, the financial skill, the loyalty and devotion to the interests of the Board that he manifested in furthering the work of the committees and the positions with which he was connected;

Resolved, That we hereby express our sorrow and our sense of a great personal loss, and our sympathy for his bereaved family;

Resolved, That a copy of these resolutions be sent to the family of the deceased and printed in the SABBATH RECORDER.

(Signed) WM. M. STILLMAN,
H. M. MAXSON,
Committee.

The following tribute to the memory of our President, J. Frank Hubbard, was also unanimously adopted by a rising vote:

IN MEMORIAM.

J. F. HUBBARD.

Once again this Board is called upon to bid a last

Home News.

WATERFORD, CONN.—Our heart is overflowing with praise and thanksgiving for another manifestation of the divine favor. Last Sabbath was a day of great rejoicing. It was our blessed privilege of leading four happy converts into the baptismal waters. The day was not pleasant, a dense fog having settled over the country, but the sunshine of the Spirit's presence dispelled the atmospheric gloom. This scene was followed by our covenant meeting and the Lord's Supper, after which others expressed a desire to become Christians.

God has surely watched over this old field. Many of the old saints are sleeping in the nearby churchyard. Their prayers have been bottled up in heaven, and God has seen fit to pour out blessings. We are trusting that these few drops are but the precursor of the showers. Brethren pray for us. A. J. POTTER.

BERLIN, N. Y.—We closed our labors with the church at Berlin on June 26, after spending two and a fourth most pleasant years with this church. Surely no people could be more kind to their pastor and family, nor make their lives more pleasant, than did the people of Berlin during this pastorate.

We also found the First-day people equally warm and friendly, and our frequent preaching for them and visiting them in their homes greatly endeared them to us.

To say farewell to the generous, warm-hearted people of Berlin was hard for us to do, and nothing but the necessity of a change in climate could have induced us to sever our pleasant connection with this people who had endeared themselves to us in so many ways.

On the day of our departure, a large number of our own church people, together with members of the Baptist and M. E. churches, thronged the depot platform to give us loving words of farewell, and tears were in many eyes, while for us, it was well nigh impossible to say the farewell words to those whom we loved and with whom we had labored during the pleasant days that were gone.

At Petersburg, we were met at the train by friends from First-day churches to whom we had preached and with whom we had visited, and parting words of love were exchanged. We shall never forget the good people of Berlin nor their earnest endeavor to make our lives pleasant and happy. We have visited their homes for miles up and down the winding valley, married their young people, prayed at their sick beds, buried their loved ones, rejoiced with the joyful and wept with those whose hearts were filled with anguish, and in all this we were drawn to them by ties which shall ever endure. May God bless them all.

We extend to the new pastor, Rev. J. G. Burdick, and to his wife, our very best wishes, as they take up the work among these dear people and may they have as warm a place in the hearts of the people as was given to us. May God be with them all till we meet at Jesus' feet.

E. H. SOCWELL.

ADAMS CENTRE, N. Y., July 7, 1905.

WHATEVER of success I have attained is due to my unflinching custom of reading my Bible and of praying every morning before I leave my room. No difficulties nor stress of business keep me from thus preparing myself for the day.—Booker T. Washington.

Popular Science

H. H. BAKER.

A New Rubber Industry.

A weed has been found growing on the desert lands of Colorado, that is said to furnish an excellent substitute for India rubber, and for many purposes, especially for heavy work, it is full equal if not superior to that from South America. It is found in abundance in the midst of the greatest weed belt in Colorado. Some of the plants grow to the height of six feet, or more, where they have benefit of irrigation.

It is said there are seven varieties, and by taste they appear to belong to the sage brush family. Experiments are now being made to determine which of these varieties would be the most profitable to cultivate.

The plants grow from the seed, and produce a small yellow flower. It is a very hardy plant, and has very large roots, which are covered with a thick, fibrous bark to protect them during the winter season, also to retain moisture for the growth of the stalk. The plant's growth the first year produces better and tougher rubber than in after years, though it will grow for several seasons.

The process for manufacture, at present, consists in first reducing the plant, including the roots, to a pulp, by grinding or crushing, and then for a day or two, treat the pulp with the bisulphide of carbon, and then evaporate the solution; or what might more cheaply produce the rubber, treat the pulp with benzine, as that could be used over again without much loss.

As good roads, and automobiles, and bicycles have come to stay and it having been discovered that to have good roads they must avoid hills, and that the hinged bail of a pail was exactly of the same length when it rested on the top of the pail, as when it was raised over the centre. This fact was unknown among engineers when the turnpike was made between Albany and Cooperstown by the State of New York.

The unnecessary hard work for team, the wear and tear of the wagons and the comfort of the occupants is very much increased by the elastic qualities of rubber. Great quantities are being used for the tires of autos and bikes, and thus rubber becomes an article of husbandry.

The native rubber tree grown in the vicinity of the river Amazon in South America has become very much depleted, and the Para plantations can not supply the demand. If these Colorado rubber weeds can, they will become very valuable.

Since writing the above, we learn that the rubber producing weed is found in abundance in the Upper Arkansas Valley, also in the San Luis Valley. Hitherto it has been considered a great nuisance by the residents in that section. Specimens in any quantity can be found in the vicinity of Salida.

It is claimed by the ranchmen to be one of the most obnoxious weeds they have ever had anything to do with, for it is indigestible, and if eaten by cattle and sheep is very liable to produce inflammation and death.

People of those sections are greatly in hopes that it will be to their profit to grow it for the rubber, and thus be turned to their advantage.

The king of Siam has been led by the American missionaries to decide to abolish gambling in his domains. Gambling is a scourge of the Siamese people, and a source of revenue to the government.

Children's Page.

CHILD'S THOUGHT.

Hundreds of stars in the pretty sky,
 Hundreds of shells on the shore together,
 Hundreds of birds that go singing by,
 Hundreds of bees in the sunny weather;
 Hundreds of dew-drops to greet the morn,
 Hundreds of lambs in the crimson clover,
 Hundreds of butterflies on the lawn,
 But only one mother, the wide world over."

THE WISE BEHAVIOR OF TOM-TIT.

The bird folk about the farmstead had been silent for quite five minutes. This was partly owing to the ruffled state of their feelings, and partly because they would hardly have been able to make themselves heard during the tuneful din that their new-come rival had been making.

It was really too bad, now that the education of the nestlings was completed, and they had thought their cares were over for the present, that they should be troubled by this tiresome intruder who had appeared in their midst.

The house dog had meanwhile been howling at the top of his voice. He also resented the intrusion.

Now that the disturber of their peace had gone further down the lane, the birds all broke out into loud and excited conversation. As for the Missel-Thrush, he was talking in all the seven languages he knew at once.

"Have any of you seen the monster?" he trilled. "For my part, it is enough to have heard him. I never before knew a bird with such a voice as this stranger. To call that singing, forsooth!"

"I prefer the croak of a raven myself," added a Rook: for though the two families were so nearly related, the Rooks and Ravens were never good friends.

