

THE SABBATH RECORDER.

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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.

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

Evening Themes at the Convention.

THE general character of the themes to be considered at the evening sessions of the Convocation is somewhat different from those already noted for the morning sessions. Two evenings will be devoted to the consideration of the Bible. President Daland will present a paper on "The Bible and Modern Thought." We expect that his treatment of the theme will be at once instructive and thought-producing. Since modern thought is here to stay, all students of the Bible,—preachers ought to be leaders among such students,—ought to be interested in this theme. The questions and facts involved in the theme and in cognate themes are more than matters of personal opinion of traditional creeds or of new theories. A most significant part of the history of the Bible and its relations to human life is the persistency with which it has held its place as the highest and most potent of all religious books, and the way in which it has adjusted its teachings to the changing centuries and the characteristics of peoples and nations. No other literature has been so perduring. Nations have come and gone; systems of philosophy and political movements have risen, grown gray and been buried, but the Bible maintains its place with growing strength. The fundamental truths revealed in it greet the twentieth Christian century with unabated vigor, still proclaiming themselves and proving their right to proclaim the supreme good to men. Now, as always, it points the way to redemption from sin and uncleanness. With such a history, through many decades of centuries, no preacher can be indifferent to such a theme as is here announced, without self, condemning. He who best understands the true relations of the Bible to modern thought will have least fear concerning it, as a revelation of divine love, and law and purpose.

MANY of the valuable results of the last half century have come from the literary study and criticism of the sacred text. The superiority of the Bible from a literary standpoint

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 a careful and continued consideration of the demands and duties, which denominational interests place upon our pastors. This need is as acute at the present time as at any previous time, if not more acute than ever before.

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is too little appreciated. All genuine literary studies reveal the truths of the Book with increasing power and beauty. To gain larger and better views of truth and duty is the purpose of such literary efforts; as the Convocation seeks to secure. The more important a truth is, the higher is the literary form demanded for its expression. As gold is set in quartz, so richest truths find expression only in most beautiful and permanent literary forms. While the comparatively unlearned man can find truth in the Word adequate to salvation, the devout student alone can bring out the deeper riches of truth, or meet the subtle guises of untruth and error. Truth is often unappreciated, because its true character is not understood. As a few miners gather gold from crushed quartz and buried sands, for the enriching of the many who can not reach the heart of the mountain, so the students of the literary structure and content of the Bible enrich the religious world, giving to the many what only a few who are specialists can secure. Dr. Edwin Lewis, of Chicago, will contribute a paper for the Convocation on "The Bible as Literature."

Two evenings of the Convocation will be given to themes pertaining to the ministry as a profession.

Prof. Charles B. Clark will present a paper on "The Ministry as a Vocation." This theme includes so many points of interest to those already in the work, and also to those who contemplate entering upon such duties, can not fail to gain profit from the discussion. Personal experiences will form an important factor in the discussion which will naturally accompany this subject. On such a question, theories and experiences are mutually helpful and corrective. It is not too much to expect that one who is not a minister will treat the theme with greater freedom and therefore success, than one already in that work could do. There has been considerable discussion of this theme in current religious papers for some months past. Prominent among this literature have been papers from ministers giving reasons why they have not entered or remained in the ministry. A correspondent of THE RECORDER, Wilburt Davis, gave its readers a group of suggestive questions and answers, July 17. It is hoped that a large number of Theological students will be at the Convention for sake of what they can get and can contribute to Professor Clark's theme.

Who Shall Enter the Ministry?

An evening will be given to the consideration of another theme in the same category with that just noted. Prof. Gardiner will discuss "Who shall be Encouraged to enter the Ministry." This question has deeper significance and more direct results on the interests of the church than many people appreciate. Every consideration bearing upon the extent, nature and importance of the minister's work and influence ought to find a place in determining who shall enter that vocation. The late Geo. H. Babcock, who was at once inventor and philosopher, as president of the American Society of Engineers, made the opening address at an Annual Meeting from the Proverb, "Train up a child in the way he should go." The central idea of the address grew from special emphasis on the pronoun "he." Mr. Babcock declared that only those should study engineering whose natural qualities and tendencies fitted them for success in that field. In other words the right

man in the right place is an essential element of success. This general principle plays an important part in all vocations. It deserves larger recognition in connection with the ministry, than it usually receives. It is a serious misfortune for a man to be fixed in a place where he does not naturally belong. Whoever takes a place as a make-shift or by accident is not likely to attain high success. Parents, teachers, and friends of young men, have no small responsibility. That the principle involved in President Gardiner's theme should find full and careful consideration is of mutual importance to candidates for the ministry and to churches which they may be called to serve.

Church Discipline.

HAVING given two evenings to themes relating to the Bible, and two to those pertaining to the Minister's Vocation, the Convocation will give an evening to the important question of "Church Discipline," under the leading of Secretary O. U. Whitford. This is an old-new question, the consideration of which must always be pertinent and timely. There is a marked difference between the theories and practices in church discipline, at the present time and those of half a century ago. Many questions connected with that theme are awaiting new and better definitions. What is church discipline? To whom and how shall it be applied? Have we lost or gained in the matter of discipline? These and many similar questions arise, as soon as Dr. Whitford's theme is announced. One conclusion appears in these times, which is undoubtedly in the right direction, namely, that true discipline is a matter of education more than of judicial examination with acquittal or condemnation and excommunication. The two extremes which appear in the history of Christianity range from the idea that the church has no power to excommunicate any one who has come into it by birth and baptism, and the idea that the infraction of a rule of the church must be atoned for, promptly, by adequate confession, or punishment or excommunication. This theme involves so much of both doctrinal and practical interest, that pastors will be glad to listen and to take part in the discussions which are certain to arise in connection with it.

Physical Health.

THE physical health of the minister is by no means an unimportant theme, when compared with the other themes which the Convocation has arranged for. This subject will be considered by Alfred S. Burdick, M. D., of Chicago, Editor of *Way to Win*. The evening thus devoted is likely to be of so much value that every member of the Convocation will be anxious to hear and heed the truths that will be brought out under the theme, "The Physical Health of the Minister." One does not need extended experience or long continued observation to learn that almost all good things in a minister's work depend on physical health. A story, familiar a few years ago, of an eminent phrenologist, who being blind-folded, was portraying the qualities and characteristics of men who were brought to him for examination, before a large audience at a public lecture. Among others, the most prominent preacher in America at that time was placed in the chair. Passing his hands over the head, shoulders and chest of the preacher, preliminary to the examination, the phrenologist said, "Whatever else this man is, he is a splendid animal." There are exceptions

to all rules, but that the successful minister must be a man of good health and excellent physical qualities, it too well demonstrated to admit of questions. Body, mind and spirit are so interdependent and inter-active that physical states do much to promote success or induce failure on the part of ministers. President Allen once said to a class of which the writer was a member: "My model for a minister is at least a year in the study of law, a year in the study of medicine, and all the theology he can get on the basis of a full college course." His demand for preliminary and general knowledge in matters of hygiene and medicine was none too large. Too many ministers are ignorant concerning the things which promote or impair physical health in themselves, and among their people. The pastor needs abundant knowledge in these directions for his own sake and for the sake of his ministrations by way of advice in the sick-room. Physicians are fortunate who have for their patients the aid of such pastors. There is no little bad theology and spiritual inefficiency due to torpid livers, over-taxed digestive organs, and over-wearied nerves, not to say abused nerves, among clergymen. Probably all the ministers at the Convocation will feel like hastening to the Confessional Box, when Dr. Burdick is through with them. But confession is good for the soul and reformation is good for the liver.

SUMMARY OF NEWS.

The week has been vacation week, so far as important news is concerned. Internal disturbance in Russia continues at various points, to an extent which promises more serious results if peace is not secured at an early day. It would not be surprising, even when peace has been established, if the half-awakened people should press their demands for reform more vigorously than they have yet done. The best results of the war for Russia herself, will be those much needed reforms demanded for the good of her people, and the security of the government.

While there has been little fighting in Manchuria, the Japanese are pressing their success on the Island of Sanhalien, and the Siberian Coast north of Vladivostok. Should the war be renewed it is certain that considerable Russian territory will be held by the Japanese. Their conquest of Saghalien having been practically completed, they have seized the fortified post of Alexandrovsk, on De Castries Bay on the main land. That place was founded in 1852, in Muravieff's great campaign for the conquest of the Amoor provinces. It is the most important strategic point on the Gulf of Tartary. It lies at the narrowest part of that gulf, and though nearly two hundred miles from the mouth of the Amoor is so closely connected with that river by Lake Kizi as to command its passage. Obviously the purpose of the Japanese is to secure their conquest of Saghalien and to get possession of the lower reaches of the Amoor, partly to prevent the use of that river by the Russians and partly to use it themselves, if there should be need, for the investment of Vladivostok and the further invasion of Siberia. Whether peace comes now, or at some indefinite time in the future, Japan is using the present time in securing advantages which will be of great value, in any case.

M. Witte of the Russian peace commission has reached the United States and the actual work of negotiating ought to begin at an early day.

On Sunday, July 30, and Monday, July 31, severe and destructive thunder storms visited the Atlantic coast from Delaware northward. A number of deaths and great destruction of property resulted from lightning and high water. Bridgeport, Conn., was one of the chief sufferers.

A task almost incomprehensible is now in hand, through the appointment of a new treasurer of the United States, to whom all government funds must be transferred, after being counted. More than one billion dollars must be handled. Since July 1, \$383,352,500 in paper currency have been counted, by experts, most of whom are women. There remain \$163,050,000 actual cash in gold and silver, \$593,474,920 62-3 in securities and bonds held in trust, and more than a million certificates of deposit to be counted. The counting of the gold and silver coin, of which there are many tons, is the most serious undertaking. It is the work of stalwart men to lift the heavy bags of coin, and a score or more of them will be toiling at this task for many weeks in the dingy low passageways of the Treasury Building where Uncle Sam keeps his wealth stored. The money is tied up in canvas bags each about the size of an ordinary meal sack and each weighing about sixty pounds. These bags have to be lifted from their places in the vaults and placed on scales. There they are weighed against a standard test to discover if even the fraction of a coin is missing. If they balance properly on the scale, all well and good, but if not the bag has to be opened and the coin poured out and counted. A dollar missing would mean so much checked up as loss against the account turned in by the retiring Treasurer. The last counting was made eight years since when the following receipt was given: Received from D. N. Morgan, retiring treasurer of the United States, seven hundred and ninety-six million, nine hundred and twenty-five thousand, four hundred and twenty-nine dollars and seventeen and two-thirds cents, for which receipts have been given in detail.

Yellow fever has spread rapidly in and about New Orleans, during the week. While this scourge begins with an infection from mosquito bites, new cases come rapidly through infection from mosquitoes, which bite those who are already sick. Excessive unsanitary conditions have aggravated the situation and given double impetus to the disease. The disease began in the Italian district where sanitation is unknown, and poverty, carelessness and ignorance unite to foster the plague. Some years have gone by since New Orleans had the last serious visitation from "Yellow Jack," and too little precaution has been taken to prevent the present situation. Had each victim been secluded by mosquito netting, at once, probably the scourge would have been stayed at the first. Now it is likely to continue until killed by the frosts of autumn time. Quarantine is being established by military force and some friction has arisen between the states of Louisiana, Mississippi and Arkansas, as to the invasion of territory by soldiers of alien states. Localities north of the semi-tropical line will not be likely to suffer.

By the faithful plying of the shuttle of daily duty we weave white raiment for the soul. Many men owe the grandeur of their lives to their tremendous difficulties.

PROGRAM.

For the Pre-Conference Convocation of Seventh-day Baptist Ministers, or the School of Prophets, at Plainfield, N. J., Aug. 15-21, 1905; Senior Dean A. H. Lewis.

THIRD-DAY, AUGUST 15, 9 A. M.
1. *The Minister in His Study*,
Conductor, A. E. Main.
2. Round Table Discussion.
Each afternoon will be subject to the vote of the School.

EVENING, 7:30.

1. *The Bible and Modern Thought*,
Conductor, William Clifton Daland.
2. Round Table.

FOURTH-DAY, AUGUST 16, 9 A. M.
1. *The Minister in the Pulpit*,
Conductor, Clayton A. Burdick.
2. Round Table.

EVENING, 7:30.

1. *The Ministry as a Vocation*,
Conductor, Charles B. Clark.
2. Round Table.

FIFTH-DAY, AUGUST 17, 9 A. M.
1. *The Minister as a Shepherd*,
Conductor, Ira Lee Cottrell.
2. Round Table.

EVENING, 7:30.

1. *Who Shall Enter the Ministry*,
Conductor, Theodore L. Gardiner.
2. Round Table.

SIXTH-DAY, AUGUST 18, 9 A. M.
1. *The Minister as an Evangelist*,
Conductor, L. C. Randolph.
2. Round Table.

On Sixth-day evening, prayer meeting or other services will be held at Plainfield and New Market, under the direction of the pastors of those churches. There will be services at both these places on Sabbath, as the churches may elect.

EVENING AFTER SABBATH, AUGUST 19, 7:30 P. M.

1. *Physical Health of the Minister*,
Conductor, Alfred S. Burdick, M. D.
2. Round Table.

FIRST-DAY, AUGUST 20, 9 A. M.
1. *The Minister as a Citizen*,
Conductor, L. A. Platts.
2. Round Table.

EVENING, 7:30.

1. *Church Discipline*,
Conductor, O. U. Whitford.
2. Round Table.

SECOND-DAY, AUGUST 21, 9 A. M.
1. *The Minister as a Denominational Leader*,
Conductor, A. H. Lewis.
2. Round Table.

EVENING, 7:30.

1. *The Bible as Literature*,
A Paper by Edwin H. Lewis.
2. Round Table.

There will be no session of the School on Third-day, August 22, unless by vote of the body.

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.

SOMETHING ABOUT IRRIGATION AND THE GUNNISON TUNNEL.

If there is one thing above all others in which the west is interested it is irrigation. For many years the farmers of this vast section have struggled along, eking out a bare existence. But since the principles of irrigation have been learned conditions have been very different.

Under the impetus of irrigation, agriculture is coming rapidly to the front. The dry climate makes it possible for the farmer to regulate the water supply so as to produce the very best results.

A crop failure is practically impossible in those sections where irrigation ditches and reservoirs have been constructed.

