Seventh-day Baptists Exalt Christ.

Seventh-day Baptists will stand behind no people in exalting the Christ as the Saviour of men, and in carrying the light of the world to those who are in darkness; but when they do this, they must also exalt him as the Maker, Observer, and Lord of the Sabbath. Loyalty to this always means loyalty to the other truths that set forth man's relation to his Maker and to his fellows. The Sabbath law comes nearer to being a true measure of our spirituality than any other, and it was oftener a test of loyalty by God himself than was any other precept.

There was a natural reason for all this. Given a man's attitude toward the Sabbath and you know pretty well his attitude toward religion. And just in proportion as he is lacking in reverence for the Sabbath, is just so much is he lacking in his spiritual life. Thus we shall see that the Sabbath does not stand alone, but it has to do with the attitude of the entire Christian world toward the Bible itself.
that time. And the how much of a blessing that Conference bring the church at church bearing heavy burdens needed the one very small Conference. It was in West Virginia just school was in distress; and if ever a little was to West Virginia just was 1ikely to be small when compared with one church, there were of our churches near enough to give a fair attendance, but this is not so in Boulder. There is only the one church, with no other Seventh-day Baptist church within five hundred miles. Thus they cannot be reenforced by people of their own faith, living near by. If Boulder has any attendance of Seventh-day Baptists, outside the small company of that one church, the people from abroad must go.

Again, it is the purpose to make this Conference a new departure, in some sense, as a Sabbath-reform Conference. The program, is made with reference to the fact that it is to be held among First-day people almost exclusively, and the monthly issue of the Rocznica is to be scattered among two thousand homes there at the opening of Conference. Our program will be in it, and special invitations given for all people to attend. Now under such conditions we should be mortified to have only a mere handful of people there. We should take pride in making the delegation just as large as we can make it. We know the pinching hard times have made it difficult for some to go. This is especially true in the East; but more can go than think, if there is a will to go, and a willingness to make extra effort to go. One thing is certain: it is possible for every church with a pastor, to be represented at Conference. Each church can send its pastor. All hands can join in this, and the burden will be light for each one. This is the only way in which the far-off churches can receive any benefit from Conference this year. It will help the pastor for a whole year, put him in touch with the denominational workers, and give him a better chance to help his church, to send him to Conference. If you have not decided to do this, start right out certainly have been better if that Conference could have been two or three times as large as it was.

Now what was true of Salem at that time is just as true of Boulder today—it may be more so. In West Virginia we are a number of our own churches near enough to give a fair attendance, but this is not so in Boulder. There is only the one church, with no other Seventh-day Baptist church within five hundred miles. Thus they cannot be reenforced by people of their own faith, living near by. If Boulder has any attendance of Seventh-day Baptists, outside the small company of that one church, the people from abroad must go.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath School Tract Society, at Frankfort, New Jersey.

THE SABBATH VISITOR

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No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publicity, should be addressed to the Sabbath Recorder, Plainfield, N. J.,...
today with a subscription paper and raise the money to send him. This very deed will bring joy to your own heart, and will be a blessing to every soul whom you can persuade to give willingly for such a cause. And it ought to secure a blessing for a whole yea to the entire church. Try it, friends, and you will not be sorry. I wish a thousand people could go to Conference. What a stir it ever promised for such a train-load of Seventh-day Baptists to cross the plains of the great West beyond the Mississippi River, and assemble under the shadow of the tent in a General Conference! If the editor is permitted to do his best, he will do his best to give you Conference in cold types, but this will be nothing compared with your receiving it by the living touch of one of your own number who has been there.

***

The Jews in Palestine.

The eleventh annual convention of the Confederation of American Zionists, held recently in Atlantic City, furnishes an interesting study. The principal object of this society is to promote the colonization of the homeless Jewish people, in Palestine, the ancient home and land given to their fathers by Jehovah. There is something particularly pathetic in the way the faithful Jew remembers the glory of Zion and laments the great calamity that befell his fatherland nineteen hundred years ago.

The sixth of August begins their annual days of mourning over the destruction of the Holy City and its magnificent Temple. In this festival we see an evidence of the abiding hope that the place from which the Law and Word of the Lord went forth of old shall eventually be restored.

