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The Sabbath Recorder.

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

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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.

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 work

ry, if not folly, come because men fail to believe this fact. People weaken their influence for good, lessen their power to work for God, and hinder the cause of righteousness by hopeless prophecies concerning the triumph of evil. History is filled with examples, such as have been common within the last decade of years. Too many friends of the Bible have indulged in dire forebodings concerning the effects of Higher Criticism, being blind to the fact that destructive and superficial criticism rapidly and effectively creates its own remedy. The same self-limiting and correcting tendency appears in the business world and in political and civic corruption. As Christ appeared "in the fullness of time" when the world was weary with waiting and hence ready for his message, so redeeming and correcting influences always come to their own when evil is ripe. While men may not be wholly able to see why the history of the world must be thus, we can understand that best lessons are learned by experience, and faith in God must decide that his method of teaching and developing men is the best possible. The man of many fears is the man of narrow vision. We must not expect to explain all things, much less to make plans and settle details for the world's history. Neither can we expect to solve all its great problems in our brief life, since many of them cover the lives of several generations of men. These facts do not justify indifference and inaction, but they do forbid fear and doubt as to final results. We do not mean to say that evil is good, much less that evil and sin do not exist. They are terrible facts, opposed to the will of God and full of sad results for men. But they teach highest lessons, point the way to higher good, and are not hopelessly and permanently ascendent. Even now it is not difficult to see that the war in the East is making way for good results to all the world. In the business world self-remedial processes are at work on all sides. This appears in the Oil Trust, the Steel Trust, the Beef Trust, the Insurance Trust, as well as in lesser things. This divine law of self-limitation, self-correction or self-destruction, appears also in matters theological and religious. Over-conservatism and excessive radicalism are self-corrective and reconstructive. He who has adequate faith in God and truth will not fear though the foundations of the earth seem to be disturbed, and the waters of the sea roar and are troubled. Through all human experiences, divine love, divine power, and divine purposes remain. Because of this we may trust, laboring while we wait,—and unmoved by fear or doubt.

THE *Jewish Exponent* bears the following well-deserved tribute to the late Secretary of State John Hay: "The Jewish people owe to Secretary Hay a deep and lasting debt of gratitude, and in common with all good Americans they mourn his loss and sorrow at his untimely death. He was one of the few statesmen of modern times who has espoused the cause of our oppressed brethren in Eastern lands, and in the doing of it there was never the slightest trace of a desire to curry favor with any section of the people. His note to Roumania and the signatory powers of the Treaty of Berlin concerning the treatment of the Roumanian Jews was an epoch-making incident not alone in American diplomacy, but in that of the world at large. Here was a great power insisting on the obligation of a friendly nation to treat a

section of its people with justice and humanity and this notwithstanding the fact that the direct relations between the two countries were not of an intimate nature. The remonstrance had no direct effect at that time, but it did undoubtedly result in some amelioration of existing conditions. The humanitarian attitude thus adopted was further emphasized by the position of Mr. Hay toward the persecution of the Jews of Russia, particularly after the Kishineff massacre, and in the treatment of the passport question. It required no little skill to take the part assumed by our government in relation to these difficult matters, without violating the general principle of international law which prohibits one government from interfering with the domestic or internal affairs of another. The career of the deceased statesman will ever be held in grateful remembrance by the people he served so well. A modest and faithful public servant who worthily upheld the high traditions of his office has gone to his last reward, amidst the affectionate testimony of a sorrowing nation."

The Divine Pilot.

THE air is dense with fog this morning. It came on during the night, although last evening was bright and beautiful under the light of the stars and the young moon. At midnight the steamers began talking with each other, out at sea, through their fog whistles. That conversation is still going on. Fear and warning are combined in their dialogue. One shouts to another, "Where are you?" The answer comes back, "I am off here on the right hand; keep out of my way." This calling and answering goes on because each vessel is hidden by the fog. A drop of water is an insignificant affair when taken alone, but when ten thousand times ten thousand of them combine in a sea-born fog, they can appal and bewilder the bravest and wisest seaman. Strongest of descriptions is Tennyson's story of the mist which "Came o'er and o'er the land, and round and round the land." Such mists choke vision, and strangle effort. They prevent sound and blot out all way-marks on the restless waters. No wonder the ships must creep and call, when danger fills all the air, laughing at skill and deriding strength, while it lures men to unseen and bottomless graves. Thus souls must wander, when doubt and disappointment befog the path of life, unless the Divine Pilot guides them. It was Rev. Edward Hopper, pastor of the Church of Sea and Land, in New York City, who wrote that comfort-bringing hymn, "Jesus Saviour Pilot Me." Whether the writer was inspired by the scene on storm-swept Galilee or by Mr. Hopper's familiarity with modern sea-going men, all Christians love to sing that prayer for the presence and guidance of the Divine Pilot. Every life knows something of fogs in spiritual experiences. Earth-life has many Banks of Newfoundland, where fogs abide, giving birth to fears and dangers. But the Divine Pilot has more than human vision. He knows the paths of the sea, and men are safe, who confide in him, and call him to the helm when their vision goes blind and their strength fails. It is well for us that we do not know all that lies before us, otherwise we should shrink and falter, in view of experiences which bring highest blessings. The real victory of faith is gained when fog and darkness surround us, and we must call for the Divine Pilot, as the ships call to each other to-day. It is easy to trust and be full of faith when sunshine covers the sea and

easy vision takes in all the scenes. But faith finds its highest place and its supreme testing when fogs and darkness obliterate all guide-marks and put out the stars with blankets of blackness which stifle hope and exaggerate each fear an hundred fold. Then it is that the soul finds comfort in the truth that darkness and light are alike to the Divine Pilot in whom all may trust. "Fear not, I will pilot thee."

ALTHOUGH the statutes of England are loaded with unrepealed, but dead Sunday laws, new efforts are not wanting for preventing pecuniary advantages, by compelling business places to close on Sunday. Just now a bill is before the Parliament entitled the "Sunday Closing of Shops Bill." That the effort is not religious, is shown by the considerations which enter into the discussions concerning the bill. The question was raised in the Select Committee of the House of Lords before whom the testimony of certain prominent Jewish representatives was given, whether Jews who closed on the Sabbath, but opened on Sunday, would not thereby derive a pecuniary advantage over Christian rivals. This was based not so much on the consideration that Sunday was a better business day, as that the quantity of trade being divided on Sunday among a few traders, the individual proportion of profit would be larger. The Jewish witnesses pointed out that to close on Friday evenings more than balanced any possible advantage, while opening on Saturday evenings had to be delayed in the summer time until a pretty late hour. It is well known that most of the efforts for Sunday closing made at the present time in the United States are aimed at those who are supposed to secure some pecuniary advantage over their fellows, in business. That this is done in the name of religion, shows how far the Sunday closing movement has fallen below a truly religious standard. The incompetency of legal enactments appears in England quite as prominently as in this country. Laws are on the books of England which forbid not only Sunday trading, but every possible occupation—walking, riding, rowing or any games—and strictly enjoin upon all subjects over nine years of age, attendance at church. At the opening of every assize the king's proclamation for the preservation of morality is read. People who are then present for the first time are astonished to hear that the king forbids and calls upon the magistrates to punish absence from divine service on Sunday, any playing of cards or other games of chance, or haunting of public houses on the same day. Everybody found in an inn during service hours is liable to a fine of 80 cents, the landlord to a penalty of \$2.40 and for a successful prosecution church wardens are entitled to a reward of \$10. As recently as 1864, it is said that Isaac Walton, a man servant, was fined \$2.30 for refusing to attend church on Sunday when ordered there by his mistress. Nothing could show the valuelessness of Sunday legislation in stronger light.

A CORRESPONDENT from Milton, Wis., writes: "What I believe THE RECORDER needs is the elimination of clippings and the entire paper to be filled every week with products of Seventh-day Baptist pens. This will add much more to the value of the paper than the mere publishing of home news. I have

heard people repeatedly say there is no use in paying \$2 a year for a paper filled largely with clippings when the same class of reading can be secured in other papers at \$1. Of course such a charge is unfair, but it is certainly true that THE RECORDER will be much more interesting as a denominational paper if all matter is produced by Seventh-day Baptists." THE RECORDER has hearty sympathy for the plan suggested, and longs for a consummation so great and so desirable. There is culture and ability among our readers to give such a result, if the people who can, will set about the task. It goes without saying that THE RECORDER can not purchase such correspondence. It must be a work of love, for the sake of the good to be attained. Up to this time we have not been able to attain what our Milton correspondent suggests. Literary centers, like our schools, furnish but little for THE RECORDER, even when urged to do so, publicly and privately. Voluntary contributions to newspapers are less common than they were twenty-five years ago. One reason for this is that papers come nearer meeting the demands of the reading public through their regular staff of writers. On the other hand, people who can furnish desirable productions are crowded with duties so that it is not easy for them to find time for voluntary contributions, and those who aim to make literary work a profession protect themselves by writing only such matter as will bring financial returns. For the last twelve months THE RECORDER has been unusually fortunate in the matter of original material. If there be those who complain of it as being filled with clippings which can be bought for less money, in cheaper papers, they do not read it carefully, or else they are anxious to find some ground for criticism. In the matter of summarizing news, THE RECORDER surpasses most papers of its class, in original work. One great value of such a result as our correspondent suggests is the added interest which people would feel in the paper because of personal acquaintance with those who write. A denominational paper like THE RECORDER ought to be the medium through which readers of the same faith keep in constant and close touch with each other. Able and devoted as the editorial writers of THE RECORDER are, they can not express the opinions of other people, however excellent their work may be in the departments assigned to them. The leading features of our denominational work are presented, weekly, in THE RECORDER by those whom the people have chosen for that work, and the paper never goes out with a meager supply of instructive and entertaining reading. It never reproduces the light literature of cheaper papers, nor the commonplace material—"patent insides," which make up the bulk of such periodicals, and it will gladly welcome such correspondence as our western correspondent describes. It has asked for them many times, and that invitation is now repeated sincerely and earnestly. Send us your ripest thought on some important subject. Help to fill its columns with the product of Seventh-day Baptist pens.

SUMMARY OF NEWS.

A movement for the better observance of Sunday in England has begun under the auspices of the Archbishop of Canterbury. This movement results from a state of affairs described in a resolution adopted by the Canterbury Diocesan Conference at a late session as follows: Resolved, That the increasing disregard and

gradual secularization of Sunday among all classes of the community constitutes a grave national peril, and calls for the most serious attention of the church.

The value of savings banks is shown in some elaborate statistics issued by the Comptroller of the Currency. The average rate of interest paid is approximately 3 per cent. In the number of depositors, Germany leads with 13,500,000, followed by France with 9,665,000; Great Britain, 8,767,000; United States, 5,688,000; Italy, 4,976,000; Japan 3,001,000; Belgium, 2,753,000; Russia in Europe, 2,160,000. In Greece the depositors in savings banks number but 5,000; in Serbia, 11,000; in Bulgaria, 41,000. In other countries the number ranges from 113,000 (in Roumania) to 1,664,000 (in Sweden.) In volume of deposits the United States, as for years past, stands at the head. In 1904 it had \$2,935,204,845. The country with the next largest amount of savings deposits is Germany, with \$1,900,000,000. The Austro-Hungary follows with \$1,201,240,000. The savings deposits in the banks of France and the United Kingdom are \$854,220,000 and \$829,020,000 respectively. The only other countries with savings deposits of \$200,000,000 or over are Russia, Belgium and Switzerland.

Marked inroads are being made upon the original type of Scotch Sunday observance, as shown by the fact that Glasgow by a popular vote in which nearly 100,000 ballots were cast, recently determined to open its parks and museums to the public on Sunday. The majority in favor of this step was about 8,000 in a total as above given. The hours of public access to museums and galleries will be from 2 to 6 P. M.

Last week we noticed the project of the Christian Endeavor Convention lately held at Baltimore to commemorate the twenty-fifth anniversary of the organization of the first Endeavor society, which occurs next February, by raising a sum sufficient to erect and endow in Boston a headquarters building for the use of the United Society. The fund is to be not less than half a million; a million may be aimed at, if the committee to raise it decides that so much is practicable. When the building is completed, it will be named in honor of Dr. Clark, the founder of Endeavor. This project appears before the public simultaneously with the effort launched and sanctioned by the convention at Toronto to secure a similar fund for a similar building to be erected for the use of the executive committee of International Sunday School Association. That committee also has its present headquarters at Boston, though it remains to be determined whether the location of this permanent working center would be fixed there.

The body of Commodore Paul Jones, who was the most prominent and able naval commander in the War of the Revolution, has been brought from Paris, with naval honor, and interred at Baltimore, Md. The engagement between the Serapis and the Bon Homme Richard in 1779, in which Jones won a great victory, is a familiar feature of the history out of which came American independence.

Statistics presented at the opening of the International Christian Endeavor Convention at Baltimore showed that there are to-day in the whole of Christendom 66,772 societies of Christian Endeavor, of which 49,339 are in the United States and Canada. This is a net gain of 2,014 in the year past after allowing for societies dis-

banded. The leading denominations in the movement in the United States, in order of the membership of their societies, are Presbyterian, Congregational, Disciples of Christ, Baptist, Cumberland Presbyterian, Methodist Protestant, Lutheran, Dutch Reformed, Methodist Episcopal, and United Brethren. In Canada the Methodists have the strongest contingent; the Presbyterians are second. Reports from 10,000 societies aggregated a contribution to missions of nearly a quarter of a million dollars and as much more for other benevolences. Definite reports were received of 186,000 associate Endeavorers who joined the church last year.

According to the last report of the Commissioner of Education, the teachers in the common, or public, schools of the United States number 449,287. In the universities, colleges, academies, technical schools, and professional schools, is another large force. Altogether they make an immense army. The great things which this splendid body of educators do for the children of the country and through them for the nation are not marked by battles, but they are quiet, every-day conquests which enter into the conduct and achievement of millions. One of the notable facts regarding this great force is that it is becoming more and more a woman's army. Twenty-five years ago, in 1880, male teachers formed 43 per cent. of this force, but now only 26 per cent., or a trifle more than one-fourth.