The system of irrigation is nothing more than farming on a scientific plan where there is no chances for failure.

In the year 1838, there was talk of building a post-route west of the Missouri river. Daniel Webster was much opposed to it and spoke against it with much vigor on the floor of the United States Senate. "What do we want," said he, "of this vast worthless area—the region of savages and wild beasts, of deserts, shifting sands and whirlwinds of dust—of cactus and prairie dogs. To what use could we hope to put these great deserts or those endless mountain ranges, impregnable and covered to their bases with eternal snow. What use have we for such a country, Mr. President? I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is today."

How little even so shrewd a man as Daniel Webster could see of the possibilities of the great west.

Fertile valleys and broad mesas are being rapidly transformed from their wild state into green meadows and waving grains. Millions of dollars are being expended in the construction of canals and reservoirs. The waters of the streams of the great Northwest are being poured upon the thirsty soil and hundreds of thousands of acres are furnishing prosperous homes for multitudes of immigrants.

There is no question but that the irrigated lands of the west are to become, in time, the stay of the nation. The great western empire, which has been looked upon as the abode of ruffians and Indians, is gradually becoming the garden spot and health resort of the country.

The west has a firm friend in President Roose-

velt and the irrigation movement and the Reclamation Act have been warmly championed by him.

Some years ago, it was pointed out to Congress that national aid in establishing irrigation plants would soon develop busy towns and cities where then were arid plains and deserted fields. The Federal Government took a hand and since then the work has gone on rapidly.

In the last two years enough work has been planned and mapped out to keep the Government busy for ten years or more. Thousands of acres of arid lands are to be reclaimed at an expenditure of millions of dollars. Canals, reservoirs and lakes are to be built in nearly all the western states.

Colorado and Wyoming are taking prominent places in the Reclamation work. A plan on foot in Colorado is the construction of a canal near Grand Junction which will irrigate 60,000 acres of fine fruit land.

In the vicinity of Durango, Colorado, the Government is contemplating the construction of a reservoir and a canal one hundred miles long that will reclaim thousands of acres lying in the La Plata Valley in New Mexico.

Besides the above mentioned projects, many others are being pushed as rapidly as possible.

The enterprise in which all Colorado especially interested is the Gunnison Tunnel which is in process of construction. This is a project for which the people of Colorado, especially those of the western slope, have labored for years.

The vast undertaking means the reclamation of 125,000 acres of arid land from the cactus and sage brush state into green fields and prosperous orchards.

The Uncompahgre Valley comprises 185,000 acres, most of which is capable of being highly cultivated if properly irrigated. The only source of water has been the Uncompahgre river, which has proved inadequate to the demand caused by the increased cultivation of new land. Thousands of acres have been unprofitable for lack of moisture, and several years ago the need for a greater water supply began to be keenly felt.

Under the Reclamation Act, the United States Government was given authority to carry out schemes for irrigation, and some months ago the Government set aside \$2,500,000 for the construction of the Gunnison Tunnel. The project plans the driving of a tunnel six miles long from the bed of the Gunnison river in Black Canon, and extending through the high divide at a depth of 2,100 feet, to the Uncompahgre Valley. Here the water will flow into the South Canal, which will be larger than the Erie Canal, and which will convey the water a distance of twelve miles, to the Uncompahgre river. From thence, a canal will be built on each side of the valley, extending northward for thirty or forty miles.

The size of the tunnel is to be ten and one-half by eleven and one-half feet, and will carry 1,300 cubic feet of water per second. This immense tunnel will be nearly six miles long, cut through solid rock, and will be the pride of the state of Colorado. The sum of \$17,000 has been expended by the Government on the construction of a road leading to the workings, and already several miles of the South Canal have been completed. Work on the tunnel is progressing rapidly at both ends, with large power plants of machinery. By contract, the tunnel is to be completed by April 15, 1908. It will be a joyful day to the people of western Colorado.

L. R. W.

The Business Office.

The Publishing House is devoting almost its entire energies these days to the printing of Corliss F. Randolph's new volume, "History of Seventh Day Baptists in West Virginia." Some 200 pages are already in print, and considerably more is already set up. It is expected that there will be not far from 350 pages, besides a hundred pages of pictures, to make which an entirely new lot of half-tones have been made, at great expense. The book is replete with extracts from the old records, which necessitate repeated proofs, with careful scrutiny, to get accurate. The Business Manager makes the assertion, without vain boasting, that the denomination has never before produced such a finely written and printed book. And further, the Manager doubts if any one will soon attempt its equal, especially if he first consults the author.

The Manager hereby extends a most cordial invitation to all attendants at the Pre-Conference Convocation to make the Publishing House their headquarters. We will be glad to meet them, show them what we are trying to do, and explain the things we have so repeatedly written about in these columns. You are all welcome to come early and often.

Just a few words to those who are going to Conference: When you put aside your money for that trip, don't forget to take a little to pay on your RECORDER subscription. The Manager plans to be at Conference, and will endeavor to see every subscriber. So don't be unprepared. Every dollar that comes in at Conference is doubly welcome.

A CRITICISM AND A SUGGESTION.

Mankind lives under two duties, two obligations: the duty he owes to God and the duty he owes to his fellow man. Four of the ten commandments are embraced under the first division and six under the latter and are summarized in the words, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself."

Theoretically the first is the highest. If we fulfill the first we must fulfill the latter. Just as in criminal law the real crime theoretically is the intent. But the courts soon found that to require the prosecution to prove intent often entailed a miscarriage of justice and escape from all punishment by the criminal. Hence soon came the rule that a person was presumed to intend to do what in fact he did do. So, practically, the world judges a person by his acts and not by his professions. One man always intends to pay his debts, makes promise after promise, but continually fails. The other makes few or no promises but always pays promptly. One soon has almost unlimited credit, the other has none.

Religion embraces the same two principles of love to God and love to man. The church is organized to further the ends of religion. Theoretically love to God stands higher than love to man, and the church has emphasized this theory greatly beyond the practical, and in many ways almost to the exclusion of the latter. Not only this, but emphasizing of the former has been very largely upon metaphysical or spiritual grounds as distinguished from practical grounds. It is quite on a parity with the early theoretical requirements of the criminal courts in requiring proof of intent. Faith and belief, veneration and awe, solemnity and sacredness, prayer and profession are exalted while good works are neg-

lected. Take our own Seventh Day Baptist church and its work, what does it do? What might a critic claim to be its object?

First, It provides for the public Sabbath service. Of what does this consist? The prayer, the singing and the preaching; and this preaching is very largely along these metaphysical or spiritual lines.

Second, The prayer meeting.

Third, The Sabbath School.

Fourth, Yearly meetings, associations, conferences, denominational boards, bureaux, committees and the like, whose objects and work nearly all run in the same direction. Is not nearly all our energy and effort expended along the line indicated almost to the exclusion of our every-day works and deeds? Take our church at North Loup, made up of a people the most liberal, ready and willing to do and to give the writer has ever known. Suppose a poor widow loses her only cow, is there a dollar in any fund or a church committee or board whose duty it is to buy another cow or help her? No. The church members as individuals may help but nothing is done by the church as a church. We maintain no hospitals, no homes for the old, no orphan asylums. There is no fund, no systematic help, to start the young man in business. Our schools for want of funds can do but little in industrial lines. Oh, that Alfred, Milton and Salem could have a strong agricultural and industrial department! How many young men might they save to the denomination? Perhaps more each year than our present denominational gain. Why is our denomination practically standing still these past hundred years as to numbers, and why are the great fraternal societies running into the millions, one alone, the Woodmen, being almost in sight of the million member mark? May it not possibly be that while the church has been expending its energy upon the spiritual, the believing, the professing, upon prayer and adoration and supplication, it has allowed the great fraternities to usurp that equally important religious and moral duty of caring systematically for the sick, the infirm, the dependent, the rendering of help in time of accident and casualty, the rendering of help and encouragement and patronage in the matters of business and employment, and finally the accumulation of a fund for loved ones when death finally ends one's earthly labors? Is it not conceded that the early growth and power of the Catholic church was very largely due to its having taken up these duties? Why have our Adventist brethren so outstripped us in growth? May it not be on account of their work in health reforms, their sanitariums and their systematic giving? It may be that theoretically the spiritual duties may come first, although even this may be questioned. The parents who would seek to instill love and faith and belief in their children without first leading them up to it by providing warm clothing, good food, shelter and care would fail miserably. Yet is not the church today seeking to first inspire faith and belief and love; to convict of sin and save souls without first leading up to these things by good works? At any rate this is largely the view the world takes, the view of the very people the church wishes to reach.

This then logically leads us to another potent reason why this line of duty and good works should not be neglected by the church. We are not all constituted alike. One can paint, one can act, one has an inventive turn of mind. All will not enjoy the sermon, all the prayer service, nor

all the singing. Some perchance may not enjoy any of these. There are good men and believers who do not enjoy spiritual labors, who might greatly enjoy charitable work or business of any kind. Put the man or boy at some congenial work and you hold his interest. Why do we lose so many of our young men to the denomination? May it not be because they can not keep up to the high spiritual tension of the pastor and deacons; their minds may not run in spiritual directions; there is no congenial church work to do; their interest lags; there is no opening among their own people such as they are seeking; there is no one to help them into business or employment? They leave a Seventh-day community and are soon lost so far as the denomination is concerned. How many families in the denomination have not felt this very loss? Could we but hold our children it would mean very much to the denomination. What remedy would the writer suggest? There is not time in this article to get into details, but something like this might be done:

Let there be organized an auxiliary society in each of our Seventh-day communities to which each church member should ex-officio be entitled to membership and all non-church members who could work in harmony. The society to conduct two lines of work under two heads.

First, to accumulate funds to be used to help and encourage, start and build up Seventh-day Baptist enterprises upon strictly business principles to be managed solely by those contributing, each contributor to have such a voice in its management as his contribution bears to the entire contribution. As soon as one business is under way and sold to some Seventh-day Baptist management and money repaid, start another.

Second, A thorough organization to collect funds, to look after and do charitable and all other good works upon an absolutely non-sectarian basis, its fund to be under no contingencies divertable to any of our denominational interests or uses.

If some of our denominational leaders of such standing and ability as will command respect will take hold of this subject, work out a plan for submission to our coming General Conference and push it through, the writer fully believes great good, great power and a marked growth might result, and he here and now warns those denominational leaders, that failing on their part to take the question up, the writer may feel constrained to inflict upon THE RECORDER readers one more article upon this subject.

Our North Loup church has already taken the initiative in a local movement of this kind and a committee is at work upon the details.

NORTH LOUP, NEB., July 30, 1905.

AN ARMY OF BLACKBIRDS.

Recently army after army of blackbirds flew over Aline, headed north. The advance guard was about a half-mile long and flying in lines of files reaching from the Rock Island to the Orient track. The second flew in column formation and was fully three-quarters of a mile long. At intervals of from fifteen minutes to an hour all through the forenoon patches and squares of birds followed. A conservative estimate of the number that passed during the forenoon would be 500,000. The birds flew very low, and their wings and chattering could be heard at a great distance.—*Kansas City Journal.*

The most important world to master is the world within each man.

Popular Science

H. H. BAKER.

The Oldest Thing Alive.

Trees are said to be the oldest living thing on earth. Their ages can be correctly determined, as all trees and shrubs add to their size, one ring in thickness every year they live. The number of rings (or grains as they are called) counting from the center to the circumference, will give the exact number of years the tree has been growing from the seed, or sprout. Those of hard substance wood, like mahogany, yew, or boxwood, are of very fine rings, and capable of taking on a very high polish, and are called slow growers, and have long lives.

Friedrick Alexander von Humboldt, who died at Berlin on May 6, 1859, aged ninety years, in one of his journeys in central Africa, found a giant tree which he described as the oldest organic monument in the world. The trunk of this tree measured twenty-nine feet in diameter, and Michel Adanson, a French naturalist, who died in Paris on August 3, 1806, in 1763, made a careful measurement of this tree and came to the conclusion that it had lived not less than 5,150 years. Very probably the tree may in good health and standing there at this time.

There is now said to be a cypress tree of greater age standing in Chepultepec, Mexico, older by over a thousand years. This tree is vouched for by Mexican scientists as being 118 feet ten inches in circumference and its age is estimated to be 6,260 years. Neither Humboldt nor Adanson give us the Botanical name of the African tree, but our Mexican friends tell us their tree is a cypress. From the difference in the size of the trees and from what we know of the quality of cypress timber, we are inclined to doubt the age of the Mexican tree by at least a thousand years, especially since they do not say they counted the rings in making their estimate.

There is a yew tree now standing in the church yard at Fortingal, in Perthshire, England, which is very old; which Pyramus de Candolle, a Swiss botanist, estimated in 1790, to be at least 2,500 years old, and another at Hedsor, whose diameter was 27 feet, that was 3,240 years old. Both of these trees are said to be sound and healthy, and in a flourishing condition.

The yew is a tree of the genus *Taxus*. It is a slow-growing and long-lived evergreen, of moderate height, and spreading form, with an irregular trunk, and dark thick foliage.

It is much sought, for planting in graveyards, but will not stand the winters in the northern part of the United States.

The wood of the yew is very fine-grained and elastic, and formerly was in great demand for bows, and is now considered a very choice wood for cabinet work, the heart being of a fine orange red or deep brown, and the sap-wood white. The leaves are poisonous. It is to be found in all temperate climates.

We published some time ago an article on the gigantic Sequoia family of trees in California, but their ages will scarcely compare with the trees of finer and harder-grained wood, not even with the rock maple of our northern forests.

The trees, like the human family, very few in proportion to the whole, ever reach "old age." It is a struggle for life, even in our larger forests covering thousands of acres; hardly a tree of any size can be found but what bears the scars of accidents which they have repaired, even our sturdy evergreens, the spruce, cedars, and pines suffer; they can not obtain sustenance from the

earth for various causes in the summer time, and in the winter are pinched with frosts and loaded with snows, twisted and broken by winds, until their life time is shortened in caring for themselves.

We plant our fruit trees in soils not adapted to their natures, and leave them to struggle for existence. As soon as they bear fruit, if beyond our reach, we grab the tree and give a shake, same as we do our children. If the fruit falls, well and good, if not it has to take another shake, more violent, from which its body does not recover its vigor to even blossom the next spring, or if it does, it fails to perfect the fruit. If the tree survives the shakes then a long pole must be had to thrash the limbs, producing a worse effect, as the whip or strap does on the children.