"It is sad to see what want of taste those poor unfeathered humans show," continued the Missel-Thrush. One would think it was lost time to sing to them, and yet as soon as this rattle-pate appears they leave off their work to listen, as they never do when we entertain them."

"That is true," replied his cousin, the Song Thrush, sorrowfully. "The children were dancing as I passed the school yard. You might have imagined the ear-splitting noise had been the choicest music. Why do they not always dance when we sing?"

"I saw the creature from a distance," piped a Blackbird, airily, as he picked up a snail, and calmly cracked the shell against the garden wall, to show how little he allowed himself to be disturbed by the circumstances. "I did not wish it to think I was overpowered with anxiety to make its acquaintance, as some vulgar birds might be."

The Sparrows were chattering in a manner that was deafening.

"If the intruder is not driven away, and that speedily, this place will no longer be the merrier for our company. They say it is even bigger than Musket, the Sparrow-hawk. At least the dog, and all sensible creatures, will be on our side."

"But Mother," twittered a young Sparrow, "you said Rover was the least sensible creature you knew when he was so selfish about not letting us go near his kennel to have dinner with him the other day."

"He is sensible when he agrees with me," answered his mother sharply. "You might have known, without making foolish remarks."

"Think of all the worms and insects a bird with such a big voice as that would devour, if it was allowed to remain," bemoaned the robin. "There would be no picking up an honest living when times are hard."

Said the Thrush: "It would certainly be a sad thing for the folk here if we were to decide to leave the place in a body, driven out by the interloper."

"They would think summer was never coming, if I did not bring it," remarked a Cuckoo. "I don't believe a Cuckoo makes a summer any more than a Swallow does," said a House-Martin, wheeling into their midst to make the observation.

"To leave our garden and fields for this stranger would be a poor-spirited thing to do," said the Blackbird. "The proper plan will be to give him fair warning that if he refuses to go of his own accord he will be hooted and pecked out of the neighborhood. We have kept it select so far."

"I second the proposal," agreed the Cuckoo. "Whom should we send with the message? The Hoopoe generally acts as my messenger, but he seems to have disappeared. Oh, here is Tom-Tit. He will do, if he is brave enough to encounter the enemy."

"I have been trying to tell you, but I could not get a word in," said Tom-Tit. "I went close up to the stranger, and it is not a bird at all, but a thing made of wood, that goes on wheels, and can not sing at all till a man turns the handle. He has wheeled it right out of the village now, so there is no need for you to trouble about it any longer."

"That is what we should not think of doing for a moment," was the general chorus. "Do you suppose any of us would give a second thought to such an absurd make-believe of a bird? We all know too well how to hold our own."

But though they tried to carry it off lightly, they felt even smaller than the Titmouse for having been taken in by a barrel-organ, and when next one came to the village most of them found they had important business at a distance.

MORAL.

Don't waste the sunny summer day
 By meeting troubles on the way;
 This simple plan is good to try,
 Be sure you're hurt before you cry.

Little Folks.

A STORY OF LIGHTS.

One night, when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here? People walking and driving might run into one another and some one might get hurt."

"That's true," said the bird; and away he flew. Then he came near a gas light, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light!"

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here some one might fall to see it and fall."

"That's true," said the bird; and away he flew. Soon his sharp eyes spied a lamp in a window. "Of what use are you?" asked the bird. "You

do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird; and away he flew. But again his sharp eyes spied a light—a tiny candle light in a nursery window.

"Of what use are you?" asked the bird. "Your light is so small! You do not give even as much light as a lamp."

"I do the best I can," said the candle, "and I can be easily carried from room to room. Nurse uses me when she gives the children a drink of water at night, or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird; and away he flew, thinking as he saw the many lights, here and there, little and great, "All are helpers!"—*Kinderergarten Review.*

QUITE TOO SWEEPING.

There once was a woman so woefully neat
 That she swept her whole family into the street;
 She lectured on tidiness, day after day,
 Till her children ran off to the neighbors to play;
 And sometimes, the "lord of the manor" would roam
 From his beautiful house which was never a home;
 'Twas a splendid expression of beauty and art,
 But it did not possess home's one requisite, heart.

But this woman worked on with her brush and her broom,
 With her servants she battled through room after room;
 She waxed and she polished her beautiful floors
 Till her friends hardly ventured inside of her doors;

Her carpets, so velvety, one would refuse
 To walk on, until he had dusted his shoes;
 Her chairs all so tidied, without and within,
 That to sit on them seemed little less than a sin.

Her children had toys which they never could spread
 O'er immaculate floors; nor could cookies or bread
 Be eaten where crumbs might be scattered about,
 For her house was like "wax-work" within and without.

Of dust, just the least little innocent bit
 Would bring on a something akin to a fit,
 And a tidy or picture a trifle awry
 Could never escape her most diligent eye.

Her children grew up, and they hurried away
 As soon as they could, scarcely caring to stay
 Where brooms were a-whisking; they sighed for a nest,
 Still neat, but inviting a spirit of rest.

And the day when the last of her little ones left,
 And the home of their smiles was forever bereft,
 She said, while for dust she still searched up and down,
 "They know I'm the finest housekeeper in town."
 —*Pittsburg Advocate.*

TELL YOUR LOVE.

The world is full of love that is not much better than no love at all. The fuel of the stove makes the room warm, but there are great piles of trees among the rocks on top of the hill, where nobody can get them; but these do not make anybody warm. Just so in the family, love makes the parents and children, the brothers and sisters, happy; but if they take care never to say a word about it, as if it were a crime, they will not be much happier than if there was no love among them; the house will seem cold even in summer.—*A Year of Sacred Song.*

Let the soul be turned as strenuously toward good as it usually is toward evil, and you will find that the simple love of goodness will give incredible resources to the spirit in the search after truth. Love with little intellect will perform miracles.

Young People's Work.

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

PRESIDENT'S LETTER.

The Nelson-Wells-Johanson-Polan Quartette closed a series of very interesting meetings in Farina, Ill., on July 6. The boys made many friends, and more than that they certainly gave all who heard them sing a great spiritual uplift. I think they visited every Seventh-day family in Farina and sang in a great many of the homes. There were many shut-ins, among the First-day people as well as our own, who enjoyed this music in their homes.

On Sabbath-day, July 1, there were seven who made their offerings for baptism and church membership. These have been faithfully trained in the Sabbath School and Junior Endeavor Society, and were encouraged to take this step at this time by the influence of the Associational meetings in Farina and by the presence and help of the quartette.

The quartette gave a free concert on Thursday night, June 29. A collection was taken for the Young People's Board which amounted to \$26.34.

The Christian Endeavor Society also gave an ice cream supper before and after the concert and cleared \$16.35. This was also given to the Young People's Board. Total, \$42.69.

The quartette is now in Bethel, Ill., and Evangelist Seager is with them. A. C. DAVIS, JR.

A READING AND STUDY COURSE IN BIBLE HISTORY.

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

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

Total enrollment, 179. Does this include you?
 SIXTEENTH WEEK'S READING.