Excessive heat has contributed to make life burdensome most of the time during the past week. July 15 to 18 were record-breaking days. Prostrations and deaths were numerous in all the larger cities.

President Roosevelt has condemned Holmes, who seems to be responsible for the leakage of news from the Department of Agriculture in the interest of the cotton market, in plain terms, and urges a thorough probing of the affair.

An earthquake which was well defined over a space of one hundred and fifty miles, occurred near the center of the State of Main, July 15. It lasted about ten seconds. Scientists attribute it to "the slipping of rock on the side of a fissure at some considerable depth, probably two or three miles."

Arrangements have been completed for the meeting of the peace envoys of Russia and Japan in the Government buildings at the United States Navy Yard, Portsmouth, N. H.

The Pennsylvania flyer, an eighteen-hour train between Chicago and New York, barely escaped a terrible wreck July 15.

Commodore Peary is off for his fourth voyage in search of the North Pole, on the Roosevelt, a ship built especially for such service. He sailed from New York on Sunday afternoon, July 16.

Quiet has been in evidence more than usual in the field of war in the East during the week, although it is reported that the Japanese are moving on Vladivostok. Should peace be delayed until that port is in possession of Japan, the humiliation of Russia will almost surpass completeness.

THE WICKEDNESS OF WAR.

H. H. HINMAN.

We are the professed disciples of the Prince of Peace. The heralds that proclaimed his coming sang, "Glory to God in the highest, on earth peace and goodwill to men." This is to be the fruit of his coming. Nor do we lack assurance

that this blessed consummation shall appear. Our Lord has taught us to pray: "Thy kingdom come; Thy will be done on earth as it is in heaven." The prophets have told us that men shall beat their swords into plowshares and their spears into pruning hooks; that nation shall not lift up sword against nation, and men shall learn war no more. To the consummation of this blessed purpose, we ought to devote our highest powers. What the world needs more than all else, is the Gospel of peace.

When Constantine (as it is said) saw in the mid heavens the figure of a cross, and heard a voice saying, "In this sign conquer," he mistook entirely the meaning of the symbol. He mistook the whole import and purpose of Christianity. To him it meant, not "peace on earth, goodwill to men," but the right to make war and spread desolation and death. The true symbolism of the cross, that which it signifies in the teaching of Christ and his apostles, is forbearance, self-sacrifice, forgiveness, and love. These are the elements of power. By these men conquer. These are like "the quality of mercy," which in the language of the world's greatest poet,

"Droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this scepter'd sway;
It is enthroned in the hearts of kings;
It is an attribute of God himself,
And earthly power doth then show likest God's,
When mercy seasons justice."

This is but a kindred statement of him who said, "If I be lifted up, I will draw all men unto me." The greatest Conqueror, he who has gained the greatest victories the world has ever seen, he who has brought the world largely under his sway, and who yet will achieve a perfect victory over every form of wickedness, used no carnal weapon. If we except his driving the buyers and sellers out of the temple, we have no record that he used physical forces on his fellow men. His only instruments were truth and love. He said to Peter: "Put up thy sword; they that take the sword shall perish by the sword."

He who could have prayed the Father and he would have sent twelve legions of angels, chose rather to be bound and mocked, scourged and crucified; and in his agony prayed, "Father forgive them, for they know not what they do." It was this forgiving love that gave him the victory. For this God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow and every tongue confess.

In this great conflict with Satan, described by the Revelator, it is said: "They overcame him by the blood of the Lamb and by the word of their testimony." (Rev. 12: 11.) The example of Christ is the duty of his people. It is because this is not insisted on as a part of the religious life, that in the mountain regions of the South there are more murders in proportion to the population than in any other part of our land.

There can be no question whether as individuals we ought to forgive our fellow men and "overcome evil with good." Most manifestly, retaliation and revenge are forbidden, and for-

bearance and forgiveness enjoined. There can be no question whether the trial by battle that once prevailed in Europe, and was patronized and provided for by the church, was truly anti-Christian. It was the heritage of savagery. Nor can there be any question whether war is not essentially the same in character.

The real question is whether nations like individuals are bound by the law of love; and whether Christian rulers, like other people, are to exercise a spirit of self-sacrifice and forbearance, or like the litigants of the olden times, throw down the glove and challenge their adversaries to mortal combat.

A further question arises. Have rulers the right to involve their subjects in deadly conflict, and compel those who have no sense of wrong, either to themselves or to their country, to engage in the business of slaughtering one another? Still another important question is this: If our rulers shall declare war in violation of divine law, is it the duty of the citizen to engage in, or consent to, such a war?

In answer to the first question, I hold that nations as well as persons are bound by the law of love, and have no right to engage in war. Is not the divine law directed just as truly to nations as to individuals? Where do we find any exceptions to its precepts? Is it not especially directed to rulers as such?

But that all war is wrong, I believe, first, because it is needless. The experience of the past century has clearly shown that it is entirely practicable to settle all international controversies by negotiation or arbitration, and that it is inconceivably better and cheaper than a resort to war. The Hague Tribunal has proved adequate for the settlement of nearly all international disputes. It is an important step toward a congress of nations and confederation of humanity. It has already accomplished much in the prevention of war, and in giving an opportunity for the growth of Christian civilization.

But suppose a nation refuses all terms of adjustment, and insists on an appeal to the sword? I reply that such an appeal is highly improbable, and that such a nation would be held to be in the wrong by all mankind, and public opinion is almost sure ultimately to prevail.

But suppose the peaceful nation has for a time to submit to apparent humiliation and suffer a cruel wrong, what then? I answer that such forbearance and apparent humiliation, when manifested in the interests of peace and for the sake of peace, is only apparent, not real humiliation. Such suffering will be immeasurably less than that of war. In case of an appeal to arms, the real question at issue will still have to be settled by negotiation, and the weaker nation will have gained nothing by war. An appeal to humanity, and especially to God, the Father of all, will be far more likely to insure success. If it is said that war is an appeal to the God of battles, I reply that such an appeal is wholly unwarranted except in the use of peaceful means.

Second, nations have no right to disturb the peace of the world. All mankind are akin, and have an interest in universal peace. The present war in the East shows conclusively that all war disturbs the just rights of neutral states. There is imminent danger that the conflict may become world-wide. As no man has the right to set even his own house on fire, lest it spread to others, so no one has the right to light the torch of war among the nations.

In barbarous ages, men claimed the right to

settle differences by an appeal to force. The weaker or less valiant gave his life as the forfeit of his failure to kill his antagonist. Modern dueling is the survival of this practice. But public conscience admits no such right. When two or more men engage in an armed conflict, they are promptly arrested in the interest of the public peace. This we do without reference to the merits of the controversy. How inconceivably worse when nations engage in a business which means death and destruction of thousands, and world-wide demoralization and disease. When we shall have an international congress that shall bring to bear a moral pressure that shall bind such nations to keep the peace, we shall have made a great advance in a Christian civilization.

There can be no question as to whether wars of conquest and aggression are wrong. The moral sense of all mankind says they are wicked, yet it is impossible to discriminate between offensive and defensive wars, since all wars become by turns offensive and defensive.

Our second question, as to the right of the individual to engage in war, is really the main question. We are not responsible for the acts of Godless men. Wars will doubtless continue as long as sin is the controlling influence in the world. "It must needs be that offenses come, but woe be unto him by whom the offense cometh." But in answer to this question, I affirm that we owe supreme allegiance to God. It is true that we are commanded to "be subject to the higher powers," since the powers that be are ordained of God, and he that resisteth the power, resisteth the ordinance of God." We may not resist human governments (except by moral influence), even though they oppress us. But they have their limitations. They may require us to disobey God, and should they do so, we are not bound to obey. While we render unto Caesar the things that are Caesar's, we are to render unto God the things that are God's. To willingly do what God has forbidden, is rebellion against the supreme Ruler of the universe. When required to disobey God, there is the choice and duty of refusal and submitting to the penalty. Such was the example of Christ and his apostles.

But that Christians ought not to engage in or countenance war, is evident, because many wars are engaged in for a wrong purpose. Both sides in a conflict can not be right, and both may be wrong. To engage in any purpose that is wrong is to be responsible for that wrong. No man has a right to take the life of his fellow man, unless he knows he has a divine warrant for so doing. No man can know this in case of war.

The methods by which a war is carried on may be wrong, even if its purpose is supposed to be right; and of these methods he can have no previous knowledge. He may be unconscious of the wrong, but it is none the less real.

The war of the United States against Mexico in 1846-48, is now almost universally admitted to have been undertaken for the extension of slavery. Nothing more clearly shows the perverting influence of militarism over the conduct of men, than the following extract from the "Personal Memoirs of Gen. U. S. Grant:"

"For myself, I was bitterly opposed to the measure (the annexation of Texas), and to this day regard the war that resulted as one of the most unjust ever waged by a stronger against a weaker nation. The occupation, separation, and

annexation were, from the inception of the movement to its final consummation, a conspiracy to acquire territory out of which slave states might be formed for the American Union. The Southern rebellion was largely the outgrowth of the Mexican War. Nations like individuals are punished for their transgressions. We got our punishment in the most sanguinary and expensive war of modern times." (p. 38).

Mr. C. M. Clay was another example. After clearly showing, both by speech and press, that the war was for a most inhuman and wicked purpose, he felt constrained by a false sense of patriotism to volunteer for its prosecution. A similar sense of perverted obligation led Robert E. Lee and Alexander Stevens to engage in a great war which their moral sense did not at first approve, and which the latter said was to found a government whose cornerstone was the right to hold slaves. This false sense of honor has led many eminent men to engage in wars that were monstrously wicked. The plea that you must stand by your country, right or wrong, is wholly untenable. Neither is the command of the government a sufficient warrant for whatever it may require. The author of the Biglow Papers most quaintly says:

"As fur war, I call it murder—
There ye hev it, full and flat.
I don't hev to go no furdur
Than my Testament fur that.

"Taint your eppilets and feathers
Makes the thing a grain more right;
'Taint a following your bell-wethers
Will excuse you in His sight.

Ef you take a sword and dror it,
An' go stick a feller through,
Gov'ment aint to answer for it—
God will send the bill to you."

Again, the end for which the war is undertaken may be right, but the methods for its prosecution may be wholly wrong. The great mistake of the age, a mistake not at all confined to the Jesuits, is that the end sanctifies the means. The truth is, that we may not do evil that good may come. The plea that the wrong becomes right when necessary for the accomplishment of a good object, is answered by the counterplea that it is never necessary to do wrong. It is always safe and wise to obey God, and leave the consequences to him. He made no mistake, who linked the most perfect righteousness with the highest wellbeing.

"Who noble ends by noble means attains,
Or, failing, dies in exile or in chains,
Like good Aurelius, let him reign or bleed;
Like Socrates, that man is great indeed."

It has been said and largely accepted, that in war all law is silent. This is not true even of civil law, and God's law is never silent. The eyes of the Lord run to and fro through all the earth. There can be no duty to obey a command or to regard a covenant that is morally wrong; and no one will maintain that military officers are morally infallible. Who would justify Napoleon in the murder of 20,000 Turkish prisoners; or on what ethical principles can we justify the means taken to capture Aguinaldo. By the immutable laws of war, every soldier is sworn to obey, without reserve and without hesitation,

the command of his appointed officers. This oath of unquestioning obedience admits of no rights of conscience. He may not say, "I will refuse to obey and resign and go home." To do this would make him liable to be court-martialed and shot. He has submitted his conscience and his will to the power of another. Perhaps unconsciously, but really, he has renounced his supreme allegiance to God. The contingency may arise when he will be called to decide whether he will obey God rather than man or suffer for conscience's sake.

But it is said that military officers have no right to issue orders that are contrary to the laws of war. But who is to be the judge whether the command is in accordance with the laws of war? Surely not the private soldier; and even if it were so, it is far from true that the laws of war are in harmony with the laws of God. It is God's law by which we are to be judged, even in war.

I therefore respectfully affirm that the military oath can not be innocently taken; that the government has no right to require such an oath, and the Christian has no right to obey such requirement. The duty of a child to his parent is next to his duty to God, but even this duty has its limitations. He must obey only in the Lord. Such also is our duty to the state. It follows, then, that all teaching of unquestioned obedience, such as that of Boys' Brigades, is wrong in principle and pernicious in their tendency.

If it is said that these principles are inconsistent with the enforcement of civil law, I reply that the cases are widely different. The civil officer is sworn to support the civil law, which is presumably founded on justice. It is an axiom in civil law that whatever is just is always the true law. But if the officer finds that the law requires him to do wrong, he can resign and escape the responsibility, or can refuse to obey and take the consequences. We did not hang or shoot all officers that refused to return fugitive slaves, though an iniquitous law said that they should be given up.

Second: The divine law against murder forbids the killing of our fellow men who in the exercise of their reason are just as honest and well-intentioned as ourselves. Who supposes that the Russian and Japanese soldiers now engaged in deadly strife, are not equally honest and sincere? They can not possibly have any personal grievance with each other; and if they did, it gives them no right to kill each other. Their sole warrant is the command of their rulers, who, if any wrong has been committed, are solely responsible for that wrong. Yet they (the rulers) are sure to escape and compel the innocent to slaughter one another. Have I a right to kill my brother, whose only fault is that he is under the flag of a different government than mine? Perhaps he is there as a conscript and without his consent; perhaps he is there through ignorance and misrepresentation. This may be his misfortune, but it gives me no right to kill him. It calls rather for my pity and forbearance. On any supposition, he has the same right to shoot me that I have to kill him, and it is inconceivable that two Christians have a mutual right to kill each other. Are we not all the children of one Father, and as such, bound to love one another with pure hearts fervently? The very possibility that the opposing soldier may be a Christian brother, makes it doubly wrong for me to attempt to kill him.