No hope has ever persisted more strongly in the human heart than has this hope in the heart of the loyal Jew. It has done much to encourage and uphold that people in days of trial and to dull the pain of poverty and the bitter pang of exile. Oppression for nearly twenty centuries has not stricken from the heart the words of prophetic promise of a coming better day, when Israel shall again possess the goodly land and the city of God, as their own precious heritage.

It is this hope together with a desire to make a home for the persecuted exiles that brought together for practical effort the Confederation just referred to. Reports show that the theories held by some, that the Jew is not adapted to agricultural pursuits, cannot be a producer, but has gifts that fit him best only for a consumer and trader, will have to be abandoned. Of course a race that for nineteen hundred years has been forbidden to own land in any part of the civilized world could not be expected to become much of a farmer race while those conditions lasted. But the past few years have shown that the Jew can be an excellent agriculturist and a good mechanic to encourage and uphold. People think the Jew can live only in Ghettos of crowded cities, then let them study the reports of farmer colonies in Palestine, and they will see the other side. There is such a colony within a mile of Jerusalem that will convince any man that if the Jew be given a chance, he can become a prosperous producer. Colonies on the plain not far from Ramleh, in the Negev, in Bette, and in Samaria, where steam plows and modern implements are in use, and in many other sections, prove beyond a doubt that there is a future for the Jews in their own land. The land is fertile with soil and iron—especially in the northern part.

I cannot help feeling that its possession by the Turk, which has kept it all these centuries from being civilized, is only a part of Jehovah's plan to hold it for his answere people in due time. The time is ripe for them to possess it. The whole region is full of interest to me in these years. This is especially true when studied in the light of prophecy.

The Christian Work and Evangelist says some interesting things upon the subject, among them the following:

One thing is certain. Deep down in the heart of every Jew is written the Promised Land. Our former consul in Jerusalem, Mr. Wallace, who was deeply impressed by the significance of Jewish colonization, tells of the then recent arrival in Palestine of a body of Hebrews from eastern Persia, a tall, handsome, intelligent, prosperous people, who have kept their race pure and their religious traditions unadulterated, and who evidently preserve with more fidelity than do the Ghettos Jews of Europe the characteristics of Israel in its early days. Mr. Wallace, who has conversed with these people, Mr. Wallace asks, after twenty-five hundred years of prosperity, to return to their ancient home?

The answer is the secret of the present Zionist movement—a mighty imperative impulse such as moves the world's history today. The possession of the minds and wills of men, an impulse like that which moved peoples in the time of the fall of Rome, of the Renaissance, of the Reformation. The spirit of a people survives, as do its institutions, its arts, its survivals, through all external changes, and even through the living death of long-continued coma; and the national spirit of the prophets were the outstanding exponents is not dead in Israel through all the long sleep. In the Zionist movement, the idea of the nation among a few who in other subjects are not flippant or superficial, decries the most influential Jews, more half-misunderstood by many who are most interested in it, we, are, in fact, witnessing the birth of a new nation, which may profoundly affect the history of European civilization.

***

I Cannot be Silent.

These are the words of Count Leo Tolstoi, the greatest Christian man in all Russia. His soul has been so stirred over the cruelties of his countrymen and the system of wholesale executions by the government, that he writes for the London Daily Chronicle an article entitled, "I Cannot Be Silent," in which he witnesses before the entire world to his abhorrence of his country's cruelty and oppression. The great man begins his eloquent arraignment in these words:

Seven death sentences; two in Petersburg, one in Moscow, two in Penza and two in Riga. Four executions; two in Kherson, one in Vilina, one in Odessa. This, daily repeated in every newspaper given, not for weeks, not for months, not for years, but for years and years and years. And this in Russia, that same Russia where the people regard every criminal as a man to be pitied, and where till recently capital punishment was not recognized by law. I take up today's paper. Today, the 9th of May, it is something awful. The paper contains these few words, "Today in Khabatch and Kostroma twelve peasants were hanged for an attack made, with intent to rob, on a landed proprietor's estate in the Elisabethgrad district.

Twelve of those by whose labor we live, the very men whom we have deprived and are still depriving us—means in our power—from the prison of vodka to the terrible falsehood of a creed we do not understand and can think to 'justify by stupid references to such and such statutes written by yourselves in those stupid and lying books of yours which you blaspheme and call the laws. You say you commit all these horrors to do what it is doing, to 'do what it is doing, to kill, to enforce the terrible falsehood of a creed we do not understand and cannot justify.

