

THE SABBATH RECORDER.

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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 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 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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A. H. LEWIS, D. D., LL. D., Editor.
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Better Fathers.

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-

ter things must be placed better parents, notably better fathers. The call for better mothers is frequent, if not constant. The importance of that call is not easily overestimated, but amid the call for influences which determine destiny new stress should be laid on the demand for better fathers. This is a prominent want of these years. Men dominate in the controlling influences of every age. This dominance out-works in many ways, but nowhere with more lasting results than in the birth and training of boys. Heredity counts much,—but training and the influence of fathers on their sons, counts more. The world does not need fathers who will slave more to amass money for their children, so much as it needs men fit to beget and rear children, whose lives and influence will make for acceptable service of God and men. It has been well said that "The only boy that is safe is the boy whose saved father makes of him a confidant, a playmate and a friend. Let some one else teach the boy his multiplication tables; the Christian father must teach him how to spin his top and fly his kite and trundle his hoop. Let some one else, if need be, teach the lad his algebra; but let no one except the father teach him how to bait a hook and build a fire and dress his first 'shiner.' Let some outsider teach him the greek alphabet; but no one except his own father should teach him how to pitch a ball or vault a pole or load a gun. The most precious opportunities of life are those offered to the parent to enter sympathetically into the life of a child by means of the pleasures that are native to youth. The busiest man in the world can far better afford to neglect his business than to neglect his boy. His most sacred duty is to keep in touch with the lad. Somebody, if not his father, will be his intimate, and so his pattern." More important still are those teachings by which fathers direct their children through other channels than vacation sports and experiences, into paths of Christian manliness, purity and service. Poets and moralists exploit the sacredness of the moments when mothers hear the first cry of their new-born babies. Not less sacred and important are those moments to the fathers of the babes, in whose life and destiny they must bear an equal, if not the greater share. Too many causes have worked, hitherto, to lessen and obscure the sense of obligation, and the consciousness of responsibility which every father ought to feel. Men do not realize as they ought that each father of a child is co-creator with God, and co-creator of history and destiny, because co-creator of a new and immortal personality and an endless chain of influences. Help on, as you are able, the cause for better things, but magnify, emphasize and repeat the call for better, holier, more manly and more consecrated fathers.

It was not least of the greater truths which Robert Browning voiced when he said: "The common problem, yours, mine, every one's, is not to fancy what were the fair in life, provided it could be; but, finding first what may be, then find how to make it fair up to our means."

Good people spend too much time in wishing and wondering concerning possible good. Things ought to be thus or thus, they say; but it can not be, and it is useless to expect it. Such a statement may be correct within certain limits, but in the larger view it is full of error. Doing good and bringing in the kingdom of God is

a matter of personal effort and individual attainment. Goodness does not consist in discovering other people's faults. Many people need to learn this fact, at once. It is well to be clear-sighted and quick to discover what is evil, and to inquire how it may be remedied. But that is not reform which makes a list of evils, talks of their magnitude and the need of curing them. The first step toward personal righteousness or general reform is personal reform, actual right-doing, one's self. Whoever attains this is a reformer. Such an one is an actual aid to others, though his words may be few. Browning says: "But finding first what may be." All attainment in righteousness comes by steps; growth from small seeds. He is wise who is content to rejoice in the little that is possible to-day, although he has highest standards for to-morrow. Sometimes all is lost because men are discontented and impatient over what seems the slow pace of coming reform, or of their personal attainments. We knew a man who made shipwreck of his new-begun Christian life, because temptation to accustomed sin would return. Impatient, and therefore weakened, he declared, "It is of no use. I might as well give it up;" and he did. We must not set low standards, but we must be willing to gain little by little, especially in our dealings with other men. Most men might gain much faster than they do, if they would; but patient helpfulness is an ever-present demand when dealing with those who are ignorant and depraved or with yourself. There are plenty of men concerning whom one must be contented, for the time, if they can be lifted a little way from the grossness of sin. Without such patience and helpfulness their redemption can not be. If God were as impatient and hopeless as we sometimes are, he would fling the whole world into the dust heap of failure and give up the effort to redeem men. Read again, and address yourself anew to the solution of "The Common Problem," remembering that God is compelled to be "Content with what may be" in your own slow growth toward higher living.

THOREAU left a helpful thought when he said: "May I dream not that I shun vice; may I dream that I loved and practiced virtue." A running fight is likely to end in defeat. Who attempts only to escape from evil is not likely to succeed. Strength is wasted in efforts to evade unless such efforts change quickly into positive doing of what is right. Evil is made bold to pursue those who run away from it. It turns coward when right and righteousness oppose it. Positive right doing creates new strength. To practice right doing gives spiritual power and moral development. Temptations turn away from those who are occupied in well-doing. Never play hide-and-seek with the Devil. He is fleet of foot and a master in tripping the feet of those who play with him. Write it plain and read it often, the truth that success in spiritual things comes through doing good, more than through shunning evil. Obedience to God clothes the soul with the divine armor, on which the darts of evil fall in harmless breaking. He who relies on dodging the darts, will be hit, soon or late. Obedience to the demands of righteousness is life.

We should be equally glad to do service and to accept service; to give out sunshine and to absorb it.

A GLIMPSE of the problems which confronted the late Secretary Hay at his desk may be had in this paragraph from Dr. Hamlin's sketch of "John Hay As His Pastor Knew Him," in *The Sunday School Times*: He was a very sympathetic worker, always early at his office in the State Department; the most accessible of cabinet officers, the most patient of listeners, he yet managed to keep well abreast with his work, and he worked with little friction from worry. Last September he said, "I have never lost an hour's sleep over any great question that has come to me for decision. But I lose much sleep over the personalities that are involved. Here is the case of a consul dismissed upon overwhelming testimony as an habitual and scandalous drunkard. Here is an application for his reinstatement, setting forth equal testimony that he is a total abstainer. How can I do justice with the ocean between me and any possibility of knowing the facts?" For Mr. Hay was eminently a just man. He was broad-minded enough to see all sides of every question; to see and appreciate the good in all men.

A SERMON FROM 'THE PRAIRIE.' *The Interior*, Chicago, writes of "The Summer Prairie" entertainingly and well. Among other things it says:

We hear not a little from our artist friends of "color tones." In yellows the prairie can offer us a whole gamut of delicate differentiations. At the lower end of the scale we might perhaps place the "black-eyed Susan," the beautiful Rudbeckia, which about July first is in its perfection. Around its brown-purple center is such a ring of rich, deep orange rays as would be very difficult to imitate in either water colors or oil, there being in its hue an indistinguishably lustrous quality. Light seems to radiate from it rather than to be reflected by it. How it provides for its limitless distribution we have never understood. It certainly lacks the Helium's tenacious hooks or the milkweed's airy balloons, but that it knows how to care for itself its diffusion in broad areas from the Red River to the Saskatchewan may testify.

At the higher end of the scale of yellows we would place the evening primrose, which begins to open its petals, shaped like Psyche's wings, just before Independence Day. At a distance one might swear it was pure white, but near at hand we find it a most exquisite lemon-yellow. Between the two, somewhere, we must place the Lepachys, whose drooping and fluttering ray-flowers, two inches long, are about the color of a yellow rose, while just above this in the scale stands the magnificent compass plant whose half-bushel of deeply pinnatifid leaves stand stiffly north and south, "true as the needle to the pole." When to these gold hues we add the rosin plant, the wild sunflower, bur-marigolds and a half dozen kinds of coreopsis, even what is left us of the original prairies helps us understand why the first sight of these great flower-oceans impressed so deeply Washington Irving and Charles Dickens.

If Lowell was right when he said that "To gain the secret of a weed's plain heart Reveals the clue to spiritual things," such a study as the summer affords ought to contain a whole gospel in itself. And when we see with what loving care our Heavenly Father beautifies the solitary place "where no man is," we can not be far from the truth when we hold

that God loves beauty for its own sake. There is no seamy-side to the robe which God provides. The beauty of his handiwork is not a thin veneer. The sovereign Architect of this universal frame did not exhaust his artistic power upon the facade of his temple.

And perhaps we shall not misinterpret the summer prairie if we say that even the rudest soul, innocent of culture, has beauties of its own,—beauties which human neglect can never wholly destroy. The teacher of the kindergarten in the slums, dealing only with children of godless homes and criminal surroundings, is at times melted to tears by beautiful traits of character which are hardly surpassed in children who inherit centuries of spiritual culture. So Livingstone found in darkest Africa among savage races gratitude and fidelity and self-sacrifice. So Peter found in the Roman soldier, Cornelius, something not wholly "common or unclean;" and Jesus constituted a Syro-Phœnician woman, neglected daughter of a despised race, an illustration of what the grace of God could do for one even while outside the covenanted mercies of Israel. When our fathers looked upon these summer prairies about the Chicago River, they said, "Here will be eventually the seat of empire." It is the privilege and duty of the church to convert the summer prairie of the heathen world into a garden of the Lord, and to realize that all the natural, wild beauty of the race should be to the church an incitement to seek through spiritual husbandry to produce the still nobler and richer fruits of grace.

A VACATION AT HOME.

It was once the privilege of the writer, in company with the late Charles Potter, to spend a series of delightful days between the Thousand Islands in Lake Ontario and Halifax, N. B., by way of the St. Lawrence river, and other routes. A part of that trip included the far-famed Saguenay river. Rev. W. S. Stevens writes of the Saguenay in a late number of *The Baptist Commonwealth* in a way that will give the readers of THE RECORDER, who may not have been there, a refreshing glimpse of the rugged beauties. After quoting the adage, "See Naples and then die," Mr. Stevens says:

No, don't do the latter thing until you have seen and sailed upon the picturesque Saguenay. This joy was experienced by the writer last summer. We had left Quebec the morning before and voyaged all the long sunlit day down the mighty St. Lawrence, past the Isle of Orleans and catching glimpses during the early forenoon of the noble Falls of Montmorency and the celebrated Church of St. Anne de Beaupré. After nightfall we reached Tadousac at the mouth of the Saguenay. Here we went ashore and strolled from the landing up into the village 'mid the deepening shadows: then retracing our steps and re-embarking, the steamer soon poked its nose up the stream. We were away for Chicoutimi; and through the night-watches, while we slept, our staunch little craft ploughed her way up the sombre solitudes of the Saguenay. In the early morning the steamer left Chicoutimi for the trip down the river. When I came up on deck we were entering a beautiful inlet with the visible name Ha! Ha! Bay. The baylet is said to have received its name from the laughing exclamation of the earliest French navigators who entered the bay, supposing it to be an estuary; and when they discovered that it was landlocked, broke out into laughter; this goes to show that whether

we talk English or French or Hindoostanee, we all laugh in the same language. At the tiny dock of St. Alphonse, a small village on the shore of the inlet, the steamer was moored to take on and discharge freight; and many of us took advantage of the opportunity afforded to go ashore and ramble about the streets of this quaint and remote French-Canadian hamlet. Ere long the bell of the village church began ringing, and some of the foreign loiterers obeyed the summons and entered the edifice. Morning mass was being intoned in an unknown tongue in the presence of a few of the village folk, mostly women. Probably the service was scarcely more intelligible to those unlettered habitans than to us "heretics" who looked on and listened with more of curiosity than devotion. Yet let us hope that those rude habitans got some good to their darkened souls that morning ere they went forth to the drudging duties of the day. After leaving the church we walked slowly back to the waiting steamer, taking with us appetites well whetted for the fine breakfast that awaited us on board. Among our table companions were two vigorous and vivacious Yankee college girls, who were "on a loose" as they say in England, and who had just previously been "Down and up along." These bright American lassies were buoyant with health and good spirits and their talk sparkled with native wit and good humor, and yet they were not of the Daisy Miller type of American girls. *En passant* it may be said, however, that Daisy was on board (two or three of her), traveling under an alias.

We were highly favored in the day for our trip down the Saguenay. Although mid August, the air was cool and bracing, making steamer-rugs a comfort, and from the blue sky far overhead the sun shone gloriously down upon us as we thronged the forward deck. Oh what is so rare as a day like that! To be voyaging down one of the most grandly picturesque of streams! A day *Am Rhine dem Deutschen Rhine* is likewise "rare" but the charm of the latter differs from that of the former. On the Rhine one is delighted by the successive views of hoary ruins and castled crags frowning on the wide and winding river; and your thoughts busy themselves with legends of turbulent Barons and battling Bishops of the Teutonic race—moreover you realize that you are voyaging in the Old World. But on the Canadian stream you are sailing in what is still the New World. From the lofty banks on either hand no ragged ruins of what were once splendid castles look down mournfully upon you: but you gaze with awe and pleasure up craggy and silent slopes of wooded hills, with now and then a hamlet of fisher folk, or a lumberman's camp clinging to their bases at the edge of the waters: and your mind is occupied, not with legends of fighting counts and no-counts, but rather with stories of redmen of the long past, out on hunting parties or grimly striking the war-trail.

But while we mused the fire (in the engine-room) burned and we were approaching two capes with the August (and all the year round) names, Trinity and Eternity. Rounding the former of these stupendous promontories we enter Eternity Bay and we seem to be sailing perilously near to those tremendous cliffs whose foundations rest 2,000 feet below the surface; and as one looks up the heights of Cape Eternity rising nearly six times as high as the loftily perched citadel of Quebec, we think that this everlasting hill is indeed well named. I said

that we appeared to be moving dangerously close to the stern shore. But look! Yonder comes a sailor-man with a bucket full of stones, and you are bidden throw one ashore. Recollections of youthful days come to you and prideful memories of old-time prowess in ball-throwing; and so you undertake to show how easily it can be done. You hurl a stone at the sheer sides of yon promontory; but it falls into the water ridiculously short of its destination, and you feel somewhat crestfallen as you become conscious of the scoffing smiles of your fellow-passengers. But you had your overcoat on; that explains your lamentable failure: hence the overcoat is hastily thrown off. Now you will show the skeptics! You pick out a stone as carefully as David selected his pebbles; you draw back and try again: the missile starts well, but when it drops into the "drink" far, far this side of the imperturbable rock a sense of impotence seizes you and you join in the good natured laugh at your expense. You and your failure are soon forgotten, however, as all listen, in an awed mood, to the wonderful echoes awakened by the steamer's whistle among the high hills that encircle Eternity Bay.