To the argument that war seemed to be sanc-

tioned by the Old Testament Scriptures, I reply that we live under a later, and to us a higher dispensation. We find in the example of Christ and his apostles no warrant for any war except that moral conflict between right and wrong which must go on till the kingdoms of this world shall become the Kingdom of Christ.

A word in conclusion about war preparations. As men who carry pistols are, as a rule, more likely than others to be involved in personal encounters, so history shows that those nations that make the greatest preparations, are most likely to be involved in war. A cultivation of the spirit and the arts of peace is the surest way of securing peace. Longfellow has well said:

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name abhorred
And every nation that should lift again
Its hand against a brother, on its forehead
Should wear forevermore the mark of Cain.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;

And like a bell, with solemn, sweet vibrations,
I hear the voice of Christ once more say,
"Peace!"

Peace, and no longer from its brazen portals
The blast of war's great organ shakes the skies;
But beautiful as songs of the immortals,
The holy melodies of love arise."

The Business Office.

It's been pretty trying weather the past week, hasn't it?

Thermometer been soaring up to the century mark, and everybody dead tired.

No matter; we're going to scold just a little; you can lay it to the weather if you like, but we've cause to feel pretty grumpy.

Last week we told you that our RECORDER subscribers were \$1,500 behind in their payments compared with the year before. That's the cause of the Tract Society's \$1,000 debt. And it's all your fault. It was very nice to go up to Conference last year free from debt; you now see the result. Hundreds of our subscribers felt that they have done their duty, and now we owe \$1,000.

Just a little more. July 1, 1904, there was due THE RECORDER on back subscriptions \$1,444.75. This July the amount increased to \$2,628.64. At that rate, what will be the debt next July?

The Manager might have collected some of this by continual dunning, but we felt sure that our good showing last year would be easy to duplicate this year, so he put his time in developing new outside business that pays a profit.

It will be different this year, you can just believe.

Either we're going to charge up a lot of subscriptions to charity or else we're going to collect them.

What would you do in your business?

As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and His Word by meditation.—Bengal.

Missions.

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

FROM THE FIELDS.

ATTALLA, ALA.

Bro. R. S. Wilson has been holding a discussion on the Sabbath question with John E. Dunn of Tennessee, who gave Mr. Wilson a challenge some eight months ago. Sickness had deferred it until lately, when Mr. Dunn preached on the question on a Tuesday night and Mr. Wilson reviewed him on Wednesday night. He writes that he can not now give the arguments on either side, but simply says that Mr. Dunn dealt with the law of Moses altogether, and gave him no trouble in showing Mr. Dunn that the Ten Commandments were brought out all through the New Testament and that those who violated them were condemned. At the close of Mr. Wilson's argument, Mr. Dunn said that the Seventh-day was the Sabbath, and that any one who had read history knew that Sunday observance came from the Roman Catholic church. He broke bread on Sunday and took their offerings on the First-day of the week, because Paul commanded the Corinthians to do it. Mr. Wilson showed him how Paul preached to both Jews and Gentiles on the Sabbath-day. The past quarter has been one of great interest, all the appointments have been met, and a hearty welcome received.

CUMBERLAND, (N. C.) CHURCH.

Bro. D. N. Newton writes that the regular appointments have been kept up during the year, ending June 30, 1905. A series of meetings were held at one time, during which two made a public confession of faith and later were baptized and added to the church. Brotherly love and kindness prevail among the members of the church, and there are indications of a spiritual growth and a gratifying advancement in the knowledge of the Scriptures, especially with some of the younger members of the church. The appointments of the church for the past quarter have been maintained, a fair average attendance, and the Sabbath school has been kept up.

WYNNE, ARK.

Bro. G. H. F. Randolph writes on the wing. Had spent Sabbath and First-day at Crowley's Ridge, Ark. Had excellent attendance at preaching services. Found Bro. Robert Ellis very frail. Spent the night before he wrote at Bro. W. H. Godsey's, at Wynne. Sister Godsey is dangerously ill with lung trouble. The Bakkers are in good health. Am waiting a train to Hickory Ridge. Go there to visit an isolated member of the Fouke church and also a young man near by who has begun to keep the Sabbath. Am to be next Sabbath with the Little Prairie church, then go home.

BOAZ, MO.

Bro. L. F. Skaggs reports that the regular services have been held the past quarter and the attendance has averaged about as usual. We are holding our own. There is so much prejudice against us that the First-day people will not attend our appointments at our church, which is our greatest drawback. They will go to our appointments at their church. Our crops are not very good. Wheat was almost a failure. Corn is looking fine, oats fair. The apple crop will be light, peaches a failure, small fruits light. My health good. Wife's health has not been good for nearly two years. Feel grateful to our

Heavenly Father for the many blessings through the past year.

HAMMOND, LA.

Bro. A. P. Ashurst writes: We have reached the season when we lose from our congregation the winter visitors and a number of our home people who spend their summers in a higher altitude. Besides our regular services, we hold union prayer meetings with four of the First-day churches weekly and one union preaching service. These union services which began with the Week of Prayer, have been kept up regularly since Jan. 1. For three months they were daily. Since that time we hold them weekly. These meetings have been a source of much strength to those who have attended them. It affords me pleasure to say that the parsonage of the church is now occupied by the pastor and his family, who shall now be at home to visiting parishioners and friends.

THE CARTWRIGHT (WIS.) CHURCH.

Mrs. Perie R. Burdick, who has the care of this little church, writes that the work here the past quarter has been as usual, the attendance larger and interest good. The church has adopted the envelope system. We have a box near the door where they deposit the envelopes as they come into the church service. It works fine. Though a small band, they are united and faithful. The Ladies' Society has purchased a new carpet for the church and are arranging to make some repairs to the inside of our house of worship. Pray for us that our light as a church, though but a taper, may steadily burn.

HOME VS. FOREIGN MISSIONS.

The question is frequently raised as to the relative importance of home and foreign missions. Should Christians in America give the larger proportion of their money, their thought, their prayers, their effort, to the work of evangelizing their own land or the lands across the sea? The need is acknowledged to be great, unspeakably great, in every land. Men, women and children are living and dying without God, and without hope in this world or the next. We can not, as individual Christians, do as much for any of the unsaved as they need or as we wish. Which, then, is more important—home or foreign missions? Such a question was recently asked at a missionary convention.

Imagine a similar case. Thousands of men and children are perishing with hunger in scattered groups; which is more important to feed, those near at hand or those far away? Multitudes in many cities are dying of cholera. Which is more important that the small band of physicians devote their time and skill to—one or two cities nearest their home, or that the greater number go among the many distant cities, where the need is greatest? Put it in another way. Are souls of those in Philadelphia or those in New York the more valuable in the sight of God? Those in Boston or those in London? Those in Chicago or those in Calcutta?

We do not deny that the strategic importance of some centers is greater than that of others, or that some souls converted to God will be more useful in the Kingdom than are others, but only He who sees the field from His throne on high, and from there directs the campaign can judge of the relative value and importance. His servants can do no better than to follow His leading. The church, as the body of Christ, has millions of tongues and feet and hands which

should all be subject to the commands of the Head. These must reach out "into all the world" to "disciple all nations." Thus only can the Master's work be done. For the individual the question of supreme importance is: "What wouldst THOU have me to do? Where wouldst THOU have me to labor?" The most important work (for me) is that which God's Spirit gives me to do. To Him there is no home and foreign missions.—*The Missionary Review.*

SUGGESTIONS ON THE MINISTRY.

The Committee on the Needs of the Ministry appointed by London Yearly Meeting a year ago makes the following suggestions in its report this year:

First. We need to recognize the action and reaction of the Ministry and the congregation upon each other. It is true that a cold spirit in the congregation represses ministry; and that a want of open, responsive, ready reception of the Message, unless it conforms to preconceived ideas, often quenches the Spirit; but it is also true that the minister on fire with his message will kindle the congregation. The low condition of many of our meetings is a call to the ministry to gird itself up by fresh consecration and equipment and prayer. The man or woman of consecration will be the man or woman of devotion and of good courage. The equipped minister, resolutely prepared for the work, will be the one who can use skillfully the sword of the Spirit; the praying minister will be the one to be baptized with fire, and such ministry can not fail to have freshness and force.

Secondly. We need to free the spiritual forces in our congregations, to a far greater extent than is the case, for work in and through the society. There is a great deal of latent power which fails to find scope or is imperfectly developed, because of our want of elasticity or of warm, sympathetic fellowship. We need to lay the vocation of the ministry before young Friends as the service to which many of them may be called to give themselves; and to do all in our power to assist in the preparation of the heart and mind, out of which a powerful Gospel ministry springs. We need along the whole course of a Friend's ministry to supply that loving fellowship and sympathy which the special loneliness of the service demands. The church has been too ready to adopt the cold and easy methods of relying on the individual faithfulness of its members under difficulties and discouragements that, humanly speaking, may sometimes seem almost insurmountable. It needs to recognize its own corporate responsibility and to quicken its own fellowship with the service of its members.

Thirdly. The surest stimulus to ministry will be for our Society to stand again before the world as a church entrusted with the active proclamation of a great spiritual message. There is a growing tide of spiritual life all about us at the present time; and into the power of this our church, beyond all others, is surely called to enter. Face to face with the needs of the human soul, and with the living Christ who can supply those needs, the message-bearers will be forthcoming, and the spirit of self-sacrifice and dedication will be provoked, without which no solution of the problem of the free ministry can be found, while the church itself will be roused to do its part in warm fellowship and practical help.—*The American Friend.*

Remember to begin and end the day with God.

Woman's Work.

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

"If you sit down at set of sun,
And count the acts that you have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then you may count that hour well spent.

"But if, through all the livelong day,
You've cheered no heart by yea or nay;
If through it all
You've nothing done which you can trace
That brought the sunshine to one face;
No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost!"

When we have done the best we can
To help uplift our fellowman,
To ease his load of care and sin,
Yet all in vain, we may begin
All human nature to deplore—
But not before!

—Katrina Trask.

SUNSHINE FOR BLIND BABIES.

One of the more recent forms of Sunshine work is the opening of a home for blind babies. A baby is called the most helpless thing in the world, but when it is homeless as well, its condition is almost desolation itself. Until the Sunshine Society took up this work, there was no place where such children could receive care. No public nursery would receive them because they required too much care; hospitals could not receive them because the rules would only admit them between the ages of five and eight, so these poor little creatures were left without any assistance.

Mrs. Cynthia Trigear, a Sunshine worker and a trained nurse familiar with the point system of reading for the blind, became interested in these little waifs and secured a room where she was able to care for two babies at a time. As other people became interested in this work, money came so that they were able to rent three rooms instead of two, then an apartment, and now they have a pleasant, roomy house in Brooklyn, where they care for thirty-seven children.

Here the babies receive the care they so much need, while those a little older get a good kindergarten training that not only gives them something to do, but gives them also a training whereby they acquire some of the habits of normal children.

WOMAN'S HOUR AT THE CENTRAL ASSOCIATION.

The Woman's Hour at the Central Association was conducted by Mrs. A. B. Prentice, the Associational Secretary, Mrs. Rebecca H. Wheeler, not being able to be present. Encouraging reports from the different societies were read by Mrs. F. E. Babcock, showing the interest and earnestness of faithful women in the various lines of work. Interesting papers were also presented. One was by Mrs. Whitford of Brookfield, which was read by Mrs. Dr. Brown, also one by Mrs. Eva Hodge of Adams Centre, read by Mrs. J. Hull.

A letter from the Corresponding Secretary of the Woman's Board introducing to us its faithful members, was read by Miss Ethel Haven of Leonardsville. The appropriate music added much to the interest of the hour, leading us to feel the great demand for consecrated workers in the whitening fields.

WOMAN'S PRESENT POSITION AND HER PROGRESS.

MRS. EVA HODGE.

Read at the Woman's Hour at the Central Association.

Could our ancestors of one hundred years ago, which is relatively a short period, be back with us at the present time, they would doubtless view this present world with wonderment. There would be much which they would look upon with astonishment, curiosity, and I dare say, awe, if not fear. For example, how Washington would look upon our modern railway with its palatial trains, speeding through our broad land in every direction, and delivering to us of Northern New York, our Metropolitan papers in about six hours from the press. Or our electric roads, threading the country in every direction, and carrying each day more passengers than there were people in the United States a century ago. The telegraph telling him of battles on the other side of the globe before the smoke from their guns has rolled away; whereas an important division of his army fought a decisive battle in his own country which he did not learn of in over a week. The telephone, placing him in instant communication with a person that he could not have reached by the fastest mode of travel of his day in two months. Add to all of these the electric light, steamboat, phonograph, wireless telegraphy and nearly all of the machines used in our enormous manufacturing plants, and verily, would this not be a nine days wonder?

Martha Washington was famed in her day, far above her culture and her courtesy, for her skill and dexterity in all kinds of household work. Do you think, my friends, she would sustain her reputation for ability and competency if she were to encounter your modern gas-range and improved sewing machine, an up-to-date washing machine, patent flat-iron, or even a bicycle. Now I have chosen these two people merely as an example which would apply to all the world a century ago.

Strange as all this may seem, there is yet another thing which would cause them greater astonishment, could it be viewed by the eyes of the 18th century. It is the progress and present position of womenkind. The civilization of a nation may be judged by the social status of its women. The evolutions which took place during the 19th century in the condition of women were no less important than those produced in church and in State, in religion, in arts, in science and in commerce, in manufacturing, in sentiment, and in the manners that marked the advance of the whole world during the last 100 years. Other centuries, it is true, opened and closed with some very clearly marked contrasts, and when the 19th century is placed in thought, in line with its predecessors, it seems to belong to a period of the world's history, uniformly successful. The first third or half of the century was occupied in generating power for moving away from the prejudices and restrictions of a stereotyped past. It was a time of preparation and pioneering for educational, philanthropic and industrial advancement. Girls began to ask that they be allowed equal educational advantages with their brothers. To meet this demand, Oberlin was the first college to throw open its doors, which it did in 1833. Mount Holyoke followed in 1837. Then came a pause of eight years, till Elmira was opened in 1855 and Vassar in 1861. Nine years more and Radcliffe

was founded in 1870, Smith and Wellesley in 1875 and Bryn Mawr in 1880.