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

1. What is the most distinguishing characteristic of Moses as revealed in this week's reading?

2. How many instances of murmuring are mentioned in this week's reading?

3. Compare Numbers 11: 1-3 with Exodus 15: 22-25, and Numbers 11: 4-35 with Exodus 16: 2-4.

4. What difference do you notice in God's treatment of the murmuring people in comparing the Exodus and Numbers passages? What had occurred to account for this difference?

III. The Exodus from Egypt, (continued.)

3. At Sinai, (continued.)

First-day. Instructions pertaining to the lamps; and to the cleansing and to the service of the Levites, Numbers 8: 1-26.

Second-day. The law of the passover, 9: 1-14; Jehovah guiding in the cloud and the fire, 9: 15-23; the silver trumpets and their use, 10: 1-10.

4. From Sinai to the wilderness of Paran and Kadesh.

Third-day. Orderly departure from Sinai, 10:

11-28; Hobab invited to act as guide, 10: 29-32; The Ark of the Covenant, 10: 33-36.

Fourth-day. The murmur of the people, 11: 1-9; Moses' appeal to Jehovah, 11: 10-15; Seventy elders appointed, 11: 16, 17, 24-30.

Fifth-day. Provision of quails, and the consequences, 11: 18-23, 31-35; Miriam punished with leprosy, at Hazeroth, 12: 1-15; from Hazeroth to the wilderness of Paran, 12: 16.

5. In the wilderness of Paran and around Kadesh, for about forty years.

Sixth-day. Men sent to spy out the land of Canaan, 13: 1-24; their evil report, 13: 25-33.

Seventh-day. Murmuring and rebellious people, 14: 1-4; the grand appeal of Joshua and Caleb, 14: 5-9; Jehovah glorious, though despised through unbelief, 10: 10-12; Moses' intercession for the rebellious people, 14: 13-19; Jehovah's gracious and righteous answer, 14: 20-35.

HELPS ON CHRISTIAN ENDEAVOR TOPIC.

Sabbath, July 29.

Seventh-day Baptist Home Missions. Matt. 9: 35-38; 10: 1-15.

Bible Hints.

That Jesus felt the necessity of going about from village to village in his own land to bring truth and healing to sinful men, shows the importance of home mission work. (Matt. 9: 35.)

If we love Christ and desire to serve him, we will treat his sinful, suffering children with a sympathy and love like unto his. This is the true mission spirit. (Matt. 9: 36.)

Our country is full of precious souls who must be gathered into Christ's kingdom. May many laborers go forth to bring them in, that the harvest may truly be great. (Matt. 9: 37, 38.)

A good shepherd sees first that his own flock is protected from danger and then he is ready to gather wandering strangers into the fold. Let not our zeal for foreign missions cause us to neglect the home field. (Matt. 10: 5, 6.)

Facts Regarding Our Denominational Home Missions.

There are at least thirty-seven home mission stations within the watchcare of our denomination. The Missionary Board and the workers on these fields need our prayers and our aid.

Our home mission stations are as follows:

South-Eastern Association.—Salemville, Pa., Middle Island, Black Lick and Greenbrier, W. Va. Eastern Association.—Cumberland, (Fayetteville, N. C.), First Westerly, (Westerly, R. I.) and Second Westerly, (Niantic, R. I.) Central Association.—Preston, Otselic, Lincklaen, Second Verona and Watson, N. Y. Western Association.—Hornellsville, Hartsville, Richburg, Portville, N. Y., First Hebron, Hebron Center and Hickernell, Pa. North-Western Association.—Berlin, Marquette, Coloma, Rock House Prairie, Cartwright and Rock River, Wis., Welton and Carlton, Iowa, Boulder, Col., and the Pacific Coast Field. South-Western Association.—Delaware, (Boaz, Mo.), Fouke, Little Prairie, Crowley's Ridge and Wynne, Ark., Hammond, La., and Attalla, Ala. Besides these there is a home mission station at New Brunswick, Canada. On most of these fields the Missionary Board has aided in the support of a pastor for the whole or part of the year, others have no settled pastor, but frequently have preaching service.

For further information consult Conference Minutes.

MIZPAH S. GREENE.

?? ? FOR ENDEAVORERS.

Seriously, now; how many of us can truly claim we are Christian Endeavorers in life as well as name?

How many of us whose names are on the active list are more deserving of that position than others who are only associate members?

If a stranger should drop into one of our regular meetings would he be able to discern between you active members and those who are on the associate list?

What did we mean when we signed the pledge; and how many of us are any more Christ-like for having signed it?

Who of us sacrifice anything so that we may attend the Sixth-day night prayer meeting?

Who'll be for Jesus instead of self and so deserve the name Christian Endeavorer?

COR. SEC'Y.

GENTRY.

CANDIDATES FOR THE MINISTRY.

WILBURT DAVIS.

DEAR EDITOR:

Your questions in THE RECORDER a few weeks ago inquiring why more young men do not enter the ministry, gave me a desire to answer them from my own experience. Since that would be the experience of only one person, I thought it best to get the experience of several persons, for publication. I prepared three sets of questions, for the following classes: Theological students, college students, and laymen, through which I tried to learn why men of these three classes had decided to follow a particular line of work, and why college students and laymen were not planning to be ministers.

I have arranged the answers to each question, consecutively, and designated all answers from one person by a capital letter, for example, the six answers, designated by "A," under Theological students, are from the same person, etc. All answers are from Christian students, but regardless of denominational distinctions.

QUESTIONS ANSWERED BY THEOLOGICAL STUDENTS.

Question One.

"How many lines of work have you considered with the idea of taking them up for your life work?"

- Two, Teaching and the Ministry.
- Two, Law and the Ministry.
- Half a dozen.
- Three, Farming, Music and the Ministry.
- Four, Farming, Pharmacy, Teaching and Preaching.
- Business and the Ministry.
- Teaching and Manufacturing.
- Western Farming, Business and Medicine, Teaching and the Ministry.
- Medicine and Teaching.
- Farming and the Ministry.
- Farming, Teaching, Law and the Ministry.
- Farming, Telegraphy, Government Work, Civil Service and the Ministry.

Second Question.

"What led you to decide on the Ministry?"

- My desire to be a missionary.
- My conversion to Christ.
- An appreciation of the need of the world, a conviction that I ought to help meet it, and could best do so as a trained minister.
- Personal convictions.
- Becoming a Christian.

F. I thought I could do more good than in any other field.

G. I wished a more varied work, and I felt called to it.

H. I felt it was my duty in view of all that had been done for my own life, and in view of the great need of the world.

I. I felt that the church and the work needed more ministers; that I could do more good and make my life count for more than in any other calling, and that God wanted me in the ministry.

J. A desire to influence people to do right and stop sinning.

K. Having some conception of the crying need of a lost world, and of the all-sufficient Gospel of Salvation, it seemed to me that the greatest opportunity for bringing these together was found in the ministry.

L. I believed that God had called me, and I desired to be of the greatest service to my fellowmen.

Third Question.

"How long were you considering the question?"

- A. A number of years.
- B. About two years.
- C. Five years, at least.
- D. From early childhood.
- E. Not long after accepting Christ as my Saviour.

- F. Five years.
- G. A few months.
- H. It was an open question for about three years.