Passing out of this bay and leaving Cape Trinity and Eternity astern we voyaged on 'mid scenes of picturesque grandeur, until in the early afternoon we once more arrived at Tadousac. A stay of an hour or two is now made at this place, so that the tourist has ample time to land and wander about the quaint little town. There is a fine hotel here with a far outlook over the waves of the wide and restless St. Lawrence; and near the wharf a Government salmon hatchery, with splendid specimens of salmon swimming about is a place of interest: but to the writer the most interesting object in the locality is a tiny white church perched on a bluff overlooking the St. Lawrence. This small sanctuary was built by the Jesuit missionaries, with the help of redmen, and for their Indian converts in 1750, on the site of the bark-covered hut which served as a mission chapel until the first church was built in 1648. One could sit and dream for hours of the stirring scenes enacted on that spot in the long ago, when the black-frocked Jesuit Fathers of old, hardy and heroic, ministered to their rude and tawny flock: or one can, if he will, conjure up visions of Jacques Cartier, discoverer of Canada (who visited Tadousac in 1535) as standing on yon bluff and thinking wistfully of his home in distant and sunny France. It is said that for many years the Indians going up and down the Saguenay in their canoes never passed Tadousac without stopping and praying in this little church there, where for a long time reposed the remains of good Pere La Brosse, the last of the Jesuit missionaries to the Montagnais. At Tadousac the St. Lawrence is some twenty miles broad. Leaving Tadousac we crossed these wide waters to Riviere du Loup, a town on the southern bank of the river, and thence up stream we voyaged back to Quebec the fair and famous, with its earlier memories of Champlain and Frontenac and the house of the Golden Dog; and its later memories of the English Wolf and the French Montcalm and the American Montgomery, all of whom fell fighting heroically under its historic walls.

SUMMARY OF NEWS.

China has announced that she will claim Manchuria in the final settlement between Russia and Japan. It undoubtedly belongs to her. A crisis has occurred in government matters

in England. Premier Balfour has been defeated, but by so narrow a margin that it is probable he will not resign at present. Later trials may bring him greater support.

Governor Higgins of New York has appointed a special commission for the investigation of frauds in the life insurance companies in that State. This is the result of the situation revealed by the troubles in the Equitable.

The terrible heat of last week has given place to cooler and very reasonable weather throughout the United States, for which there is great thanksgiving.

The Russian fleet in the Black Sea is still disturbed by mutinous men. While open revolt may be suppressed, it is evident that the naval forces there would be of no value, or worse than none, against any enemy, should occasion arise for defending Russian interests.

On Friday, July 21, while the Sultan of Turkey was at the Mosque in Constantinople for worship, and the attendant ceremonies, a boom was thrown which exploded near him. He was not injured, but several of his attendants and some of the people near him, were killed or wounded.

A terrible disaster came to the United States gunboat Bennington, at San Diego, Cal., July 21. Without warning her boilers exploded, killing and wounding at least one-half of those on board. Fifty-six are known to be dead; from 20 to 25 men missing, a large number of whom are believed to have been drowned or to have perished otherwise; 54 wounded are under treatment in hospitals or at private houses, including 16 in a very serious condition. When the worst shall be known it is believed the list of dead will be considerably increased. A roll call on board the Bennington some hours after the explosion showed 61 men present, leaving 136 unaccounted for. John Turpin, a negro member of the crew, who was on board the Maine when that battleship was blown up in Havana, was on board the Bennington and again escaped injury. He rendered valuable aid in rescuing the dead and wounded. The boilers were old and defective. Responsibility for the disaster is not yet announced.

July 22, an engineering project of unusual extent was consummated in the harbor of Portsmouth, N. H. Henderson's Point is a solid ledge of horseshoe shape, four hundred feet wide at the base and putting out into the river about three hundred feet. Around it have swirled innumerable currents and a tide which has been the dread of all mariners. The swift waters have worn a channel ninety feet deep in the solid rock around the end of the point, but the force of the cross currents has been so great that for years it has been a menace, especially to the development of the navy yard. Improvements in the United States Navy Yard made the removal of this point imperative. After several years of labor, by which the point was properly undermined, forty-five tons of dynamite were exploded, and three acres of solid granite were shattered, fit for removal. Distinguished engineers, and a great crowd of people, witnessed the explosion. Miss Edith Foster pressed the button which sent the electric current on its mission.

Col. Daniel Lamont, who was Secretary of War under President Cleveland, died at his home in Milbrook, N. Y., July 23, after a brief illness.

The Emperor of Russia and the Emperor of Germany had a private interview while cruising in the waters of Finland, July 23. This inci-

dent has been the source of much speculation, as to its final effect upon the issues of peace, between Russia and Japan. The action of Emperor William in seeking a conference at this moment is generally interpreted as an assurance of his moral support of Russia in the conferences at Washington and Portsmouth and as showing that Germany's share in the recent Japanese loan was not a mark of the alienation of German sympathies from Russia. The incident shows both the tenseness and the sensitiveness of European politics.

Russia will find new cause for chagrin in the fact that the Japanese are raising and repairing the sunken ships at Port Arthur, making them as good as new and adding them to their own navy. Already they have more than made good all the losses of the war to the Japanese navy, and the outlook is that they will in the same manner make such further additions to their navy as will increase its strength to 50 per cent. more than it was at the beginning of the war. Thus the Russian navy, while suffering practically total loss, not only failed to inflict any net loss whatsoever upon its adversary, but actually added largely to its force.

Reports during the week show that the Japanese army in Manchuria has secured a "Sickle-shaped" position, hundreds of miles in extent, which includes the most important points, including Vladivostock. There has been little fighting for a month past, but preparations for the complete overthrow of Russian power in Manchuria and along the sea coast of Siberia, have been pushed, quietly but effectively. It is evident that Japan distrusts Russia, and that if peace negotiations fail, a series of flashing blows will be struck by Japan at the moment when the war is renewed.

Baron Komura, chief plenipotentiary to the peace conference, arrived in New York, July 25. He was greeted by many of his countrymen with much enthusiasm. He has announced that silence will be his rule, so far as the discussion of his mission is concerned. His spokesman, Mr. Sato, is reported as saying: "England is our ally, but we regard the United States as our ally without a treaty. The attitude of the American Government and people since the war began has done much to create a feeling of friendship and gratitude. Japan is more friendly toward America and England than toward China. Of course the race tie is a strong one, but we have not the same feeling toward her that you have toward the South American republics. There will be equality of opportunity for the Americans and the Japanese. The "open door" that your John Hay did so much to bring about, will be observed."

Yellow fever has developed in New Orleans, and there is much activity in seeking to check it, and to prevent its extension to other ports. Vessels coming north will be examined rigidly.

A LETTER AND A REPLY.

DEAR DR. LEWIS:

I go out for the Young People's Board to work among the Christian Endeavor Societies next month. On one evening of each week I desire to present the different interests of our denomination. As editor of THE SABBATH RECORDER, the Publishing House Editor, and Secretary of the Tract Society, I desire a message from you to the Young People in regard to what we can do and ought to do in Sabbath Reform work.

Thanking you for your deep interest in the young people and co-operation, I am,

Sincerely,

H. EUGENE DAVIS.

ALFRED N. Y., July 17, 1905.

First of all, carry this message to the young people from THE SABBATH RECORDER: For your own good, you ought to be constant and careful readers of THE SABBATH RECORDER. All the interests of the denomination, as well as the interests of religion in general, are represented in it. You can not be interested in that with which you are not familiar, and you can not be familiar with denominational matters and denominational work, unless you are familiar with THE RECORDER. If you do not form THE RECORDER habit early you will not be likely to form it at all. You ought also to write for it. If only one-fourth of what you write is sent to it, and only one-fourth of that is printed, greater good will come to you from the effort. In my earlier life, I made large contributions to the waste basket of THE RECORDER, and now I contribute scores of pages to my own basket. Write first on some theme which you have digested, and about which you really know something. Learn to prize THE RECORDER.

As to Sabbath Reform, it is our specific work. There would be no Seventh-day Baptists if it were not for Sabbath Reform work. You who are beginning to take interest in denominational matters, ought to be more enthusiastic, consistent, and loyal than others have been because our work as Reformers grows more important, year by year. Begin by determining that you will be a loyal Seventh-day Baptist. When that point is well settled, other things will adjust themselves. At present our main work in Sabbath Reform must be the spreading of truth. This must be done on a large scale, and with untiring persistency. Immediate results will not be large, but a field planted with acorns is the beginning of a forest of oaks. In all great reforms, many generations must unite, each doing a part and all leaving more or less unfinished work to those who come after. It will help you to be strong and hopeful, if you remember this fact. Remember also that each generation and each person will be commended with "Well done, good and faithful servant," in proportion as they are faithful in their place and time, even though they do not see the work completed. Completion is a progressive matter and each part well done is a part of final success. The value which men place on any given work, does not determine its value in the sight of God. This century comes to you, young people, with new calls and new promises. Those who have gone before, and those who must soon follow, have done something. You must do more and better work because the results of their labor furnishes better points of beginning than they had. May the Lord of the Sabbath bless you with grace and wisdom above all who have gone before you.

PRIMARY SABBATH SCHOOL WORK.

Written by Mrs. H. C. Brown, for the Central Association.

Gladstone said, "To reform is a great work, but to form is greater." When a reformer succeeds in bringing one soul from the depths of sin and misery into the light and life of the gospel of Christ, a great work has been done; but just for a moment look over your church and see how many of that class of members are to be found among the real workers,—not one in

twenty. Although there is great rejoicing (and well there should be), over the one sinner that repenteth, it is the ninety and nine who are usually depended upon to do the church work, and who are the ninety and nine? They are the ones who have been reared and nurtured in the clear healthful atmosphere of your church and Sabbath-school.

In our own home church one of our young men was being ordained for the ministry. The question was asked him, when were you converted? He replied, "I do not know, but I know I love the Lord." He is now one of the ablest and most loyal of our Seventh-day Baptists, and is an honor, not only to the home church, but to the denomination. He, like Timothy, had been taught from a child.

Webster defines "primary," not only as "first in order," but "highest in rank or importance."

In public schools of merit, much care is taken to procure teachers who are well trained and thoroughly competent for the Primary Department, for great educators say that if the child receives proper training during the first years of school life, the mind will unfold naturally, like the petals of a flower, for the education it is to receive as the years go by. But the work of the Primary Sabbath-school teachers is even more important, that of laying the foundation of Christian character. The heart unhardened by contact with evil is like wax to receive impressions, and like marble to retain them. But this delicate susceptible period in the child-life only lasts a short time, so it is important that the right impressions be made early. How carefully the thoughtful mother prepares the food for the growing body of her infant, but how much more carefully should the food for the mind be prepared.

The Primary Department of the Sabbath-school should be thoroughly organized, and a definite plan carried out. The ideal Primary can only be had where there are many pupils of nearly the same age, where the little ones may be placed in the Beginner's Class, and the older ones in the Junior Department, leaving only those from about six to nine years of age for the Primary Class. In such a school many plans will work that would not be practical in our small schools, where all these departments must be classed in one, but we can organize just as thoroughly and do just as well by the individual pupil.

Where it is possible the Primary Department should have a separate room, with opening and closing exercises of its own, and, during class study, should be divided into about three classes or grades: 1, Beginners, 2, Primary, 3, Junior, and a competent teacher secured for each class. At this time the classes should be as much separated as possible, especially the Beginners, that they may use the blackboard, sand board, and any object the teacher may need without attracting the attention of the other grades. In the selection of superintendent and teachers, I beg of you lay aside all intrigue and political wire-pulling, and select the most consecrated, brightest, best ones to be found in your whole church for this department. Remember, this is the foundation from which you are to build the super-structure of your church, and more than this, the near future of our denomination depends upon the training we are giving our children to-day. Each superintendent should study the needs of her school and make a program of her own, as it will give much better satisfaction than a copied one.

The music should receive special attention, and pieces selected that are appropriate for the lesson, and will serve to impress the truth taught.

Do not expect the children to sit still during the whole session; have a marching song for collection of offerings, and marching to and from class study, or motion songs to give the restless, little bodies something to do. Celebrate the birthdays with a suitable little service, and have variety in the opening and closing exercise. Children tire of a monotonous program sooner than do older people.

Make the temperance lesson one of the most profitable sessions of the quarter, by teaching purity in every form. Teach the child that the first downward step is the impure word. Teach him to avoid any boy or girl that uses impure language.

Then there is the subject of the Sabbath. Don't keep continually referring to it and preaching about it, for if you do, the child's mind will become calloused and hardened against it; but when the Sabbath is referred to in connection with the lesson, either directly or indirectly, face it squarely and naturally, and without trepidation show your pupils the truth it contains, and furthermore, be prepared to answer any question those bright little ones may ask you.

Patterson DuBois says: "The child mind is a castle that can be taken neither by stealth nor by storm. But there is a natural way of approach, and a gate of easy entry always open to him who knows how to find it."

The teacher must study this child mind to find that entrance. I once asked my class of small boys to tell me what outfit one would need to go fishing. A bright little fisherman immediately replied, "That depends on what kind of fish you are trying to catch." There is a point for every primary teacher—arrange your outfit and tackle according to the kind of fish you are trying to catch. What will hold a class of bright boys, well up in their grades in school, will utterly fail to reach the ordinary girl, whose head is filled with hats and gowns.