The liberal education of woman covers scarcely more than fifty years, and let us look at the several fields of usefulness and see what she has accomplished. Out of the educational movement has come woman in the professions and into scores of organizations for the relief and betterment of humanity. She has risen from the mere housewife of our Puritan ancestors into the field as a wage earner, and, an enormously important factor in the social and industrial problems of the present time. It was most natural that woman should first turn her attention to the literary pursuits. My time does not suffice to more than mention such names as Harriet Beecher Stowe, Sarah Orne Jewett, Helen Fiske, and Mrs. Julia Ward Howe. These are some of the leading names of those who have attained fame among literary women. The number of American women who are authors is now large and increasing, and the above are but a few, who tried by the standard of lasting fame, have done most for their country.

In the industrial world woman has wrought successfully. The first patent granted by the United States Government to a woman was in 1809, to Mary Kies for a weaving device. At the present time there are recorded in Washington no less than 4,000 patents granted to our sex.

In passing from inventions to science the field broadens, and success is greater accordingly. So we find numerous cases where women have wrought success in medicine, pharmacy, astronomy and the higher mathematics. The United States gave the world its first woman lawyer. During the past thirty years more than three hundred have been admitted to the practice of law in the various courts of the country. Elizabeth Blackwell of Boston was the first woman in America to receive the degree of M. D. for the practice of medicine, and was the pioneer that prepared the way for others, who followed in rapid succession. There are now thirty-six medical colleges which admit women, and five medical colleges exclusively for them. To Lydia Sexton belongs the honor of being the first to be ordained to the Christian ministry in 1851, and yet there are to-day but two of the principal denominations in the United States that expressly prohibit their ordination. It may be of interest in this connection to note that the second divinity school in America to open its doors to both sexes alike was St. Lawrence University at Canton. The admission of women to this field of usefulness was the entering wedge to the organization of the grandest of all organizations, the W. C. T. U. The founding, organizing and successful career of this Society dates back but a span of one life, that of Frances E. Willard, until lately its beloved leader. To her honor and glory it has been said that more than any other society ever formed, the W. C. T. U. is the exponent of what is best in the latter days of civilization. Its scope is broadest, its aims are kindest and its history is the most heroic.

When the nineteenth century first dawned the newspaper woman was unknown. To-day there are in this country alone eight thousand women employed in literary work of this kind, and the first woman editor of a daily newspaper was Mrs. Cornelia Richards, who is, I believe, living in Boston at the present time. Women as educators were practically unknown at the opening of the last century, yet at this time, out of nearly half a million persons employed in our

country as teachers, sixty per cent, or over 288,000 are women.

Time limits me to these illustrations I have cited, but a few minutes consideration will, I believe, call your mind to the great progress woman has made and the success she has achieved in numerous other lines, such as domestic and foreign missions, red cross work, in her efforts for social, political and moral reforms, by her achievements on the stage, as artists and in charity and benevolent societies, besides many lines of work now open to her in the commercial world.

To attempt to make any mention of the women who have won success in the wide range of topics that I have enumerated would be beyond the scope of this article, but illustrations in sufficient number have been given to show that woman has, and can take high rank in all of them and I believe you will agree with me in opinion that marvelous as has been the advancement of the civilization throughout the world since the 18th century, yet nothing would cause greater surprise to the people of that time and should incite more admiration from us of the present day, than the progress and present position of woman-kind.

Note.—It is claimed that the date when Alfred opened its doors to women, was as early if not earlier than that of Oberlin.—M.

CONCERNING THE CONFERENCE PROGRAM.

The Executive Committee have spared no pains this year to complete the program at an early date and to fill it as full as possible of those things which will broaden our vision, increase our zeal, strengthen our faith and give us renewed courage for our work. They have sought to incorporate some of the best features of last year's program and to eliminate some things not so valuable. They have sought counsel from the people, far and near, and have tried to profit by the suggestions that have been made; but to do all that everybody has suggested would be as impossible as it would be to leave out nearly everything that was attempted last year and at the same time incorporate every feature of that program! The Committee are happy to announce that nearly all of the appointments for the different parts have been made, some of them for a long time, and most of the appointments have been accepted, so it is hoped that all such parts will be well prepared.

As last year, after the first day, the sessions will open at 8 o'clock with an hour's Bible study. The purpose of these studies will be both instructive and devotional. It is a good thing to begin the day with God and his Word.

From 9 to 10 o'clock, after the first day, the time will be devoted to the study of denominational matters as represented by the various Societies and Boards. Last year there were seven of these committees and the numbers in attendance gave us an average of about twenty-seven on each committee. All of these committees are expected to meet at the same hour for each of the remaining four working days of the session. In these sittings it is believed many things will be maturely planned and thence brought before the whole body for final action as they could not be matured in full session. Persons who may be assigned to one committee and who may have some important matter to present to another committee can arrange at the time for that. Of course no person can meet two committees at

different places at the same time. That is one of the limitations of our present state. The Committee is not responsible for that. To take each one of these topics, one at a time, before the whole body and give them as much time as the Committee plan gives would take seven times as long, and leave the work less satisfactorily done.

The hour from 10 to 11 o'clock of each business day will be devoted to the usual routine business, including the annual reports of the officers, etc., and the business which may be brought forward from day to day by the morning committees.

At 11 o'clock of each day, beginning with the first day and including the Sabbath-day, there will be a series of addresses or sermons on the general subject of "The Life of Christ," as follows: 1. The Individual. 2. The Church.—Its Nature and Its Mission. 3. Denominations and Sects.—Their Origin and Proper Sphere. 4. The Sabbath as an Issue.—Doctrinal Sermon. 5. Interdenominational and Undenominational Christian Unions. 6. Evolution and Revolution.—the Lessons of History, with Practical Deductions for the Present Day. The preachers of these discourses are, respectively, the Reverends Geo. B. Shaw, L. E. Livermore, W. C. Daland, L. C. Randolph, S. H. Davis, and A. E. Main.

The principal feature of the afternoon sessions will be the work of the Societies and Boards. At each of these the first order will be some statement of the work done and of the plans and needs. The educational program will include an address by Prof. Clark of Alfred, "The Educational Value of the Circulating Library, and the Educative Features of the pre-Conference Convocation." The Missionary program will give special emphasis to the China Mission, and will present an account of the work at Battle Creek, as well as a general statement of its year's work and present plans. Gov. Geo. H. Utter will make the principal address of the afternoon. The features of the program relating to the Tract Society's interests will be A View of Its Finances, the Character and Scope of Its Business, and Its Sabbath Reform Work. On Sunday afternoon the Sabbath School Board will present, among other things, the plans for the work of the Field Secretary, to be followed with a sermon by Dr. A. H. Lewis, on "Living on the Unseen."

The work for the evening sessions is not quite so easily classified. Wednesday evening, following some Conference business, the Woman's Board will present two short papers, and an address by Mrs. Grice of Philadelphia. Thursday evening, "Vocation and Avocation," a subject of special interest and importance to young people, will be presented by four young men in four short addresses on sub-topics as follows: 1. Choosing a Life Work; 2. Education for Business; 3. The Sabbath and the City; and 4. Profit and Loss. On the evening following the Sabbath, the Young People's Board will present a full program. On Sunday evening, a Symposium will be presented on "The Art of Living," under three sub-topics: 1. The Physical Life; 2. The Ideal; and 3. The Home. The last evening will be devoted to the presentation of "The Heroes of the Faith, or Our Silent Witnesses." Friday evening will, of course, be given to the usual Prayer and Conference Meeting, and on Sabbath afternoon a Sabbath school will be held.

The time of the last day is left comparatively free from appointments, in order that abundant time may be had for more mature consideration of such matters as shall have been brought up through the committee work, and in other ways. Not infrequently important matters are rushed through near the close of the session, without sufficient deliberation for want of time. The Committee seeks to guard against this by this provision.

In this brief synopsis the Executive Committee has sought to give the principal features of the program. As soon as some details are a little more definitely settled, the full program will be published.

For the Committee,
L. A. PLATTS, *Corresponding Secretary.*

THE GOSPEL.

I challenge any man to show me anything better, anything more suited to man and his wants, than the Gospel of Christ. It is better than philosophy. Philosophy can only disclose, only describe and classify. It can not heal—it can not cure. It is like a physician who knows the disease, but has no remedy; while the Gospel of Christ not only lays bare the malady, but prescribes an infallible and universal cure. Education can only call out and develop what is in fallen man; but the Gospel recreates man's heart and nature, and then lifts him up to the fullness of the stature of Christ. Education stops at the surface; the Gospel, which is the power of God unto salvation, penetrates to the center of man's necessities. It is better than morality. Morality is conformity to law. When perfect it is a star rolling on in its God-appointed orbit. But man has broken law—the star has swerved from its orbit. Morality can not bring it back and keep it in its course. The Gospel can. It brings man back to God—makes him at one with God—gives man a new start and keeps him safe in his heavenward course. The Gospel is better than philanthropy. Philanthropy is the love of man as man and for man. Christianity is the love of man for God and the love of God in man. The one would better man's condition here; the other would not only save man now, but would lift him up to where he belongs—to heaven and to God.—*Rev. F. A. Noble in Christian Work and Evangelist.*

JUST SUPPOSE.

If all the lads and lasses should remember for a day,
To do their errands and their tasks as surely as their play,
Should hang their hats and jackets up, and put away their toys,
Should remember that the garden is the place to make a noise—
Why, what a very pleasant world for mothers this would be!
How very many happy mother-faces we should see!
For children don't remember, as everybody knows,
But if the children should—why—just suppose!
If all the children's mothers turned forgetful in a day,
If instead of taking care of toys, they threw them all away,
Forgot to bake the cookies, and forgot the tales to tell,
Forgot to kiss the aching bumps and make the bruises well—
Why, what a very dreary world for children this would be!
How very many melancholy little folks we'd see!
For mothers all remember, as everybody knows,
But if the mothers shouldn't—why—just suppose!
—*Youth's Companion.*

The fountain of tranquility is within ourselves; let us keep it pure.

Kindness is catching, and if you go around with a thoroughly developed case, your neighbors will be sure to get it.

Home News.

ADAMS CENTRE.—We arrived here on June 26, and were warmly received by the people, preaching our first sermon on Sabbath-day, July 1.

On the evening of July 6 we were given a public reception in our church, which was attended by nearly all of our own people and by a large number of First-day friends, and an enjoyable social evening was passed.

All the people we have met have treated us very kindly indeed and we feel very much at home among them. We are sorry to chronicle the death of Sister Charlotte Whitford, the wife of our aged brother, Dea. N. W. Whitford, which occurred last Sabbath, July 15. The entire family have the sympathy of the community, and especially do all sympathize with her bereaved companion who is thus left alone in his old age. May the Lord be very near to him to the close of his life.

Bro. S. S. Powell, the former pastor, has recently gone to Georgia, his former home, and is engaged in religious work and it is possible that his family may follow him later. Our very best wishes follow him.

We regret very much that Mrs. Dea. Stoodley is in poor health and not able at all times to attend Sabbath services.

Farmers are very busy in harvesting the heavy crop of hay, when the weather will permit, but they have been badly hindered by wet weather.

We like the people of this community and like the country, and our prayer is that we may be used in helping the people in all possible ways and in honoring Him whom we serve.

E. H. SOCWELL.

JULY 18, 1905.

ADAMS CENTRE, N. Y.—The farmers round about are very busy harvesting the hay crop, which is an abundant one, owing to the heavy rains of the season.

Rev. E. H. Socwell is now installed as our pastor. Thursday evening, July 13, an ice cream festival and informal reception was held for him and his family. It was well attended. Many had the pleasure of meeting Mr. Socwell and family and the Y. P. S. C. E. realized about \$24 from the sale of ice cream.

Our former pastor, Rev. S. S. Powell, is in Savannah, Ga. While preaching as a supply in a church in Savannah he, in company with some of his college friends, are to do evangelistic work in and around his old home. His many friends here in Adams Centre wish him unbounded pleasure and success. The family remains here.

Miss Miriam Powell is spending the summer with relatives in Rochester.

Arthur Graves, Mary Graves and Clara Hull have employment at Lake Placid for the summer.

Miss Allie Dealing, who attended school in Alfred the past year, is spending her vacation at her home here.

Mr. and Mrs. Clifford Coon of New York are spending a few weeks with Mr. Coon's parents, Mr. and Mrs. W. H. Coon.

Miss Anna Maltby has closed another year of school work in New York, and is home for the summer.

Mr. and Mrs. S. W. Maxson spent a short time visiting friends here on their way to their summer home at Thousand Island Park.

Mrs. Prentice has been spending the time

since the close of the Association visiting some of her many friends here. Seldom it is that an individual comes to our town whom everyone is so interested in and glad to see as Mrs. Prentice, but with it all there is a feeling of sadness for the missing face of him who was our under-shepherd for so many years.

Although some time has elapsed since the Association met with us, yet we feel the impress of the meetings, and the strength which we as a church received will bear fruit for the Master.

M. S.

JULY 19, 1905.

GREETING TO RETURNING PASTOR.

The time was Tuesday evening, July 11, the place the Seventh-day Baptist church of Nortonville, and the occasion an informal reception in honor of Rev. Geo. W. Hills and his wife, formerly Miss Sena Dodds of North Loup, Neb., who have recently returned from an extended trip to the mountains of Colorado. The Woman's Missionary Society, by its President, Mrs. C. B. Crandall, assisted by other members, had charge of the social affair. The audience room of the church was well filled by people of the town and surrounding country, including representatives from the various denominations of Nortonville. Among those who took part in the exercises were Rev. T. B. Adell, pastor of the Methodist church, and Rev. W. A. Oldham, D. D., of the Christian church. The audience room of the church was adorned with beautiful flowers and appropriate music imparted interest. But best of all were the words of greeting and of welcome to the returning pastor and his wife, and their deep appreciation of the universal spirit of good will manifested toward them.