I. About one year, though I had given serious thought to it since a boy.

J. From a boy of about ten years, to a young man of nineteen.

K. I can not tell. For several years.

L. About two years in serious thought.

Fourth Question.

"Was the influence of college life for or against your decision?"

- A. I decided before I came to college.
- B. For.
- C. It did not influence it either way.
- D. For.
- E. Strengthened it.
- F. For.
- G. For.
- H. Decidedly for.
- I. Neither for nor against.
- J. Against, if I had not previously decided.
- K. Strongly for it.
- L. College influences helped to decide.

Fifth Question.

"At what age did you finally decide?"

- A. Perhaps nineteen.
- B. Eighteen.
- C. Twenty-four.
- D. Eighteen.
- E. Seventeen.
- F. Twenty-three.
- G. Twenty.
- H. Before I was twenty-one years old.
- I. Twenty.
- J. Twenty.
- K. Twenty-two, (much inclined from childhood.)
- L. Twenty-three.

Sixth Question.

"What considerations, if any, tended to keep you out of the ministry?"

- A. (a) I dreaded to assume the responsibility.

(b) I did not want to be a student so long.

B. Doubts as to my ability to fill a place so responsible, when otherwise, perhaps some one else would fill my place better.

C. Distrust of myself was the chief hindrance to decision.

D. None.

E. Financial, social, (not being able to establish a permanent home of my own), lack of ability, etc.

F. Age, lack of means, feeling of not being worthy.

G. Mainly the lack of good salaries, but this did not have much weight.

H. My own unfitness for the work, the thought that the very best should be in the ministry held me back for a time.

I. A feeling of unworthiness and lack of ability to meet the various demands made upon the minister, and the questionings as to whether I could best serve God in the ministry.

J. (a) The thought of never being able to have a home of my own. (b) The critical spirit of Christians in condemning the preacher for small things, while they themselves are continually doing much worse things, as though God had given them license thus to do, because they are simply Christians and not preachers.

K. Some of the ministers of my boyhood acquaintance were not such men as could command respect; they were not up to my ideal. This gave me a secret aversion to the terms which mark one as a preacher. One of the things which helped me back was a desire to be able to enter into such work among men as I longed to do, with no authority behind me but the commission of Christ, to all. I still have a high appreciation of the opportunities of business and professional men for doing effectual Christian work. But I am convinced that there is no calling so great as that of the Christian ministry. No where else can one be of so great service to God and humanity; and greatness is measured by what we can do to serve others.

L. Disbelief in my own abilities. Financial difficulties. Many church members demand young men, and when they have their desire, they stand back and silently say, "Go ahead, Pastor, we are too busy; you fill all the offices and do all the work." Thoughtfulness makes a young man ask what he is to do when the church kicks him out. His pride forbids him to fall back upon some "Ministers' Home."

QUESTIONS TO COLLEGE STUDENTS.

First Question.

"What are you expecting to follow for your life work?"

- A. Literary work.
- B. I will undertake the career of an apostle of liberty, political, religious, moral and social liberty for my people.
- C. Not determined.
- D. Teaching.
- E. Teaching.
- F. Some reform work.
- G. Teaching.
- H. Teaching.

Second Question.

"What influenced you to take up this work?"

A. The work is congenial to my taste. The influence of the printed page is increasing. The librarian ranks with the teacher and the preacher in his influence.

B. The condition in which my countrymen now are.

C. ———.

D. Natural inclinations for the intellectual and social life which it offers; the belief that the school will play an increasingly important part in the uplifting of the masses, in the social age that is to come; the belief that no other profession offers equal opportunities and equal rewards to anyone who desires to serve his fellowmen conscientiously and well.

E. The opportunity of influencing those around me and serving my fellowmen. Good salaries for teaching, and possibilities for promotion.

F. My desire to make my life count.

G. I have a liking for it.

H. It is the way I am inclined.

Third Question.

"Did you ever consider entering the ministry?"

- A. No. I have not the characteristics to make a good minister.
- B. Yes.
- C. Not with the intention of entering.
- D. No.
- E. Pastors talked to me about it, but I was not inclined that way.
- F. Yes.
- G. No.
- H. Yes.

Fourth Question.

"If so, why did you not decide in its (the ministry) favor?"

- A. ———.
- B. The ministry would put me under certain limits, and my work among my people will not have any fixed limits.
- C. I believe in a call to the ministry which I have not heard. There are qualities to a minister which I do not possess.
- D. ———.
- E. If I considered the ministry, I must have considered the mere pittance paid them.
- F. Not yet decided.
- G. ———.

H. (a) The times are very critical on religious subjects. Standards and points of view are changing rapidly. The old can not change, and will go to heaven unchanged; but the young must and will change and with them the teacher is a greater factor than the preacher.

(b) Tremendous and soul-shaking changes in my own intellectual and spiritual development have put me in an attitude where it would be impossible to remain in harmony with existing religious conceptions, even if I were admitted to the ministry.

(c) I do not feel that the ministry is so much superior to several other occupations, as a means of good, as many do. It is necessary that ministers should be put on a higher financial plane than they are now occupying, to induce promising men to enter the ministry. There is vastly too much of a literal application of the injunction, "take neither purse, nor script," to encourage a high grade of preachers. Economic conditions have changed since that injunction. There is little prospect that the average salary of Seventh-day Baptist ministers will be adequate to material support, much less to secure growth and advancement.

(d) A man can have the very highest ideal of a life of sacrifice, and duty toward God and man, but refuse to admit that the church and her methods are the only factors, or indeed, the most efficient factors, through which he can realize that ideal.

A sense of duty does not attract a man from other influential occupations, to the ministry, as it did twenty years ago. When the people desire ministers earnestly enough, they will get them, just as they would anything else, and not until then.

QUESTIONS ANSWERED BY LAYMEN.

First Question.

"Do you expect to follow your present line of industry for your life work?"

- A. Yes.
- B. No.
- C. Do not know.
- D. Yes.

Second Question.

"Did you ever feel inclined toward the ministry?"

- A. No.
- B. Yes.
- C. No.
- D. No. I always had a strong desire to be a lawyer, but Sabbath privileges prevented. I therefore chose my present line of work, because I believe it is the noblest of work,—to instruct, wisely, those who, some day will be our nation's rulers. Many disagree with me, and, while I deem the ministry very important, I do not feel that a preacher of the Gospel is a stronger force in the world than a consecrated teacher is.

JAPAN'S VICTORY—CHRISTIANITY'S OPPORTUNITY.