Study the art of questioning. It has been said the question mark is the prow of progress, and this method is as old as history. In the book of Matthew alone it was used no less than a hundred and seventy-five times. It was the Great Teacher who taught us its power, for he was the Supreme Questioner.

Having considered the importance of the work, and some of the methods of performing it, let us consider the part most necessary of all; that of prayer.

Dear Primary Teacher, you need patience, wisdom, love—the great Christ love that only God can give you. Go before your class every Sabbath, fresh from your closet with your face beaming with love divine, and God will give you the assurance that the work you are beginning here will only end in eternity.

I can hardly close without saying just a word to those outside this department. Great in importance as this work is, and the vast amount of time and patience put into it by the primary teacher, it is a shame that parents of these children take so little interest in the work or the methods used. Even the pastors are practically strangers in this department. Let me illustrate: A few years ago our pastor attended a state convention and came home with lots of knowledge of primary work. Immediately he called the primary teachers of his church together and began to tell them of the methods advocated,—imagine his surprise when he learn-

ed that many of those methods were being used every Sabbath in his own church, and had been for the past two years.

Now this is all wrong. Pastors and parents should be alive to the work that is being done in their churches and for their children. To me, the only unpleasant feature of primary work is the seeming indifference of those who should be the most interested. The competent Primary teacher spends hours every week preparing for her work, and it should be appreciated. We are apt to be thoughtless of the feeling of others, but we cannot afford to be thoughtless of the feelings of those who serve us as faithfully and without remuneration, as our Primary teachers do. Show them by word and look and deed that you appreciate the heart and nerve that they are putting into the work.

LIFE'S UPS AND DOWNS.

If life were a uniform level, broken by no vicissitudes and no disasters with no strange and baffling problems alternating with its seasons of tranquility and success, it would be, perhaps, less trying than it generally is, but also much less interesting. Nothing is more tedious than monotony. Nothing wears on the nerves like a stirless calm. The wildest gusts and storms are more acceptable to the mariner than the inaction which is compulsory when the wind moves not.

I once met an old, old lady who said that her whole life had been as placid as a summer sea. At long intervals some member of her family had died, but as she had no children, the most intimate and deep of afflictions had been spared her, and her husband still survived. Strange to say, I did not feel that she was to be envied. Without pain in this world's economy there is little reaching forward to the heights of joy; without suffering there is seldom intensity of thankfulness; without birth-throes there is little apparent growth in the spiritual realm. Life all a plain road, no hills to climb, no obstacles to surmount, no vicissitudes to endure, is not so desirable, on the whole, as life which has its struggles, its sorrows and its losses, preliminary as they come to the final realization of its triumphs, its consolations, and its everlasting gains.

The time for sturdy resistance to the difficulties and temptations of the day is usually the period of youth, when one is facing the future, as well as realizing the present, and when the past does not loom large in one's view. The past of youth is very short; the future looks interminable, and the immediate present is strenuous. Middle age often carries the burdens which youth has brought to it, carries them with a steadfast courage and serene cheer impossible to youth; and old age is, or should be, the season of tranquility—the season of resting on the oars and waiting for the end.

"Sunset and evening star
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea."

It is a part of my religion to look well after the cheerfulness of life, and let the dismals shift for themselves.—*Louisa M. Alcott.*

How awkward we shall be at praising God in heaven if we do not serve an apprenticeship at it here!

Live in the sunshine, God meant it for you!
Live as the robins, and sing the day through.

Missions.

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

FROM THE FIELDS,

BETHEL CHURCH, CRAB ORCHARD, ILL.

Rev. J. H. Hurley returned after the North-Western Association, at Farina, Ill., to this field and began meetings. One of the Milton College quartettes was to join him there, but before they could, Bro. Hurley was called home by the sickness of his wife. Evangelist L. D. Seager went to the field with the quartette, where they have been working several weeks. Bro. Seager writes that they are having good congregations, though the temperature is equal to that at the Association at Farina. The first week there were showers. We missed two meetings and could not get out to see the people much on account of the rain and mud. We are getting acquainted and several seem quite interested in our work. One has risen for prayers. People come for miles to hear the quartette sing. Bro. Seager says the quartette are very agreeable and active workers, and he is very much pleased with them and the work. He trusts that others will be reached and there are good encouragements. When they are through at Bethel, they go, D. V., to Stone Fort, Ill.

SHINGLE HOUSE, PA.

Bro. G. P. Kenyon is the missionary pastor on this field. He reports that during the quarter he was absent three Sabbaths. The first Sabbath was home sick, the second attended the Quarterly Meeting at Hebron, the third the Western Association at Little Genesee, N. Y. Still has his home at Hebron, goes to Shingle House, spends Sixth-day afternoon, Sabbath-day and First-day on the field. There seems to be a deeper interest in the services. Has rented rooms at Shingle House where he can stay through the week.

ROCK RIVER, WIS.

Rev. O. S. Mills, missionary pastor, reports for the past quarter as follows:

The condition of the Rock River church is about the same it has been for several years past, so far as I can learn.

I have not been able to accomplish what I hoped, either in the stirring up of the church to a more active service, or in inducing several who are not members with us to unite with the church.

Some of these are faithful in helping to maintain the Sabbath service. But they hesitate to unite with a church so small and with so large a percent of the members inactive.

A few faithful ones are praying and working with us for a revival of loyalty to Christ and the church, on the part of all our members.

We greatly miss Dea. L. T. Rogers, who was always present with words of council and cheer, at our covenant and communion service, and usually present at the business meetings of the church.

He gave liberally for the support of the pastor and about one-seventh of the sum contributed annually by the church for the Missionary Society. Truly a good man has gone to his reward.

Financially, our society has done quite well the past year, we think. In addition to paying the pastor \$150, a woodshed has been built, two new stoves have been put in the church, and the Sabbath School has paid a debt of about 50 cents per member, besides the current expenses, \$15 has been sent our Missionary Board, and

our C. E. Society has raised an organ fund of about \$30. Now we need most of all a richer Christian experience to insure better Sabbath keeping and better service. Pray with us that this may come.

MARLBORO CHURCH, N. J.

Rev. S. R. Wheeler, Missionary Pastor.

The work during these two quarters has been encouraging because the people express themselves so well satisfied and because some valuable work has evidently been done. Attendance on Sabbath has been good, although the want of sheds at the church for horses has sometimes made the congregation small. We are working to overcome this difficulty and the prospect for horse-sheds is now good. Prayer meeting on Sixth-day night, preaching Sabbath morning, Sabbath School in the afternoon and Christian Endeavor on First-day night make the regular weekly services. I give a short talk to the Christian Endeavorers every week. Three funeral sermons were preached the first quarter and some other outside work done. Three funeral sermons the quarter just ended, and three sermons in churches a few miles away to congregations averaging 200 or more. The death of the wife of Dea. J. G. Hummel has taken one who was for many years a very efficient worker in the church. But, praise God, the work goes on, though the workers fall. Trusting in God we hope to increase the church in numbers and usefulness.

WELTON, IOWA.

Rev. Geo. W. Burdick, Missionary Pastor.

Removals, principally to Milton for school advantages, have depleted our resident membership so as to make the attendance at church and Sabbath School considerably less. Changes at Calamus, by removals and otherwise, interfere with services there also. The spiritual condition is about what it was at the last annual report. Four were baptized during the year.

A telegram received from Portland, Oregon, brought the sad news of the death, by pneumonia, of Bro. L. A. Loofboro, one of our leading and most substantial members. The news cast a gloom over the entire community, yet we know that we still have much to be thankful for.

During the past few months we have made some changes in our church building. We have repapered and painted the interior, and have removed the pews, which were low-backed and uncomfortable, and replaced them with neat assembly chairs, of the opera style, both in the body of the church and choir, leaving three aisles where there were but two before, and adding to the convenience of the church.

The reseating of the church has been under consideration for several years, but no definite plan was decided upon until recently. We have held but one Sabbath service since the chairs were placed, but all seemed pleased with the change. We have also a new set of pulpit chairs. These changes have involved considerable expense and labor for a society the size of Welton. The work was principally done by contributed labor, in which our people have harmoniously and enthusiastically participated.

It is our prayer that the hearts of the entire membership may be thoroughly renovated and made fit places for the Holy Spirit to abide in.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society

was held in Westerly, R. I., on Wednesday, July 19, 1905, at 9:30 o'clock A. M. The President, Wm. L. Clarke, was in the chair.

Members present: Wm. L. Clarke, J. H. Potter, A. J. Potter, L. F. Randolph, John H. Austin, O. U. Whitford, C. A. Burdick, A. McLearn, E. F. Stillman, A. S. Babcock, M. Harry, A. H. Lewis, I. B. Crandall.

Prayer was offered by Alexander McLearn. Minutes of previous meeting were read and approved.

The reports of Treasurer and Corresponding Secretary were received and recorded, and the Treasurer was authorized to pay all bills due for last quarter's work upon receipt of proper vouchers.

The President reported that the services of Prof. Charles B. Clark have been secured for a part of the summer vacation, to assist the Battle Creek (Mich.) Seventh-day Baptist church.

Correspondence was read from D. H. Davis, Secretary Shanghai Missionary Association, and from Dr. Rosa Palmberg, of the China Mission, relating to the work at Lieu-oo, and the urgent need of a building there to be used as a home for the missionary and for dispensary and school work. Several hundred dollars have already been placed in the hands of the Treasurer and the mission for this purpose. It was voted, that Rev. D. H. Davis and Dr. Rosa Palmberg be authorized to purchase land and proceed to the erection of necessary buildings for present use at Lieu-oo in accordance with the plans as suggested by D. H. Davis, Corresponding Secretary Shanghai Missionary Association, in his letter dated June 16, 1905.

Correspondence was read looking toward procuring pastoral work on the West Virginia field. It was voted that we appropriate at the rate of \$200 per year for the Middle Island, Greenbrier and Black Lick (W. Va.) churches, provided that Rev. J. H. Hurley is secured as their pastor.

The unfinished part of the program for Missionary Hour at Conference was left with the President to arrange.

The Corresponding Secretary reports, sermons and addresses during the quarter, 17; communications, 660; reports sent out, 50; edited Missionary Page of THE SABBATH RECORDER and has spent two months in missionary work and in attendance at the North-Western Association at Farina, Ill., and at Battle Creek, Mich.

Rev. L. D. Seager has labored the past quarter with the church at Salemsville, Pa., and among the small churches in West Virginia and at Jackson Centre, and Stokes, Ohio. Some conversions and additions to the churches are reported. He is now with a quartette in Southern Illinois.

A. S. BABCOCK, Rec. Sec.

WM. L. CLARKE, President.

TREASURER'S REPORT.

Quarter ending June 30, 1905.	
GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in treasury, April 1, 1905	\$ 841 86
Cash received in April	388 28
Cash received in May	1,123 43
Cash received in June	633 70
	\$2,987 27
CR.	
O. U. Whitford, balance salary and expenses to March 31, 1905	\$138 52
O. U. Whitford, advanced on salary and expenses, quarter ending June 30, 1905	175 00—\$ 313 52

O. U. Whitford, balance salary and expenses to March 31, 1905

Woman's Work.

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

OUT IN THE FIELDS.

The little cares that fretted me—

I lost them yesterday
Among the fields, above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might pass—

I cast them all away
Among the clover-scented grass,
Among the new mown hay,
Among the hushing of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born—
'Out in the fields with God!

—St. Paul's.

JAPAN, to-day a country quick to accept and use the Western ideas of civilization, particularly in the educational lines, only thirty years ago met with ridicule and great opposition the effort made to educate Japanese girls. Miss Mary Kidder, who went to that country under the auspices of the Dutch Reform Church, was for a long time able to accomplish but little. She was able at length to win the approval of government officials and high class Japanese, and when this point was reached the work was well begun. Several missions have now taken up the work, until now there are forty-four girl's boarding and day schools in the country. There are nearly four thousand pupils in these schools.

We have all been deeply interested in the accounts of the recent great religious revival that has swept over Wales, but we may not all be familiar with the story. Mr. Stead tells of its beginning. It was at a religious meeting at a small village in Cardigan, that a young girl was deeply moved and at last said in trembling tones, "If no one else will, then I must say that I love the Lord Jesus Christ with all my heart." These simple words were the torch that lighted the fire of religious zeal throughout Wales, bringing hundreds to Christ and extending its influence even to other countries.

The London Bible Society reports that the orders for Bibles in Wales is three times as large this year as in any previous year. This seems to be the direct result of the revival in that country.

REPORT OF WOMAN'S BOARD.

The President called a special meeting of the Board on the evening of July 1, for the purpose of arranging the annual report blank for the use of the societies.

The matter of printing and sending out blanks was left with Mrs. Platts, as Mrs. VanHorn could not be present to see that the work was done as early as was needed. Meeting adjourned. The Board met in regular session at the home of Mrs. Babcock, Tuesday, July 11, at 2:30 P. M.

Members present,—Mrs. Clarke, Mrs. Morton, Mrs. Platts, Mrs. Whitford, Mrs. Babcock, Visitor, Mrs. Emma Lanphere of Hammond, La.

Mrs. Clarke opened the meeting by reading Isaiah 55. Prayer was offered by Mrs. Lanphere.

The minutes of the last meeting were read and approved. Treasurer's report for June was

presented and adopted. \$221.50 was reported received during the month of June.

Moved and carried that the sum of \$4 be taken from the unappropriated fund to add to \$96 already received from societies, making the \$100 planned to be given to the school at Fouke, Ark., in charge of Rev. G. H. F. Randolph.

Mrs. Platts reported 500 report blanks printed in a satisfactory manner, and the necessary number sent out.