L. F. R.

JULY 16, 1905.

ALFRED THEOLOGICAL SEMINARY.

In order to give our students a longer unbroken series of weeks for their vacation work it has been decided to make the "long vacation" a little longer. The first semester of next year will open on Tuesday, at 9 o'clock A. M., October 3, 1905. Students are earnestly requested to be present in the Theological Room at that day and hour. As far as it shall be found practicable the short vacations during the year will be made still shorter. ARTHUR E. MAIN, *Dean.*

ALFRED, N. Y., July 19, 1905.

A CRY FROM HEATHEN LANDS.

MRS. C. M. LEWIS.

A wordless cry rings o'er the sea,
We catch its low refrain,
Unspoken though its anguish be
It fills our souls with pain.

We feel the woe of souls that weep
In darkness and despair,
We fain would gather the lost sheep
To the Good Shepherd's care.

O let us heed the mournful cry
And work, and pray, and give,
That precious souls for whom Christ died
May hear the Truth and live.

Speed on, ye Heralds of the cross!
And spread the Truth abroad,
Till every heathen land shall hear,
And turn to Christ the Lord.

Great blessings that are won with prayer are worn with thankfulness.

No one is useless in this world who lightens the burden of it for any one else.

Popular Science

H. H. BAKER.

Mechanics Vs. Science.

A statement is set forth by Popular Mechanics, that an ordinary watch can not be used on a sub-marine boat, but that a specially constructed watch has to be made which must conform with the conditions within the sub-marine vessel. What those conditions were Mechanics do not say, yet inform Popular Science that these watches cost more, about \$100 each, and that they are not made in the United States, as the watchmakers are unwilling to invest for their manufacture.

This, indeed, is a curious state of things, that the machinery of a watch in a pocket will change or refuse to work accurately, because the owner has gone below in the vessel and under the surface of the water. Mechanic asks for information; and by asking makes the confession that he does not know, and says, "We await with eagerness an explanation why the construction of the watch must conform to the conditions under water." A watch "built like a sub-marine boat" will be an interesting exhibit.

We confess our inability, either physically, mentally or morally, to understand why a watch should conform in shape to a sub-marine boat. Were we to devise the shape of the watch, we would most assuredly follow that of the washtub, not even omitting that for the cover to complete the case.

Our reason for adopting the "washtub" form is, that we would obtain a perfectly inside pressure of the two forces that would be very likely to produce inequality of action on the time-keeping machinery within, viz., the exact balance of the weight of the atmosphere at whatever depth of water was present, and also the effect of the temperature pressure, by expansion of the atmosphere within the circular washtub form.

Again, there has not been discovered a metal that equals steel, in which power can be stored, and equally divided for use for any length of time, and as there is a wide difference in expansion between steel and brass, platinum, or any other metal that may be used in making the parts, it must be taken into account for accurate work.

Then again, there is another power present, more efficacious and troublesome, whose disturbing action may have to be taken into account. This power is known among the cognates as electricity, and has such a positive, or negative, (like or dislike, which?) that on coming in contact with vapor or water will collect and float on its surface, or distribute, itself, (if a large body of water) and disappear.

At any rate we have known horses to be shocked to death, by only stepping into a puddle in the road near an electric light pole that had not been properly insulated, and we have been told that when lightning strikes the mast of a ship at sea, the bolt will not follow the mast below the level of the sea, but will there disappear. The machinery of the watch should work perfectly both above and below the surface of the water alike to be of use in sub-marine architecture.

There may be several other elements for aught we know, floating with the oxygen, nitrogen, ozone, hydrogen and other gases in the atmosphere that would have to receive compensation, before the watch could receive from the learned faculty its diploma.

Children's Page.

VEGETABLE WRONGS.

Digging the eyes out of potatoes.
Pulling the ears of corn.
Cutting the hearts out of trees.
Eating the heads of cabbages.
Pulling the beards out of rye.
Spilling the blood of beets.
Breaking the necks of squashes.
Skinning apples. Knifing peaches.
Squeezing lemons. Quartering oranges.
Threshing wheat. Plugging watermelons.
Felling trees, and piercing the bark.
Scalding celery. Slashing maples.
Crushing and jamming currants.
Mutilating hedges. Stripping bananas.
Burning pine knots. Burying roots alive.

—Selected.

A TRUE MOUSE STORY.

"Molly, mama wants you in the parlor. Hurry."

"O dear! I was just finishing Agatha's apron." Molly held it up with pride as she spoke, but big sisters are unappreciative.

"Well, put it away. I am to brush your hair and put on you a clean apron. Mrs. Warren wants to see you.

"Very well, when I thread my needle and stick it in." Molly unwillingly folded up her doll's spring sewing, which lay scattered all about. But she was an obedient little girl, and when Sister Bess had finished making her toilet, she went at once downstairs.

Just as she shook hands with Mrs. Warren, something dreadful happened. She distinctly felt something move in her pocket! It gave a little jump, and then was quiet; then it jumped around, until Molly was nearly frantic. She was sure a mouse had gotten into her pocket; and at the thought she uttered a scream that brought mama to her side.

"What is the matter, what is the matter?" cried mama.

"It's a mouse! It's a mouse! I feel it in my pocket! O-o-o!" Demure little Mollie actually screamed with fright.

Mama grasped the pocket and held it.

"Now, darling, it will not trouble you any more," she said. A funny look came into her face, and she began to laugh. She then put her hand in the pocket, and drew forth—a spool of thread!

"Here is your mouse," she said. Molly suddenly checked her tears and began to laugh too.

"Why, it has been unwinding ever since I left the nursery," she exclaimed, catching sight of the thread trailing along the floor. "I wonder where the beginning is!"

"Run and see, and wind it up carefully as you go," said mama.

With the tears still wet upon her April face, Molly retraced her steps, winding all the time. And where do you think she found the end of the thread? Why, in the very needle she had stuck in Agatha's apron, and laid away in her little work basket.—*Holiday Magazine.*

THE CUNNING CROW.

Once a chained-up watch-dog lay in front of his kennel lazily picking a bone. A hungry crow looked on with hungry eyes, and hoped that by diverting the attention of the dog it might succeed in securing the bone for itself. So it came as close to the animal as it dared, and began to indulge in all sorts of ridiculous antics; the dog, however, took not the slightest notice.

Then the crow hurried off and fetched a

friend, who seated himself on the bough of a tree just behind the kennel, while the first crow again danced before the dog. As the animal continued to remain absolutely indifferent, the crow friend flew into the air, suddenly swooped down, and struck the dog's spine a tremendous blow with its beak.

The dog started with surprise and pain, and dropping the bone, made a fierce but unsuccessful grab at his assailant. Meanwhile the first crow snatched up the bone as quick as lightning, and flew off with it; the two conspirators then shared the stolen property between them.

THE GAME OF PRINCESS TIPTOE.

Standing in a line, the children preserve perfect silence, while the leader says in an impressive whisper:

"Hark, here comes the Princess Tiptoe."

"Where," asks the next player, also in a whisper.

"Here," answers the first one, and leaves the line to appoint two of the players as "guards," and then walks away on tiptoe.

The whole line, excepting the guards, follow in a single file, also on tiptoe, the leader gradually increasing her speed until all are running, but still on tiptoe. Any player discovered by the guards touching the ground flatfooted is "sent to prison," which is some chosen corner of the playground, and the last one left on tiptoe is declared the new Princess, when the game begins as before.

THE CLOCK AT SCHOOL.

When I look at the clock in school,
The minute hand goes so slow!
And the hour hand hardly moves at all;
You cannot see it go!

But when they have met at noon,
And I've only an hour for fun,
You ought to see how the spiteful hands
Just race from twelve to one!

—Selected.

MY VISIT TO THE ASSOCIATION.

I left home Friday morning and took the cars at Whitesville, not far from ten o'clock, and reached Little Genesee in time for dinner. It was a surprise to the people to see me, as it was to me for going, and as I was one day late, and I expected there would be a rush there, I did not know but they would be so full there would be no room for me. I was such a cripple, who would want to entertain me, so I took enough money with me to pay for my board in case everybody was full, but to my surprise everybody seemed so glad to see me, and I had one of the best homes I was ever in—William Bowler's, who is seven days older than I, and with whom I had the best visit I have had for a long time. I went for the purpose of seeing the people with whom I have been acquainted for so many years, for many years I called on all the families of the Western Association for money to be used for missionary purposes in the Association, and as I was the oldest member of the board, and the only one who owned a horse I was appointed to do the work. My plan was to be at the church Sabbath day and give a sermon on missions, and then give notice I would be at their homes the next day for their offerings. It would take me one day to visit all the families of a church like Genesee. Everybody would be ready for me, and I never urged one to give, and I always got all I asked for. At Genesee, the last time I was there I received \$150.00.

It took me three days to go through Alfred Center church, and get home, and the same at the Station. Elder Hull said it would take me a week to go through his church, but I drove a horse that could go. My pay was one dollar a day. Several small churches were organized, but all have gone out for want of care, and others are going, and I see by the Conference Minutes of last year a loss of sixty members of the denomination. I did not hear the letters of our Association read, and I presume the loss or gain was not given, but it should have been. A man who does not know how his business stands is a poor manager, and a church that does not know its membership is behind its duty.

A pastor should care for every member of his flock, and bring all he can within the fold, that there may be joy in heaven. He that goeth forth weeping bearing precious seed, shall come again, bringing his sheaves with him. O blessed Jesus give me all the sheaves I can carry to the golden gate. What joy is sweeter than that which comes to us through the knowledge of having made some one happy. I want to thank the people of Genesee and others who came there, for the interest they manifested for me. It broke me all up, and caused the tears to flow, and they have not ceased yet. I regret that I could not have called on lots of old friends there, and if I was not such a cripple it would be like me to take the cars some day and go back and spend a week in that country. I think Genesee is the best place to live I know of. I fell in love with the trolley cars, and I wish my home was near them. I wish I could write a good letter, but I am past that, and am near my future home, and I wondered while the tears of joy were filling my eyes if the dear Jesus should give me a home with him; if my loved already there will greet me at the gate, and that great company all clothed in white standing on the evergreen shore, in whose sad homes I have tried to carry the lamp of life when death had taken some loved one away (and I have witnessed 1,350 such sad ones); but will I know them in their beauty. But I hear a shout. O death, where is thy sting; O grave where is thy victory. Thanks be to God and the Lamb who gave us the victory. The last tear has fallen, and Jesus with his own soft hand has wiped it away.

JARED KENYON.

INDEPENDENCE, N. Y., June 30, 1905.

The Holy Spirit always works freely, and leads the soul to freedom. As Jesus did all without us, the Holy Spirit does all within us. We need his constant presence, power, and grace. Except he uphold us, we certainly shall fall. David had fallen; he now deeply felt his weakness, and therefore he prays to be upheld by God's free Spirit. Let this be our daily prayer. It will never be unsuitable. We should have fallen before this if God had not kept us, and we may fall any day, except we are upheld by an invisible arm. This day Satan may lay some snare for us, this day our evil hearts may deceive us, this day the world may lay some unexpected bait for us, and if so, unless the Holy Spirit open our eyes, give us fresh supplies of grace or hold us back by an invisible power, we shall disgrace our profession, dishonor God, and wound our own consciences.

The only shots that count are those that hit.

Young People's Work.

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

THE SUMMER CAMPAIGN.

The summer student evangelistic campaign is on in full force. In the West two quartets are on the field. The letter from one of these quartets below speaks for itself. Elder Seager is with this quartet. Dr. Davis, who was also with them at Farina, speaks very enthusiastically of their singing and their winning ways.

In the East also eight young men are engaged for all or a part of the summer. The plan, however, is entirely different, as circumstances seem to demand. Each man works singly. Four are acting as Field Secretaries of the Young People's Board; A. J. C. Bond in the South-Eastern Association, Alva Davis in the Central, Eugene Davis begins August first in the Eastern, and Albert Webster will visit some of the societies of the Western.

Wilbur Davis is with the Hebron churches, Vivian Burton with the Verona churches, Nelson Norwood and Garfield Stevens are with the churches of Central New York, especially Lincklaen, Otselic and Preston.

Norwood and Stevens received a royal welcome at Lincklaen. The former spent last summer there and did splendid work. Over forty were in the congregation the first Sabbath at Lincklaen and everyone seemed interested. That reception warmed the hearts of the students through and through, and will be a great help to them in inaugurating the summer work.

Norwood writes: "I'm glad I'm here. It is easier the second year than the first. Am busy some in the hay field. Have preached three times at both Otselic and Lincklaen. There is good interest, especially at Lincklaen. We get eight or nine at Otselic and forty or fifty at Lincklaen."

Stevens writes from Preston July 8: "Held meeting to-day. Fourteen present. Within a radius of nine miles there are only three Seventh-day Baptist families. There were four families represented there to-day. Went to Oxford Wednesday, saw some lone Sabbath keepers there, went to Norwich Thursday and saw some there. Quite a number of the families are too far away to come to church. There are also a number of Adventists. The church at Norwich was founded by Lester C. Rogers."

FROM ONE OF THE MILTON QUARTETS.

BETHEL, ILL., July 9, 1905.

DEAR BROTHER RANDOLPH:

Feeling that you and RECORDER readers are interested in our Southern Illinois work I will try to briefly outline it to you.

Leaving Milton June 23, we were met by Rev. W. D. Wilcox in Chicago the same day and escorted by him to the homes of Dr. Larkin and Dr. Post, where we were reinforced with good cheer and refreshments. We found many friends the next day at the Sabbath services in the great city and very much enjoyed Mr. Wilcox's account of the Farina Association.

The next Sunday morning we landed at Farina and were met by Doctors West and Davis and Rev. L. D. Seager, at whose homes we were made comfortable for the next twelve days, during which time meetings were held every evening, except that of the 4th, Elders Davis and Seager preaching and we helping with music and in other ways. Our people there came out

in goodly numbers, and we received a great blessing. There was one more added to the number who had made up their minds to go forward in baptism. It would have done your heart good to hear some of those earnest testimonies.