In a recent address Rev. Dr. R. S. MacArthur's topic was "Japan's Victory—Christianity's Opportunity." He drew a comparison between the idolatry of the Japanese and the worship of ikons and images in Russia, which was all in favor of the former. Dr. MacArthur went on to say:

The type of Christianity in Russia is on a very low order, he said; the religious life of the Russians is a combination of gross ignorance, dark superstition, virtual idolatry, and nameless tyranny. The great Master said, "By their fruits ye shall know them." Apply that standard, and you will find that the nominally heathen Japan is more Christian than "Holy Russia." I think I saw in Russia idolatry as dark as I observed anywhere in China, Ceylon or India. One revolts at the dark idolatry one observes on every hand in Russia. Near the gate leading to the Red Square in Moscow's Kremlin stands the ikon of the Iberian Mother of God, an idol. A wealthy woman is dying in another part of the city and calls for the ikon in hope that it will save her life. This picture is taken out from its niche, placed in a carriage with great ceremony, while the people in the street throw themselves down in the dust or in the mud and remain prostrate until it has passed. Just a week ago today we heard how the Russians gathered in their church in this city and prayed for victory to the ikon of St. Nicholas. At that very moment Togo was sinking Russian ships; St. Nicholas must either have been asleep or too busy to listen. In Japan I saw the people gather at the shrine of a popular idol and write their prayers on pieces of paper, which they made into spitballs and hurled at the image. If three of the balls clung to the idol it meant that the prayer had been answered. It sickened me, and I turned away, but I have seen much darker superstition in Russia. In Russia there are only 130 working days a year. All the other days are feasts or fasts. The victory of the Japanese is a distinct triumph for Christianity. The new civili-

zation of Japan is largely the result of Christian teaching. A very great proportion of Japan's leading men to-day, especially those who fight her battles on land and sea with such skill and valor, profess the Christian faith.

CHEER UP.

Cheer up! The world is taking your photograph. Look pleasant. Of course you have your troubles—troubles you can not tell the policeman. A whole lot of things bother you, of course. Business worries or domestic sorrows, it may be, or what not. You find your life a rugged road whose stones hurt your feet. Nevertheless, cheer up.

It may be your real disease is selfishness—ingrown selfishness. Your life is too self-centered. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of a pity. It is a pathetic illusion. Rid yourself of that, and cheer up.

What right have you to carry a picture of your woe-begone face and funeral ways about among your fellows, who have troubles of their own? If you must whine or sulk or scowl, take a car and go to the woods or to the unfrequented lanes.

Cheer up! Your ills are largely imaginary. If you were really on the verge of bankruptcy, or if there were no thoroughfare through your sorrows, you would clear your brows, set your teeth, and make the best of it.

Cheer up! You are making a hypothetical case out of your troubles and suffering from a self-inflicted verdict. You are borrowing trouble and paying a high rate of interest.

Cheer up! Why, man alive, in a ten-minute walk you may see a score of people worse off than you. And here you are digging your own grave, and playing pall-bearer in the bargain. Man alive, you must do your work! Smile, even though it be through your tears, which speedily dry. And cheer up!—*Young Folks.*

The Society of Friends in Great Britain now has a larger number of missionaries in the foreign field, in proportion to the number of its members, than any other religious body in England.

MARRIAGES.

LONGINO-SHAW.—At Fouke, Ark., June 6, 1905, by Rev. G. H. Fitz Randolph, Mr. H. Longino, and Miss Minerva Shaw, daughter of Rev. J. F. Shaw, all of Fouke, Ark.

SHAW-RAMSEY.—At Fouke, Ark., June 14, 1905, by Rev. G. H. Fitz Randolph, Mr. Will Shaw, and Miss Edna Ramsey, both of Fouke, Ark.

WHEELER-VAN HORN.—At the Seventh-day Baptist parsonage, Boulder, Col., July 4th, high noon, by the pastor, Rev. F. O. Burdick, Alfred T. Wheeler, to Miss Irene L. Van Horn, all of Boulder, Col.

DEATHS.

DAVIS.—Deacon Dennis Davis was born in Champaign Co., Ohio, on the 16th day of September, and died at Garwin, Iowa, June 20, 1905.

When about three years old his parents moved on a farm near Quincy, Ohio, where he spent his childhood and youth. He was baptized by the late Rev. James B. Davis, and united with the church at Jackson Centre, Ohio. When about twenty-four years of age, and when he removed to Iowa in 1866, he united with the Carlton Seventh-day Baptist church, which called, and ordained him to the office of deacon soon after. He has served his church in various ways, being a loyal supporter of it all these years. Also he was a man of strong conviction, having the courage of the same. He was married to Elizabeth Jane Davis on the 1st day of January, 1857, and to them were born three chil-

dren, two of whom, Mrs. T. S. Hurley and Mrs. B. F. Dobson, were spared to comfort him in his last days, and mingle their tears with the mother, who mourns his loss. The church especially feels this loss.

D. C. L.

DAVIS.—Sarah A. Davis (nee Clark) was born in Madison County, N. Y., June 23, 1825; and died at the home of her daughter, Mrs. E. C. Sherwood, at St. John, Kansas, on July 1, 1905, aged 80 years and 8 days.

She was converted in Pickaway County, Ohio, in March, 1842, and joined the Seventh-day Baptist Church, of which she remained a faithful member until her death. She was married to Reuben J. Davis Oct. 23, 1847. Deceased was always a kind and loving mother and wife, and was loved by all. She left bright testimony to her children, who were gathered around her death bed, by saying that she was going home, repeating the same several times, and then saying, "Farewell." The funeral services were conducted at the home of her daughter, Sunday afternoon, by Rev. Mr. Abernathy, and the same night the body was taken to Chase, Rice County, and there laid to rest by the side of her husband, who preceded her to that better land in September, 1902. "Grandma" Davis went to St. John from Rice County, on May 18, for the purpose of spending her last days with her daughter, Mrs. Sherwood, and son, E. C. Davis, who resides a short distance northeast of St. John. Her children, Mrs. Antriss Glaze of Dodge City, Mrs. McCulley of Lyons, and Mrs. Sherwood and son, E. C. Davis of St. John, were at the bedside of their mother when she died.

E. C. D.

EDWARDS.—At his home in New York City, June 21st, 1905, Arthur Wayland Edwards, only son of the late Barton and Deidamia G. Edwards, aged 60 years.

FULLER.—In Boulder, Colo., June 27, 1905, John Fuller, in his 64th year.

Mr. Fuller was a veteran of the Civil War. Early in 1861 he enlisted in the 50th Pa. Regt. Co. A, and served 3 years and 4 months, being in active service nearly all of his enlistment. He was in 28 battles, wounded twice, taken prisoner once, but made his escape. Mustered out of service just after Lee's surrender. He identified himself with the Dunkard Church, and for 7 years served that denomination as preacher. He was taken to Sunshine, Colo., for burial. Funeral services conducted by the writer by special request.

F. O. B.

GRACE.—Near Lockesburg, Sevier Co., Ark., June 28, 1905, with malarial dropsy, Mrs. Lillie A. Fillyaw Grace, aged 26 years, 2 months and 13 days.

She was the wife of H. P. Grace, and daughter of Hanson M. and Mary E. Fillyaw. Deceased was born in Sampson Co., N. C., April 14, 1879. She was converted when about 14 years of age, and was baptized by Elder D. N. Newton of Cumberland Co., N. C., and at her death was a member of the Gentry, (Ark.) Seventh-day Baptist church. Beloved was a woman of noble Christian character and worth, and seemed to possess that characteristic of winning the esteem and love of all. Surely she could have but few, if any enemies. A husband and 19 months-old babe are left in loneliness to mourn the loss and friendship of a loving wife, and the little one to be bereft of the tenderest care and training of a mother, but our loss is her eternal gain.