When will people learn to protect trees for their fruit as well as all other tender plants? For the want of self perpetual care; living in midst of innumerable accidents, encountering extensive forest fires, and enduring almost continuous wars—no wonder there are so few old trees, and that aged people are so scarce.

THE WHALE MEETS HIS MATCH.

The whale is a mighty big fish, but he doesn't always have things his own way, as a recent incident illustrates. Recently the submarine cable between Valdez, on Prince William Sound, Alaska, and Sitka, Alaska, was interrupted, and the cable ship Burnside proceeded to make repairs. Tests from the Sitka office located the trouble about ten miles out from Sitka. While heaving in the cable toward the fault, the dynamometer on board ship began to show considerable strain. The heaving in was slowly continued, when the carcass of a fifty-foot whale, much decomposed, appeared, with a loop of the cable fastened around the lower jaw, the loop being twisted, thus securely holding the whale. The steel armor wires, with the exception of three, were broken at the twist of the loop, and had the cable not possessed great tensile strength, it would undoubtedly have been broken by the frantic struggles of the whale to free itself. It is thought that the whale, while feeding along the bottom, may have been swimming slowly with jaws open, when the cable came across the animal's mouth, and in its endeavor to disengage itself it threw a loop in the cable. Many years ago in the Red Sea an interruption of cable service was caused by a loop of the cable being caught around a whale's tail. Many interesting cases of interruption of cables by fishes are on record.

CHINESE FOSSILS.

Chinese palaeontology is not an uninteresting subject. The Chinese have for long been interested in fossils in a practical, if not in a very scientific, way. Thus slabs of limestone with fossil trilobites are a common article of commerce. They are known as "petrified swallows," and the tail piece or pygidium of one of these trilobites bears a striking resemblance to a swallow with widely outspread wings. The celebrated "pagoda stones," used to make ornamental panels and screens, are slabs of stone with sections of the fossil shell orthoceras, and these latter, along with rhyconella and other fossil shells, are to be found in the Chinese pharmacopeia. Pounded up and swallowed they are the orthodox remedy for various diseases.—*The London Globe.*

We can not get away from the idea of a supreme being and our obligations to him.

Missions.

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

A RELIGIOUS denomination is a body united by a common faith and form of worship and a discipline of its own. Denominationalism is the upholding of the doctrines and polity of a denomination. Is it right and proper to be denominational? Certainly. If it is right and best for a people to be a denomination, and we believe it is, then it is right to maintain and advocate the doctrines and polity of a denomination. If a denomination does not do it, it is an evidence that it is weak, has no strong back bone, and is going to decay. We believe in a denomination being alive to its interests, its growth, and the propagation of the truths which it holds and which make it a separate and distinct Christian people. To simply exist and defend the right of existence is not enough. It must and should be aggressive if the truth it holds are vital and important. It must teach and emphasize those truths because they are vital to spiritual life and growth. A denomination is recreant to its own life, in its duty to Jesus Christ, and to the world, if it is not aggressive. But, says some one, I do not believe in a people being intense proselyters. There is a difference between being aggressive in bringing people to the truth and spiritual life and in merely bringing them to a denomination. It is vastly more important to lead men to be Christians, than to be of a particular sect. The first and chief duty and work of a denomination is to bring men to Christ and then teach them the truth as it believes and holds, and which makes it a separate people. Denominationalism is a great deal broader and more catholic than proselytism and sectarianism.

MISS SUSIE BURDICK, in a letter dated June 22, writes: We are living in decidedly stirring times over here. Just now the Anti-American spirit interests us a good deal. What we gather from the papers and from indications about us, there seems reason to believe there are new experiences in store for us. Many think the storm will blow over. The situation presents many features difficult to understand. Some think it is the birth of a new patriotism; others, Japanese influence. When one contemplates the possibilities of an American boycott, we begin to realize for how many things we depend upon America, and at the same time how much we rely upon the Chinese over here. What if all the men who serve us in our homes, and the ricksha coolies, and all the different artisans were to refuse to do for us? And what if the Chinese people really decided not to send their children to American schools, that is, schools under the direction of Americans? I have met some evidences of ill-feeling in the city, but I was in the country—in Dzaung Tsung's home—last Friday and Sabbath-day, and I met nothing but friendliness there. We are very well in the mission now—what there are left of us. Of course we miss Mrs. Crofoot and the children very much. Mr. Crofoot keeps a brave face, so every one else must do the same. One little girl in the school is ill today—a little girl who had small pox, as we suppose, early in the spring. She was at home for the Chinese New Year when taken, and was delayed in her return for two months or more. She has not seemed robust since and I am troubled to have her ill now. We have had such good health all the year.

Growth is better than permanence, and permanent growth is better than all.

FROM G. H. FITZ RANDOLPH.

We acknowledge with gratitude of heart the kind providences of our heavenly Father during the past year. Health and strength have been given so the work has continued uninterruptedly. In some particulars at least the interest has increased. In connection with the pastoral work, no special changes have come. A few Sabbath-keeping families have located at Fouke during the year. This adds much to our church interests and school prospects. Also several have been added to the membership of this church. On the entire field, including several points we have never occupied, the people are anxious for preaching.

The year's school has seemed to give satisfaction to our own people and also to those attending from without. We wish to express our own appreciation of the generous and efficient efforts of Mrs. L. L. Lewis in the school.

Luther S. Davis and Miss Nancy E. Davis will be our teachers for the coming year. The names of such teachers are all that is needed to inspire hope for the school in the future.

We hope the new school building may be ready by the time school opens, so each department can have its own room.

FOUKE, ARK., July 18, 1905.

PRESBYTERIAN HOME MISSIONS.

The report on home missions, read at the General Assembly, showed that the total receipts were \$866,189, and the work was done by 1,201 missionaries and 518 teachers. There were 5,841 additions by confession, and 52,931 members in the churches served. The committee recommended that \$900,000 be raised next year, an advance of 15 per cent. Rev. Charles Stelzle, the representative of the Board among workingmen, aroused great interest in his department as he described his experiences in his work. Mr. Stelzle is to open an office in Chicago, which he hopes to make the best bureau of information on the labor question in the world.—*Missionary Review*.

PRESBYTERIAN FOREIGN MISSIONS.

The Presbyterian Board received for foreign missions last year, \$1,189,759. It has in its service 837 missionaries, and has sent out 63 new men and women. Several subjects of special interest were mentioned in the report to the General Assembly. One was the plan for the formation of an independent Presbyterian Church in India. Another was the union of the educational work of our own Board, of the American Board, and of the London Missionary Society in North China. Still another matter of great importance was the decision that the Board need not examine its candidates as to their doctrinal soundness.—*The Missionary Review*.

NEW SECRETARIES OF THE PRESBYTERIAN BOARD.

Rev. Charles E. Bradt, Ph. D., pastor of the First Presbyterian Church of Wichita, Kansas, has been elected Assistant Secretary of the Board, with headquarters in Chicago. He is to have charge of the missionary interests of the Board in the central West.

The Board has divided the American field into three sections, the entire work to continue under the direction of Dr. Halsey, as the Home Department Secretary of the Board. Mr. David McConaughy, Secretary of the Forward Movement, will be Assistant Secretary for the eastern section, including Ohio, Kentucky, and Tennes-

see. Dr. Bradt will have charge of the central section, embracing the States from Indiana to Colorado, and the Board hopes to be able to announce soon the election of another Assistant Secretary, to have charge of the western section on the Pacific Coast.—*The Missionary Review*.

A YEAR'S WORK OF THE AMERICAN BIBLE SOCIETY.

The American Bible Society will soon fill out fourscore and ten years of memorable history, and the Board of Managers has taken action looking to the proper observance in May, 1906, of the 90th anniversary of the organization of the society. During the year ending March 31, 1905, the income of the society has again fallen off, chiefly in receipts from legacies; gifts from the living have again slightly increased. Receipts from all sources, including business accounts, amount to \$631,283.68, including a cash balance from the last year of \$29,038.88. The disbursements amount to \$610,018.36, of which amount \$183,952.10 was sent to the foreign agencies. The work of the year has been compassed without incurring indebtedness anywhere. The receipts above mentioned include the income from permanent trust funds. This income amounts to \$20,448.66, available for general purposes, besides \$2,421.78, income from special funds restricted to the purpose of supplying Scriptures in raised letters for the use of the blind. The total issues for the year at home and abroad amount to 1,831,096 copies of the Bible, the New Testament, and portions of Scripture; of these 958,021 copies were issued from the Bible House in New York, and 873,075 from the society's agencies abroad, being printed in China, Japan, Siam, Syria, and Turkey, at the expense of the society. Among the issues for the year appears, for the first time, the American Standard Revised Bible, the constitution of the society having been modified in such a way as to permit the use of this version. The total issues of the society in 89 years amount to 76,272,770 copies.—*The Missionary Review*.

LIVING IN CHRIST.

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its enclosure or beneath its shelter, though you are not always thinking about the house itself. But you always know when you leave it. A man may not always be thinking about his sweet home circle; but he and they may nevertheless be abiding in each other's love. And he knows instantly when any of them are in danger of passing out of the warm tropic of love into the arctic regions of separation. So we may not always be sensible of the revealed presence of Jesus; we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that He has been standing near all the while; and there will be a bright flash of recognition, a repetition of the psalmist's cry, "Thou art near, O Lord." Ah, life is bliss, lived under the thought of His presence, as dwellers in Alpine valleys live beneath the solemn splendor of some grand, snow-capped range of mountains.—*F. B. Meyer*.

"Do you know Mr. Fresco—Mr. Albert Fresco?" inquired Mrs. Nuritch.

"No," said her husband, "Why?"

"I've got an invite to Mrs. Blugore's garden party, and she says they're going to dine at Fresco."

Woman's Work.

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

A PRAYER.

"And the strength of the hills is his also."
Lift me, O Lord, above the level plain,
Beyond the cities where life throbs and thrills,
And in the cool airs let my spirit gain
The stable strength and courage of Thy hills.

They are Thy secret dwelling places, Lord!
Like Thy majestic prophets, old and hoar,
They stand assembled in divine accord,
Thy sign of established power forevermore.

Here peace finds refuge from ignoble wars,
And faith, triumphant, builds in snow and rime,
Near the broad highways of the greater stars,
Above the tide-line of the seas of time.

Lead me yet further, Lord, to peaks more clear,
Until the clouds like shiny meadows lie,
Where through the deeps of silence I may hear
The thunder of Thy legions marching by.

Century Magazine.

BIBLE VACATION SCHOOLS.

The vacation schools of Greater New York have been a source of untold good to the children whose parents have to go out to work during the day and are obliged to leave their children to their own devices. In these schools, the children are cared for—entertained and taught such subjects as are suited to their years and understanding.

During the last four years, these regular vacation schools have been augmented by schools that have for their object the study of the Bible in an attractive form. These schools are conducted under the direction of the Federation of Churches. The schools are held in tents erected for the purpose by twelve or more different churches.

The registration at these tents on the opening day this year was over a thousand. The largest attendance was at the Congregational tent in Brooklyn, where three hundred and seventy-five children presented themselves. On account of the rush of children to these schools, it has been necessary to enforce the rule that no child shall be admitted after half past nine. Although these children come from the lower and naturally more lawless classes, the cases that require strict discipline are very few.

This year the enrollment shows that the majority of those entering these schools are boys, the reverse of the conditions in previous years. It is supposed that the girls are at home "helping mother" or "taking care of the baby." Hundreds of children are glad to come to these cool, comfortable places provided for them out of the heat and glare of the street, and listen gladly to the simple Bible stories that are told them by experienced teachers.

THE CRISIS THAT CONFRONTS.

Today, looking at her empty kitchen, or at the chaotic inefficiency of the intelligence office, the thoughtful mistress of a household may well feel like exclaiming, with Matthew Arnold:

"Wandering between two worlds, one dead,
The other powerless to be born,

With nowhere yet to rest my head
Like these, I wait on earth forlorn."

The old order changes, dissolving, vanishing; the new has not come in enough fullness for her to recognize what it will be. She is helpless in the bewilderment of the transition time. "It is of no use to treat servants well," said such a woman the other day, "for the same fate waits for the mistress who gives her maids

a sitting room and latchkey and the mistress who overworks and scolds them. One event happens to the wise woman and the fool—the servants give warning within the year. It is in the air. I treat my cook and housemaid well; I always have; my place has the name of being a very good one. Yet where I used to keep my servants, on the average, for five years, I now cannot keep them for one, and to save my life I cannot puzzle out the reason, except that it is something quite outside my own household, in a larger circle of cause and effect."

Many other women are coming to feel the same way. The crisis that housekeepers are in is entirely different from former ones. The trouble used to be how to manage and train servants. The trouble now is that the servant is disappearing. You might train Bridget, if you could get her. But she is not there. It may be that she prefers the factory, that she dislikes the relation of mistress and servant, that her "young man" will not call upon her in the kitchen, that she wishes to live at home nights, that she wants a room to herself—all these reasons may be discussed, and proclaimed unreasonable, but they do not help the fact of Bridget's absence. It can be mathematically demonstrated that a waitress is far better paid, better lodged, better fed, and better protected from evil than a shop-girl; but of what use is the demonstration when every store has a waiting list, and every household is hunting for a housemaid? The question has never ceased to be personal and become larger. It is not only "Can I get servants?" but "Will there be servants in any household in the future?"

One writer has asserted that the crux of the matter lies in the unnecessary menial service, and says that "no healthy human being will, in coming days, ask a servant to render him or her personal service." But where is the line? Is dish-washing or sink-cleaning "personal service?" Yet it is just as hard to get a cook or scullion, who never does a hand's turn for any individual member of the family, to come and stay, as to find a lady's maid or valet. The colored domestic has long had the habit of going home at night; yet colored help is as unreliable as any, in spite of the worker being employed for as fixed a term of hours as that of a factory worker.

Those of large means, by offering the highest market price, can always command what supply there is of domestic labor. They are irritated by the problem nowadays, but it does not bear very hard upon them, after all. It is the people who cannot do their own work, yet cannot afford to pay high wages, who confront the crisis with very near hopeless hearts today. With an ever-shrinking supply, an ever-increasing demand, they cannot in the nature of things expect to get, or keep, even the poorest class of servants before long. The building of flats is not due to perverseness on the part of American families, but to the conditions which are making separate households harder to keep up every day.