The quartet made 74 calls and sang 108 times there. We spent the 4th with our people at a Sabbath school picnic in Mr. Davis' woods near La Clede (five miles northeast of Farina) and a very pleasant occasion it proved to be after a threatening shower. We enjoyed getting acquainted with the young people, playing baseball, riding a wire-car across a ravine, and when you speak of goodies, we had more to eat than we had tables to hold, and after the feast there was left more than twelve baskets full.

At the concert and ice cream supper June 29, our people there raised \$41.04 for evangelistic work. On July 7, twenty-two of Farina's young people came to see us off and say good bye as we left on the 5 A. M. train for New Denison, from which place we came five miles or more by mule team.

We five are making our home at present with Mr. Scott Tarpley. Have held two evening meetings, some thirty present at first and about fifty-five last night, and we hope the number will keep on increasing. It is raining and we have spent most of the forenoon in song practice and writing.

Let me say that the dry, hot spell which the Association people experienced is broken and now rain is abundant and crops looks well. The weather is comfortable.

Pray for us in the work here and for the other quartet workers.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 178.

SEVENTEENTH WEEK'S READING.

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

1. In every instance of murmuring of the people does there follow swift and severe punishment?

2. What impression is made upon you in reading Numbers as to the patience of God and the perversity of the human heart?

3. What characteristics of Moses are exemplified in the sixteenth and twentieth chapters of Numbers?

III. The Exodus (continued.)

5. In the wilderness of Paran and around Kadesh (continued.)

First-day. The presumptuous people beaten down by enemies. Num. 14: 39-45. Laws concerning various offerings. 15: 1-31.

Second-day. A Sabbath-breaker stoned to death. 15: 32-36. The law of fringes for garments. 15: 37-41. Moses and Aaron vindicated. 16: 1-14.

Third-day. Moses and Aaron vindicated (continued.) 16: 15—17: 12.

Fourth-day. The appointed service of priest and Levite. 18: 1-39.

Fifth-day. Rite of purification. 19: 1-22. Death and burial of Miriam. 20: 1. Water at Meribah for the murmuring people. 20: 3-13.

Sixth-day. The king of Edom refuses Israel a passage through his land. 20: 14-21.

6. From Kadesh to the plains of Moab. 20: 22—21: 10.

Sabbath. From Kadesh to the plains of Moab, (continued.) 21: 11—22: 1.

SACRIFICE AND THE ENJOYMENT OF LIFE.

How shall we reconcile enjoyment with the self denial and sacrifice which is the lot of the Christian?

Here is the picture of Christ, the crown of thorns on His brow from which the blood drops trickle, here He is in Gethsemane praying in agony, yonder he hangs upon the cross, the nails piercing his hands and feet, the spear piercing His side. He is the man of sorrows.

It is a true picture. Life is solemn and stern. There is no escape from pain and sacrifice and adversity. Willing or unwilling, you must meet it. Only, if you are dragged to it unwillingly, it will be harder, and you miss that of which I am about to speak.

But stop and think a moment. What kind of an impression does the spirit of Jesus make upon you—gloomy or happy?

In distinction from John, He "came eating and drinking." His first miracle was at a wedding, where he was one of the guests, a guest, you may be sure, whose presence threw no damper on the joy of the occasion. Children never take to a person who is downcast, they flock to a person who is bright and sunny. They came to Him and He took them up in His arms and blessed them. In that matchless sermon upon the mount, He begins by speaking of the higher life as blessed. Again and again, he rings out the word, "Blessed are the poor in heart, blessed are the peacemakers, blessed, blessed." Even at the last, when under the shadow of the cross, He said to His disciples, "My joy I leave with you that your joy may be full."

The Man of Sorrows bequeathes as His inheritance to those He loves, His joy, that their joy may be full. *Not a compromise.*

How are the two things harmonized? Shall we make a compromise? No, no—not that. Shall we take a little of one life and a little of the other kind of life and form a patchwork? That is not it at all.

When they were to have an academy in Rhode Island in the early days, some people wanted to call it Ashaway Academy, and others wanted to call it Potter Hill Academy. One pioneer suggested that they settle the difficulty by taking part of one name and part of the other name and making a new one, *Potash* Academy. That was like many an artificial compromise.

Not a patchwork, but a deeper principle lying back of both, which includes both in its heart. What is it?

Let us look in the teachings of Jesus for a clue.

RICH TOWARD GOD.

Remember it is a good world, God's world. It is to be enjoyed. Jesus tells of a certain rich man who proposed to enjoy it. He had so much that his barns would not hold it. He built new ones and, after the rich harvests were all in, he rubbed his hands and said, "Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink and be merry."

What was wrong about that?

But God said unto him, "Thou fool. This night thy soul shall be required of thee. Then whose shall these things be that thou hast gathered?"

Why?

"So is every one that layeth up treasure for himself and is not rich towards God."

RICH TOWARDS GOD.

There was another rich man, said Jesus, who dressed in purple and fine linen and fared sumptuously every day. A starving fellowman lay at his very door, and he cared no more for him than as if he had been an insect. The poor fellow was glad to get the scraps that were thrown out by the servants. No medical care, except what the dogs, the lean, mangy scavengers of the street gave him as they licked his sores. Well, the purple and fine linen are in the world, the rich man might as well enjoy them and "fare sumptuously" had he not?

Condemned, condemned,—because he was not rich towards his fellow men.

"He that saveth his life shall lose it, but he that loseth his life for my sake and the Gospel's, the same shall save it."

A great paradox. The great paradox. It must be lived to be understood.

The world is good, it is to be enjoyed—but you must enjoy it under the laws of God's kingdom. What are they? You must be rich towards God, rich towards your neighbor. How?

THE LAW OF LOVE.

"Thou shalt love the Lord thy God with all thy heart and with all thy mind, and with all thy strength. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself."

"On these two commandments hang all the law and the prophets."

Yes, and on them hang all the issues of life. Here is the great uniting principle which binds into one the life of sacrifice and the life of joy. If you break this law, you shall never find joy. You may search for it, but you shall not find it.

You are living in God's universe. You can do nothing except as you do it according to His laws. A man comes along with a sled in the winter time. He says, I am going to do different from the rest. They draw their sled to the top of the hill and slide down. I am going to draw my sled to the bottom and slide up. He points up the hill and sits down. And he will wait there forever, if he expects God's law of gravitation to be changed. Gravitation pulls down, down, always down.

What is the great law of the spiritual universe? God. What is God? Love. What does love do? It gives.

The universe is built on the altruistic, the benevolent principle. If you work in harmony with that, you will find the secret of true living, the secret which brings true joy.

There are those who go through life sore, defeated, disappointed, because they miss it.

Have you ever noticed again and again the glow which came upon your heart when you did an unselfish act of helpfulness? Have you not noticed the loneliness, the chill, that fell upon you when you hugged your treasures to your breast and lived for yourself?

Do you not remember the supreme joy which came to you when you gave yourself in whole-hearted surrender to your Heavenly Father? You knew then what it meant to be rich toward God, and how well you recall those

cheerless days, when you were in rebellion against His loving will.

Don't you see? It is just as natural for love to bring that glow as for a stone to fall to the earth. It is just as inevitable that hate will eat into the heart as that rust will corrode iron. The law of love is the unerring guide through the maze of conduct.

AN ELOQUENT LIFE.

I stood beside a bower of flowers from the midst of which lay the face of a saint who had closed her loving, helpful life at a little past the four score. I thought of her service for the church, of her earnest prayers for us and for the work, her spirit of unflinching cheer, with never a harsh, discouraging word, the troops and throngs of kind deeds—and I thought, It is not much that I can say; but, O, What an eloquent life she has lived.

The inspiration of her life was gained from her Master. All that Christ said was only a commentary on what he did. His words were foot notes, as it were, to explain more fully His life and death and resurrection, His life now at God's right hand. He said He came to do the will of His Father, to seek and to save that which was lost. But His glory is that He did what He said, and His matchless life is our example.

LUA MARY CLARKE.

On Sabbath morning, June 10, 1905, at the home of her parents, in Alfred, N. Y., passed from earth Lua Mary, second daughter of Elder and Mrs. J. B. Clarke. Though her life work was brief, yet so strong and marked were her character and service as to make fitting some special mention.

She was born in West Edmeston, N. Y., November 23, 1871, when her father was pastor in that place, and came to Alfred with her parents in 1886. She attended Alfred University as far as the Junior year, and then completed a two-years course in Normal study and training in the Ethical Culture School of New York City. After her graduation she taught one year in the Alfred Grammar School, and has superintended the Junior Endeavor Society and Primary Sabbath School, showing in her work rare tact, grace and efficiency.

The last two years she spent in Chicago, the first as a member and teacher in the Chicago Kindergarten Institute, and the second as Head Resident of the Maxwell Street Settlement.

Tributes to her worth have come from her associates in her labors, and from them the following are selected:

Caroline T. Haven, principal of the Ethical Culture School: "I have been interested to know of her success and of the great good she was doing in Chicago. I was not surprised that she had thus made a name and place for herself since when with us she gave such promise of power, and I have been glad to know she had come to a self-realization of this power and found the opportunity to exercise it. Hers was a brave spirit and I know she met death with the calm strength that she always showed when obstacles presented themselves, and I am sure she passed on with trust and faith, leaving us all a memory of a beautiful life that was always animated by a noble purpose."

Amalie Hofer of the Chicago Institute says: "Our entire household are grieved over the loss to those who might have been blessed by her services in the years to come."

The Board of Managers of the Maxwell Settlement say: "All of us realize that we have lost a splendid woman and worker. Every one who came in contact with her admired her greatly. She was a constant source of encouragement to the younger workers. They never hesitated to go to her for advice and was always received in a most cordial and kindly manner."

Jane Addams and Dr. Hamilton of the Hull House and workers in other settlements esteemed Miss Clarke highly for her sweetness and capability. One who had a close view of her labors says: "She was especially adapted by nature and culture, her genuine and great simplicity of character, to uplift all with whom she came in contact in the varied life of a settlement worker. Her quiet influence for the right was felt on every hand—even by the roughest. She had but to appear among them with a smile and a joyous greeting and all would desire to come up to her estimation of them. The expressions of heart-felt grief that have come from the people in the neighborhood, (the poor of the settlement) prove how deeply her strong quiet stand for truth and virtue has entered into the lives of both young and old."

From childhood she possessed a happy spirit of cheerfulness. In maturity her countenance indicated intelligence, strength, poise, serenity, and joy. An index of her ideals may be seen in passages marked in her Bible and in clippings preserved in the Book she loved. Heavily underscored are such verses as 2 Cor. 12: 9, 10 and Job 34: 29. Among the selected sentiments are "Alone with God," one by Henry Van Dyke, "Be glad of life because it gives you a chance to love and to work and to play and to look up at the stars," etc., another Whittier's stanzas, ending with

I know not where his islands lift

Their fringed palms in air;

I only know I can not drift

Beyond his love and care."

Any one of these would furnish some keynote of her pure heart and consecrated life. But they are simply suggested that the sympathetic reader may meditate, and gather fresh inspiration for loving service like hers.

Though dead, she yet speaks; and her influence will never die. She has sown, others will reap; and sower and reaper shall rejoice together in the day when the "books are opened," and the results of her life are all summed up by the omniscient Judge who was and is her beloved Lord.

J. L. G.

INVITATION TO CONFERENCE.

A cordial invitation is extended to all to attend the General Conference which is to be held Aug. 23 to 28 inclusive at Shiloh, N. J. We want all who can to come. We are praying for one of the most spiritual Conferences ever held. Please send the names of all delegates or visitors at your earliest convenience to the entertainment committee, Luther S. Davis, chairman, Shiloh, N. J.

E. B. SAUNDERS, Pastor.

Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—Rev. W. R. Huntington.

How perplexed the angels must be at the sight of the fretting child of a Heavenly Father!

I feel and grieve; but, by the grace of God, I fret at nothing.—John Wesley.

THE TESTIMONY OF THE SOUL.

There are three classes of men who deal with the question of immortality: the first class believe in the immortality of the soul; the second class are agnostics, who know nothing concerning the soul; the third class are atheists, who deny the immortality of the soul. The great body of men believe in the immortality of the soul. He is a rare exception who denies the immortality of the soul. The gateway to scientific knowledge is through the senses. A man may be a Christian and a scientist. Men do not believe in Christianity because of science, nor do they believe in science because of Christianity. They believe because of certain experiences in their own souls, not because of what comes to them through their eyes. Shall I trust the microscope or the telescope when it tells me its experiences and not trust my own soul concerning itself? Shall I believe what the telescope tells me about the stars, or the microscope concerning frogs and worms, but shall I not trust my soul concerning itself? It is not reasonable to trust my senses concerning worms and frogs and petty bugs, if it is not reasonable to trust these men who tell us their experience and belief, in their letters on the immortality of the soul.—Dr. O. P. Gifford.

REVIVAL CHANGES.