H. P. G.

SHAW.—Earl B. Shaw was born Jan. 1, 1836, in Cataugus County, New York, and died at his home in Rochester, Minnesota, May 18, 1905.

He was buried at Alma City, Minnesota, by the side of his father and mother, Benjamin and Almira Bly Shaw.

E. S.

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.

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 V.—MANASSEH'S SIN AND REPENTANCE.

For Sabbath-day, July 29, 1905.

LESSON TEXT.—2 Chron. 33: 1-13.

Golden Text.—"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14: 34.

INTRODUCTION.

In the narrative of the reign of Manasseh as well as in that of Hezekiah the difference between the books of Kings and Chronicles is vividly illustrated. In the case of Hezekiah the difference was shown for the most part in the choice of materials, the one historian for the most part omitting what the other mentioned. But in the case of Manasseh the difference amounts almost to contradiction. The author of Kings tells of Manasseh's wicked reign, and emphasizes his wickedness by saying that he was worse than the Amorites. Although this king was very wicked his reign was very long, fifty-five years, and there seemed to be nothing in particular to mar its prosperity. To be sure there was a prophecy of punishment, but it seems not to have come in Manasseh's day.

On the other hand the Chronicler tells of the wickedness of Manasseh, and relates how he was carried away into captivity with great distress. In captivity this wicked king repented, and when he returned tried to undo the evil that he had wrought. Other kings of Judah, Asa, Joash, Amaziah, and Uzziah did that which was right in their early years, and then turned aside to evil in later years; Manasseh is the one striking example of a king who did evil in his youth and then repented.

The first nine verses of our lesson are practically a quotation from 2 Kings 21: 1-9, but the next paragraph in Kings, ch. 21: 10-16, is replaced in Chronicles by a passage of a different tenor.—2 Chron. 33: 10-17.

The author of the Book of Kings ascribes to Josiah many of the reforms which the Chronicler credits to Manasseh. The writer of Kings is the earlier and in most instances the more reliable historian. Many have thought therefore that the Chronicler is giving us a mistaken impression of the last days of Manasseh. However the Assyrian king Esarhaddon mentions Manasseh as among his tributaries about 647 B. C.

TIME.—The probable dates for Manasseh's reign are 696 to 642 B. C.

PLACE.—Jerusalem.

PERSONS.—Manasseh, the king of Judah most noted for his wickedness.

OUTLINE:

1. Manasseh's Evil Deeds. v. 1-9.
2. Manasseh's Repentance. v. 10-13.

NOTES.

1. *Manasseh was twelve years old when he began to reign.* And so born after Hezekiah's sickness and his prayer. Lesson II. *He reigned fifty and five years.* A longer reign than that of any other king of Judah or of Israel. His mother's name is mentioned in the Book of Kings, Hephzibah (My delight is in her), the name given to restored Zion in Isa. 62.

2. *And he did that which was evil in the sight of Jehovah.* Our author begins with a general statement which is applied to several kings be-

fore Manasseh. He is going to add particulars. *After the abominations of the nations.* The perversity of the Israelites and their kings is clearly shown in the fact that they followed the evil ways of the nations whom Jehovah had driven out from before them when he gave them the land. How senseless to worship the gods of the nations which could not resist the power of Jehovah!

3. *For he built again the high places which Hezekiah his father had broken down.* Compare ch. 31: 1. The high places were evidently local places of worship, and are the least objectionable of all the evils mentioned in this connection, for Jehovah was sometimes worshiped at the high places. Some of the good kings did not remove the high places. After the reforms mentioned later in this chapter these local shrines remained. v. 17. *Baalim.* This is the plural form of Baal. The plural may be used simply for emphasis. More likely our author would call attention to the many Baals of various localities for whose worship Manasseh made provision. *Asheroth.* These were probably sacred wooden poles used in the worship of Ashera, the Canaanitish goddess of fortune and happiness. *And worshipped all the host of heaven.* This probably means the stars. This worship was perhaps introduced from Assyria.

4. *And he built altars in the house of Jehovah.* We are probably to regard the next verse as explaining this. The altars were evidently not within the walls of the temple, but in the courts. The especial irreverence of this act was from the fact that Jehovah had chosen this particular spot above all others for his own worship. Manasseh boldly desecrated the courts of the temple by his altars to the hosts of heaven.

6. *He also made his children to pass through the fire.* This line refers to the human sacrifices in the worship of Moloch the god of the Ammonites. It is probable that the children were killed before they were burned. *And he practised augury.* Or, soothsaying. Perhaps this was by means of the hum of insects or the whisper of leaves. *And used enchantments.* Practised divination; perhaps by means of the movement of water in a cup. *And practised sorcery.* With the supposed aid of evil spirits. *And dealt with them that had familiar spirits.* That is necromancers. Those who pretend prophecy by help from the dead. *Wizards.* Supposed to be acquainted with secrets of the unseen world. All of this intercourse with pretended or real supernatural powers was strictly forbidden. Compare Deut. 18: 10, 11 and other passages. All use of divination and such like was a direct irreverence toward Jehovah. *To provoke him to anger.* Our author thinks of Jehovah under the figure of a man, and regards all this worship of false gods as done with the direct object of irritating Jehovah to whom undivided worship was due.

7. *The graven image of the idol.* In 2 Kings 21: 7, the parallel passage, we read the graven image of Asherah." Of the many wooden pillars set up in honor of this goddess this was probably a very elegant piece of workmanship in view of the place that it was to occupy. *God said to David and to Solomon.* See 2 Sam. 7: 13 and 1 Kings 8: 20.

8. *Neither will I any more remove the foot of Israel from off the land, etc.* Our author recalls the gracious promises of Jehovah that we may more vividly see the sin of Manasseh. *If only they will observe to do, etc.* The promises of Jehovah to the Israelites were conditioned upon obedience to his laws.

9. *And Manasseh seduced Judah, etc.* The king was the moving spirit in this apostasy from Jehovah. We may believe however that people and priests were easily led. They did worse than the nations round about for they were sinning against light.

10. *And Jehovah spake to Manasseh and to his people.* The substance of the messages sent by the prophets is given in 2 Kings 21: 10-15.

11. *Wherefore Jehovah brought upon them the captains of the host of the king of Assyria.* Jehovah used the Assyrians as his instruments to punish the rebellious king and people. The Assyrian king is doubtless Esarhaddon, who not only maintained a capital at Nineveh, but also at

Babylon. (This however is not the Babylonian captivity.) *Took Manasseh in chains.* The word translated "chains" is a little peculiar. It probably refers to hooks or rings put through the nose or lips of captives. We are to understand that Manasseh suffered great indignities at the hands of his captors.

12. *And when he was in distress.* His affliction had a salutary effect upon him and reminded him of his shortcomings in the sight of God.

13. *And he prayed unto him.* The prayer of Manasseh in the Apocrypha is of course not genuine, but is interesting as showing what some Jew a few centuries later thought Manasseh ought to have said. *And heard his supplication.* We are to suppose that in the providence of God the Assyrian king had compassion on Manasseh and sent him back to Jerusalem to reign as a vassal of his. *Then Manasseh knew that Jehovah he was God.* He was convinced just as the Israelites were at Mt. Carmel when they saw Elijah's sacrifice consumed by the fire from heaven.