It is not only that Bridget and Ingeborg and Hilda, when they can be gotten into one's kitchen at all, are incompetent; another sign of the times is that they intend to remain so, and yet get their full price. "Wash and iron? no ma'am, the lady I lived with always put the washing out. I wouldn't care to do washing and ironing. Bread? Ladies always buy their bread where I lived. Cake? No ma'am, I've never been ex-

pected to make it anywhere, for them as don't make it themselves always buy it." And so on, until the mistress perceives that the minimum of possible work is the standard, with the maximum of current wages. If she refuses, that is her own business; Bridget knows that some other mistress will be only too glad to get her, and has no intention of learning any more than necessary. "I have had six cooks sent me this week," said a housekeeper lately, "not one of them can wash or iron, bake bread or cake, or do any fancy cooking at all. I have remonstrated with the woman at the intelligence office, and told her that I could not take that kind. 'Other people take them, and glad to get them,' is her reply. There is only one ray of comfort ahead—that if I should, myself, be cast on the world to make a living, I feel that I can be sure of four dollars a week and board. I cannot wash, nor iron, nor bake, but many a woman would hire me gladly, for all that, and I could be a tyrant in her kitchen, too."

The London Express gives an interesting set of facts, from the other side of the water, that belongs to the crisis. At least two thousand Swiss, German, French and Italian young men, it asserts, are now employed as housemaids in and about London. They receive their training in hotels abroad, and are able to do harder work than women housemaids, ask moderate wages, and are much liked by employers. These "houseboys" are sometimes good cooks, and in a bachelor household are capable of playing the valet besides. If the housemaid disappears, perhaps the houseboy will gradually take her place—who knows? Nobody knows, actually, what will come out of the present chaos, but all sorts of things are possible. If the housekeeper of today lives long enough, what will she see taking the place of the old order? Something better, we have the heart to believe. But what that something better, that new and improved order, will be, is beyond the present knowledge and the bewildered housewife must truly "learn to labor and to wait" until the crisis of transition is passed.—*The Interior*.

This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of nature instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy.

GEORGE BERNARD SHAW.

HEARD ARE THE VOICES.

But heard are the voices,
Heard are the Sages,
The worlds and the ages:
Choose well, your choice is
Brief and yet endless.

"Here eyes do regard you.
In eternity's stillness,
Here is all fullness,
The brave, to reward you;
Work, and despair not."

Thomas Carlyle.

"Your daughter plays a great deal of classical music in a rather original way," remarked the man with gold glasses.

"Yes," answered Mr. Cumrox regretfully. "She bought the piano and the music out of her own spending-money, and I suppose she feels that she has a right to do what she pleases with them."

Historical Sketch

(Continued from last week.)

After the death of the venerable Jonathan Dunham, the church was without a settled pastor for about ten years. But religious services were faithfully maintained, and the pulpit was frequently supplied by brethren from other localities, among whom we find the name of Elisha Gillett, a licensed preacher in the First-day Baptist church, who subsequently embraced the Sabbath and was ordained.

Enock Davis, a Seventh-day Baptist from Philadelphia, often visited the church and rendered acceptable service as a preacher.

James Dunn was licensed to preach, and after serving the church for awhile, he removed to Crawford county, Pa., and founded the church of Hayfield. He remained pastor of that church until his death. Sept. 3, 1786, Jacob Martin was chosen deacon.

THIRD PASTORATE, 1787-1797.

In the spring of 1786 Rev. Nathan Rogers, from the Waterford church, Conn. (then called New London Neck), visited the Piscataway church as an evangelist, and during the summer and autumn an extensive revival was enjoyed, resulting in the addition of about sixty members. This greatly encouraged and strengthened the church, and they gave Mr. Rogers a call to become their pastor. The call was accepted and he entered upon his labors Nov. 4, 1787. Things moved on in the ordinary channels of church work for those days, for eight years, when, in 1795 Rev. Henry McLafferty, from Squam River, N. J., came to New Market, and assisted materially in strengthening their spiritual interests, working harmoniously with the pastor. In a little time many of the people became so much attached to him that he was invited by the church to become associate pastor with Mr. Rogers, and on equal footing with him. This rather novel experiment of joint pastorate, did not work quite as well as was anticipated, and at the end of two years Mr. Rogers resigned and removed to Berlin, N. Y., where he died in 1806.

FOURTH PASTORATE, 1797-1811.

After the dissolution of the joint pastorate in 1797, Mr. McLafferty was called to the full pastorate in which capacity he labored fourteen years, during which time about fifty members were added to the church.

In the year 1800, Abraham Dunham, and David Dunn were chosen deacons. In 1802, a new church building was erected on the site of the old one. This building was described as a "neat, well finished meeting-house with galleries," and cost about \$1,000. The old one was donated to pastor McLafferty to be used as a barn.

In 1808 Gideon Wooden and Lewis Titsworth were ordained deacons, and one year later, deacon Wooden, who was called a "promising young man of unblemished character," was licensed to preach and assist the pastor, McLafferty.

In 1811, Elder McLafferty, having become somewhat advanced in years, and enfeebled in health, resigned his pastoral care of the church and removed to some place in New York state where some of his children had settled, and where he died a few years later.

FIFTH PASTORATE, 1812-1830.

On being again left pastorless, the church very naturally looked to Dea. Wooden to fill the vacant place. He had, on several occasions occupied the pulpit, as a licentiate, very acceptably, and appeared to possess some desirable qualifications for the gospel ministry. He was accordingly called to ordination, and to the pastoral care of the church. His ordination took place on the 20th of October, 1811, and he entered upon his duties as pastor, Feb. 2, 1812.

At the beginning of this, the fifth pastorate, our country was again involved in war with Great Britain, and the church became much depressed. Some of the families sold out and moved away, either going to new settlements, or into the cities. But, even in the midst of these discouragements, the prayers of the faithful few were heard and a gracious revival took place, resulting in the conversion of a goodly number and materially strengthening the church. In the meantime the war closed, after about two and a half years, and business and religious interests went on again in their natural channels. But there came a serious interruption to the labors of pastor Wooden. In 1819 his over-taxed energies gave way, and he suffered much from nervous prostration. For a period of three years he was not able to do much service for the church. The Sabbath services were frequently conducted by the deacons. But there was an evident waning of interest and falling off in attendance upon Sabbath services. The church finally appealed to the Missionary Society to send some minister to labor with them for a season, and in 1822, Rev. John Green came in response to their call. It was said that "his coming was like the coming of Titus." Within three months fifty were baptized and united with the church. In the meantime Mr. Wooden's health was slowly improving, and he was able to preach occasionally.

In February, 1823, David W. F. Randolph was ordained deacon. In the summer of 1824, Rev. William B. Maxson spent a few weeks with the church much to its edification and encouragement. In 1825, Rev. Joel Green spent a few weeks with the church and baptized four converts.

In March, 1826, Rev. John Watson, for a number of years pastor of a First-day Baptist church at Mount Bethel, made application for membership, declaring his conviction that the Sabbath of the Fourth Commandment was still obligatory upon all Christians. After hearing his statement, and reading a letter from his church commending him, he was cordially received. The following August he was invited to

preach in the absence of the pastor, and in December the church, by vote, placed him on equal footing with Mr. Wooden, thus, for the second time, making the mistake of inviting discord through a dual pastorate. As might have been foreseen, this arrangement did not work harmoniously, and not a little controversy and trouble grew out of it. This resulted in the termination of Mr. Wooden's pastorate in 1830, and Mr. Watson declined to serve the church as pastor, but continued to supply the pulpit until another pastor could be secured, excepting part of the year he was absent under appointment of the Missionary Society, laboring in Western New York and Pennsylvania.

In the spring of 1831, Rev. Wm. B. Maxson again visited New Market, and a season of revival followed. The church being without a pastor, and in great need of a wise counselor, urgently requested him to accept a call to become their pastor.

SIXTH PASTORATE, 1832-1839.

The call was finally accepted, and Mr. Maxson commenced his work with the church in this, the Sixth pastorate, in May, 1832. The church was greatly blessed and prospered under his labors. In the fall and winter of 1832-33 he baptized twenty-six candidates, and the next winter thirty-four more converts were added by baptism.

In September, 1833, Randolph Dunham, and Abram D. Titsworth were ordained deacons, and the same year David Clawson was licensed to preach the Gospel. At this time the church was growing in membership quite rapidly, and the majority of the congregation were drifting toward New Market, and away from that part of the township where the church building was located. These facts led the people to consider the propriety of erecting a new building and placing it nearer the center of the church constituency. This plan was satisfactory to most of the church and society, and the preliminary steps were taken in 1835. Before the close of the year 1836 the building was completed, standing about two miles north of the two former buildings, and nearly one mile south of New Market. This third church building, erected in the 131 years since the church organization, cost about \$3,600 and was formally dedicated in Feb. 1837.

During the summer following dedication, a precious revival of religion was enjoyed, and about forty persons were added by baptism. The membership at that time was about two hundred.

For several years many of the members of this church had resided in, and near, Plainfield; and, while they were strongly attached to the old church, there was a growing conviction that another church should be organized for the better accommodation of those living in that vicinity. This church readily conceded the wisdom and desirability of such a movement. Preliminary steps were taken in 1836, and the new church in Plainfield was dedicated on the 8th of February, 1838. Fifty-six members from this church received letters of dismissal to unite in forming the new one, a little more than sixty-seven years ago. Phineas Dunn appears as deacon, but no date of choice—died 1847; also, in 1838 Randolph Dunn and Isaac Clawson were chosen deacons.

In the year 1839, there was a lively interest awakened in the conversion of the Jews, in New York City; to the doctrines of the Christian religion; and the Rev. Wm. B. Maxson was called from his seven years of pastorate with this church to enter upon a mission among the Jews in New York.

SEVENTH PASTORATE, 1839-1853.

Immediately after the resignation of Mr. Maxson, the church began a canvass for another pastor, resulting in the choice of the Rev. Walter B. Gillette. The call to this pastorate was accepted and within a few weeks the new pastor entered upon his labors, which were continued without interruption for a period of fourteen years.

It is interesting to know that the first Sabbath school of this church was organized three years after Mr. Gillette commenced work as pastor, in 1842, and he was the first superintendent. The school, thus begun, was a great help to the church, as it has continued to be from that time to the present, a period of sixty-three years. During this pastorate one or two revivals were enjoyed, and the spiritual interests of the people under his leadership were well cared for. He was also much loved by all the surrounding churches, to whom he frequently ministered. But the time came when pastor Gillette thought that duty called him to another field, and his resignation was accepted. In a short time a call was extended to Rev. H. H. Baker, who accepted the invitation and then commenced the

EIGHTH PASTORATE, 1853-1858.

Though the eighth pastorate, under Mr. Baker, continued only five years, still it was marked by two or three movements of special interest and importance. Aside from his regular work as pastor and preacher, he was greatly interested in raising the standard of Bible study. He was the author of a set of small volumes, called the "Pearl Library," designed for Sabbath-school use, and bringing together, for convenient reference, in topical study, all the Scripture passages bearing directly on the subject. This was before the International System of Lessons which have since been in use, had been proposed. It was more like the Blakeslee plan of Bible study now used in many places, and regarded by many as far superior to the fragmentary method of the International.

Elder Baker was much interested in education, and was prominent in establishing the New Market seminary, which for a number of years, did excellent work for many young people of that generation.

Another enterprise in which he was deeply interested; was the removal of the church building from the site on which it was built in 1836, to its present location.

Though this pastorate terminated forty-seven years ago, it is a remarkable fact that this venerable pastor and his wife are still pursuing

their earthly pilgrimage, at the advanced ages of 93 and 88, and are permitted to be present and participate in these services.

NINTH PASTORATE, 1858-1868.

Upon the resignation of Mr. Baker, a call was extended to Lester Courtland Rogers, a young man and licensed preacher, who had just graduated from Williams College. The call was accepted, with the understanding that he should have the privilege of pursuing his theological studies in the Theological Seminary connected with Rutgers College, in New Brunswick, N. J.

Mr. Rogers was a resolute young man, a fine scholar, an eloquent speaker. After completing his three years course in the Seminary, he asked permission to enlist in the service of his country, which was then grappling with the great War of the Rebellion. The church, which had passed through the Revolutionary War, and the War of 1812, was patriotic enough to encourage his enlisting, and to continue his salary while he was absent. He enlisted as private, was promoted sergeant, and afterwards promoted chaplain in another regiment. On his return from the war he gave his attention to the interests of the church and society as he had not been able to before.

We should not omit to mention the fact that much of the time that Mr. Rogers was absent his pulpit was gratuitously supplied by pastors of the local churches, who appreciated the patriotism of the church and its young pastor. Especial mention is made of the Rev. Mr. Thompson, of the Dutch Reformed Church in Metuchen, who supplied this pulpit nearly half the time of Mr. Rogers' absence. Mr. Thompson was a class-mate and warm friend of Mr. Rogers in the Seminary.

We should not omit to mention the fact that not only the pastor, but also several of the lay members of the church promptly gave themselves to their country's service in the time of its peril. Of these were Jeremiah Dunham, Abram Dunham, Randolph Clawson, Abel S. Titsworth, Thomas Titsworth, B. F. Titsworth, A. J. Titsworth.

One of the most prominent and able men of the church for many years was the Hon. David Dunn, well and favorably known in the councils of the church, County and State.

Having served this church, with some interruptions, for a period of ten years, he was called to the church at Leonardsville, N. Y., and again the old church began looking for a new spiritual leader.

TENTH PASTORATE, 1868-1876.

After the resignation of L. C. Rogers had been accepted, the church voted to call Rev. Lewis A. Platts, who was then pastor of the Friendship church, Nile, N. Y. The call was accepted, but with the same provision that was made with their former pastor, viz., that he should be allowed to pursue a theological course of study while performing the duties of pastor. Mr. Platts accordingly took a three years course in Union Theological Seminary, New York, and then continued to serve the church for five years longer, making eight years in all.

During this pastorate Mr. Platts baptized twenty-seven candidates and did much excellent Sabbath-school work.

For several years it had been the custom for this church and the First-day Baptist church to unite in holding meetings during the World's Week of Prayer, beginning the first week in January. These meetings were frequently continued as union revival meetings. It was Mr. Platts' privilege to share in one of the most extensive revivals ever enjoyed in these churches. In the winter of 1875 these united efforts culminated in a copious shower of Divine Grace, in which there were about two hundred conversions. The additions to the Baptist church here were one hundred or more, and the others were divided between this church, the old churches of "Sampdown," Piscataway, and churches in Plainfield, New Brunswick, and Bound Brook.