A letter from Corresponding Secretary Mrs. VanHorn, who was absent on account of illness, was read.

A letter from Mrs. Rebecca Wheeler, of Leonardsville, N. Y., was read, in which she declined to accept a renomination as Secretary of the Central Association.

Other correspondence of general interest to the work of the Board was read.

Mrs. Platts read letters and monthly statement from Mrs. Townsend.

Motion carried, that in view of the shortness of time remaining of Mrs. Townsend's engagement by the Board, that she be instructed to work the remainder of the month of July in towns most easily accessible to her home in Clinton, Wis.

Motion carried, that the Woman's Board can not see their way clear to employ Mrs. Townsend after the present engagement closes the last of July.

Voted, that the Recording Secretary be instructed to communicate to Mrs. Townsend, and to the Secretaries of the Tract and Missionary Societies, the above action of the Board.

Mrs. H. M. Loofboro of the Welton (Iowa) Society wrote asking for one dozen mite boxes, which were ordered sent.

Mrs. Lanphere talked pleasantly of the Hammond Society, and of their interest in denominational work and the work done by the Woman's Board. Adjourned.

THE BETTER WAY.

ADOLPHUS GOSS.

Seek out the good in every man
And speak of all the best ye can;
Then will all men speak well of thee
And say how kind of heart ye be.

TO-MORROW'S LESSON.

"There is no use in holding out false hopes to you, Miss Ransom; there is no help for your eyes. They will gradually grow worse and in about a year your sight will be entirely gone. You are teaching, you said? Primary work? You may as well finish this term if you wish; it will make no special difference. Nothing will make any difference." The noted oculist dismissed the case from his mind and turned his attention to the next case, while Eleanor Ransom walked mechanically down the steps from the office and on home through a world that had suddenly become a blank.

In the days that followed she could think of nothing, see nothing, feel nothing but that dark time only a year in the future. "How can I bear it?" she questioned over and over in sharp agony of spirit; "to be helpless, of no use to the world. I can not bear it! I can not bear it!" If five years' experience in teaching had not made it possible for her to go through the routine work mechanically she would have had to give up her position, for often when the children returned to their seats from a recitation she would have to look at the program to see what subject had been recited, although she had asked questions, explained, and pronounced words as

usual. No, not as usual, either; the children had quickly noticed a difference and would often look up into her face in wonder when she answered them absent-mindedly. Their beloved Miss Ransom had always been interested in all of their interests and had entered with ready sympathy into all their joys and sorrows, but now she scarcely seemed to know what they said, and when she looked at them she did not seem to see them but something else away off. Very strange it seemed to the children who knew nothing of the terrifying vision of black darkness into which her eyes were looking.

Hour after hour, day after day, through all her work the thought beat through her brain, "I shall be useless to the world, only a burden to others. How can I bear it? How can I bear it?"

One day her "A" division of wee scholars sat very erect and held their heads proudly, each little face looking very important and dignified as the small people figured industriously on their tablets with many a serious look from paper to book; for the number class had been promoted that day from blackboard work into a primary arithmetic and they felt very wise and important.

Only one face was dissatisfied. Johnnie Barclay was scowling fiercely at his book, his chubby fingers rumpiling his curly black hair, a look of perplexity on his round, freckled face. Presently his brown little hand waved vigorously in the air. Long habit of answering such appeals guided Eleanor's feet to Johnnie's desk, although her thoughts were fixed on that dread vision in the future, asking over and over, "How can I bear it? How can I bear it?"

Johnnie's chubby brown finger pointed at a problem, "How do you do that?" he inquired.

Eleanor glanced at the book. "Never mind about that now, Johnnie," she said; "that is in to-morrow's lesson," and she passed on.

But Johnnie's face did not clear; he still stared at the book and the frown on the round face grew deeper. In about a minute the little brown hand was again waving in the air. Again Eleanor's feet mechanically carried her across the room in answer to the summons.

"How do you do that?" Johnnie demanded again, his chubby forefinger pointed out the same problem as before.

Again Eleanor glanced at the book. "Why, Johnnie," she said, "I told you that that problem was in to-morrow's lesson; you can't work it until you have learned how to do all these in to-day's lesson. Have you worked them yet?"

Johnnie shook his curly head.

"Well, you work all of these now, and to-morrow I will show you how to work those in that lesson." Eleanor passed on.

After that, Johnnie was silent for two whole minutes, but he was still pouring over the book with puzzled, troubled face. Eleanor had forgotten him when the waving, brown hand called her attention once more and she answered the summons again.

"I want to know how to do that," Johnnie insisted in a determined tone, pointing once more at the self-same problem.

Eleanor turned the page back and laid her hand firmly on Johnnie's shoulder. "Johnnie," she said in a decided tone, "I want you to get to work on these problems in to-day's lesson at once, and I do not want you to turn the page over again until you have worked every one of these. When to-morrow comes I will show you how to work the problems in that lesson." With

a long-drawn sigh, Johnnie went slowly to work.

After school that afternoon Eleanor sat looking over the school-work for the day. She smiled a little over Johnnie's paper as it brought back to her mind the memory of his persistence in wanting to work the next day's lesson instead of the one for that day. Then, suddenly, her face flushed with a sudden thought. "Why, that is just what I have been doing; I have been worrying over to-morrow's lesson and utterly neglecting to-day's. Perhaps when to-morrow comes God will help me to learn its hard lesson; yes, I know he will. I have been quite as illogical a student as Johnnie."

But even then it took many hours of struggle before she could leave that hard lesson of the future in the great Teacher's care until the day came when it must be learned, but at last she could pray, "Teach me to-day's lesson, oh, Father, I leave the future in thy care."

Five years later a lady visiting the pastor's wife, inquired, "Who is that sweet-faced young lady who teaches that large class of young people in your Sabbath School? I couldn't help noticing how devoted to her they all seem."

The pastor's wife's face lighted up. "Devoted to her?" she said; "indeed they are. So is every one in the church for that matter; and well they may be, for a sweeter character you could not find anywhere. Her name is Miss Ransom. She has been totally blind for the past four years, but instead of embittering her life and putting an end to her usefulness the affliction has only sweetened and beautified her character and seemingly has increased her usefulness. Before this trouble came into her life she was one of our best workers, but she did not have the wonderfully wide, helpful influence that she has now. No one can be in her presence without being helped and strengthened; her very face is a benediction. Whenever I am tired and discouraged I always go to her and I never fail to come away with new hope and courage and faith. She has learned wondrous lessons of patience and love and faith and courage since she has been in the darkness and the influence of her beautiful character does more than the minister's sermons to help our people."—*The Ram's Horn.*

ARE WE READY FOR CONFERENCE?

THE RECORDER of July 10 says: "At the close of the Conference last year, THE RECORDER found it necessary to speak plainly against incomplete work, and want of adequate preparation on the part of those who are called to take part on such occasions. The man who is under appointment for months before hand, can not be excused for coming with his sermon or essay unprepared. To come thus is to wrong his hearers, to do injustice to himself, and to dishonor the cause of Christ."

This writing is to emphasize the above thought of the Editor. General Conference advertises the common sense, intelligence and spiritual life of the Seventh-day Baptist denomination to thinking people, whose influence counts heavily for or against us. Every unwise thing said or done does lasting injury. Every author of a production, if only a business report, should use his best ability to make it a model of its kind, both as to preparation and delivery. If a paper is to be read by another than its author, it should be studied until the full meaning of every word and sentence is mastered. Also the spirit and enthusiasm should be caught and poured into it by the reader. This is so difficult a task that a

paper read by a proxy is rarely satisfactory. Sometimes it is grievously disappointing. Solos, duets, and quartets are enjoyed when rendered so that the multitude can readily catch the words and spirit of the song. But when only a few skilled ones can understand such exercises try the patience of the people.

Now a word concerning the more spiritual, evangelistic department of the Conference. Be it remembered that this is of the utmost importance. The nights, Sabbath-day, and First-day are the favorable times for giving spiritual food to reach the backslider, the indifferent, and the unconverted. These are the times to seal the eternal destiny of undecided and careless souls. The majority then present are laymen of our own people with many others who are induced to come because it is an unusually large meeting of a peculiar people. They are not much interested in the business, nor in the discussion of questions which primarily belong in the theological seminary. But they are interested in their own eternal welfare. Nothing will give them so warm an interest in the truths we hold as spiritual food which will lift them out of their old selves. Sermons prepared in the study where the preacher is shut up alone with God, prayers poured out from hearts touched with divine fire, spiritual songs sung with the spirit and the understanding, testimonies from way-worn Christian pilgrims, exhortations from experienced soldiers of the cross, these are food which will strengthen the saint, restore the wanderer and bring salvation to the unconverted.

Are we prepared to furnish such heavenly food?

Are we prepared for Conference?

S. R. WHEELER.

BRIDGETON, N. J., R. F. D. 1., July 26, 1905.

A NEW STEEL.

With all the modern improvements in the manufacture of iron and steel, the steel used in the making of the genuine Damascus blades has never been rivalled. The tempering of this steel has been one of the lost arts, like the production of malleable glass. We have received a communication from the Sheffield Steel Makers of Sheffield, England, which announces the discovery of a method of tempering which produces a steel which in some respects surpasses that of the old Damascus sword-makers. The Damascus swords kept a keen edge and held it in conditions which would reduce ordinary steel to ragged bars, and at the same time the blades could be doubled upon themselves. This new Sheffield steel takes a razor edge and holds it as well or better than the Damascus blade. A blade of this steel can be used for shaving, then for cutting the hardest wood, and yet the edge will be retained keen enough for shaving. The steel is so hard that it will cut glass, yet it is not brittle but can be bent into any form desired. From the description given we judge that it does not possess the elasticity of the Damascus blade which when bent double will straighten itself at once on being released. If this steel has the powers which are claimed for it a real revolution in the use of steel in manufacture has been begun. A pocket knife which, without resharpening can be used for cutting wood, metals, fitting a window pane and for shaving purposes will be an inestimable treasure to the average Yankee boy and man.—*The Watchman.*

Don't stray hither and thither in worldly flirtation. "Rest in the Lord!"—*Rev. J. H. Jowett.*

Historical Sketch

Of the Piscataway Seventh-day Baptist Church, at its two hundredth anniversary, in New Market, N. J., May 28, 1905.

L. E. LIVERMORE.

It will be helpful to those who study the history of this church, from its founding, two hundred years ago, to the present time, to glance, briefly, at some of the conditions, political, social, and religious, that prevailed at the time of its organization.

In 1705, New Jersey, which for many years had been held in alternation by the Dutch, Swedes, and the English, had again become a royal province under the dictation of "Good Queen Anne," who was crowned Queen in 1702. The early history of these colonies is full of instruction, and many are the worthy examples of patient endurance, unyielding perseverance, exalted heroism, individual piety, and public virtue.

One of the first appointments of Queen Anne, soon after her accession to the throne of England, was that of Lord Cornbury, governor of New York and New Jersey. He arrived in his new territory on the 3d of May, 1702. He was rapacious, unprincipled and bigoted, and soon gained the reputation of being the worst governor ever appointed to the colony. In 1703 the governor became alarmed at the appearance of yellow fever in the colony, and fled to Jamaica, L. I. There he found the best house in the place belonged to Rev. Mr. Hubbard, a Presbyterian minister; this he caused to be vacated, that he might have it for his own use. Instead of returning it to the owner, he made it over to the Episcopal clergyman. He imprisoned two clergymen for preaching in New York without license. A strong petition was sent to Queen Anne for his removal, which was granted in 1708, and Lewis Morris was appointed governor of New Jersey.

At that time the entire population of New Jersey was 40,000; now it is about 2,000,000, or 50 times as many. Then, the Seventh-day Baptists of New Jersey numbered 17; now there are 834, or 55 times as many.

The Indians were also a source of much anxiety and annoyance to the inhabitants of this township at that date. These tribes were, chiefly, the Delawares, the Minisinks, the Mingoians, and the Edge-Pillocks. The Indian name for New Jersey was, *Scheyichbi*.

But there was one foe more formidable than the Indians, or even, later on, the English themselves. Frequent and violent attacks were made upon the colonists, especially in the night, when it was almost impossible for the people to defend themselves. Many were the bloody single combats that took place in which the enemy generally fell, for in bodily prowess these stalwart settlers were always superior to any one of this attacking force. But no matter how many of these assailants were killed, the main body seemed as powerful and determined as ever. We remark, in passing, that this invincible enemy which is not wholly extinct at the present day, was a large army of mosquitoes, against whom their guns, swords, spears and fortifications afforded them no defence. History asserts that a colony of Swedes was actually driven from the Delaware River, where they had conquered the Dutch settlers, by the unconquerable mosquitoes that swarmed into their fort.

It is very difficult for us, at the present day, to appreciate the peculiar environments of our forefathers of two hundred years ago. Their facilities for maintaining civil, religious, educational and social institutions were so meager, as compared with modern conditions, that we wonder that they could lay such broad and deep foundations for the marvelous superstructures that have arisen therefrom. Then, there were no railroads, or steamboats, no newspapers, or mail accommodations. The first American newspaper attempted was issued in Boston Sept. 25, 1690, (14 years before this church was organized) and was intended to be published once a month, but was immediately suppressed by the authorities. The second attempt was made in 1704, in Boston, when the "Boston News Letter" was started and continued as a weekly paper until the beginning of the Revolutionary War.

With these sturdy pioneers and makers of American history, there was an ever present and strong religious sentiment. Civil and religious liberty, as distinguished from the rigid conditions prevailing in the old world, had many charms for the Pilgrim fathers, as well as the succeeding generations. One of the first thoughts and provisions, on forming a new settlement, was to plan for the establishment of a church home and the public worship of God.