Great changes have been observed in revival work and experiences the last forty years in this and other lands. Ample opportunity to observe the trend of the churches and religious progress in revivals has been of deep interest. And, be it said to the Glory of God, no change has come in the fundamentals of Christianity in its divine purpose and experience, but rather an increase of strength and joy. Forty years ago evangelists were few, and revivals of a very different type from what they are to-day. Evangelists were men of great power and blessing. Truth was pungently set forth, producing deep conviction of sin, tearful penitence and radical regeneration of heart and life. Ten years later, when Moody and Sankey came to this country from their great work in England, there was a change. Great union meetings were inaugurated, favored by many churches, and opposed by some. Evangelists, numerous and rapid, sprung up on every hand. Preaching, with little reference to the law of God, and much singing, were the main features of the work. The sensational nature of this type of revivals in a few years caused a distrust in the hearts of the churches and pastors of revivals and evangelists. This caused such a relapse and evident dearth in spiritual life as to be well nigh alarming in the work of the Lord. Now a great change is upon us. There is certainly "a sound in the tops of the mulberry trees." Where various phases of unbelief have reigned in pulpits and pews, now there is a state of unrest and hungering and thirsting after righteousness. There is a longing in the churches of all denominations for the salvation of Jesus Christ. The one great evidence of this is a universal panting of soul for revivals and revival blessings. In the pastors' study, the homes, the prayer-meetings, the larger congregations, the associations, national and smaller conventions, bresbyteries and assemblies, the cry of multitudes of hearts is for evangelism and revivals. Men want something better. The world does not satisfy the longings of their hearts. Besides this, the fields are white to the harvest as never before. The Sunday school

work and the young people's movement by the sowing of gospel seed in millions of hearts has made ready the harvest, and God has said that "his word shall not return to him void." And then the world-wide missionary work of the last hundred years has given promise to God's people of a universal revival, and the Wales revival we may well believe is but the earnest of what is to come. And if we may judge by the indications of the past few months in our larger cities as well as throughout the country and the world, this very hour faith is in lively exercise in millions of hearts for a great revival in the months and years to come.—The Standard.

RESOLUTIONS.

WHEREAS, In His infinite wisdom our Heavenly Father has removed from our midst our loved friend and honored deacon, E. H. P. Potter, therefore be it

Resolved, That we as a church and society feel that we have met with a severe loss in the death of one who for seventy years has been a faithful and active member of our church.

Resolved, That we seek to profit by the example of our brother, in loving, loyal devotion to the cause of Christ.

Resolved, That while we deeply mourn his departure, we accept in humble submission the will of God, and extend to his children and grandchildren, our sincere sympathy, recommending them all to look for help and consolation to our ever loving and merciful God.

Resolved, That a copy of these resolutions be presented to his family, and placed on the church records.

Also that a copy be forwarded to THE SABBATH RECORDER for publication.

By order of the church,

D. D. L. BURDICK,

MRS. D. D. L. BURDICK,

MISS MAY BURDICK,

MRS. C. M. BARBER,

Committee.

RESOLUTIONS.

From the Men's Bible Class of the First Baptist Church of Toledo, Ohio.

Inasmuch as God in his wise providence has been pleased to remove from our number, our brother and co-laborer, Clarence E. Potter, believing that in his infinite wisdom God makes no mistakes, and in his infinite love he takes those who live and believe in him to dwell with him in glory, be it resolved

1. That we extend to the bereaved family our sincere sympathy, and unite our prayers that the God of all comfort may comfort them with that comfort which cometh from above.

2. That we recognize in this providence His voice speaking to us, to make the most of our lives while they last, and to be ever ready lest he come for us in an hour when we think not.

3. That we all strive so to live and to help all with whom we are associated so to live that when life is over there may be a glad reunion on the other shore.

W. E. LOUCKS,

A. C. JONES,

F. E. BROWNING,

Committee.

MARRIAGES.

GREEN-HIBBARD.—At the Seventh-day Baptist parsonage, North Loup, Neb., June 5, 1905, by Rev. M. B. Kelly, Mr. Richard Lee Green, and Miss Mabel Esther Hibbard, both of North Loup.

HILLS-DODDS.—At the home of the bride's grandmother, Mrs. S. R. Hall of North Loup, Neb., June 21, 1905, by Rev. M. B. Kelly, the Rev. George W. Hills of Nortonville, Kans., and Miss Serena Dodds, of North Loup, Neb.

DEATHS.

LOOFBORO.—Lewis A. Loofboro was born in Chelby, Co., Ohio, Aug. 17, 1838, and died of pneumonia in Portland, Oregon, July 5, 1905.

For about fifty years he had been a resident of Welton, Iowa, being one of the leading citizens of the community, and one of the leading and influential members of the Welton Seventh-day Baptist church. He was deeply interested in all departments of Chris-

tian work and a willing helper, both by personal labor and financial support. He was genial in temper and kind in all relations of life. July 8, 1862, he was united in marriage with Miss Tamer Forsythe, who survives him. One son and three daughters, two brothers, a sister and a large number of other relatives, remain to mourn their loss. The respect with which the community in which he resided regarded him was attested by the large attendance at the funeral services held at Welton church, July 11. The remains were taken to Milton for interment. In his death the community, his family and his church have suffered an irreparable loss.

G. W. B.

LANPHEAR.—Susan Axtell Lanphear, wife of Nathan Lanphear, was born at Nile, N. Y., Oct. 20, 1827, and died June 19, 1905.

Mrs. Lanphear had spent all her life at Nile, on lands located by her father and grandfather. From 1861 to 1865 she was left at home with four small children to care for, while her husband was fighting for his country. "All these duties she performed cheerfully, always willing to do her part." The husband, two daughters and a son are left to mourn her decease. Burial services were conducted by the Rev. W. D. Burdick at the home, and the body was laid at rest in Lanphear lot of the village cemetery.

W. D. B.

DAVIS.—Near Shiloh, N. J., on June 5, 1905, Miss Lucy W. Davis, aged 65 years, 4 months and 16 days.

Miss Davis was the second daughter of John Woodard and Susan B. Davis. When a young girl she was baptized by Elder J. W. Morton in the pond in front of the farm house where she was born and where she died. She then united with the church at Marlboro. On May 21, 1876, she joined the Shiloh Church by letter. Five years ago failing health led her to go and make her home with her niece, Mrs. Benjamin Campbell, who lived on the old farm. For two years she has been almost helpless, requiring the most constant and tender care, which has been most cheerfully given her. Part of the time her sister, Mrs. Spahr, was sick in the same house, where she too died about a month ago. One sister, Mrs. Horatio Hoffman, a large circle of relatives and friends mourn their loss. An exemplary Christian and member of our church has gone to her reward. Services were conducted from the home. Psalms 23 was the lesson used for the occasion.

E. B. S.

PIERCE.—William Pierce, son of Samuel and Susan White Pierce, was born at Alfred, N. Y., Sept. 29, 1824, and died July 12, 1905, at the home of his daughter, Mrs. O. C. Garthwaite, Milton Junction, Wis.

Funeral services were conducted by Prof. Edwin Shaw, and the interment was made in the Rock River cemetery.

E. S.

CLARKE.—At Milton Junction, Wis., June 3, 1905, Almeron W. Clarke, in his 70th year.

Almeron W. Clarke was born in Brookfield, N. Y., May 14, 1826, the son of Elnathan and Maria Spencer Clarke. His father's family consisted of four sons and seven daughters. Rev. Joshua, Rev. Ira D., and Dr. Silas S. Clark were his brothers, and preceded him to the better land. Also three sisters. He experienced religion in Watson, N. Y., when fifteen years of age, and from this time on he was an earnest Christian. He loved his Bible from a small boy, consequently he became a Bible student. Although he was never ordained to the ministry, for several years he preached the gospel of Christ, which was so dear to him. In 1853 he moved from Watson, N. Y., to Berlin, Wis. June 2, 1855, he was married to Maria David, of Berlin, Wis., and five children blessed their union. In 1865 the family moved from Berlin to Albion, Wis., where they resided on a farm until twelve years ago, when they moved to Milton Junction, where they lived at the time of his death. He first joined the Seventh Day Baptist Church in Watson, N. Y., then removed his standing to the different churches where he resided, being a member of the Milton Junction church at the time of his death. He had been an invalid for about thirty-five years. He suffered very much from rheumatism, but through all these years of suffering he was never heard to murmur or complain. His faith never faltered in the wisdom and love of God who doeth all things well. He welcomed the approach of death which was to put an end to all his earthly sorrows and suffering, and bring him into the presence of the dear blessed Jesus who had never failed him in these many years of affliction. He leaves a wife, two children, nine grand-children, four sisters and numerous friends to mourn their loss.

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	2 Chron. 33: 1-13
Aug. 5. Josiah's Good Reign	2 Chron. 34: 1-13
Aug. 12. Josiah and the Book of the Law	2 Chron. 34: 14-28
Aug. 19. Jehoiakim Burns the Word of God	Jer. 36: 21-32
Aug. 26. Jeremiah in the Dungeon	Jer. 38: 1-13
Sept. 2. The Captivity of Judah	2 Chron. 36: 11-21
Sept. 9. The Life-Giving Stream	Ezek. 47: 1-12
Sept. 16. Daniel in Babylon	Dan. 1: 8-20
Sept. 23. Review	

LESSON VI.—JOSIAH'S GOOD REIGN.

Sabbath-day, Aug. 5, 1905.

LESSON TEXT.—2 Chron. 34: 1-13.

Golden Text.—"Remember now thy Creator in the days of thy youth."—Ecc. 12: 1.

INTRODUCTION.

Manasseh was succeeded by his son Amon who was another wicked king, probably failing to come up to the standard of wickedness of other kings only because his reign was so brief. Whether Amon was born before Manasseh repented or not we do not know, but it is certain that the influence of the wicked life of his father was stronger upon him than the exhortations to righteousness which Manasseh probably gave his son after he had himself turned from the error of his way. A father who repents is by no means always able to bring his son to righteousness with him.

Amon came to a violent death and was succeeded by his son Josiah, a child of eight years. In the record of Josiah as well as in that of Manasseh the Book of Chronicles has striking differences from the Book of Kings. Both tell of the discovery of the book of the law in the temple, and of Josiah's numerous reforms; but the Chronicler puts the reforms in the early years of Josiah before the discovery of the law, while the author of Kings says practically nothing about reforms till after the discovery of the book of the law leaving us to infer that the book was the occasion of the reforms. The Chronicler also greatly abbreviates the account of Josiah's reforms, since he has already mentioned in connection with the reign of Manasseh many of the reforms that the author of Kings ascribes to Josiah.

TIME.—The probable dates of Josiah's reign are 639 to 609 B. C. The eighth, the twelfth and the eighteenth years of his reign are especially mentioned.

PLACES.—Jerusalem; cities in various parts of the land of Israel.

PERSONS.—Josiah the king of Judah, his officers, a number of whom are mentioned by name; the high priest, Hilkiah; the Levites.

OUTLINE:

1. Josiah Institutes Reforms. v. 1-7.
2. Josiah Repairs the Temple. v. 8-13.

NOTES.

1. Josiah was eight years old when he began to reign. Joash was even younger. It is probable that the boy king was under some sort of a regent during his childhood and youth, and was not immediately responsible for the management of affairs and the toleration of abuses in his kingdom.

2. And he did that which was right in the eyes of Jehovah. This verse like the preceding is a part of the general summary of the king's reign and is to be supplemented by the particulars. Several other kings have the commendation mentioned in this line; for example, Asa, Joash, Amaziah, Azariah, Hezekiah. Others have the same statement with the exception that the word "good" is replaced by "evil." And walked in the ways of David his father. This is also high commendation. Our author is thinking only of the

good deeds of David. It is worthy of curious notice that King Amaziah although he has the commendation of the first part of this verse has not that of the second part. Asa is commended in the same words that are here applied to Josiah, except that in the case of the earlier king it was not added, "and turned not aside to the right hand or to the left."

3. For in the eighth year of his reign, etc. Better, "And in the eighth," etc. This is not closely connected with the preceding general summary which is copied from Kings. The Chronicler wants us to notice that King Josiah showed a disposition to serve Jehovah when he was a youth about sixteen years old. We must give him great credit for this step, since he had been brought up in the midst of idolatrous surroundings, and at a time when little reverence was paid to Jehovah. In the twelfth year of his reign. When he was about twenty years old. Very likely he was now just out from the control of the regency, and beginning to exercise authority for himself. We may imagine that the prophet Jeremiah who dates his call from the thirteenth year of Josiah had much influence upon the young king. Zephaniah also belongs to this period. Nahum evidently began a little earlier.

4. And they break down the altars of the Baalim in his presence. Josiah gave his personal attention to the work of cleansing the temple and the land. For Baalim see notes on last week's lesson. The Asherim were probably the same as the Asheroth mentioned in last week's lesson. The sun-images which were on high. These images used in idolatrous worship are also mentioned in connection with the reforms of Asa. Strewed it upon the graves of them that had sacrificed to them. Compare 2 Kings 23: 6 where it is said that the dust was thrown upon the graves of the common people,—a statement which seems more likely, for it is improbable that there should have been a separate burial place for the idolaters. This sprinkling of the dust upon the graves was intended to dishonor the idols as completely as possible.

5. And he burnt the bones of the priests upon their altars. This was for the sake of defiling the altars, and rendering them forever unfit for worship. We might guess that he got the bones from the tombs of the priests, but the author of Kings tells us that he slew the priests of the high places and then burned men's bones upon the altars. 2 Kings 23: 20.

6. And so did he in the cities of Manasseh, etc. The power of Assyria was not as strong as it had been, and we are to understand that Josiah was assuming authority over the whole land of Israel. Simeon. Some have wondered that Simeon should be mentioned with the northern tribes since his inheritance was south of Judah; but our author is doubtless mentioning a number of localities outside of the limits of Judah proper. Naphtali is at the extreme north. In their ruins round about. The expression thus translated is very obscure. We might as well admit that we don't know what it means. Some render, "with their tools," and others specify what tools, as mattocks or axes. Another rendering is, "he proved their houses round about."

7. And returned to Jerusalem. We are to suppose that the king went on an official tour throughout the land attending in person to the overthrow of all sorts of idol worship.

8. Now in the eighteenth year. This is the date mentioned in the Book of Kings. It is probably the year 621 B. C., and is a notable date as the time when the book of the law was discovered. Shaphan. In Kings we are told that he was the scribe, a title which probably means official secretary. Joah * * * the recorder. Probably, official historian of the king. Josiah sent the officers of his kingdom, highest in rank and most trusted, to attend to the repairs of the temple. It is evident that after the temple was cleansed from the defilement of the idols there was much to be done before it would be in good shape for the renewed worship of Jehovah.

9. The keepers of the threshold. These were very important temple officials. The collection of funds for the repairs upon the temple had evidently been committed to their charge. We are

to infer that they had been out in the country to get this money as well as standing at the doors of the temple.