The brave man appeals next to his Government to cease to do what it is doing and declares that the crime of the officials is quite as great as that of the revolutionists. Indeed if he would make any difference in the degree of crime he would make it in favor of the revolutionists, who repudiate all religion while the officials pretend to be Christians! These are his own words: "Whereas you Government men, from the lowest hangmen to the highest of those who command them, all support religion and Christianity."

Since everything now being done in Russia is done in the name of the general welfare, for the protection of the inhabitants of Russia, Tolstoi declares, "It is all done for me—who live in Russia." He therefore claims that if he remains silent he too is guilty of these crimes, since he is one of the people for whom and in whose name they are being done.

Clara Zetkin.

For me, therefore, exists the destination of the people, deprived of the first, most natural right of man—the right to use the land on which he is born and for which he is born away from wholesome peasant life and dressed in uniform of misery to the kings that false so-called priesthood, whose chief duty it is to prevent and conceal Christianity; for me all these transportation of men from place to place;
for me these hundreds of thousands of unfortunates dying of typhus and scurvy in the fortresses and prisons which do not suffice for such multitude; for me the mothers, wives and fathers of the exiles, the prisoners and those who are hanged are suffering as I suffer, as I write this letter among these dozens and hundreds of men who have been shot; for me the horrible work goes on of those who have been hanged with such difficulty but now no longer loathing their work; for me exists these gallowways, with well-scafed cords from which hang women, children, and peasants; for me exists this terrible embitterment of man against his fellow men.

Then he cries from the depths of his soul: "I cannot longer endure it, but must free myself from this intolerable position."

In his closing paragraph he virtually asks to die as a martyr if he can be freed from partnership in such crimes in no other way. He wants those deeds to cease, and is happy in that work as we have been in full measure of this. The bereaved ones are rejoicing with him today.—Westerly Sun.

President C. B. Clark in Salem.

Professor and Mrs. Charles B. Clark and children left Monday for Nile where they will make a brief visit before going on to their new home at Salem, West Virginia, where Mr. Clark is to be president of Salem College. During his residence in Alfred and connection with the University there, Professor Clark made many warm friends who are sorry to have him leave. As he passed the examination with credit, he will become a full-fledged member of the Massachusetts bar after taking the oath the latter part of next month. His friends are rejoicing with him today.—Westerly Sun.

Rev. Samuel Davis Admitted to the Bar.

Samuel H. Davis of Westerly, who graduated from the law department of Boston University last June, has just received word as to the result of his examination for admission to the bar in Massachusetts. As he passed the examination with credit, he will become a full-fledged member of the Massachusetts bar after taking the oath from which hang women, children and peasants; for me exists this terrible embitterment of man against his fellow men.

The perception of God as active in human life is the beginning of true religion. —W. E. Barton.
attempt to make Conference a legislative body can only gender strife and distrust among us, as we well know. All the unity we want or need is the unity of New Testament church independence, with the brotherly love that can have its highest manifestation in connection with that piosity. Let us turn our attention not to legislation, but to the execution of the command, "Go make disciples," and we shall surely hear "Well done."

New Auburn, Minn., July 28, 1898.

Boulder—Conference.
S. E. Wheeler.

The journey from Marlboro, New Jersey, to Boulder, Colorado, was accomplished in good order and good time. Thanks to the Good Father to whom we commit ourselves.

THE JOURNEY.

We started loaded with the good wishes of kind and thoughtful friends. Our last night and breakfast was at the home of Deacon R. P. Jones. July 21 he took us to Bridgeport, a mile or two for the T. & A. M. train. Thus he was the last to bid us good-by and bespeak us. We started loaded with the good wishes of the year. Some of those things you can bring in a trunk. Also many of those things you can bring at the last moment. It is no small undertaking for a small church. Some humorous one remarked, "Washing my feet for Conference." Good: Conference should have people with clean feet, hands, and bodies, as clean as their heads and clean hearts. Conversation with Pastor F. O. Burdick and others makes me feel safe in saying that all details have been carefully considered. It is no small undertaking for a small church with quite moderate facilities to prepare to entertain Convocation at their own homes, and at the same time get everything in order for Conference on the Chautauqua grounds. But all are cheerful—glad to have this opportunity to work for the Master. They feel assured that all will come out right. The ladies are feeling especially thankful for help on the work at the quinl enterprise, from the Ladies' Societies throughout the denomination.