In 1689 there were enough people of the Baptist faith, in this township, to encourage the organization of the First Baptist church of Piscataway, located in what is now known as Stelton. For twelve years that church moved on in comparative harmony; but, in the summer of 1701, there arose a question in the mind of one of the members, which, to him, was of far more importance than that of mere harmony among brethren. It was the question of obedience to God's Law as revealed in the Bible which he had accepted as the rule of his faith and practice. Hezekiah Bonham, a faithful, conscientious member became deeply impressed with the strange inconsistency in the theory and practice of the masses of Christian people in observing, as the Sabbath, the first day of the week instead of the Seventh day, as the Scriptures of the Old and the New Testaments require. There stood the command of God, as firm as adamant, in the Decalogue, backed by the story of the creation and the special reasons for the sacred character of that particular day that could not apply to any other of the seven. He noticed also that God carefully guarded that specific day during the wanderings of the Israelites in the Wilderness, by showering manna on the sixth day and omitting it on the Sabbath. He also noticed that Christ and his Apostles carefully observed the same Sabbath, and he failed to find any intimation of any change by Scriptural authority. His troubled

conscience gave him no rest until he resolved to bring the matter to a test by "resting on the Sabbath day according to the commandment."

This he did in the summer of 1701, and on the following day, Sunday, he went about his ordinary work. While thus engaged, he was seen by Mr. Edmund Dunham, a Deacon of the same church, who expressed his disapproval of his brother's course. Mr. Bonham gave his reason for his change of faith and asked the deacon to show him his fault, promising to return to the observance of the First day whenever he would bring any Scriptural authority for the change. The deacon thought he could easily win his erring brother back, and soon began the work of searching the Scriptures for the desired proof. But to his great surprise the evidence did not appear. He made his trouble known to several of his brethren and enlisted them in the search. Finding no help from any source, and having taken the word of God as his rule of faith and practice, he was compelled to admit his defeat and accept the views of the brother whom he had reproved. Several other members who had been studying the same question, became convinced of their error and followed the lead of Mr. Bonham and Dea. Dunham. In a few weeks it was deemed best to withdraw from the church and hold meetings from house to house on the Sabbath. In this simple way they worshipped God for about four years, when they mutually agreed to make a formal organization of a Seventh-day Baptist church. Accordingly, in the early summer of 1705, seventeen persons united in church covenant under the name of the Piscataway Seventh-day Baptist Church. There was then only one other church of that faith in America, namely, the Newport Seventh-day Baptist Church in Rhode Island, which was constituted in 1671.

Following the organization of the church, Dea. Edmund Dunham was called to ordination and to the pastoral care of this pioneer band of Sabbath-keeping Christians. Arrangements were made for his ordination to take place in Rhode Island, Sept. 11, 1705. The following minute taken from the first book of records kept two hundred years ago will be of interest at this point:

"Keeping the commandments of God and the faith of Jesus Christ living in Piscataway and Hopewell, in the Province of New Jersey, being assembled with one accord in the house of Benjamin Martin in Piscataway the 19th day of August, 1705, we did then and with one mind choose our dearly beloved Edmond Dunham, who is faithful in the Lord, to be our Elder and assister according to the will of God; whom we did send to New England to be ordained, who was ordained at the church meeting in Westery by prayer and laying on of hands by Elder Gibson, the 11th day of the 9th month, 1705."

FIRST PASTORATE, 1705-1734.

Returning from Newport, after his ordination, Mr. Dunham entered upon his work as pastor, which position he faithfully maintained for a period of 29 years. In March, 1734, at the age of 73 years, he was taken home to rest from his labors. There are good reasons to believe that the church was greatly strengthened and increased during Mr. Dunham's pastorate, though the records were not sufficiently well kept and preserved to afford much information as to its membership. The following persons were chosen deacons during his pastorate: Benjamin Martin, chosen Dec. 29, 1706; Jonathan Curtis, Oct. 11, 1714; Samuel Dunn, Sept. 4, 1724; Jonathan Dunham, son of Edmund Dunham, was ordained deacon, Nov. 2, 1734, a few months after the death of his father, and at the same time was licensed to preach.

SECOND PASTORATE, 1734-1777.

As soon as Jonathan Dunham was ordained deacon, and licensed to preach, he was called to serve the church as pastor, and he labored faithfully in this capacity for eleven years. Two years after the death of his father the membership had become sufficiently strong to enable them to build their first house of worship, 1736. Some timbers and shingles of this first church are still in existence.

In 1757 Micajah Dunn was chosen a deacon of this church. For thirty-one years after the founding of the church all public worship was conducted in private houses. A new era of greater courage, hope, and prosperity followed the erection of this new church building. Having served for eleven years as licentiate, Dea. Jonathan Dunham was ordained to the Gospel ministry in 1745, and continued to serve thirty-two years longer, making, in all, forty-three years of continued service, the longest period of ministerial labor by one man in the same church in the history of our people. Adding the twenty-nine years of his father's service and we have seventy-two years of continued pastorate in the same family. This long pastorate was terminated by the death of Mr. Dunham, from small pox, March 10, 1777, at the advanced age of eighty-three years. At the head of his grave was a brown stone slab bearing his name and the date of his death, followed by an epitaph after the custom of those times, thus:

"Angels may greet him, ah! not we,
Whose worth this congregation see;
But for our loss we're in our power
We'd weep an everlasting shower."

Though this characteristic epitaph now provokes a smile, yet, it shows the deep affection of the people for their aged pastor.

During the latter part of this remarkable pastorate the church suffered much from the depressing and depleting effects of the Revolutionary War. The British soldiery were encamped in this vicinity, and several members of the church were absent, serving their country as soldiers. It is also related that some of the members were counted as Tories, having gone over to the enemy. But the greater number were loyal patriots.

(To be Continued.)

Children's Page.

BIRD THOUGHTS.

I lived first in a little house,
And lived there very well;
I thought the world was small and round,
And made of pale blue shell.

I lived next in a little nest,
Nor needed any other;
I thought the world was made of straw,
And brooded by my mother.

One day I fluttered from the nest
To see what I could find.
I said, "The world is made of leaves;
I have been very blind."

At length I flew beyond the tree,
Quite fit for grown-up labors.
I don't know how the world is made,
And neither do my neighbors!

—The Watchman.

LIFE IN THE GREAT FOREST.

MR. BEE AND MR. FISH.

Once upon a time in the Great Forest where many animals lived, there dwelt a large family of Bees. Now these bees were not at all lazy for they were always darting from flower to flower in search of honey which the Good Fairy had provided. All through the summer they stored away the sweets which they intended for use in the cold weather when there were no flowers from which honey could be gathered. The Bees stored away this food as good Mothers store away fruits in tall jars that their children may enjoy the peaches and cherries and the many other good things during the winter months. But, as the little winged workers had no tall glass jars in which they could put up their honey, they were compelled to make tiny jars or cells out of wax; and many thousands of these wax cells did they form and fill each year.

It so happened that one day Mr. Bee crawled out from the small door of his home (which was but a hole in a hollow tree) and as he flew away he heard his brothers and sisters say that they were all going to follow after him. (There were no lazy Bees in all the Great Forest, you know.)

"We have one of our many tasks to perform to-day," cried one of them, "and we must get to work early."

So out of the hive they flew, one after another, until the entire forest fairly hummed with the buzzing of the earnest, little workers. There was something hidden in the early flower which the Bees wanted very much. It was not honey. It was a yellow powder out of which they could make their wax jars. It was called "Yellow Farina," and if you but look into some of the wild flowers of the Great Forest, you can see some of the Bees gathering it. You will see them fly into the flowers and buzz until their little fuzzy bodies get covered with the yellow stuff; then you will see them scrape the powder with their legs and roll it into tiny balls which they place in two small baskets that the Good Fairy has provided. These baskets, or sacs as they should be called, are under the two hind legs and they hold the yellow balls securely. But the little balls of which we speak are not as yet wax. They are first carried to the hive, then the bee sits down and swallows the farina pellets. When he has made way with all of them, he pushes them right out of his mouth in the shape of real wax, and it is of this wax that he builds the tiny cells in which the honey is stored.

So one after another the forest Bees arrived

home, and they entered their house in the hollow tree, and ate the yellow balls and made the wax cells. But the Bee that had started out first did not come back with the rest. To be sure he had gathered the yellow powder, and rolled the round pellets, and was ready to start home, but something happened as he flew over a stream which merrily trickled through the Great Forest. He was startled by a voice crying:—

"Mr. Bee! Oh, Mr. Bee! Please stop a minute!"

Now Mr. Bee had no time at all to stop and talk with anyone, for he had much work to do; but thinking that some forest friend was in distress, he circled round and alighted on a leaf of a wild flower.

"Pray who is it that calls me?" he cried, "is it some forest animal that is hurt?"

"It is neither a sick nor a hurt forest friend," replied the same voice, "but it is Mr. Fish, right in the stream below you. To be sure I am in no trouble at all; but I am lonesome and want company. There are few fish in the stream now, and I can find none of them. Come, sit by the edge of the bank and talk a while!"

"Never, never!" replied Mr. Bee. "I am very busy. Busy people are never lonesome. It is the lazy shirk that is lonely. Have you nothing to do but to sail through that clear stream and snap at a poor creature like myself when it accidentally drops on the surface of the water above you? There must be some task for you. My task is to store up honey; I am busy all the day. I dart from one flower store-room to another, and the Good Fairy, whom we all love, gives me these sweets if I but gather them. But I must away. I can talk no longer with a lazy fish. Good-bye!" and away he flew homeward.

So, as Mr. Fish was again left alone, he commenced thinking of what Mr. Bee had said, and while he thought, he heard the tinkle of a tiny bell. It sounded very sweet as it rang throughout the forest and it came nearer and nearer all the while, until, what do you think stood before him on the bank of the stream? Yes, it was a large Bunny.

"Pray, who are you?" cried Mr. Fish. "Come, stop and visit a while with me, I am very lonesome."

Of course Mr. Fish did not know that he was talking with Mama Bunny who had lately returned from Good Animal Land and had been made Queen of the Great Forest, or he would not have spoken in that manner to her. But Mama Bunny plainly heard what the fish had said, and in answer she cried out:

"Lonesome? Lonesome? Go back home to your wife and children that you have left alone. Protect those little ones that nestle under their mother. Is it possible that you can lazily lie in that stream and allow your children to be gobbled up by the many hungry carp that swim the waters? Shame on you!" Shame on you!" And no sooner had the words been spoken than there was a violent ringing of a bell, and a fish darted through the waters as fast as he could swim. I wonder where he went.

MORAL.

Work, work, work!

Lazy, lazy shirk!

He that whiles his time away

Finds him lonesome all the day;

So be busy, now I pray,

Work, work, work!—The Advance.

In Jesus we see God's thought when He first made man.

"THE RAINY DAY."

"Ef de good Lord Sprinkles dese heah winders, Ise a gwine to kick, I is."

These were the words of an old negro janitor in a downtown building. He had washed and dried the glass. In the meantime the sky grew dark and it threatened rain. He didn't want his work hindered or spoiled and he thought out aloud in the fashion I have quoted. Now, it happened that on this particular occasion rain was needed to lay the dust in the street and to help the wheat. That much everyone knew, and there was doubtless other good reasons the Creator had for sending the shower. But the old negro selfishly thought of himself alone and his little window-work, and wanted the weather department of heaven regulated accordingly.

How much like white folks he reasoned. One sailor wants a wind to blow him to port that would sink another vessel. Ministers mourn a shower that may spoil their congregation. Salesmen scowl at wet weather because it will keep customers away from bargain counters. Farmers fret on account of the summer crop, and fashion fumes for fear of the Easter bonnet. It's a big job to make weather to please all classes so that it will not be too wet or too dry, too hot or too cold. One only can do it—even he who decides what is best for all between the extremes of a dry farm and a pleasure excursion. The falling drops are jewels not carelessly thrown by spendthrift hands, but carefully distributed by One who doeth all things well.

When "the hooded clouds, like friars, tell their beads in drops of rain," when the rain splashes the windows or sprinkles the dust, or floods the field, it is for us to remember that it was born of the cloud, rocked in the cradle of the wind, sung to sleep by the storm, and is a flying evangel from heaven to earth,

"Into each life some rain must fall,
Some days be dark and dreary."

Cloud and sunshine, rain and drouth, sickness and health, poverty and wealth, good and evil report are among the "all things" that work together for our good. "Your Father which is in heaven sendeth rain on the just and on the unjust."

WOMAN'S SIGH FOR A POCKET.

How dear to this heart are the old-fashioned dresses,
When fond recollections presents them to view!
In fancy I see the old wardrobe and presses
Which held the loved gowns that in girlhood I knew,
The wide-spreading mohair, the silk that hung by it;
The straw-colored satin with trimmings of brown;
The ruffled foulard, the pink organdie high it;
But O, for the pocket that hung in each gown!
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in each gown.
The dear, roomy pocket I'd hail as a treasure
Could I but behold it in gowns of today;
I'd find it the source of an exquisite pleasure,
But all my modistes sternly answer me "Nay!"
"T'would so so convenient when going out shopping,
"T'would hold my small purchases coming from town;
And always my purse or my kerchief I'm dropping—
O, me! for the pocket that hung in my gown!
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in my gown.
A gown with a pocket! how fondly I'd guard it!
Each day ere I'd don it I'd brush it with care;
Not a full Paris costume could make me discard it,
Though trimmed with the laces an empress might wear,

But I have no hope, for the fashion is banished;
The tear of regret will my fond visions drown!
As fancy reverts to the days that have vanished,
I sigh for the pocket that hung in my gown—
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in my gown.
—Christian Endeavor World.

Young People's Work.

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

PRESIDENT'S LETTER.