10. And they delivered it into the hand of the workmen, etc. The officers of the king gave the money to those who had charge of the work,—or as we would say, to the contractors,—and they paid the laborers and procured material. Compare the repairing of the temple under King Joash.

11. Carpenters. Perhaps better, artificers, because the reference is not to those who work exclusively in wood. The houses which the kings of Judah had destroyed. Probably the chambers around the temple. See 1 Kings 6: 5. The kings of Judah referred to are doubtless Manasseh and Amon.

12. Merari—Kohathites. The three sons of Levi were Gershon, Kohath, and Merari. Their descendants constituted the three classes of Levites that served in the tabernacle and temple. It is possible that the name of Gershon is accidentally omitted in this verse. To set it forward. Or rather, to act as overseers. Skillful with instruments of music. Our author is mentioning what the Levites did in connection with the repairs, and so goes on to speak of their service in the temple.

13. And of the Levites there were scribes and officers and porters. Individual scribes have been mentioned before, but here for the first time they are spoken of as a class.

THE POWER OF TESTIMONY.

We fear that this element of power in the church is being neglected to a certain extent. There seems to be a disposition often manifested by persons who may have in charge meetings where testimony is asked, to make its recital a mere matter of superficiality. Give us your experience, "in a short sentence," or even in a "word." It is true that one may rise and say, "I love the Lord," and these words speak a volume. It is true one may rise and utter the one word "Peace," and it means ever so much. It is true that such testimonies, because of their brevity, may encourage the timid to speak, and also give opportunity for many different ones to own the Lord. It is also true that there are certain distinctive features associated with experience that need to be noted. While it may not always be necessary to enter into the story of the conviction and repentance and faith that led up to the experience now enjoyed, it is also true that these things possess a deep meaning and go far to make the testimony given of deep interest to the hearer.

The power of Christian testimony can not be too highly prized. "They overcame by the word of their testimony." Christ said: "Ye are my witnesses. Through you I speak to the world and reveal my power." He points with pride to the trophies of his grace: "These are the evidences of what I can do. They bear witness for me." How very important, therefore, it is that these facts be given to the world.

The church must cultivate this means of grace. The followers of Jesus must always be ready to give "a reason for the hope that is within them." The world is impressed with the experience of the truly saved man. *The Christian Advocate.*

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RELIGION AND DOCTRINE.

He stood before the Sanhedrin; The scowling rabbis gazed at him. He recked not of their praise or blame; There was no fear, there was no shame, For one upon whose dazzled eyes The whole world poured its vast surprise. The open heaven was far too near, His first day's light too sweet and clear, To let him waste his new-gained ken On the hate-clouded face of men.

But still they questioned, Who art thou? What hast thou been? what art thou now? Thou art not he who yesterday Sat here and begged beside the way; For he was blind.

—And I am he; For I was blind, but now I see.

He told the story o'er and o'er It was his full heart's only lore: A prophet on the Sabbath-day Had touched his sightless eyes with clay, And made him see who had been blind. Their words passed by him like the wind Which raves and howls, but can not shock The hundred-fathom-rooted rock.

Their threats and fury all went wide; They could not touch his Hebrew pride, Their sneers at Jesus and his band, Nameless and homeless in the land, Their boasts of Moses and his Lord, All could not change him by one word.

I know not what this man may be, Sinner or saint; but as for me, One thing I know, that I am he Who once was blind, and now I see.

They were all doctors of renown, The great men of a famous town, With deep brows, wrinkled, broad and wise, Beneath their wide phylacteries; The wisdom of the East was theirs, And honor crowned their silver hairs. The man they jeered and laughed to scorn Was unlearned, poor, and humbly born; But he knew better far than they What came to him that Sabbath-day; And what the Christ had done for him He knew, and not the Sanhedrin.

—John Hay.

BETTER THAN MASTERY OVER MATERIAL FORCES.

But, better than mastery over mere material forces or conquests won in the higher realm of scientific truth, is the attainment of mastery over self. "Know thyself" said the Grecian sage. "Command thyself," would be a motto worthier still of our adoption. "Better is he that ruleth his spirit than he that taketh a city," and there be far fewer that can do it. Alexander the Great took many cities, but he never was able to rule his own spirit. When yet a young youth, he gave promise of his illustrious future when he gripped with mighty hand the hitherto untamed and supposedly untamable Bucephalus and bestowed him and rode him and made a tractable war-horse of him. But he that so superbly reined in Bucephalus was at last, like Mazeppa, dragged to his death by the wild horse of lust.

And how many there are like him—men who find within themselves, as did Sir John Falstaff, a "fatal propensity for sinking," or a constant liability to be overcome by sudden gusts of passion. And even though sense of shame or fear of consequences restrain a man from outward excesses, who is there that can utterly subdue the beastly appetites and passions that perpetually tug at the reins, that hold them in, and are tearing one's very vitals and ever

threatening to vent their fury in outward violence? The one thus beset despises himself for his moral cowardice. He resolves and re-resolves that he will assert himself and command himself, and prove himself the conqueror; but, at the touch of the tempter, his resolutions melt, and, instead of conquering, he is conquered. Like a drunkard, he staggers and falls, then rises again; and, with each successive fall, there is loss of strength and courage and hope and self-respect, until at last he is ready to cry, with Paul the Apostle, "Oh, wretched man that I am, who shall deliver me from this body of death!" Thrice happy is he who can say also, as did Paul, "I thank my God, through Jesus Christ." We are taught by Paul that, though the power of sin may have weakened the will, until we seem hopelessly helpless, yet the blessed Christ—the Invincible Emancipator—can make a free man of the tempted. "And if the Lord shall make you free, ye shall be free indeed."

At the touch of the pierced hand of the Crucified One, there is the thrill of a new life in every fiber of our being, and we rejoicingly cry, "I can do all things through Christ who strengthens me." In this strength of the Mighty One, the tempted man, like the prodigal, comes to himself, and gains command over self. He tramples on his broken chains; he triumphs over his fallen foe; he joins with Paul in shouting, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"—*Young People's Weekly.*

BROKEN ALTARS.

Life is crammed with rich and fruitful symbols. Every great dream that has haunted a human mind, and every pathetic and wistful aspiration that has lifted up a human spirit, every noble passion which has filled with rapture a human heart, has wrought itself out into some bit of concrete reality, and has had something which has been its outward and obvious symbol. And when that has been overthrown its very ruin has become the symbol of a spiritual disillusionment and tragedy, which are invested with the profoundest pathos and significance. And those few stones, lying in unregarded confusion, are the symbol of a forgotten God. They seem so unimportant, but they are the pathetic mementos of dead worships, forgotten loyalties, quenched visions, faded raptures, and lifeless loves. This spot has been sacred, it was reminiscent of refining fellowships and profound communings; here the people had felt the holy presence, had bowed with strange reverence under the power of the unseen; heart-subduing music, as of angels, had fallen upon their ears; and with the vital energy of faith they had taken hold of the eternal. But white-winged angels brood about it no more, there is no radiance as of a divine glory, the path that led to the unseen God is closed, and the rare vision has faded from men's eyes. And with the sense of God there has perished hope, enthusiasm and rapture; and, reversing the prophet's great word, the people saw a great light walk in the darkness and dwell in the land of the shadow of death. That is life's most arduous pathos, to have known God, and to have been intimate with the eternal, and to have seen the vision splendid fade into the light of common day, and the divinity of heaven degraded into a powerless commonplace.—*Wesleyan Magazine.*

"The Lord cannot switch a motionless engine."

RIPE GRAIN.

O still, white face of perfect peace Untouched by passion, freed from pain,— He who ordained that work should cease Took to Himself the ripened grain.

O noble face! your beauty bears The glory that is wrung from pain,— The high, celestial beauty wears Of finished work, of ripened grain.

Of human care you left no trace, No lightest trace of grief or pain,— On earth an empty form and face— In Heaven stands the ripened grain. —Dora Read Goodale.

The hardest piece of work any of us will ever do is the making of ourselves what we ought to be.

A man's conduct is an unspoken sermon. "Grow old along with me! The best is yet to be."

—Browning.

Special Notices.

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

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

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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THE RESTORED YEARS.

Look forward, then, through each new day's bright portal

To blessings new, outpoured
By him, the high, invisible, immortal,
By whom are years restored.

This year of grace! What blessings in concealment
Its vistas now may hide.

What joy and peace may come to full revelation
If we in him abide.

O Lord and Master, merciful and gracious,
Thy peace and power afford,

And bring us to the place, so fair and spacious,
Of vanished years restored.

The years of pain and loss, the over-care-full,
Do thou, O Lord, make good.

The disappointing, fruitless years, all prayerful,
We bring thee, as we should.

The bitterness, the canker, and the crosses,
We bear but for a day.

And Love divine, our smitten fields and losses
Will surely overpay.

Help us to wait thy day, O Friend and Master,
Although it lie far hence,

Assured that naught can bring to us disaster
Beyond thy recompense.

When all the days are told, and time gives warning
That it shall be no more,

Wake us in peace, where, in the golden morning,
Life's years thou wilt restore.

—The Interior.

Convocation Themes.

THE fourth theme for consideration at the School of the Prophets, Aug. 18, is to be, "The Minister as an Evangelist," conductor, L. C. Randolph.

What is said here concerning that theme, like what has been said in these columns on other themes for the School, aims to call attention to the theme, not to anticipate what may be said on that occasion.

First of all, plain definitions ought to be made. Minister, preacher, and evangelist are names which are frequently used in a loose and indefinite way.

The meaning of the name "evangelist," as contrasted with "minister," is not always well determined. In the Convocation theme we apprehend that the distinction is clear, and that the theme designates the work of the pastor, outside of the church over which he is placed.

Whatever phases of the question may come up for consideration, the theme is a fruitful one. The temporary work of pastors and students in "holding meetings" on mission fields and with pastorless churches has received much attention, for several years past. THE RECORDER suggests that what is known as "Quartet Work" would properly come within the Convocation theme, and that a careful consideration of such work, and the

methods by which it ought to be conducted, would be profitable. In this connection it is pertinent to call attention to a somewhat popular use of the word "evangelistic," as applied to sermons. Not infrequently the program for an Association or a Convention will announce for a given hour: "Sermon," and for the next hour: "Evangelistic Sermon."

In such connection the adjective evangelistic is easily over-worked, and, by implication, at least, men who preach only "Sermons," are placed in unfavorable, if not unjust, contrast with those who preach "Evangelistic Sermons."

This is especially so when evangelistic is confounded with evangelical, as it sometimes is. It will be well if, in addition to the practical points that may be brought out in connection with the Convocation theme, clean conceptions and accurate definition of terms shall be secured.

A bit of history illustrates something of what we have in mind. Many years ago, when the writer was hardly a boy preacher, his pastor, the late Rev. J. M. Todd, of blessed memory, selected a sermon by the late Francis Wayland, from a volume of "University Sermons," for reading on Sabbath morning, when he was to be absent from home. It was orthodox and evangelical, according to the best Baptist standards of fifty years ago. In announcing the sermon, the boy reader said: "This sermon, selected by Elder Todd, is from a volume of University Sermons," etc. A good woman, who represented the average hearer, understood "Universalist" for University. She listened with ill-concealed disgust, and at the close of the service, quickly declared that it was as shameful as it was surprising that such a sermon should be read from a Seventh-day Baptist pulpit. She even gave pity to the poor boy who had been made the medium through which such unorthodox and delusive doctrines had been given forth. The woman was good, but her definition was bad, and the definition changed the soundest orthodoxy—the sermon discussed the atonement—into rank Universalism. Definitions count. Consult your dictionary.

... REFERRING to the late National "Conference of American Rabbis,"

Judaism and the Sabbath. The Jewish Exponent, Philadelphia, says: "We are glad to note the practical steps taken to secure a better observance of the Sabbath. This in itself was really the most important matter before the conference, for the life of Judaism is, as we have always insisted, dependent upon the life of the Sabbath. The case is not so hopeless as it sometimes seems. The conference declared that there is but one Israel and one Torah. There

is also but one Sabbath, and all who cherish it are strengthening the structure of the great congregation of Israel." As men, Jews or Christians, come to appreciate the true nature and purpose of the Sabbath, they see its vital relation to religious life. That the Sabbath was merely a day of rest, and that Sabbath observance consists in outward acts of cessation from labor, with numerous evasions and exceptions, is one of the mistakes which Christ condemned, in word and deed. Low conceptions and narrow definitions have been a prolific source of error and weakness in the matter of Sabbath observance. On one hand many Christians have failed to appreciate Christ's attitude toward the Sabbath, and have gone to an extreme of liberty which has resulted in disregard of the Sabbath, both in the letter and the spirit. The crying need of these years is a larger and higher conception of the spiritual purposes of the Sabbath as a religious institution, which embodies the central elements of spiritual life and of practical religious living. The supreme idea of the Sabbath, and the first purpose of Sabbath observance, are acquaintance with God and truth and righteousness. Resting and unworldliness are demanded for these higher ends, and Jews and Christians will attain higher religious living as they come into actual and practical realization of these truths. Lowest of all is the modern idea of a "Civil Sabbath," created by law. That idea obscures or destroys Christ's teachings and fosters the evils of holidayism and Sabbathlessness which now abound, and which good people, who continue to follow modern perversions of Christ's teachings, so much deplore. The Exponent does well in saying: "The case is not so hopeless as it sometimes seems." New theories, and new rules of action, are not needed. The modification of civil laws and formal creeds to suit modern conditions are not demanded. When Christ's conception of the Sabbath finds a place in the hearts of men, true and effectual reform has already begun. The light dawns all too slowly but there are some hopeful signs. Probably greater evils, resulting from low conceptions and blindness to what Christ taught, must come before the majority of men will rise to better thinking and doing. It is all too true that men are forced toward higher life by the weight of evils which are created by their own indifference and mistakes.

... THESE days are voiceful in calling for better citizens, better preachers, better churches, and so on to the end of the chapter. All this is well, but first among those influences for bet-

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