In 1876, the pastorate of the Seventh-day Baptist church in Westery, R. I., was suddenly terminated by the death of Rev. George E. Tomlinson. In this emergency a call was extended to Mr. Platts, resulting in the close of his labors with this church Sept. 1st, 1876.

ELEVENTH PASTORATE, 1877-1883.

In the fall of 1876 a call was given L. E. Livermore, who was pastor of the Seventh-day Baptist church in Walworth, Wis., and also a student in the Baptist Union Theological Seminary in Chicago. After duly considering the call, a reply was sent to the church accepting on condition that he be allowed to finish out the Seminary year, coming to New Market the first of April, 1877, and then take one more year in Union Theological Seminary in New York. These conditions were accepted by the church, and Rev. C. S. Woodruff of the M. E. Church, Dunellen, was secured for six months as supply.

On the first of April the new pastor commenced his labors, and he found the church in excellent condition, with a membership of about 115. The Deacons were Isaac D. Titsworth, Isaac H. Dunn, and Nathan Vars; besides there were two other resident deacons, Randolph Dunn, and Barzilla Randolph, with their membership in Plainfield. We could mention fifty names of prominent fathers and mothers in this church at the beginning of this pastorate, who now "Sleep with their fathers." During this pastorate of six years and five months, fifteen converts were baptized and fifteen others joined the church by letter.

In the spring of 1883, the pastor of this church was very earnestly solicited to engage with the trustees of Alfred University in an effort to free the school from debt and increase its endowment fund. Coming to regard this a call of duty, he offered his resignation to take effect the following September. Reluctantly he left this exceedingly pleasant field of labor to engage in a new, but very important denominational work.

TWELFTH PASTORATE, 1883-1884.

Learning that Earl P. Saunders, of Alfred, N. Y., had decided to

call was accepted on condition that he be allowed to pursue his theological ministry, the church invited him to assume the pastorate. The logical studies in New York. The church readily consented to this proposition, for it had long been a friend to education, and especially an educated ministry. Situated so favorably for its pastors to avail themselves of the superior advantages offered for theological training, the church has felt it both a duty and a pleasure thus to aid young men in making the best possible preparation for their sacred calling.

Brother Saunders commenced his labors with the church Sept. 1st, 1883, entering Union Theological Seminary a little later. The year passed off pleasantly and profitably to both pastor and people, but at its close Brother Saunders had decided it would be more congenial to turn his attention to teaching instead of preaching, and therefore tendered his resignation.

THIRTEENTH PASTORATE, 1884-1887.

Again the church resolutely set about the work of securing another pastor. This time the lot fell upon the Rev. Judson G. Burdick. Without any interruption in the pulpit supplies the new pastor stepped right in to the place made vacant in Sept., 1884, bringing to his aid as pastor as least one qualification which at once distinguished him above all his predecessors. He was devotedly fond of music, and a very successful instructor in vocal music. The singing in the church was greatly improved under his leadership, and his ability and usefulness in that direction were generally acknowledged throughout the community. In union and revival meetings his singing was impressive and helpful. Several of the young people were baptized during his labors, and there was quite an interest awakened for a time among the Jewish converts in New York City. Several who professed to have been converted to the doctrine of Christianity asked for membership in this church and were received. But after a time they all removed to other localities, and were finally dropped from the list of members.

After serving the church for a period of three years, Mr. Burdick thought it best for him to resign and accept a call from the Seventh-day Baptist church in New York City. Accordingly he offered his resignation, and upon its acceptance removed from New Market in the fall of 1887.

FOURTEENTH PASTORATE, 1888-1893.

Being left again without a pastor the church began a new canvass, resulting in a vote to re-call their former pastor who was in the employ of the Trustees of Alfred University, and who had then been absent from the church little more than four years. Feeling that the work for which he had left the church had been largely accomplished, Mr. Livermore was quite willing to give the call a favorable consideration, and therefore arranged to remove to New Market and commence his second term of service on the first of January, 1888. Very few changes in the constituency of the church had taken place during this absence of four years and four months. But one wise counselor and faithful Christian worker, Deacon Nathan Vars, had been called from the church militant to the church triumphant. He was greatly missed. During this pastorate of five years and three months there were received into membership, sixteen by baptism and eighteen by letter, thirty-four in all.

In the fall of 1892 the church, by request of the Missionary Society, voted to spare their pastor for a month or more, to make a tour, with Dr. A. E. Main, among the churches of North Carolina, Louisiana, Alabama, Mississippi, Kentucky, and scattered Sabbath-keepers in Tennessee. This trip was very much enjoyed, and seemed to result in encouraging and strengthening the churches and scattered brethren of our faith. Returning just at the beginning of the holidays, it was learned that the Executive Board of the American Sabbath Tract Society were considering the question of extending a call to the pastor of this church to the editorship of the SABBATH RECORDER, which place had been made vacant by the resignation of Dr. L. A. Platts, and early in January, 1893, after several earnest appeals by the committee of the Executive Board, it seemed to be the duty of the pastor again to sever this pleasant relationship and enter upon a new, and by no means an easy undertaking. Hence another resignation and change in this church to take effect the first of the following March, leading to the

FIFTEENTH PASTORATE, 1893-1899.

In looking about for a suitable minister to fill the place of the retiring pastor, the church was influenced somewhat by the wishes of the editor and publishers of *The Outlook*, a paper published in the interests of the Sabbath truth. It had been thought by many of its friends that the paper would be more valuable if it had a department devoted especially to evangelism. It was further thought that the New Market church might find a pastor with good qualifications for such work and thus assist in the publication without interfering with his pastoral duties. Finally Mr. F. E. Peterson, a graduate of Milton College, and of the Baptist Union Theological Seminary of Morgan Park, near Chicago, was called. Mr. Peterson accepted the call of the church, and began his labors the first of March, 1893. The Missionary Society paid for his editorial work, and in that way the paper was conducted by Dr. Lewis and Mr. Peterson for some years.

During Mr. Peterson's pastorate, covering a period of six years, twenty-four united with the church, seventeen by baptism, and seven by letter. But early in 1899, a call came from the Second Alfred church for the New Market pastor, and as the time seemed ripe for a change, his resignation was accepted and he removed to his new field of labor about the first of April.

SIXTEENTH PASTORATE, 1899-1900.

The search for a new pastor soon resulted in finding an available (Continued on Page 509.)

Children's Page.

THE SQUIRREL'S ARITHMETIC.

High on the branch of a walnut tree
A bright-eyed squirrel sat;
What was he thinking so earnestly?
And what was he looking at?

He was doing a problem o'er and o'er;
Busily thinking was he
How many nuts for his winter's store
Could he hide in the hollow tree?

He sat so still in the swaying bough
You might have thought him asleep;
Oh, no; he was trying to reckon now
The nuts the babies could eat.

Then suddenly he frisked about,
And down the tree he ran;
"The best way to do, without a doubt,
Is to gather all I can."

MRS. MOUSE'S MOVING.

"We must move," said Mrs. Mouse, returning from a round of afternoon calls.

"Eh! Eh! What's that?" ejaculated Mr. Mouse, rousing himself from his after-dinner nap.

Mrs. Mouse replied in a louder voice: "I said we must move; but you are always asleep, Mr. Mouse."

"Move? Move? Why, really, my dear, it strikes me as a little sudden!"

"It is sudden, but then I have but just heard of the family's departure. I could scarcely believe my eyes when, on my way to dear Mrs. Graymouse's, I stepped into the pantry and found it empty. I stayed there some time, trying to find some explanation of such a strange thing, and, at last, my patience was rewarded, for the fat cook—you know the one I mean—"

"A most detestable creature!" broke in Mr. Mouse. "She actually threw a carving-knife at me, one day, when I was merely nibbling at the cheese. Merely nibbling at it, I assure you."

"Well," continued Mrs. Mouse, she stepped into the pantry, and opened all the drawers, and looked around as if she were trying to find something. I was sitting quietly in a dark corner, so she did not see me, but I distinctly heard her say that everything was packed and ready for moving."

"Dear! dear!" said Mr. Mouse. "I don't think I ever saw that pantry empty."

"You'll see it now, if you go down. Well, then, when I had heard that, I just scuttled back to dear Mrs. Graymouse's, and she told me that the family were going to-morrow. She has known it a couple of days, and she is going with them. We will go, too, Mr. Mouse."

"Dear! dear!" sighed Mr. Mouse.

"Yes, we must go," continued Mrs. Mouse, in a brisk tone. "We cannot part from the family, Mr. Mouse."

"It's a little hard on us," said Mr. Mouse, dejectedly. "We are very comfortable here."

"Mercy on us, Mr. Mouse, you'd stay forever in one place, I do believe, if it wasn't for me!"

Mr. Mouse sighed. He looked about him with sorrowful eyes.

"I should not feel that I was doing my duty by our family," continued Mrs. Mouse, "if I should let them go without me. Besides, where would our bread and butter come from, I should like to know?"

"I do not know," sighed Mr. Mouse.

"You wouldn't have any. Come, brace up, Mr. Mouse, and run around and find Spottie and Dottie and Tottie. There's no time to lose. And

then, you must go down stairs with me, and we will decide how we will go."

Late in the afternoon of the following day, Jane, the cook, began to unpack a barrel of dishes. It stood in the middle of the kitchen, and, as she handed out plates and cups and saucers, her young mistress, Violet Brown, took them and carried them into the adjoining pantry.

Jane was talking volubly when, suddenly, as she shook the straw from a large cooking bowl, she gave a loud scream.

"It's the nasty basthes themselves! An' me that packed th' bowl wid me own hands! An' niver a one iv 'em nigh!"

"What is it?" cried Violet, shrinking away from the barrel. "O, Jane, you can't mean that—oh! oh! you do! Oh, my!" as, thus rudely released from the conveyance they had chosen, Mr. Mouse and Mrs. Mouse, Fat and Bat, Spottie and Dottie and Tottie ran wildly around the room.

"Where's me broom?" cried Jane. "'Tis mesilf 'll put an end to 'em, th' meddlin' basthes!"

"There isn't any broom," said Violet, as she drew her skirts tightly around her. "I don't see any broom. I don't think the brooms came with this load, Jane."

"Then it's a clump o' wood I'll be gittin'! It be th' lives iv ivery one iv 'em I'll be takin', an' good riddance to 'em!"

"Open the door wide and let them run out of doors," said Violet. "I don't want you to kill them, Jane."

"It's mesilf want to, thin, an' faith, 'twon't make no difference to them, I be thinkin', which of us it be."

"I think it would be positively wicked to kill them!" cried Violet. "Open the door that leads into the porch, Jane, and let them go."

"Faith, Miss Violet, it's not mesilf that manes to shelter th' basthes. It be a killin' uv 'em I'll be, quick's me eyes spies anything as will lay 'em low."

Violet waited a moment longer, and then she stepped down from her chair and ran across the room, and opened the porch door.

The outer door was already open. She stood back a little distance and watched the mice. "Poor things!" she thought. "I hope they will have sense enough to run out."

"They went straight out doors!" she said, "and I believe they will have sense enough to stay out, Jane!"

It was very late that night, when Mr. Mouse, hot and panting and hungry, stole into his old home, followed by his family.

"Now, then, Mrs. Mouse," he said, sternly, when he had recovered breath. "I don't want to hear another word about moving! Do you hear me? Not another word!"

Fat and Mat, Spottie and Dottie and Tottie squealed loudly, so frightened were they.

But Mrs. Mouse replied with spirit: "Dear me! after all the trouble I've had in getting you and the children back home, I guess I shan't be the one to propose moving, Mr. Mouse. Mr. Mouse, we'll stay here, if we starve!"

"Pooh! we shan't starve! But you won't catch me moving again!" said Mr. Mouse.

"Nor me!" echoed Spottie and Dottie and Tottie and Fat and Bat.—*Exchange.*

CINDERS AND TEARS.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry; I was taking a bundle of copy to the editor.

Suddenly I stopped short in the wind, blinded

by a flying cinder that had struck full against the eyeball, and then tucked itself away under the lid. The pain was intense. Instinctively my hand went up, but it was arrested on the way, and firmly held.

"Please, Miss Hester, let it be a minute."

"But it hurts—awfully! Maybe I can turn the lid and get it out," I cried, trying to unclasp her fingers.

"No, you can't. Of course it hurts, I know; but just stand here a minute and keep your eye shut—the tears are coming. Be patient, Miss Hester; just a minute now, and it will be out."

And she was right. After a brief space of intense pain, tears flowed, and with them the cinder flowed out. We gathered up our bundles and went on.

"A simple remedy, Fanny; I never did that before."

"And you 'most always have trouble, don't you?"

"Yes, indeed," calling to mind several occasions when "something in my eye" had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself. It counts for more things than eyes, too."

"What things," I asked, willing enough to draw out my friend, whose homely, practical illustrations had been of service to me before.

"O, hurts and things. I don't suppose you get many of them, miss; but anyone who works as I do gets many little cuts. People don't mean to be unkind; but there are mean things—sharp words and cross looks—like cinders, flying about 'in the air,' people say, and now and then I catch them, through my eyes and ears, into my heart."

"And then what do you do?"

"Rub my eyes with my elbows," you know.

Keep my hands away from the hurt. It is easy to get angry when people find fault or snub you just because they don't know any better. If I'd let you rub that cinder in, Miss Hester, you might be blind still. So mother taught me to be patient, to shut my eyes, stand still, keep my hands down, let the tears come, then—why, it's all over, you know.—*Michigan Advocate.*

THE SERGEANT'S DEFEAT.

"You want me to go to war, Sir?
No, Sergeant, ye'll never git me!
You can carry the case into law, Sir,
Or hang me up to a tree.

"You say we'll be kivered with glory?
An' honored the hull kentry thru?
The sergeant told Jim the same story
When he 'listed in 'sixty-two.

"He used ter luv marchin' an' drillin',
And gamblin' with keerds of a night;
An' he done his share o' th' killin'
Whenever the army 'd fight.

"He fit with all uv his soul, Sir,
Till a cannon-ball tuck off his head,
An' they pitched him into a hole, Sir,
Along with th' rest o' th' dead.