July 7 to 10 was the time used for a Christian Endeavor Rally at Jackson Centre, O. Although it was a very busy season, and the attendance was therefore light, yet the interest was good. The work of the committees was considered to quite an extent. Several names were proposed for membership to the society, and there will be more soon. The Juniors held some interesting afternoon meetings, and they are growing into the work nicely. New officers and committees were elected.

There are a lot of nice young people at Jackson Centre. They need a pastor. Success to them. On Tuesday night, July 11, a reception was given to the writer at the home of Mr. Stout. It was largely attended by old and young and much enjoyed by all.

Quite a sum of money is being raised for Student Evangelism.

A. C. DAVIS, JR.

A CANINE EXAMPLE.

In the public park on the Island of Madeira we found a grave with this inscription on a large tablet not far away:

"Near this spot are deposited the remains of a faithful friend who died May, 1891. He possessed beauty without vanity; strength without insolence; courage without ferocity; and all man's virtues without his vices. For fear you fail to understand, Tray was his name, his breed a Newfoundland."

He was a well balanced dog.

What a remarkable combination of qualities—beauty without vanity, strength without insolence, courage without ferocity, man's virtues without his vices—it is noteworthy enough to bring back several thousand miles to you for consideration.

It is rare to find a well balanced man. We find plenty of men of distinguished virtues; but to find one in whom all the virtues are combined in their proper proportion is not common. Men are one-sided, they go to extremes. But, "The city lieth four square, and the length is as large as the breadth."

THE VALUE OF HUMOR.

The spirit of fun, the thirst for play, is a part of the American character, and it serves a valuable purpose. We are an intense people. We work rapidly with every power bent toward the end to be accomplished. Humor and play relax the tension, rest the faculties and recuperate the strength. Again, they clear the vision of the morbid cobwebs that come across the vision. Again, they produce harmony and good humor.

No one can write the history of our country adequately without recognizing the large place play has had in its development. In the Lincoln-Douglas debate, for example, great principles were at stake, and it seemed that the nation hung in expectancy on their issue. Under this strain, as afterward under the weight of the presidency, Lincoln rested himself with by-play which, while it refreshed his own spirit, also helped to give him the mighty hold which he had upon the common people.

One day, while Douglas was speaking, Lincoln went to the back of the stage to get some papers. The people followed him with their eyes, becoming inattentive for the moment to what Douglas was saying. To get their attention again and to score a point, he paused, look-

ed at Lincoln, and said, "When I gaze upon the tall, lank form of my adversary, I am led to exclaim in the words of Scripture, 'How long, Lord, how long!'"

The audience roared at the thrust. Lincoln made no retort; but took up his speech at the proper time, until the psychological moment had arrived when he fixed his eyes upon Douglas and said, "When I behold the short, squat form of my opponent, I am reminded of the words of Holy Writ, 'The wicked shall be cut off in his iniquity.'"

A S. D. B. "FOR KEEPS."

INGERSOLL, OKLA., July 18, '05.

DEAR FRIEND:

The first mission of this letter is to enclose two dollars to be used in the student evangelistic work.

I am now in some sense a lone Sabbath-keeper, there being only two others near to my wife and myself, and, although I have access to THE RECORDER I have read it but little, being unable to use my eyes much.

However, to-day is too dry to plow and I have taken real delight in reading a part of THE RECORDER account of the Association at Farina, Ill.

Having spare time this afternoon I will carry out my plan of sending the enclosed two dollars and letting you know that Oklahoma has not "buried" this S. D. B. He is one "for keeps."

Yours in a common cause,

LYLE E. MAXSON.

QUARTET WORK.

CRAB ORCHARD, ILL., July 18, 1905.

As Dr. A. C. Davis requested us to write often to THE RECORDER, it falls my pleasant duty to send you these lines. Our quartet and Rev. L. D. Seager have been here since July 7, and held meetings every evening excepting two at the Bethel church. Rain prevented us on those two evenings. Attendance from 20 to 200. During the day time we have made several calls, and we often stop over night where we are invited to do so. We make our headquarters with Mr. Scott Tarpley, who lives about one and one-half miles from the church, and two and one-half miles from Crab Orchard, and about ten miles from Stone Fort.

The people here seem to have been discouraged, excepting the family of Mr. Tarpley, and Mr. Lowry, who seem to be strong and steadfast. The people here need a pastor to stay right with them.

A letter from W. L. Davis to Mr. Seager states that he (Mr. Davis) is willing to come to this field. The letter has the right kind of a ring to it, and I believe he is the man for the place. If he can be supported here I believe this church will soon be in working condition again. Mr. Seager is preaching the gospel in earnestness and we boys are trying to help all we can. Rev. F. F. Johnson and wife and six of the Stone Fort young people were here to help us Sabbath night, also Deacon Lewis and daughter. Mr. Johnson was here again the preceding Thursday.

Pray for us and the work here, and for the other 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.

EIGHTEENTH 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).

I. Why did Balak, the king of Moab, fear Israel?

2. What was the substance of Balaam's prophecy?

3. Why must Moses die beyond Jordan?

4. What qualities in Joshua made him a worthy successor of Moses?

III. The Exodus, (continued).

7. On the Plains of Moab beyond Jordan.

First-day. Balak greatly fears Israel and sends for Balaam, Num. 22: 2-6. Balaam's message, 22: 7-14. A second delegation to Balaam, 22: 15-20. Balaam meets the angel of Jehovah, 22: 21-35.

Second-day. The meeting of Balak and Balaam, 22: 36-40. Balaam's first prophecy, 22: 41-23: 12. His second prophecy, 23: 13-26.

Third-day. His third prophecy, 23: 27-24: 13.

His fourth prophecy, 24: 14-25. Israel's idolatry and immorality, and the punishment, 25: 1-16.

Fourth-day. A second numbering of the people, 26: 1-35.

Fifth-day. The inheritance of the daughters of Zelophehad, 27: 1-11. Moses divinely appointed to die beyond Jordan, 27: 12-14. Joshua appointed to succeed Moses, 27: 15-23.

Sixth-day. A calendar of offerings, 28: 1-31. Sabbath. A calendar of offerings (continued), 29: 1-40.

QUARTET WORK.

The boys have asked me to write something for THE RECORDER, so I must throw off my reserve and appear in print. You will want to know our location. The Bethel Church is one of the group that came into existence during the days of Rev. M. B. Kelly. They were all fruitage of the deep conviction and loyal devotion of such men. They have had little acquaintance with our people on account of isolation. All are people of Southern descent, some of Kentucky, Tennessee, Georgia, contributed to the settlement of Southern Illinois, often spoken of as 'Egypt. They retain much of the friendly hospitality for which these people are noted, and many of the forms of speech and social customs of their fathers. We have our mail addressed to Crab Orchard, Williamson County. It comes to us by Rural Free Delivery. The post-office is a village two or three miles away. Absher is another village about the same distance. It is seven to ten miles to railroad stations. Marion, a mining town of ten thousand inhabitants, is the nearest town of importance. The whole country is valuable coal territory. Most of the coal in this neighborhood is sold or under option. Several private mines are in operation to supply local demand. Coal sells at the mine for seventy-five cents to one dollar per ton. The water, (called sweet water), is so tainted by the coal that cistern water is in pretty general use. The church has declined very much, as they have had no pastor since Elder T. J. VanHorn closed his labors. Many of the old people have passed away. Several have moved to other localities and others have become discouraged. We have been very gladly welcomed by the faithful who

have been praying and waiting for years for the blessing of God upon his work here. The people too, have received us cordially. They are giving us a good hearing and entertaining us in their homes with every mark of pleasure. Mrs. Townsend left a good impression when here in November, 1903. Elder Hurley prepared the way before us in a warm campaign of spiritual preaching and earnest personal work. The quartet is meeting with favor and are rendering service of the highest excellence not only in their singing, but in the personal work and the general services. They carry all but the preaching. The interest deepens nightly. Several have responded to the invitations to take a stand for Christ, and we are hopeful that a glorious work awaits us. Several of the brethren from Stone Fort have driven the seven miles to cheer us in the work.

The temperature, too, is all that we anticipated, but on the first hot night, the men in the audience were requested to remove their coats, and the quartet set the example. We have informally forgotten our coats from that time, and are finding better than cold comfort in the license. All are in good health and enjoying the work. We see an occasional mosquito, a few jiggers, but no malaria or other disagreeable or dangerous thing to menace our happiness or health.

L. D. SEAGER.

CONFERENCE RAILROAD TICKETS.

Those attending the General Conference at Shiloh, N. J., who procure railroad tickets upon the certificate plan, will need to purchase through tickets to Bridgeton, N. J., and procure with the ticket a certificate of full fare going, in order to have the certificate honored to return the purchaser (by same way he came) on the one-third fare. From Philadelphia or New York City there are only two railroads to Bridgeton,—the nearest station to the Shiloh Conference—the Pennsylvania Railroad and the Central Railroad of New Jersey. The Central has only two trains a day coming to Bridgeton, or leaving Bridgeton for you to return home on. Trains upon the Central leave Philadelphia for Bridgeton at 8:40 A. M. and 4:30 P. M. From New York City, 4:00 A. M. and 1:20 P. M. Pennsylvania Railroad trains leave Philadelphia for Bridgeton at 6 A. M., 8:24, 12 noon, 3:25, 5:00 and 6:00 P. M. Trains leave New York City on Pennsylvania Railroad by way of Philadelphia for Bridgeton almost hourly, but the latest train of the day to connect at Philadelphia will be the Atlantic Express, leaving New York at 2:55 P. M.

Be sure to see that your local agent has certificates in advance of your wanting them. Failure to secure a certificate means that full fare returning must be paid. Tickets may be procured on Aug. 18, and will be good for returning up to and including Sept. 1.

The Entertainment Committee will meet all trains at Bridgeton on Tuesday and Wednesday with free transportation to Shiloh, a distance of three miles. Those arriving at any other time will please write us or telephone us after arriving at Bridgeton. The Shiloh stage meets only the trains arriving at 9:48 A. M. and 4:42 P. M., and does not meet trains on the Central Railroad.

IRA J. ORDWAY,
D. E. TITSWORTH,
THEO. F. DAVIS,

Committee.

The Business Office.

The fiscal year at the Publishing House closed on July 1, and the Manager requests the indulgence of his readers while he gives a few facts from his annual report.

When the Treasurer's report of the Tract Society appears, it will be seen that the Treasurer has paid the Publishing House \$16,207.84, representing the bills for the year, while the Publishing House has paid the Treasurer \$10,235.33, representing the year's receipts. Apparently on the face of this report the Publishing House ran behind \$5,972.51. But is this the case? Let us look into the figures of the Publishing House.

The past year saw the purchase of a Linotype, new stitching machine, and other material, valued at \$3,790.15. As this is a part of the plant, and figures in its resources, the operation of the plant should not be charged with it. Therefore the apparent deficit was only \$2,182.36.

During the past year the Publishing House has done \$8,187.73 worth of work for the Tract Society. In other words, if the work had been done outside, it would have cost that much, or ten per cent. more. The receipts from subscribers on this work were \$4,734.93, leaving \$3,452.80 due the Publishing House. The Tract Society cancelled that indebtedness by paying the Manager \$2,182.36, making a saving on the transaction of \$1,270.44.

During the past year the Publishing House charged up work valued at \$14,080.73. The expenses were \$12,435.11, leaving a profit of \$1,645.62. The resources of the plant, above its liabilities, are \$11,670.74, a gain of \$3,564.17, after a ten per cent depreciation, or \$943.41, had been deducted. Previously it had been shown that new material had cost \$3,790.15, therefore in addition to the saving of \$1,270.44, the plant marked off \$943.41 depreciation at a cost of only \$225.98, making a profit for the year of close to \$2,000. The Tract Society drew \$1,270.44 of this by cancelling the amount due the Publishing House, while its resources at the Publishing House increased during the year \$4,507.58, at a cash cost of \$3,790.15, showing a profit of \$717.43. Adding this amount to the profits for the year, would make a total of \$2,364.05. Deducting the depreciation of \$943.41, leaves a net profit of \$1,420.64. On the amount invested, \$12,000, compare this return of \$1,420.64 with the three and four per cent. return from funds invested in savings banks.

Of course there will never be a time when the Tract Society can keep alive without contributions from the people, for salaries cost money, and the printing and distributing of papers and tracts cost much more than directly comes in, but the Manager desires it made plain that if last year's work had been done outside the society's own printing plant, it would have cost \$1,200 more, and that the money invested each year in the plant is there, in plain sight, and earning ten per cent. net for its contributors.

In another column will be found the directions for getting to Conference. Two railroads are there mentioned, simply because the committee so requested. The Manager previously gave those railroads a chance to advertise in THE RECORDER, and they refused. They now get better advertising at no cost whatever. This is one reason why THE RECORDER does not pay expenses. It is the dumping ground for every interest of the denomination, and the total receipts from this class of advertising is just \$13 a year. It's very nice for the recipients, but hard on THE

RECORDER. The man whose sole support is his grocery store, and who gives away all his stock in trade, would be looked upon as a fool. But what are you going to do about it?

A MILTON COLLEGE QUARTET AT FARINA.

On Sunday, June 25, one of the Milton College quartets, consisting of Brothers Nelson, Wells, Polan and Johanson, on their way to southern Illinois, stopped off at Farina to hold a few meetings. As Dr. A. C. Davis, Jr., President of the Young People's Board, was here visiting his father's family, the quartet acted under his supervision, and he labored with them during their first week. Evangelist Seager was spending a few days with his family here and he also took part in the work.

The quartet expected to go on to Bethel, to be there on the following Sabbath but, as it was decided that Bro. Seager should labor with them at Bethel after a few days' rest, Bro. Hurley being about to leave there, the quartet remained here over the Sabbath and held meetings during the following week.