DRY ROT IN CHARACTER.

We do our utmost to protect great buildings from fire and tempest, and yet all the time those buildings are liable to another peril not less severe—the subtle decay of the very framework of the structure itself. The tissue of the wood silently and mysteriously deteriorates, and calamity as dire as a conflagration is precipitated. The whole of the magnificent roofing of the Church of St. Paul in Rome had to be taken out at enormous expense because of the dry rot. Scientific men by microscopic and chemical methods have investigated the causes of this premature decay, and after patient search they have discovered not only the fungi which destroy the wood tissue, but also the spore that acts as the seed of the fungus. So this obscure, malign vegetation goes on in the heart of the wood, destroying the glory and strength of minster and palace. Character is liable to a similar danger. Some evils do not come from the outside. Some of the worst possibilities of loss, weakness, and ruin emerge from within; the destroying agents work obscurely and stealthily, and are almost unsuspected until they have wrought fatal mischief. The scientists expect soon to provide a means of destroying this seed before it produces growth. Christians need to destroy the seed of dry rot in character. Atmosphere is a preventive of dry rot, and it is an essential thing that the breath of heaven should have free course through our nature. Sunshine is a fine antidote to dry rot. The sense of God's favor must be an abiding consciousness with us. Purity keeps out dry rot. The builder must watch against unhealthy conditions, and saturate joists and sleepers with the necessary chemical solutions. So must we keep ourselves from whatever would infect, and evermore steep our moral faculties and life in the antiseptic influences of truth and grace.

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"Every day is a fresh beginning,
Listen, my soul, to the glad refrain;
And, spite of old sorrow and older sinning,
Take heart with the day and begin again."

SUMMER.

Around this lovely valley rise
The purple hills of Paradise,
Oh, softly on yon banks of haze
Her rosy face the summer lays;
Beckamed along the azure sky
The argosies of cloudland lie,
Whose shores with many a shining rift
Far-off their pearl-white peaks uplift.

Through all the long midsummer day
The meadow sides are sweet with hay,
I seek the coolest sheltered seat,
Just where the field and forest meet,—
Where grow the pine trees, tall and bland,
The ancient oaks, austere and grand,
And fringy roots and pebbles fret
The ripples of the rivulet.

I watch the mowers as they go
Through the tall grass, a white-sleeved row;
With even stroke their scythes they swing,
In tune their merry whetstones ring.
Behind, the nimble youngsters run,
And toss the thick swaths in the sun.
The cattle graze; while warm and still
Slopes the broad pasture, basks the hill,
And bright, when summer breezes break,
The green wheat crinkles like a lake.

The butterfly and bumble-bee
Come to the pleasant woods with me;
Quickly before me runs the quail,
Her chickens skulk behind the rail;
High up the lone wood-pigeon sits,
And the woodpecker pecks and flits.
Sweet woodland music sinks and swells.
The brooklet rings its tinkling bells.

The swarming insects drone and hum,
The partridge beats his throbbing drum,
The squirrel leaps among the boughs,
And chatters in his leafy house;
The oriole flashes by; and look—
Into the mirror of the brook,
Where the vain bluebird trims his coat,
Two tiny feathers fall and float.

As silently, as tenderly,
The down of peace descends on me,
Oh, this is peace! I have no need
Of friend to talk, or book to read;
A dear companion here abides,
Close to my thrilling hearts he hides;
The holy silence is his voice:
I lie, and listen, and rejoice.

JOHN TOWNSEND TROWBRIDGE.

DEACON E. H. P. POTTER.

Deacon E. H. P. Potter, son of Ezekiel G. and Abigail West Potter, was born at Grafton, Renssalaer county, N. Y., Jan. 30, 1818, and died at Scott, Cortland county, N. Y., June 22, 1905, in the 87th year of his age. He was the third child in a family of six, three daughters and three sons, five of whom preceded him to the better land.

When about one year old his parents moved to Scott, N. Y., then almost or quite a wilderness, and located on the farm on which Deacon Potter also reared his family. Jan. 16, 1842, he was married to Roxana E. Burdick. To them were born four children, two of whom died in infancy; he is survived by two sons, H. E. J. Potter, who still occupies the old homestead, and Dr. L. W. Potter, a practicing physician in Homer, N. Y. There are also two adopted daughters, Mrs. A. G. Green of Scott, and Miss Ellen Potter of Oneida county, N. Y.

June 23, 1832, when a lad of about 14 years, he was baptized into the fellowship of the Scott Seventh-day Baptist church, of which he remained a devoted member till called to his reward on high.

He was ordained deacon Jan. 2, 1859, and thus faithfully served the Scott church in that

capacity for almost one-half a century. His death leaves the church without a deacon.

A record of the family shows that he was in direct line from Vincent Potter, one of the 59 regicides who signed the order for beheading King Charles First, and subsequently came to America, on occasion of Charles Second coming to the throne, to avoid a similar fate.

The esteem in which he was held by his fellow townsmen is partially shown by the number of important offices he held in his town, among them that of supervisor.

He was also frequently called to the responsible position of administrator of estates and to act as guardian of minor children, in all of which he was faithful to the trusts committed to him. Having a fair knowledge of the use of medicines, for a non-professional, for about two years, when there was no local practitioner in the place, he was frequently called upon to officiate in that capacity, rendering efficient service for which he would receive no pecuniary compensation.

But that which more completely shows the moral and spiritual tone of Deacon Potter's life was the deep and abiding interest he took in the conversion and religious culture of all who came within the sphere of his influence. So long as health and strength were afforded him he was faithful to all the appointments of the church, and to her financial support. During a pastorate of the writer, of about eight years, he found no more sympathizing friend and safe advisor than Deacon Perry Potter. A remembrance of him and his family will always be fondly cherished. He was loyal to the denomination to which he belonged, yet friendly and generous to those of a different faith. It is very seldom for one who has lived so long and mingled so freely in the affairs of a community to pass away more highly honored and more deeply lamented than has he. Hospitality was not only a marked characteristic of Uncle Ezekiel, but also of Deacon E. H. P. Potter and his family, as multitudes will testify, who have been partakers of the fruits of that most amiable trait. He had been in poor health for several months, but had partially recovered, but about the first of June he took a severe cold and a few days later was taken with hiccough which lasted several days and so weakened his already enfeebled physical condition that he gradually sank until the end came.

His funeral was held Sabbath-day, June 24. The condition of the railroads being such as to render it impracticable for the writer to reach Scott, Rev. W. M. Roberts of the M. E. church officiated, and his remains were laid at rest in the old cemetery near the church. B. F. R.

MISS HATTIE ELLEN DEANE.

Miss Hattie Ellen Deane was born at the Deane homestead, near Farina, Ill., Aug. 5, 1872, and departed this life May 26, 1905. She was the only remaining child of the late Newell E. and Miranda Fisher Deane. The mother, as Miss Miranda Fisher, before marriage, was for some time preceptress in DeRuyter Institute, DeRuyter, N. Y.