"He died a murderer gory,
An' went up ter meet his God,
Beneath a thin layer o' glory
An' a few thick layers o' sod.

"Now, Sergeant, I hope ye'll excuse me,
Ef I've giv' ye a piece of my mind;
An' I've told ye jest why yer can't use me,—
'Cause I ain't o' th' murderin' kind."

—*Baptist Commonwealth.*

Young People's Work.

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

PRESIDENT'S LETTER.

We enjoyed a few days, July 14 to 17, in Alfred and vicinity; working in the cause of Christian Endeavor. Alfred Endeavorers, like the Endeavorers of any educational center, have more to meet than do the most of us, because demands are made upon their time and energy in various other organizations. On the other hand they realize their opportunities for doing Christian Endeavor work are, perhaps, greater than in any other society of our denomination, because of the great number of young people who attend Alfred University and whose lives they can touch and bless. We have great faith in the pastor and Endeavorers of this place and believe they have a very hopeful year before them.

On Tuesday night, July 18, the Christian Endeavorers gave an ice cream supper at the park. The attendance was large and a goodly sum of money was raised for evangelistic work.

Sabbath day, July 15, we had the pleasure of presenting the Young People's work at Hartsville church, of which H. Eugene Davis is pastor. The people manifested great enthusiasm in our cause and are becoming more and more interested in the various branches of our enterprises.

A. C. DAVIS, JR.

FROM THE FIELD.

I spoke twice at Main Settlement Sabbath-day, good interest; only twenty-four present; as it rained hard. On Sabbath eve it rained but there were forty here. Tonight we have a short rally from 7:30 to 8:30 followed by a social. Glorious time. I like the work. Tomorrow I go to Richburg.

A. E. WEBSTER.

July 30, 1905.

Stevens came to De Ruyter last Thursday and preached yesterday. In the afternoon he came down to Lincklaen and is staying with me today. He has promised to speak there again next Sabbath. Then he goes back to Preston and thinks he will not come here again until Quarterly Meeting. I expect to preach at De Ruyter the 12th or the 19th.

We are having wet weather. When haying is over we expect to see what can be done about painting the Lincklaen Church and finishing the shingling at least on one side of the Otselic Church. Something ought to be done in a permanent way for these two churches. There is a large Sabbath-keeping community around the Lincklaen Church. I hope Elder Jones, who is coming to DeRuyter in September, will supply them at regular intervals.

J. N. NORWOOD.

July 30, 1905.

CREATIVE WAR.

Some times when you wish to make your wife an inexpensive present that will show your love to her and at the same time furnish something for your own enjoyment too, buy for her one of those neat little volumes which are now published so abundantly, bearing the title, "Crown of Wild Olive."

One of the addresses contained therein was delivered by Ruskin before a company of young soldiers. He said that they might think their work was wholly foreign and separate from his.

On the contrary, he said, all the pure and noble arts of peace were founded on war; that no great art ever yet rose on earth, but among a nation of soldiers. There was no art among agricultural people when at peace, no art among shepherd people when at peace. Commerce was barely consistent with fine art. It could buy, but could not produce it. Manufacture was not only unable to produce it, but it destroyed it. We speak, he said, of peace and art, peace and learning, peace and civilization; but these are not the words which the Muse of History couples together. On her lips the words are—peace and sensuality, peace and selfishness, peace and corruption, peace and death. The great nations were nourished in war, and wasted by peace; trained by war and betrayed by peace; born in war and died in peace."

War, he said, is an expression of the national spirit. The human spirit in its fullness expresses itself also in art. Thus the two are connected and war is the foundation of all the high virtues and faculties of men, as well as of art. Art demands an adequate manner of expression for its heroes. If he were to design a monument for a dead knight in the Westminster Abbey, he would not feel satisfied to represent him with a bat and ball; rather with sword and shield.

Of course the kind of war to which Ruskin would direct our thoughts is not that which is still seen in modern times, war in which men are taking great multitudes away from profitable industry to be torn by shot and shell—hired mercenaries or drafted slaves sacrificed for a nation's selfish aggrandizement. He severely scores the war which builds tombs. But the war to which he offers his tribute is the creative or foundational war "in which the natural restlessness and love of contest among men are disciplined into the aggressive conquest of surmounting evil; and in which the natural instincts of self-defence are sanctified by the nobleness of the institutions, and purity of the households, which they are appointed to defend. To such war as this all men are born; and in such war as this any man may happily die; and forth from such war as this have arisen throughout the extent of vast ages all the highest sanctities and virtues of humanity."

THE READING AND STUDY COURSES 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.

NINETEENTH WEEK'S READING.

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

1. What were the instructions regarding the conquest and division of Canaan.

2. What were the cities of refuge and the law concerning them?

3. As you review in memory the book of Numbers what great religious impressions are made upon you?

III. The Exodus (continued.)

7. On the Plains, (continued.)

First-day. The Law of Vows, Numbers 30: 1-16. War with Midian and the division of the booty, 31: 1-12.

Second-day. The war with Midian, continued, 31: 13-54.

Third-day. The conditional apportionment of the land east of the Jordan, 32: 1-42.

Fourth-day. The itinerary from Rameses to the Plains of Moab, 33: 1-49.

Fifth-day. Instructions for the conquest and division of Canaan, 33: 50-34:29.

Sixth-day. Cities and suburbs for the Levites, 35: 1-8. Law of the cities of refuge, 35: 9-28.

Sabbath. Law concerning murder, 35:29-34. Law concerning the marriage and inheritance of heiresses, 36: 1-13.

C. E. RALLY AT LITTLE GENESEE.

Bother A. E. Webster of Alfred University was with us this week and held three evening meetings under the direction of the Young People's Board, in the interest of Christian Endeavor work. The weather was more or less rainy and unfavorable; nevertheless we had a good attendance at each meeting, and a new impetus in our Society was awakened and the workers encouraged and strengthened for future work.

Brother Webster is an enthusiastic and effective speaker. He gave us some excellent suggestions along Endeavor lines, and did some practical work in helping to enroll members in the Junior Society. We are grateful to the Board for sending him and are sure that the time spent and expense incurred was a profitable investment. We shall be glad to have him with us again.

We had the great pleasure of visiting the baptismal waters last Sabbath morning, July 29, when one of our middle-aged sisters was baptized and at the covenant and communion service, which followed, was received into the membership of the church. The roll of church members was called at this meeting, and although a good many were prevented from attending by the hard rain of the morning, which continued until almost the hour of service, a goodly number were present, and the service a very tender and inspiring one.

While we are anxious for a more general and thorough work of grace in the community, we rejoice in the hopeful signs that are manifest, and "take courage."

S. H. B.

ALL FOR BEAUTY.

In the spring Hindu girls are obliged to go through a ceremony so as to secure personal beauty in their next birth, for, you know, it is a very sad belief of these poor people that they have to be born many times. The girl who is to perform the ceremony is not allowed to cut her finger nails for a month, and then this is done by a woman barber. The Hindu never, at any time, cut their own nails, but men employ a man, who is called a barber because he also cuts the hair. The zenana women also have their own woman who cuts their nails and hair, and, although she belongs to a caste much below the Brahmans, she takes an important part in marriage ceremonies and many other festivities in a Hindu household.

After the trimming of the nails the poor child is obliged to blacken a strand or two of raw jute, which is fastened on the forehead and thrown back, reaching below the knees. As this

is done, she repeats some words expressing her wish for hair as long and as black as the jute.

The Bengali women consider black hair and eyes and a complexion of rich golden color great marks of beauty. To secure the right color the face is rubbed with a mixture of cream and flour, and afterwards with turmeric. Her eyes are blackened with lampblack, which is taken from an iron knife covered with mustard oil and held over a lamp. She repeats words expressing a desire for a beautiful complexion and lustrous black eyes. After this she holds a fresh green betel or pan leaf over her face, requesting that she be as beautiful as the leaf. Girls who have passed through the ceremony are invited to assist her. The usual food is not allowed, but she is fed with some things which represent her petitions. How different is this foolish ceremony from the simple rule laid down for the Lord's people in I Pet. 3:3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—*Missionary Link.*

REST IN THE LORD.

In one of the German picture galleries is a painting called "Cloudland." It hangs at the end of a long gallery; and at first sight it looks like a huge daub of confused color, without form or comeliness. As you walk toward it, the picture begins to take shape. It proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Mandona San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim. How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the clouds are full of angels of mercy. In one cherub face it would see—"Whom I love, I chasten." Another angel would say, "All things work together for good to them that love God." In still another sweet face the heavenly words are coming forth, "Let not your hearts be troubled—believe also in me. In my Father's house are many mansions. Where I am, there shall ye be also."

BEYOND THE CURTAIN.

The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain, through which we can not see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that veil from mortality to immortality, it seems as if we heard its light foot-falls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost seems as if the opening of the curtain to let it through were going to give us a sight of the unseen things beyond; and, though we are forever disappointed,

the shadowy expectation always comes back to us again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain, which he stirred, moving tremulously for a while, before it settles once more into stillness. Behind this curtain of death, St. John, in his great vision, passed, and he has written down for us what he saw there. He has told us many things; but he has told us much; and most of what we want to know is wrapped up in this simple declaration, "I saw the dead, small and great, stand before God." I think that it grows clearer and clearer to us all that what we need are the great truths, the vast and broad assurances within which are included all the special details of life. Let us have them, and we are more and more content to leave the special details unknown. With regard to eternity, for instance, I am sure that we can most easily, nay, most gladly, forego the detailed knowledge of the circumstances and occupations of the other life, if only we can fully know two things—that the dead are, and that they are with God.

JOHN BURROUGHS'S FAVORITE WILD FLOWER.

The event of early June in my floral world is the blooming of the showy cypripedium (*Cypripedium spectabile*), the rarest and most striking of our orchids, a denizen of muck swamps, hedged about by the poison sumach; the quest for it is always an adventure. One may wade through fields of daisies and clover, and perchance tread upon wild strawberries, in making his way to the woods. Then, when he has penetrated there and enters the swamp, he finds himself waist deep in the giant osmunda ferns, with the low branches of the poison sumach ready to brush his face or hands at every turn. As he pushes toward the center of the swamp, where he knows this queen of our wild flowers holds her court, in the more open places his eye is pretty sure to be caught by the pitcher plant, which is now in bloom, its large purple petals, arched above its greenish-yellow umbrella-shaped style, offering a rare bit of form and color. The white swamp azalea will also probably detain him, a flower not inviting to the touch because of its stickiness, but delighting the eye and the smell with its color and its fragrance. The cypripedium usually grows in little companies of three or four, and one sees their large, white flowers rising above their rank, stiff, heavy foliage, like white doves with purple-stained breasts and lifted snow-white wings, with a thrill of keen pleasure. No other wild flower is quite so striking, and few others so shy and rare. There are many muck swamps in my neighborhood that abound with other orchids, but only one where grows the showy cypripedium. Friends of mine have moved it to other similar swamps, where it has bloomed for a few seasons, and then disappeared.—*The Country Calendar.*

Life is springtime, and the gathering years are lengthening days, calling to constant endeavor.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

They live forever who have lived for others.
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.

DEATHS.

BOND.—William Bond was born Nov. 4, 1819, in Harrison County, W. Va., and died March 22, 1905.

Mr. Bond was united in holy wedlock with Mary Ann Kelly, Jan. 22, 1844. Six children blessed this marriage, Preston R. Bond of Nortonville, Franklin N. Bond of Garwin, Claston Bond and Oliver Bond of Dodge Centre, Iowa, Ira Bond of Gentry, and Harriet Stout of Edgerton. Oct. 16, 1857, God took Mr. Bond's wife to the Heavenly Land. Brother Bond was married to Mary Jane Loumis, Nov. 30, 1860. Seven children were born to this union, Edgar Bond, Clarabell Overmire, Viola Houghton, W. A. Bond, Virginia Du-toit, Daniel Bond and Alvira Bond. In 1870 he united with the Lost Creek Seventh-day Baptist church, of which he remained a faithful member until his death. Mr. Bond is survived by a wife and twelve children, who mourn their loss. Funeral services were conducted at the home of Mrs. Lester Houghton, Sabbath-day, March 25, by Rev. W. A. Rye of Garwin, from the text, "I am the resurrection and the life." E. B.

JEFFREY.—Sarah Alice Compton Jeffrey, wife of James R. Jeffrey, was born in Kilborn City, Wis., Aug. 20, 1856, and died at her home in Nortonville, Kansas, July 6, 1905.

When eleven years old her father died. The following year the family moved to Allegany county, New York. A year later her mother died, and she was taken to live in the family of Perry Potter, of Alfred, N. Y. She became a Christian in early life and joined the First Alfred Seventh-day Baptist church, being baptized by Rev. N. V. Hull. On July 3, 1882, she was married to James R. Jeffrey. Their home was soon established at Elmdale, Kansas, where they remained until they came to Nortonville about three years ago. On moving to Nortonville, she, with the other members of the family, joined the Seventh-day Baptist church of that place. She was a conscientious, consistent Christian, always loyal to her Bible and her Saviour, even though much of her married life was spent away from the church privileges of the people of her faith. Her beautiful life shed its most brilliant luster in the home which she adorned with loving devotion as a wife and mother. Truly, "She hath done what she could," and has left influences, which, to her sorrowing dear ones of the broken home, will surround their memory of her like a sacred halo, never to be effaced by time or things earthly. The funeral services were held at her late home and were conducted by her pastor, Geo. W. Hills, assisted by Revs. Geo. M. Cottrell of Topeka, T. B. Adell and I. Maris of Nortonville.

G. W. H.

ROGERS.—In Waterford, Conn., July 20, Hannah Rogers.

She was the widow of Ezekiel Rogers, who preceded her eight years ago. She was in her eighty-fifth year, and had been a consistent Christian from her confession. Her funeral was from the Seventh-day Baptist church at Waterford, of which she was an honored member. A. J. P.

WOOD.—Mary Emma Fanshaw Wood, wife of Gilbert G. Wood, and daughter of Samuel Raymond Fanshaw was born in New York City, May 20, 1844, and died July 6, 1905.