Evangelistic meetings were held every evening after the day of their arrival, except three. One evening they spoke of the advantages to young people in going to Milton College; one evening they gave a concert, and the third was the evening of the Fourth of July. The meetings were attended with a good deal of interest and, as we think, with spiritual benefit to our church. The first part of each meeting was conducted by the members of the quartet in turn; after which, during the first week, Bro. A. C. Davis preached a short sermon, which was followed by an after meeting. During the second week Bro. Seager took the preaching part of the service.

The work of the quartet was highly gratifying and helpful to our people. Their singing was excellent; the parts were well balanced, the voices blended finely, and altogether, in performance and effect, exceeded our expectations. They were diligent in visiting from house to house daytimes, visiting nearly, if not quite, all the families in our society, and some First-day people, especially where there were invalids; singing wherever they went when desired to do so. They greatly endeared themselves to our people, and they greatly enjoyed their work and associations here.

On the evening of the free concert which they gave the house was crowded, the aisles being filled with chairs. At the close a collection was taken amounting to some over \$25.

They went from here to Bethel, accompanied by Evangelist Seager.

On the Sabbath before the quartet came, seven young girls, from twelve upward, members of our Sabbath School and Junior Endeavor Society, offered themselves and were accepted as candidates for baptism and membership in the church. On account of the absence of the mother of one of the candidates their baptism was postponed until she should return. C. A. D.

"O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
'Go forward and possess the land.'

"Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and let us see
The path which leads to heaven and thee!"
—The Interior.

Popular Science

H. H. BAKER.

Radium a Wonderful Substance.

Since this indestructible metal was first discovered by Mrs. Curie in Paris in 1900, and named "Radium," it has by its wonderful properties claimed the attention of scientists all over the world.

Such was its apparent value that only a fraction of an ounce could be obtained, and that at a rate of \$890,000 an ounce in the London market; it was purchased in small quantities by scientists and millionaire collectors, who held their mites for experiments or as curiosities. As most of it was manufactured in Austria, the price per ounce fell off by competition as low as \$150,000 an ounce. The Austrians combined to command the out-put, when the price rose to \$300,000 per ounce in 1903, since which time it has fluctuated more or less according to the demand, which has constantly increased.

It is well known that radium is of practical use in surgery, and a very powerful agent for doing harm. Our Mr. Edison's assistant lost his life by experimenting with it; it first attacked his right hand. This was amputated; it followed on, when the arm was amputated at the elbow; then on until the arm was taken off at the shoulder. Then his left arm was attacked and was amputated twice, when he died. His brother is also affected but not so great an extent, only by red discolorations. Mr. Edison had one of his eyes affected by it before he realized its power, but protected himself from further troubles. This showed that it was a most powerful agent, and should be carefully handled. Mr. Curie, when Radium was first discovered by his wife, took a very little in a glass tube which was hermetically sealed, to take to a friend near by. He placed it in a side pocket in his waistcoat; on taking it out, he found it had burned his side and arm to an extent, that it took more than a month to heal and recover.

Radium is now being found in several countries in Europe, but is more abundant in Bavaria and Hungary. In the United States it has been found in iron-bearing ore in New Hampshire, and among the gold and silver ore at Cripple Creek.

Unless people know about it, and are watching to find it, as in appearance it resembles very fine particles of salt, they would not be likely to notice it at all. A microscope is of service.

However, it would not be strange were it yet to be found in abundance. It is within our recollection, when "petroleum oil" was skimmed from Oil Creek, in Pennsylvania, put in ounce vials, and peddled through New York State at 50 cents a vial for the cure of rheumatism. Now an abundance is found in many parts of the world and shipped in bulk.

Not long since we were treated to a slice of very interesting information. It was that the spectrum showed that "radium" was a part of the sun's composition, or of a gas existing in the sun's photosphere, also the same of the stars.

While we would not for a moment distrust Mr. Josef von Fraunhofer's spectral lines, knowing as we do, that radium is found in and on our earth, and is a ceaseless acting agent, we believe the spectrum picks up the radium lines, not from the rays as they leave the sun, or stars, but from them after they have passed through our atmosphere which is permeated with it.

Were we experimenting we should expect to

find that the radium in the atmosphere, when taken into the lungs of men or animals, performed an important part in producing the heat and sending it through the system for thus sustaining their bodies.

It is our opinion that there is much more to learn about this wonderful agent, "Radium."

There is now a new scientific novelty in London,—a radium clock, which Sir William Ramsay says, "will run for two thousand years." We are more interested to see the prophecy fulfilled, that radium will soon be found in such quantities that a fire can be built that will warm any of our houses in the coldest of winter days, and last through all time for less than one hundred dollars. Then what will be the excuse for a strike for "shorter hours and more pay."

O THOU who dost reveal to man—himself!
Who dost by the Holy Spirit's power
Shed light from the cross into the soul's deep chambers

Where lurk each secret sin, and dost reveal
The soul's unlikeness to the all-loving Christ,
Come now! in love and pity come!
Illuminate the soul for whom we pray,
And draw it to Thyself in bonds of love so close
That it may be infilled with Thy divine spirit
And, with vision clear, may cast aside each weight,
And each besetting sin, and tread with patient feet
The sometimes thorny path which upward leads
To the great white throne where Thou
The loving Father sittest, and at Thy right hand
The risen and glorified Christ, waiting,
With lovelit smile, to receive and welcome
His own younger brother, redeemed from sin
By his atoning sacrifice. Amen. L.

IN CHOCOLATE LAND.

Government botanists have started out to make a study of chocolate. In an out-of-the-way corner of the Department of Agriculture, in Washington, a factory has been organized on the smallest imaginable scale for experimental purposes, the beans being ground and the chocolate molded into cakes in little tins, just a few at a time.

So enormous is the world's demand that the culture of the bean has been extended over vast areas in tropical latitudes. The large pods are attached directly to the main trunk and branches of the cacao tree, which grows to a height of twenty or thirty feet. They are of a golden color, and each of them contains from twenty to thirty-five of the beans, enveloped in a gummy liquid. The beans are about the size and shape of a large almond.

When the pods are ripe the atmosphere in the neighborhood of a cacao plantation is strongly scented with the smell of chocolate, which attracts many animals that are fond of the beans. Among these are parrots, monkeys, and rats which cut open the pods and devour the contents.

—Saturday Evening Post.

THE BOOTMAKER IN CHINA.

Boots are only worn in China by officials, servants, soldiers, sailors, and special hob-nailed boots, occasionally in wet weather, by the common people. The universal form of foot-covering is a shoe, while coolies and the poorest classes have to content themselves with straw or leather sandals, or go barefoot. Women's shoes are made at home, and, except in isolated cases in Shanghai, are never exposed for sale in shops. This remark does not apply to the peculiar form of shoe worn by Manchu women, which is perched on a sort of small stilt. In the north, during the winter months, the ordinary boot or shoe is often wadded or lined with sheepskin, and of

late years reproductions of Chinese boots and shoes in India rubber have been imported from the United States and Germany, and found favor with Chinese at the treaty ports.—Exchange.

FOR SALE.

A very desirable Grocery, Notion and Confectionery Store, in a Seventh-day village, with the very best of High School privileges. For particulars address
"A," Sabbath Recorder,
Plainfield, N. J.

NOTICE of Copyright Renewal Class C, xxxc, Nos. 99956, 99957, 99958, Library of Congress, to wit: Be it remembered that on the 16th day of June, 1905, Mrs. Mary Runyon Lowry of Plainfield, New Jersey, hath deposited in this office the titles of three musical compositions by Robert Lowry, viz.: "Where is My Boy To-Night," "The Angel's Song," "When all the World is Young." These in Renewal for 14 years from October 18th, November 16th and 30th, 1905. The right whereof she claims as Proprietor in conformity with the laws of the United States respecting Copyrights, Office of the Register of Copyrights, Washington, D. C. Herbert Putnam, Librarian of Congress, by Thorwald Solberg, Register of Copyrights.
PLAINFIELD, NEW JERSEY, July 3, 1905.

DEATHS.

CRANDALL.—At Milton Junction, Wis., July 20, 1905, the Rev. George Jay Crandall, in the 66th year of his age.

Funeral services were held at his home and at the Seventh-day Baptist Church in Milton Junction, Wis., of which he was pastor, on Sunday, July 23, 1905, conducted by President William C. Daland, the Rev. Dr. L. A. Platts, Prof. Edwin Shaw, and the Rev. Messrs. T. J. VanHorn, M. G. Stillman, and O. S. Mills.
An obituary notice will appear later.

W. C. D.

LEWIS.—Elijah P. Lewis was born in Alfred, N. Y., Sept. 6, 1821, and died in Little Genesee, N. Y., July 18, 1905.

His residence until 1855 was in the town where he was born. In that year he moved to the town of Little Genesee, where the remainder of his life was spent. In 1848 he was united in marriage with Mary A., daughter of Elihu and Celia (Wilbur) Babcock, who died Feb. 11, 1870. To them were born three children, one son and two daughters, the son and the younger of the two daughters still survive. Mr. Lewis was subsequently married to Mrs. Asenath Wakeman, who died in about four years thereafter. Since her death he has made his home with his son Morton, who has tenderly cared for him during his declining years. At the age of fifteen Mr. Lewis made a public profession of religion and united with what is now the Second Alfred Seventh-day Baptist church. Some time after his removal to Little Genesee, he had his membership transferred to the church there, of which he continued a member in good standing until his death. Until failing eyesight prevented, he was a constant student of his Bible and in all his life, whether in religion or business, he was honest, honorable and sincere, and sought to be upright and exemplary in all his relations with his fellowmen. Funeral at the home of his son, Morton, conducted by his pastor. Sermon from Job 16: 22.
S. H. B.

WHITFORD.—At her home, near Adams Center, N. Y., July 15, 1905, Mrs. Charlotte (Heath) Whitford, wife of Dea. Nathan G. Whitford, aged 82 years, 8 months, 14 days.

Sister Whitford was married to Albert S. Whitford, Oct. 29, 1840, who died Jan. 29, 1844, leaving one son, A. O. H. Whitford, who is still living. Jan. 5, 1845, she was married to Dea. N. G. Whitford, who still survives her. This marriage resulted in the birth of two sons, A. N., of Adams, N. Y., and Jesse S., of Adams Center, N. Y., both of whom are living. In early life she professed faith in Christ and united with the First Baptist church of Adams. At the time of her first marriage she embraced the Sabbath and united with the Seventh-day Baptist church of Adams Center, of which she was a loyal and devoted member until called home. Funeral services were conducted at her late home by pastor Socwell, and were attended by a large number of relatives and warm friends.
E. H. S.

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. 35: 11-21
Sept. 9.	The Life-Giving Stream Ezek. 47: 1-12
Sept. 16.	Daniel in Babylon Dan. 1: 8-20
Sept. 23.	Review

LESSON VII.—JOSIAH AND THE BOOK OF THE LAW.

For Sabbath-day, Aug. 12, 1905.

LESSON TEXT.—2 Chron. 34: 14-28.

Golden Text.—"I will not forget thy word."—Psa. 119: 16.

INTRODUCTION.

Our lesson this week has to do with the interesting discovery that was made in the temple in the eighteenth year of Josiah. Amongst the rubbish that they were clearing out from the temple in preparation for the repairs was found a roll which they called the book of the law. Some have supposed that this book of the law was the whole Pentateuch as we now have it, but is more likely that it was the book of Deuteronomy or some considerable portion of what is now our Book of Deuteronomy. Chapter 28 of Deuteronomy is certainly a part of that which was read to the king.

It is the opinion of many modern students of the Bible that the Book of Deuteronomy was compiled only a short time before it was found as recorded in our lesson. It was ascribed to Moses as he was the great law-giver of the nation, and since it was founded in the main upon the earlier legislation. But much of the contents of the Book is not suited to the age of Moses, and there are many passages which could not have been written in his time. The references in the New Testament to passages in the Pentateuch as if they were written by Moses are simply in accordance with the popular usage. Peter refers to the Book of Samuel as if it were written by Samuel.

TIME.—Probably in the year 621 B. C., or near that time.

PLACE.—Jerusalem.

PERSONS.—King Josiah; the chief men of his kingdom; Huldah, the prophetess.

OUTLINE:

1. The Book of the Law is Found. v. 14-17.
2. The Book of the Law is Read. v. 18-21.
3. The Answer of Huldah the Prophetess. v. 22-28.

NOTES.

14. *I have found the book of the law.* We are to infer that he found it with the rubbish that they were clearing out of the temple. The book was evidently a parchment roll. The word translated law came to be used later as the technical name for the first five books of the Bible, but here it is doubtless to be understood in its original sense, *instruction*. We are to remember that books were extremely rare in that age, and that probably the people relied upon the priests for instruction in regard to forms of worship and precepts to be obeyed. The priests probably depended a great deal upon oral tradition from their predecessors in office. *Given by Moses.* According to the Hebrew idiom, *by the hand of Moses*. In the earlier record in the Book of Kings no mention is made of Moses in this connection. This expression is not a guarantee that the writing came directly from Moses in its present form. A later writer upon legal matters, basing his work upon that of Moses, would have no scruple to place the name of Moses upon his own work.

15. *And Hilkiah delivered the book to Shaphan.* Shaphan the scribe was the officer to which such a book would naturally be delivered. The record sounds like a very matter of fact preceding, but we may imagine that both Hilkiah and Shaphan were very much excited.

16. *And Shaphan carried the book to the king.* Shaphan had gone to the temple with a commission from the king in regard to the repairs upon the temple, and now as he comes back with his report he brings this book. *All that was committed to thy servants they are doing.* He makes a very favorable report of the progress of the work.

17. *And they have emptied out the money, etc.* We are to understand that Shaphan himself with Manasseh and the others had poured out the money from the treasure chests into which it had been put when it was first collected, and had transferred it to the contractors and workmen in charge of the work.