The parents made a home near the village of Farina at an early period of the settlement here by Eastern people—the home in which she was born and grew up. Several years ago the family made a temporary home in Shelbyville, Ill., where the daughter graduated in a four years' course from Shelbyville High School, and where Mrs. Deane died in October, 1898. The father

returned in broken health to their home near Farina, where he died in August, 1899. From that time until Miss Deane's death, she, with an uncle and an aunt, constituted the family circle.

Several years ago she was baptized and united with the Seventh-day Baptist church of Farina, of which she was a worthy member until death. She was held in very high esteem by those who knew her, as was evidenced by the large concourse of people who attended her funeral and followed her remains to the cemetery. The writer can not more appropriately describe her more prominent characteristics than in the words of her aunt, with whom she had lived in most intimate relations: "She was amiable, kind and gentle in disposition; and always conscientiously honest with herself and with others."

The funeral services were conducted at the home by the writer. Text.—Rev. 14: 13.

C. A. B.

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.

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MY PRAYER.

As raindrop sinks into the soundless sea, So seeks my soul, O Lord, to sink in Thee. In Thee alone my sweetest bliss I find, In Thee alone can rest both heart and mind.

As fields are covered by the falling snow, Enfold me, Lord, that naught of self may show, Overcome the flesh by strength of grace divine, My every thought to Thine own thought incline.

As fire doth melt and base alloy reveals, Burn Thou away all sin which self conceals. Let furnace flame and heat Thy gold refine, That with Thy glory, Lord, my life shall shine.

As earth responds when rain and sunshine fall, So may my heart yield fruitage at Thy call. Thy vineyard waits its only Lord to greet, To pour its treasures at Thy pierced feet. As flows the flood, resistless, o'er the plain, O'erflow with life till none of sin remains. The depths of Thine eternal love invite The hiding of my soul from error's blight.

Thus, lost in Thee, so safe am I from harm; No strife, no fear; all peace, untroubled calm. Thy love, O Lord, my refuge sure shall be, Where, lost in love, I find myself in Thee.

A HIGH piazza is on the side of the house towards the water, the floor of which is eight or nine feet above the ground. In a sheltered place between the beams, under the floor, a family of blue birds have their summer home. Every day children play in the shade of the floor, just below the nest, while the footsteps of the people and noise-creating rocking chairs go back and forth above it, but the birds are undisturbed. The parent birds often sit on the railing of the piazza, with just shyness enough to prove their confidence, and suggest their friendship for the wingless giants who have furnished such a home for them, and who come and go without harming their home and birdlings. Such confidence in a guiding and protecting Father in Heaven is the central element in Christian faith. I read the gospel-story yesterday with that thought in mind. The teachings of Christ are far above such poor theological theories as men usually construct. He said, "Your Father in heaven is infinite love. Confide in him. He will provide. Seek him, for he waits to forgive and comfort. Let not your hearts be troubled, nor your confidence disturbed." Religion is life and love in God and with God. It is so much higher than theories and plans, that these are not worthy to be more than stepping stones to it. Much is lost by those who do not rise into the restful life which confidence in God gives. The never-absent truth of the Bible declares that God is love.

Words can not do better than this in building firm foundations for our confidence in him. Divine love is worthy of constant confiding—confiding is a better word than confidence. Nouns are not life-full enough for such a theme. Give confiding full sway in your life and worry not over difficulties or theological problems. A little child who has not yet seen twelve months, was satisfied in the arms of another, this morning, until her mother appeared. The pleading which began at that moment was the prayer of the babe for the arms of one in whom it confided—above all others. The cry of the babe is always the prayer of confiding and helpless love. Blessed are those who cry earnestly and often for the helpful arms of divine love, and who remain undisturbed when fears gather overhead and dangers threaten from below. Religion is a life of confiding faith. A child can not walk alone, no more can man go forward without leaning on God. The Psalmist voiced an universal prayer when he said, "Hold thou me up." To be without confiding in God is to be without refuge in danger, without strength in weakness, and comfortless when afflicted. True confiding is a priceless blessing. The fruitage of faith is not the absence of fear, or freedom from sorrow. It is comfort above sorrow, help above want and light from above which transfigures blackest clouds with heavenly glory.

Convocation Themes.

THE third theme for Convocation week is, "The Minister Shepherd," conductor, Rev. Ira Lee Cottrell. The modern method of combining the work of preaching with that of shepherding the flock demands men of high character, large powers and unusual versatility. Although these two forms of work are closely allied, at several points, and each is a valuable adjunct of the other, they are essentially different in other respects and are not easily combined. Hence it frequently happens that the man who is highly successful in one field, is but comparatively successful in the other, and sometimes he is almost a failure. Pastoral work is eminently personal and private, in contrast with the general and public ministrations of the pulpit. It demands social development of a high order, buttressed by deep religious insight and wisdom. He is not a true pastor who is developed only on the social side. Such an one will be welcomed as a good fellow and an excellent diner-out, but these more superficial social qualities are likely to lessen his influence as a shepherd. Many of the troublesome problems which beset ministers and churches arise in the pastoral field. A pastor needs rare judgment, keen insight and great wis-

dom in approaching men as to their personal religious needs. He must be apt in teaching, tender but firm in rebuke, and wise in counsel. He must know how to condemn wrong doing, without undue severity, and to point the way to better things, wisely and tenderly. To do his work as a shepherd, the minister must know the inner and private life of men, their personal peculiarities, and immediate temptations. He must appreciate their strong points as well as their weak ones, and adjust words and work accordingly. Above almost all else, the successful pastor must learn how to set people at work in the church, how to secure their aid and help them to help themselves. Activity in church work, and for the cause of Christ, is one of the greater, if not the greatest, means of strengthening and safeguarding people against their weaknesses and temptations. Rebuke and instruction are comparatively valueless, unless they lead people to definite service in the kingdom of Christ. A pastor once said to the writer, "I wish I had important committees enough in my church to make every member a chairman." His thought was the value of obligation for something specific in church work. From that standpoint, he is the best pastor who secures the most help from his people. It goes without saying that the pastor must be a shepherd to all his flock. Social favoritism must be unknown. Social distinctions, in one sense, will always exist. People will always live in groups, as tastes, business, and circumstances may determine. All people expect this, but the pastor is to ignore these distinctions so that no favoritism will appear in his shepherding. The poorest and least cultured are to have his regard, sympathy and love, quite as much as any, often more than those with whom the pastor may be closely allied, by tastes and attainments. Above all else, a pastor must be blameless in his social life. Purity of thought and language are indispensable. Circumspectness should characterize his social intercourse, especially since formal calls,—if such is a part of a pastor's program,—must often be made when only a part of the family called upon are at home. Even the shadow of social impropriety is so criminal that he who is guilty of it unfits himself for a place so important and a trust so sacred. Surely this third theme for the Convocation ought to secure much consideration.

ADEQUATE knowledge of history and intelligent faith in God unite to show that great evils create their own limitations, and contain the elements of their own reconstruction, or of destruction. Much useless wor-