Coming from old Huguenot stock, her whole life was devoted to the Master. Being delicate in health, her field was principally limited to her own family circle, where every effort was made for the Christian training of her children and the making of a happy home. Patient, and ever trustful in Him, she bore her many trials without complaint and without question. She was of a cheerful loving disposition, and endeared herself to all who knew her. The great Sabbath truth first dawned upon her nine years ago, from which time she and her family faithfully observed the Seventh-day. Being a lone Sabbath-keeper, she was unable to enjoy the privileges of Seventh-day Baptist church membership, but kept constantly in touch with them through their literature, and was ever with them in spirit. Funeral services were held at her late home in Toms River, on July 9, Ananias Lawrence, pastor of the M. E. church, officiating. She leaves a husband and four children to mourn her loss.

HISTORICAL SKETCH.

(Continued from Page 505.)

candidate in the person of Martin Sindall, of Verona, N. Y., and it was decided to offer him the place. He accepted the call and came to New Market the first of April, 1899. After remaining with the church little more than one year he received a call from the church in Berlin, N. Y., and soon thereafter offered his resignation, and about the first of September removed from New Market.

SEVENTEENTH PASTORATE, 1900-1904.

For several years there seemed to be a growing conviction in the minds of some of the brethren that a church, as a matter of conscience as well as courtesy, should be very careful, in calling a pastor, not to induce one to leave another church, unless there were good reasons to believe that such a change would not seriously disturb the work of that church or the feelings of the people. And yet, however wrong it might be to call a good and acceptable pastor away from another church, it was admitted that there was, on the other hand, a serious difficulty to be encountered; for as a rule, it is not desirable to call an unemployed minister who does not seem to be wanted by any other church. Possibly such musings as these influenced the church to turn again to their former pastor who had been two or three years in retirement, because of impaired health. At all events a call for the third time was sent him and accepted. In October, 1900, he returned and resumed his work as pastor. It was nearly twenty-four years since the beginning of Mr. Livermore's first pastorate in this church, and the changes that had taken place, during that time, in the membership and the working force, were very marked. Many of the older members had passed on to receive their reward, and other and younger men and women had assumed the legacy of work thus left to them.

During Mr. Peterson's pastorate, the church had come in possession of nearly \$3,000, which was one-half of the amount allowed for a small lot in the heart of the city of Philadelphia, once used for a burying ground, and which had been ceded to the two Seventh-day Baptist churches in Shiloh and New Market. This money encouraged the church to undertake what had for several years been considered very desirable, viz., to modernize the inside of this church building. The old side galleries were taken out, new windows put in, new seats, carpets, cushions, pulpit furniture, etc.

During this pastorate of nearly four years, twenty-three were added to the church, eight by letter, and fifteen by baptism. Also, during this brief period, thirteen members of the church were called to the haven of eternal rest. At the same time there was serious and protracted illness in the pastor's family. His own health was also considerably impaired. These conditions, together with other important considerations, convinced him that all interests would be better subserved by his retirement from the ministry. Accordingly, his final resignation was presented about the first of June, 1904, to take effect the first of the following September.

Nothing daunted, the old Piscataway church, which had become accustomed to short pastorates, resolutely set about the duty of securing a new pastor. It was soon decided to extend a call to the Rev. Henry N. Jordan, to enter upon the Eighteenth Pastorate. The call was accepted, conditioned as several previous engagements had been, on his having the privilege of completing his theological studies in Union Theological Seminary, New York. His pastorate began the first of last October, with the prayers of the church and their retiring pastor for a long, successful and happy period of labor as a faithful under-shepherd. During the month of September the Sabbath services were conducted by the deacons of the church.

In the first one-hundred and fifty years of the history of this church, there were seven pastors, not counting the instances of two assistant pastors, making an average length of twenty-one and a half years for each pastorate. In the last fifty years there have been ten pastors, not counting the one whose term has just commenced, with an average of five years each. The longest term of pastoral service by one man was forty-three years, by Rev. Jonathan Dunham, the second pastor. The shortest term was that of Rev. E. P. Saunders, one year. In its two hundred years of existence this church has had sixteen different pastors, not counting Rev. John Watson, who was assistant pastor four years, in the pastorate of Rev. Gideon Wooden. Of this sixteen, eight are dead and eight are living, viz., dead, Edmund Dunham, Jonathan Dunham, Nathan Rogers, Henry McLafferty, Gideon Wooden, William B. Maxson, Walter B. Gillett, L. C. Rogers; living, H. H. Baker, L. A. Platts, L. E. Livermore, E. P. Saunders, J. G. Burdick, F. E. Peterson, Martin Sindall, Henry N. Jordan.

Of the sixteen pastors of this church, there were three who were the natural children of the church, having been called and ordained to that sacred office from its own membership. These were the first two pastors, Edmund and Jonathan Dunham, and the fifth pastor, Rev. Gideon Wooden. Besides these the church has sent out as ministers six others who were in its membership, Jonathan Garman, Elisha Gillett, David Clawson, Sherman S. Griswold, Wardner C. Titsworth and A. Judson Titsworth.

So far as the records show, the deacons of this church have been twenty-six in number, sixteen of whom we have already mentioned and the year of their ordinations. Of the remaining ten, six were ordained here, and four were ordained in other churches and accepted as deacons of this church on becoming members. I. D. Titsworth, was ordained in the Marlboro church in 1849; joined this church, Aug. 1, 1853, died May 15, 1897; I. H. Dunn was ordained Nov. 18, 1866, and

died Dec. 8, 1891; Nathan Vars was ordained in Berlin, N. Y., Feb. 3, 1843, united with this church, Oct. 21, 1855, and died here Jan. 27, 1887; Arza Coon was ordained in DeRuyter, N. Y., accepted deacon here April 7, 1878, and died July 15, 1882; Henry V. Dunham was ordained here Oct. 20, 1882, and died Aug. 27, 1902; Lewis C. Dunn was ordained March 6, 1887; Dr. Abel S. Titsworth was ordained March 6, 1887, and died Aug. 10, 1892; Horace W. Satterlee was chosen deacon and ordained at the same time of the ordination of the last two brethren mentioned. Charles E. Rogers was ordained July 16, 1893; Ellis J. Dunn, and Iseus F. Randolph, April 16, 1904.

SABBATH-SCHOOL SUPERINTENDENTS.

As already noted the first Sabbath-school of this church was organized under the pastorate of Rev. Walter B. Gillette, in 1842, with pastor Gillette for the first superintendent. He was succeeded by Halsey H. Baker, Isaac S. Dunn, Isaac H. Dunn, Nathan Vars, I. D. Titsworth, Wm. H. Smalley, Wm. H. Dunn, W. C. Titsworth, L. A. Platts, F. C. Dunn, A. A. Titsworth, L. E. Livermore, L. T. Titsworth, C. T. Rogers, J. G. Burdick, A. S. Titsworth, Wm. R. Larkin, A. H. Burdick, Wm. H. Satterlee, J. R. Dunham, Charles E. Rogers, A. W. Vars, G. R. Crandall.

If any names have been omitted it is because of the loss of Sabbath-school records, the names of those who served in that capacity for thirty years succeeding its organization being supplied from memory.

CHURCH CLERKS.

The early church records having been destroyed in the War of the Revolution, there is no entry until 1781, and the first mention of a church clerk is found in 1791, when Joel Dunn was chosen to serve as clerk; after this the names of the following brethren, with the date of their election appear on the records: Ira Dunn, elected May 2nd, 1813; Joseph Dunn, Sept. 20th, 1820; Jonathan R. Dunham, April 6, 1823; Jacob Martin, Feb. 7, 1830; Isaac S. Dunn, Oct. 1832; Isaac H. Dunn, Feb. 15, 1857; L. T. Titsworth, Aug. 1, 1880; A. W. Vars, Nov. 4, 1894.

In presenting this necessarily imperfect outline sketch of the history of this venerable church, the writer desires to express his appreciation of the valuable assistance rendered, in searching the records and sources of information, by brethren E. J. Dunn, L. T. Titsworth, A. W. Vars, James R. Dunham, and pastor Jordan.

Fifty-two years ago, when Rev. Walter B. Gillette had completed his fourteen years of pastorate with this church, he wrote a history of its 148 years of existence. That history has been a fruitful source of information. And, standing now in this sacred place, at the completion of this Bi-Centennial Cycle, permit me to reproduce some of the closing words of that historic sketch. Father Gillette, as he was sometimes called, exhorted that the memory of the noble men and women that have gone before should be cherished, that their "Piety, characterized by zeal and devotion, should be handed down to our children and to our children's children, even to the remotest generations. For many years this has been a favored spot. Here, light, love, joy, and truth have been maintained. Here many tears of contrition have been shed, many joys have been experienced, and ardent love to Christ has sustained, animated and encouraged his people, and has been the delightful expression of many lips. From this sacred place has gone forth an influence wide spread which must be felt in years to come. Our fathers, where are they? With the exception of a few, they are gone. They have sown and we have entered into their labors. Here they wept, here they sighed, here they prayed, here they labored. But they have finished their work; they have gone to the mansions of the blessed to receive their reward and be forever with the Lord. The Lord grant that we, their descendants, may possess much of their spirit, and then we shall learn that, To obey is better than sacrifice, and to hearken than the fat of rams. Thus, at all times, until death, may we follow them as they followed Christ."

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Sabbath School.

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

LESSON VIII.—JEHOIAKIM BURNS THE WORD OF GOD.

For Sabbath-day, Aug. 19, 1905.

LESSON TEXT.—Jer. 36: 21-32.

Golden Text.—"Amend your ways and your doings; and obey the voice of the Lord your God."—Jer. 26: 13.

INTRODUCTION.

Jeremiah was a prophet of great influence in the last years of the kingdom of Judah. It is remarkable that his name is not once mentioned in the Book of Kings. In spite of this fact he is perhaps better known to us than any other of the prophets; for there are many narrative sections in his book, and the form of his prophetic utterances give us a clear insight into the character of the man. Jeremiah has been called the mournful prophet. It was his lot to foretell the destruction of the nation and to live to see his predictions fulfilled. He had the misfortune to seem at times unpatriotic, but he was ever a true friend of his nation and loyal servant of Jehovah.

After the defeat and death of Josiah at Megiddo, his son Shallum became king, changing his name to Jehoahaz. He reigned but for three months, and was deposed by Pharaoh-necho of Egypt who made his elder brother Eliakim king in his stead. This king who reigned under the name of Jehoiakim was a selfish tyrant. The tribute which he had to pay to Egypt he extorted from the people, and he raised money also for the building of a palace for himself which rivaled in magnificence the buildings of Babylon and Egypt.

In the early part of Jehoiakim's reign the Assyrian kingdom fell under the rising power of Babylon. Nebuchadnezzar defeated the Egyptians at the celebrated battle of Carchemish, and Western Asia was the natural reward of this victory. It is possible that Judah had a few years of practical liberty before King Jehoiakim acknowledged servitude to Babylon. It is indeed a matter of difference of opinion whether at the time of our lesson Judah was actually subject to Babylon or only threatened by Nebuchadnezzar.

Jehoiakim followed the example of the wicked kings in his rebellion against Jehovah. The incident concerning which we study well shows his character. Jeremiah had dictated a prophecy of warning which his scribe Baruch had written out, and read before the people. Some of the princes heard of it, and caused the roll to be read in their hearing. They thought that this message should come to the king; so they sent Jeremiah into hiding and told the king concerning the roll.

TIME.—The probable date of Jehoiakim's reign is 608 to 597 B. C. The event of our lesson is in the fifth year of his reign.

PLACE.—Jerusalem.

PERSONS.—King Jehoiakim; his servants and princes; Jeremiah, the prophet, and his scribe and assistant Baruch.

OUTLINE:

1. King Jehoiakim in Defiance of God Burns the Roll of Prophecy. v. 21-26.
2. Jeremiah Prepares again his Prophecy with Added Penalties. v. 27-32.

NOTES.

21. So the king sent Jehudi to fetch the roll. The word *Jehudi* might mean simply "a Jew,"

but it is probably here rendered rightly as a proper name. Compare v. 14. By the word *roll* we are to understand a long strip of parchment made of pieces stitched together with a wooden roller at each end. The writing upon this strip was in columns parallel with the rollers, and could be conveniently read in order by unwinding the parchment from one roller and winding it up on the other one. Some have thought that this book contained no more than chap. 25 of the Book of Jeremiah, but it certainly had at least a summary of all the prophecies that Jeremiah had been speaking during the past twenty-three years. It is to be noted that in the Book of Jeremiah as we have it, the passages are not arranged in chronological order. *The princes that stood beside the king.* The word that is translated "beside" is literally, *over*. We are to infer that the king was sitting, perhaps upon something scarcely above the level of the floor, and that all the others were standing.

22. *The winter-house.* This is an oriental expression for the inner and less ventilated portion of a dwelling. *In the ninth month.* Corresponding to the latter part of November and first of December. There is considerable rain at this season of the year, and the weather is damp and chilly. *There was a fire in the brasier.* Not upon the hearth as King James' Version has it, for there were no hearths in Judah; but rather in an earthen vessel shaped something like a pitcher.

23. *Three or four leaves.* That is, columns. The columns of the roll would correspond to the pages of a book. It was evidently written on but one side of the parchment. Three or four columns might be in sight at once as the reader was unrolling with one hand and rolling up with the other. *The king cut it with the penknife.* The words "the king" are supplied by our translators as necessary to the sense. Some have imagined that Jehudi did the cutting, but it is plain from verse 25 that it was the king that was guilty of this irreverence. *Until all the roll was consumed.* There is a little uncertainty whether they read all the roll or not; probably not.

24. *And they were not afraid, nor rent their garments.* Note in contrast with this Josiah's conduct when he heard the book of the law read. *Nor any of his servants.* This can scarcely include the princes mentioned in v. 16.

25. *Elnathan * * * had made intercession.* The perversity of the king is shown from the fact that he had not burned the roll in a moment of anger, but had done the deed deliberately and while the bystanders were beseeching him not to act thus irreverently toward the message from Jehovah. This passage gives a better impression of Elnathan than the account in chap. 26.

26. *Jerahmeel the king's son.* We are to regard the expression "the king's son" as a title of high nobility rather than a precise designation of Jerahmeel as the son of Jehoiakim. Jehoiakim was only thirty years old at this time. *To take Baruch the scribe and Jeremiah the prophet.* He shows his persistent opposition to God by striving to arrest his servants. *But Jehovah hid them.* We need not think of a miracle here, but simply of an interposition of providence to make their hiding sure.