18. *And Shaphan read therein before the king.* From 2 Kings 22: 10 we would infer that he read the whole of it.

19. *When the king had heard the words of the law.* It seems certain that a part of the reading must have been Deut. 28. *He rent his clothes.* The king was filled with consternation to think that they had been disobeying this law in many particulars, and that now the land and people were subject to the woes that had been pronounced. The nation had been in utter disregard of this law, and practically in complete ignorance of it. It is very evident that this pious king had never heard the words of this book before.

20. *And the king commanded Hilkiah, and others.* The number and rank of the messengers show the importance attached to the message. *Ahikam* was the father of Gedaliah, who was appointed governor of Judea by the king of Babylon after the overthrow of King Zedekiah. *Abdon the son of Michaiah* is in Kings Achbor the son of Michaiah. *Asaiah the king's servant.* The expression, "king's servant" in this connection indicates an officer of high rank.

21. *Go ye, inquire of Jehovah for me.* They were to ask an answer from Jehovah as to what should be done. As we see from the succeeding context the answer was to be by means of the prophetic inspiration. *And for them that are left in Israel and Judah.* It is interesting to notice that Josiah felt a responsibility for the whole nation, and not for Judah alone. Compare v. 6 in last week's lesson.

22. *Went to Huldah the prophetess.* The only prophetess mentioned in the Old Testament except Miriam and Deborah. The term "prophetess" is however used of the wife of Isaiah, and once of the false prophetess Noadiah. Many have wondered why Josiah did not send rather to Jeremiah or Zephaniah or to some other of the prophets of that time. Perhaps Huldah was particularly noted for ability to give answers in regard to the will of God, or perhaps the others were out of the city. We can only guess. *Tokhath. * * Hasrah.* These names are slightly different in Kings. In the second quarter. Not "in the college" as King James' Version has it. The reference is to some locality in the city that we are unable to identify.

23. *Thus saith Jehovah, the God of Israel.* She feels that she speaks from the divine inspiration.

24. *I will bring evil upon this place, etc.* She affirms the truth of the message that they had read from the book, and says that the evil there foretold will certainly come.

25. *That they might provoke me to anger.* This is the same representation of God's being moved as if by human passion so often referred to in the scripture. Of course the figure is not accurate, but it serves to represent very forcibly the antagonism which must exist between a holy God and sinful and rebellious man. *And it shall not be quenched.* There was no possibility of avoiding the penalty.

26. *But unto the king of Judah.* A special message is sent to King Josiah, since he had commenced to reform, and because he had sent to inquire the will of Jehovah.

27. *Thou didst humble thyself before God.*

Compare the clemency to Ahab when he humbled himself. 1 Kings 21: 29.

28. *Thou shalt be gathered to thy grave in peace.* That is, None of these woes shall be accomplished in thy day. This saying has of course no reference to Josiah's conflict with the Egyptian host at Megiddo, where he was defeated and slain.

MARK TWAIN'S FIRST TYPE-WRITER.

I saw a type machine for the first time in—what year? I suppose it was 1873—because Nasby was with me at the time, and it was in Boston. We must have been lecturing, or we could not have been in Boston, I take it. I quitted the platform that season.

But never mind about that, it is no matter. Nasby and I saw the machine through a window, and went in to look at it. The salesman explained it to us, showed us samples of its work, and said it could do fifty-seven words a minute—a statement which we frankly confessed that we did not believe. So he put his type girl to work, and we timed her by the watch. She actually did the fifty-seven in sixty seconds. We were partly convinced, but said it probably couldn't happen again. But it did. We timed the girl over and over again—with the same result always; she won out. She did her work on narrow slips of paper, and we pocketed them as fast as she turned them out to show as curiosities. The price of the machine was one hundred and twenty-five dollars. I bought one, and we went away very much excited.

At the hotel we got out our slips and were a little disappointed to find that they all contained the same words. The girl had economized time and labor by using a formula which she knew by heart.

At home I played with the toy, repeating and repeating "The boy stood on the burning deck" until I could turn that boy's adventure out at the rate of twelve words a minute; then I resumed the pen, for business, and only worked the machine to astonish inquiring visitors. They carried off many reams of the boy and his burning deck.—*Harper's Weekly.*

SUNLIGHT CHRISTIANS.

Being lighted is never the end of the Christian's life—not even being lighted from above. Being lights—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun it turns dark. There are moonlight Christians, who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or burden—rises between them and God, they are black and dark. Christ enjoined upon his disciples that their whole body must be full of light. Their oneness with the brightness of God was to be such that they should become lights, not merely lighted. No earth-shadow then could ever come between them and their light. Christ would have us dwell in the light that we may become children of the light, in whom there is no darkness at all.—*Sunday School Times.*

SUNDAY OBSERVANCE ON THE PACIFIC COAST.

One of the marked differences between the customs of the East and West is the manner in which Sunday is observed. In the cities of the East, where tradition is revered, Sunday is considered a day of holiness, and laws are enacted in order to preserve the quiet and peacefulness of the day of rest. In Philadelphia, twenty-five years ago, when the street cars were drawn by horses, the bells on the horses' necks were removed on Sunday, so that the quiet pervading the city be undisturbed by their tinkling sound. In those days lawmakers even went so far as to attempt forbidding the street cars to run at all on Sunday, but in this endeavor they were unsuccessful.

In great contrast to this state of affairs is the manner in which Sunday is observed in the Far West. The cities on the Pacific coast, despite their rapid growth and general air of cosmopolitanism, are new. Tradition has not yet had time to establish its hold upon them. Consequently, in this part of the country, Sunday is looked upon with less reverence than in the East, churchgoers are comparatively fewer in number than in the East, and Sunday is considered a day of recreation and pleasure rather than one of abstinence and prayer.

The theatres are open on Sunday, the Sunday matinee is the most popular one of the week, and "first nights" usually take place on Sunday evening. Saloons, baseball parks, race tracks, vaudeville performances and similar places of amusements do their most thriving business on Sunday. The large stores are all closed on Sunday, but their window shades are not drawn, and the business streets, thronged with pleasure seekers, present as active an appearance on Sunday as they do on weekdays.

There was a long and bitter dispute, headed by the churchmen of Portland, in regard to the opening of the Lewis and Clark Exposition on Sunday. The general spirit of the West prevailed, however, and the gates are not closed on that day. To the contrary, admission is charged at half rates on Sunday, in order to attract as large a crowd as possible to the fair grounds. Nevertheless, some concessions to the Sabbath have been made. The trail, the gayety boulevard, is closed. The exhibition palaces are open only during the afternoon, and business is reduced to a minimum. The government and state buildings are closed also, and the program for the day consists of sacred concerts and lectures on educational and religious topics.

The managers of the Exposition claim that closing of the gates on Sunday would deprive the great army of people who are employed during the week from viewing the Exposition in its entirety, since in the evening, their only leisure except on Sunday, the exhibition halls are closed. The compromise was, therefore, effected of keeping the fair open on Sunday, but of closing all those features whose operation could give offense to those who reverence the Sabbath in the traditional manner.—*The Jewish Exponent.*

WHAT TOTEMISM IS.

It is interesting to note that totemism is found, not only in Alaska, but among the North American Indians, the aborigines of Australia, the Hottentots of Africa, and even the hill tribes of India. Totems are also common among the Samoans.

Broadly, the totem is the badge of a clan or

tribe; but it signifies a great deal more than mere political or social alliance. It is not only a tribal emblem, but also a family signal; not merely a symbol of nationality, but also an expression of religion; not simply a bond of union among primitive peoples, but also a regulator of the marriage laws and of other social institutions. A totem has been defined as "a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class an intimate and special relation."

Among the Ojibway Indians there are no fewer than twenty-three different totems. Nine of these are quadrupeds; marking out the wolf, the bear, the beaver, and other clans, eight are birds, five are fishes, and one is the snake.

Some extraordinary superstitions regarding totems still prevail in Samoa. Thus it is believed that if a Turtle-man eats of a turtle, he will grow very ill and the voice of the turtle will be heard in his inside saying, "He ate me; I am killing him." If a Banana-man uses a banana leaf for a cap he becomes bald. If a Butterfly-man catches a butterfly, it strikes him dead. If a Fowl-man eats a fowl, delirium and death result. And so on—all going to show that the totem has something of the quality of a fetich as well as the significance of a family emblem.

Regarding totemism, it is to be noted that the relation of mutual help and protection includes also the totem itself; that is to say, if a man takes care of his totem, he expects the totem to return the compliment. If the totem is a dangerous animal, it must not hurt his clansmen. The Scorpion-men of Senegambia declare that the most deadly scorpions will run over their bodies without hurting them. There is a Snake clan in Australia which holds to a similar belief. Among the Crocodile clan of the Bechuanas if a man is bitten by a crocodile, or even has water splashed on him by one, he is expelled from the clan as one esteemed unworthy by the totem.—*House-keeper.*

COLORING BUTTERFLIES BY HAND.

Dr. Otto Seifert, of New York, is producing some remarkable results by exposing butterflies to heat and cold. In this way he has artificially produced arctic and tropical forms of these insects; and, yet more surprising, he has evolved in the same fashion ancient forms, which may have lived tens of thousands of years ago, and butterflies of the future, so to say, which may exist thousands of years hence. Though it sounds like a fairy tale, it is all quite true.

Of course, it is in the chrysalis state that the insects are subjected to treatment. They are put into the ice-box, or in the hot-box, for from thirty to a hundred hours, and then, being taken out, are permitted to undergo their final transformation, whereupon, of course, they appear as full-fledged butterflies. By comparing them with ordinary butterflies of the same species, it is easy to see what the effect of the cold or heat has been. Invariably, as Doctor Seifert has found, their colors are made much more subdued by the cold, and much more vivid and brilliant by the heat.

By exposing local New York butterflies to the treatment, Doctor Seifert has produced varieties such as would be appropriate to Manitoba or Mexico, as indicated by their subdued or by their brilliant coloring—varieties, that is to say, which have no actual existence in Nature.—*Saturday Evening Post.*

MY MOTHER.

Bright flag at yonder tapering mast,
Fling out your field of azure blue;
Let star and stripe be westward cast,
And point as freedom's eagle flew!
Strain home! O lithe and quivering spars!
Point home, my country's flag of stars!
My mother, in thy prayer to-night
There come new words and warmer tears;
On long, long darkness breaks the light,
Comes home the loved, the lost for years.
Sleep safe, O wave-worn mariner!
Fear not to-night, or storm or sea:
The ear of heaven bends low to her!
He sails to shore who sails with me.
The wind-tossed spider needs no token
How stands the tree when lightning blaze;
And, by a thread from heaven unbroken,
I know my mother lives and prays.

Nathaniel Parker Willis (*Lines on Leaving Europe.*)

If you are trying to help any one, you do not like to have him always greet you with complaints. Neither does God.

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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It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.

The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.

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

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GRADATIM.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain,
By the pride deposed and passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light:
But our hearts grow weary, and ere the night
Our lives are trailing in sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings.
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!
We borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper awakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—Josiah Gilbert Holland.

THE morning theme for August 20, at the Convocation, is "The Minister as a Citizen," Dr. Platts, conductor. While Christianity has

no political schemes, the demands of modern times call upon ministers of the Gospel for many important services in political matters. Christian Citizenship of the higher type is demanded more and more, and the minister must be first in understanding and setting forth what belongs to such citizenship. It is easy to make that statement, but it is by no means easy to become such a minister, one who combines the elements of character and the wide range of social, political and civic knowledge which make him a competent instructor and a personal example of Christian citizenship. One fact is well established and fully demonstrated, namely, that high grade citizenship can not be attained without those fundamental, ethical elements that spring from the heart of Christianity. Political manipulations often succeed best where these principles are wanting. Successful politicians are not supposed

to be guided by highest moral, much less religious standards, and a conscience, void of offence in the sight of God, is not first among the assets of popular leaders in political circles, or in civic affairs. For this reason, as well as for many others, ministers as immediate representatives of Christianity embodied in citizenship must supply a vital element in honest government and in the permanent welfare of the country. So much more will suggest itself to our readers that those for whom the Convocation is called can not fail to look forward with interest to the conclusions and suggestions which the discussion of "The Minister as a Citizen" will bring out.

SUCH is the theme for the last morning of the Convocation. The

earlier Christian congregations were gradually organized by a growth, after the genius and model of the Synagogue. As Christianity developed in Gentile communities, the idea of communal leadership, as it existed among Greeks and Romans, mingled with the Synagogue idea. The Eldership came from the Jewish element, while the Episcopal element came from Grecian and Roman influence. Both of these features sprang from the Congregational or Communal idea, embodied first in the individual group of believers and next in the group of individual churches, within a given territory. The New Testament does not lay down a definite polity for church and denominational organization, although, to use modern terms, Congregationalism, Presbyterianism and Episcopalianism, appear in the earlier organizations and a combination of these three elements fills out the New Testament idea better than either element does, when taken alone. History shows that one-sidedness and hence weakness, have resulted whenever the proper and necessary combination of these three elements has not been realized. These elements in combination appear in early Christian history because they are essential to any and all successful organizing of men for permanent existence and wide-spread efforts. To ignore this philosophy or organization is to induce weakness in one or many directions. The denominational history of Seventh-day Baptists illustrates the weakness of excessive congregationalisms. This weakness is strongly emphasized in the lack of leadership in point of instruction, in point of organization and in point of guidance. Under our polity, which is severely simple and yet in the formative state, little provision is made for leadership, except through the pastor; and the traditional independence of the local church has prevented the highest success in many, if not in all

cases. The need of larger and clearer conceptions on these points, on the part of both churches and pastors, is apparent to every student of our history, and of the present and prospective demands upon us in denominational work. Definite needs in our mission and Sabbath Reform work call for