27. *Then the word of Jehovah came to Jeremiah.* We can not tell just how the word of God came to his prophets: probably by a direct inner consciousness of the will of God.

28. *Take thee again another roll,* etc. The word of God was not destroyed because the roll upon which it had been written was burned. Jehoiakim had accomplished nothing except to show his rebellion towards God.

29. *Why hast thou written therein.* It is evident that Jehoiakim destroyed the roll because he was irritated at the prediction of misfortune for his kingdom. *The king of Babylon shall certainly come and destroy this land.* A prophecy of impending evil far beyond anything that had happened to Jerusalem in the past. This was fulfilled in the capture of the city in 597 B. C., and still more completely eleven years later when Jerusalem was laid in ruins.

30. *He shall have none to sit upon the throne of David.* His son Jehoiachin did succeed him for a brief reign of three months, but he was

speedily deposed by Nebuchadnezzar: so this can hardly be reckoned as a contradiction of the prophecy. *His dead body shall be cast out.* Compare chap. 22: 19. This prophecy was doubtless fulfilled to the letter. The statement of 2 Kings 22: 4 that he "slept with his fathers" need not require us to believe that he was afterwards decently buried.

31. *And I will punish him,* etc. All of this was fulfilled in a few years.

32. *And there added * * * many like words.* The evils to befall the royal family and the nation were mentioned with greater explicitness, and probably other evils were mentioned. The king did not gain anything by destroying the first roll.

OUR DOG SPOT.

There are few happier little dogs than Spot. He lives in the country, where he can scamper to his heart's content along the shady lanes and over the green meadows; and there is nothing he likes better than a ramble with his mistress, of whom he is very fond. If he can only find a stick in a hedge to carry in his mouth, great is Spot's delight. One day he came across a heavy, thick hop-pole, and proudly pranced along with it between his teeth, looking at every passer-by with an expression that said as plain as words: "See how strong I am!"

But, although Spot looks such a peaceful little bow-wow, he is, I am sorry to say, a great fighter, and gives his mistress a lot of trouble to keep him in order. For this bad habit he often has to be sent into a corner when he comes home from a fight, and there he has to stay until he is forgiven.

One day, when he was out, Spot thought he would try to frighten six big cart horses which were grazing in a field. So, slipping through the fence, he trotted fearlessly up to them. Instead of turning tail, as Spot thought they would when they saw his sharp face, they at once gave chase to him; and Spot had to scamper for his life, with all the six horses galloping hard after him. For once he was a little coward, and Spot's mistress, who was watching him, laughed heartily as he rushed back to her.—*Cassell's Little Folks.*

A missionary writing from Japan mentions a special experience which shows the favor that Christianity is receiving there. "An officer had his men—about 500—marshaled in a Buddhist temple where, by permission of the authorities, not only were the Gospels distributed to the soldiers, but it was specially asked that an address should be given. 'Take your time,' said the commanding officer, 'we shall be pleased to hear you.' And for nearly half an hour the men listened to an address concerning the object of the distribution and the nature of the book that was being distributed. The speech was delivered in front of the Buddhist altar, the high priest being present, in addition to the other priests connected with the temple."

Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.

To be bright and cheerful often requires an effort. There is a certain art in keeping ourselves happy.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to *half* live it.

MY PLAYMATE.

The pines were dark on Ramoth hill,
Their song was soft and low;
The blossoms in the sweet May wind
Were falling like the snow.

The blossoms drifted at our feet,
The orchard birds sang clear;
The sweetest and the saddest day
It seemed of all the year.

For, more to me than birds and flowers,
My playmate left her home,
And took with her the laughing spring,
The music and the bloom.

She kissed the lips of kith and kin,
She laid her hand in mine;
What more could ask the bashful boy
Who fed her father's kine?

She left us in the bloom of May;
The constant years told o'er
Their seasons with as sweet May morns,
But she came back no more.

I walk with noiseless feet the round
Of uneventful years;
Still o'er and o'er I sow the spring
And reap the autumn ears.

She lives where all the golden year
Her summer roses blow;
The dusky children of the sun
Before her come and go.

There, haply, with her jeweled hands
She smoothes her silken gown,
No more the homespun lay wherein
I shook the walnuts down.

The wild grapes wait us by the brook,
The brown nuts on the hill,
And still the May-day flowers make sweet
The woods of Follymill.

The lilies blossom in the pond;
The bird builds in the tree;
The dark pines sing on Ramoth hill
The slow song of the sea.

I wonder if she thinks of them,
And how the old time seems;
If ever the pines of Ramoth wood
Are sounding in her dreams.

I see her face, I hear her voice:
Does she remember mine?
And what to her is now the boy
Who fed her father's kine?

What cares she that the orioles build
For other eyes than ours;
That other hands with nuts are filled,
And other laps with flowers.

O playmate in the golden time!
Our mossy seat is green;
Its fringing violets blossom yet,
The old trees o'er it lean.

The winds so sweet with birch and fern
A sweeter memory blow;
And there in spring the veeries sing
The song of long ago.

And still the pines of Ramoth wood
Are moaning like the sea,—
The moaning of the sea of change
Between myself and thee.

John Greenleaf Whittier.

OUR DEBT OF GRATITUDE.

I have just been reading THE RECORDER letter of our dear aged brother, Elder Jared Kenyon, about his "Visit to the Association," and it prompts me to say a word. How precious are these tender, tearful words, from one of the old prophets, tottering on his staff, hesitating on the confines of two worlds, with his eye aglow from the light beyond and his heart softened by the

memories of the past. At such a time one's words come with special unction, beauty and power, and I wish to speak my appreciation while it may bring some cheer.

No wonder they were glad to see Brother Kenyon at Little Genesee. It were a shame if they were not glad, and yet we do not always accord the worthy workmen their just dues.

I remember, and now confess it as a fault, that in the false pride of my college days, I was disposed to look upon the older ministers, whose opportunities had not given them the advantages of the schools, as being somewhat less meritorious, but that foolish period has long since passed. Now, I feel more like bringing a crown to lay at the feet of every one living or dead of the faithful fathers, who have fought the good fight, who have cleared the wilderness, exalted the valleys, leveled the mountains, lifted up the standard and prepared the Lord's highway for the coming of our King. All honor to these brave men, these consecrated men, these self-sacrificing men, these poorly paid men, these men unschooled, some of them perhaps in the schools of the modern classics and theologies, but schooled often in the School of the Prophets and taught in the word and wisdom of God. Many of these will arise in the reader's vision according to his past acquaintance and association.

And then, if these men be measured by the work they accomplished, how many of them loom up as truly great! Great in the multitudes to whom they have ministered comfort and consolation, great in making brick without straw, organizing and building churches with little outside help; great in endurance and sacrifice on mission fields, great in evangelistic labors, and leading multitudes to the living waters; great in founding and supporting our schools. Let our loyal, faithful servants, whether still on the firing line or on the pension list, be assured that they are loved and honored by the people for whom and among whom they have given their lives, and that when their course is finally finished, and the plaudit "well done" is heard, earth will hold their memory sacred, while heaven receives them into her eternal joys.

G. M. C.

TOPEKA, KAN., JULY 29, 1905.

Watch the surgeon at his work when for him it is a matter of life and death, and you will find that no priest of the olden time was so scrupulous as he. He must get rid of the least taint of impurity; it is death. It is because he has come to understand the laws of life and to understand that in the dark places, in the filth of the world, lurk the enemies of life, and so he would keep himself unspotted from the world in order that he may do the world's work. That same thing must be true of all work of religion, and of morality. It is twofold. Pure religion is to visit the widow and fatherless in their affliction. It is to go out into the world and do actual deeds of good will and kindness. But how is a man to do real good and not evil? It is his work which brings to him the real and effective scrupulousness. To do good and not evil he must keep himself unspotted from the world.

"Young man," said the pompous individual, "I did not always have this carriage. When I first started in life I had to walk."

"You were lucky," chuckled the youth. "When I first started in life I couldn't walk."

They were on the way to India, and as they were crossing the restless Bay of Biscay one innocent young lady, speaking to another, said: "Why do the stewards come in and open or shut the portholes at odd times during the day and night?"

Second and better informed lady, "My dear, they shut or open them when the tide rises or falls."

Mrs. Jawworker—"So you are going to leave me, Bridget; haven't I treated you like one of the family?"

Bridget—"Indade, ye have, mum, an' Oi've shtood it as long as Oi'm goin' to!"

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, corner 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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AT THREE-SCORE,
EDWARD G. CUNDALL.

Now from the summit of Life's hills
My soul looks forth with steadfast eyes,
And sees a cure for all Earth's ills,
Beyond the gates of paradise.

A vision fair before me spreads,
Of flowery meadows, fields of green,
Where mortal footsteps never tread,
For Death's dark river rolls between.

But Faith shall lend her strongest wing,
And Love will bear me safely o'er,
While Angel Chorus sweetly sing
My welcome to that blissful shore.

There shall I walk in pleasant ways,
With loved ones who had gone before;
And join with them in songs of praise
To God, the Father, evermore.

Enduring Love.

are thick where love is thin."

While unwise love may sometimes be too nearly blind to the faults of those whom it loves, the proverb quoted embodies a suggestive truth. If there be little love and hence actual dislike, in any case, faults are exaggerated and hatred grows where love ought to be. Charity (love) "covers a multitude of sins" must not be interpreted as meaning that it overlooks sin and condones wrong without condemning, when condemnation is demanded. God condemns but He is patient and forgiving as well. That is one of the chief characteristics of Divine Love. It condemns sin but loves the sinner, while he loves tenderly, condemning that He may lead men to repentance and turn them from evil ways. While the Welsh proverb starts from human experience, divine love sets the standard for human judgment and action, and he rises highest whose love for sinning men is greater, rather than less, because he must condemn wrong for the wrongdoer's sake. To condone wrong instead of condemning, is a weakness which promotes evil-doing. Such condoning is not an expression of true love, nor of divine wisdom. The half-truth involved in what is called "Universalism" breaks from its own weakness, at this point. One need not go into the comparatively unknown realm of future punishment to discover the true character of Christ-love which condemns sin while it seeks to save the sinner. The ground of all our hopes is, that with God, love is strong, although condemnation is sharp and uncompromising. Happy are we because God's love is tender and enduring toward those who go astray and full of patient, waiting mercy.

avoided. On the other hand, there is an honest inquiring by oneself which is most desirable. This is more than a formal recounting of personal weaknesses and failures, without the real purpose or expectation of improvement. Some people appear to think it meritorious to tell how bad they are, as though the formal confession of failure atones for its continuance. As a whole, however, good people are moved to confess their failures because they desire to rise above them and to make greater attainments in right-living. When such a desire is present, self-questioning is a healthful and helpful process. One can not honestly ask, "Am I really what I ought to be, and do I honestly wish to become what I ought to be," without gaining something of good. It is helpful to ask, "Ought I to approve of myself as I am," if with the inquiry goes the determination to gain self-approval, on just and permanent grounds. Another form of inquiry that ought to be cultivated is, "Am I willing to reveal my purposes and my inner life to those with whom I associate?" Consciously or unconsciously, or both, we find comfort in the fact that we are not obliged thus to reveal ourselves, and that those who associate with us can not see our inner life. Too often men fail to realize that all lives are an open book before God. When they do actually realize that He with whom all must have to do is truly the "Searcher of hearts," reformation begins; and it is not likely to begin until then. Genuine self-examination is promoted when men truly feel that nothing is hid from God. Examination that is only negative and condemnatory should be avoided. There is much to do in every honest life that God commends and that self-examination ought to approve and rejoice in. No man who means to do right can be wholly or hopelessly bad. Although the higher men rise, the stronger will be the contrast between the lower level and that toward which they aspire. Here are some plain and practical questions that will be helpful to you. "Am I more devout and more sincerely conscientious toward God, than I was one year ago?" "Am I more prompt to respond to the calls of truth and duty than I used to be?" "Have I really overcome evil tendencies and habits in thinking and acting?" "Do I find sincere pleasure in learning and doing God's will and in seeking and obeying truth?" "Am I anxious to know my faults, and eager to correct them?" "Am I spiritually indifferent and indolent?" Whoever makes honest inquiry along such lines will promote growth in righteousness and gain strength in spiritual things. To be much alone with God and your own self will do much to secure helpful self-inquiry.

Self-Questioning.

THERE is an abnormal form of self-examination which seeks to attain good by recounting one's faults, that is to be condemned and

It is reported that the dean of a college in Japan lately visited Brown University, together with other places, observing things and studying American ways and methods. When he was about to leave the University, he said: "We need in Japan what you have in America, but not all of it. We need your railroads, your workshops, your machinery, your inventions; but one question always troubles me: I say to myself, 'Can we have these things and yet not have the American hurry?'" The criticism which is implied in these words of the Japanese are more than momentarily suggestive. Japan has exhibited an ability to accomplish things not inferior to our own, if not greater, with far less worry, hurry and wear. It is time that Americans began to inquire if all that is best, and most desirable in their attainments can not be secured without our national vice of excessive hurry. We do well to call it "break-neck-speed." It is destructive, full of danger and a fruitful source of death. To say that this hurry comes because of over-work, with its attendant strain and fretting, is an explanation, but not an excuse. That we accomplish many things in spite of the disadvantages and loss which undue haste induces, is true: that we might accomplish even more if deliberation and carefulness were cultivated in place of rushing and worry, there is no doubt. Automobiling, as a new form of diversion, illustrates how we rush our resting. All seasons are marked by this unnaturalness, but vacation time is swept by cyclonic efforts for haste. Men and women crowd motoring cars at fifty miles an hour about the country, through mud and dust and call it recreating pleasure. Prodigious folly would be a better name. Such haste hinders the better development of social and religious life and forbids that actual rest and quiet which are essential to best results in all directions. The whole situation is abnormal, irritating, deplorable. Flying trains, forced journeys, crazy speculation, gambling and graft are the unavoidable product of such haste and waste as the Japanese educator politely, but justly, condemns. Every day the American people prove that "the more haste, the less speed." They may well pray for such calmness and deliberation as will give ripened results tomorrow in place of over-work and unripe results today.

WHAT does that title mean? It means that our times need more conscientious men in private life for the sake of the public good. One of the most hopeful and healthful signs of the times is the exposure of burrowing evils in public affairs. When men are weak, disease

Private-Public Conscience.

One of the most hopeful and healthful signs of the times is the exposure of burrowing evils in public affairs. When men are weak, disease