EASE AND COMFORT.

How secured? The ladies from the East as well as those here say: "Skirts and skirts—skirts and skirts of all kinds, and waist and skirts—better than finely and elaborately finished dresses. But by all means remember the evenings and that the mountain rides require plenty of wraps. Also in the cooler nights require plenty of bedcovering. Ex-

pen of the ground can be saved by putting into the trunk quilts, blankets, pillow-cases, sheets, towels, etc. A trunk plainly marked is almost never delayed. Baggage men do some work under such pressure that a good plain mark on each end of the trunk showing its destination is an increased surety that it will not be delayed. Our trunk checked at Philadelphia for Denver was at hand ready to be rechecked for Boulder, to go on same train with us. It is an excellent plan for one to get railroad folders and look out his roads and trains in the quiet of his own home days before he leaves. Carefully select the route and then stick to your selection. Mark trains in folders and study the lesson so that it can be recited without a book. These excursion tickets include a transfer through Chicago where roads used enter different depots. No expense for the transfer of baggage which is checked through.

Expense on the grounds need not be so much thought of. Read the price-list in Recor-der of July 6, page 18; then note how many of those things you can bring in a trunk. Also remember that the price of each thing is divided among the number of persons using it.

COME TO CONFERENCE.

Come and rest awhile from the monotony of home life. Come and see what the great West is doing—see the activities of the great mass of humanity as you pass along. Come and see the wonderful, wonderful works of God in the Rocky Mountain regions. Come and help make this Conference one of the most profitable ever held. Read the price-list in Recorder of July 6, page 18; then note how many of those things you can bring in a trunk. Also remember that the price of each thing is divided among the number of persons using it.

THANKS OF THE BOULDER LADIES' AID SOCIETY.

On behalf of the Ladies' Aid Society of the Boulder Seventh-day Baptist Church, also on behalf of the church, I wish to thank all of the dear friends who so generously responded to our appeal for assistance through the blocks intended for the missionary quilt.

Being a small church and not financially strong, we adopted the "block" plan to create a fund to assist in entertaining Conference and to get ready for Conference. The responses to our appeal have been most generous, and we thank you one and all for your help so cheerfully given.

There are a few blocks yet returned. We are anxious to have them all sent back as early as possible, so they may be placed in the quilt before Conference convenes. Again we thank you.

E. A. TERRY,
Corresponding Secretary.

THE SABBATH RECORDER.
It may be that the person thus burdened has passed through some severe experience in life, one that makes him suspicious of the friendship of those who know and should be friends, him with doubt by their somewhat distant attitude. It will be a blessed day for the church when all her members show forth this spirit of Samuel, especially to those who have been less favored than they. The doors of the church will open wider and her life be stronger.

Chicago, Illinois.

The Fourth of July Nulance.
The Jewish Exponent voices the sentiments of thousands regarding the manner of celebrating Independence Day, when it speaks as follows:

It would be interesting and useful to ascertain the relation between the indiscriminate use of firearms on Independence Day and the many acts of violence that are committed throughout the length and breadth of the land. The boy or the man accustomed to use a gun in making a deadly noise in firing salutes on the Glorious Fourth possesses a reckless idea of the rights of his fellows and as to the value of life and limb to the ordinary mortal. The person who will even minute to the memory of the agony of the nervous and sick is lacking in those finer moral instincts that go to better our common human nature. Those opinions are sometimes stigmatized as unpatriotic and old-fashioned, but the person with a decent regard for the rights of his fellows would be content to be the recipient of these gratuitous epithets if, by his pleading, he could contribute aught to the modification of a custom that is as barbarous as it is dangerous.

The torture that is inflicted on countless thousands throughout the land every Independence Day is in violation of the religious and moral teachings of the Bible in every way. So safe with his own hand to lead his poor way, just to look up when days are dark, and see his loving smile; and hear him say, "Fear not, my child, I'm with you all the while." To walk with Jesus; though the way Be lonely that I trod, With him to lead I'll reach at last The city of our God. And if sometimes the road be rough He'll help me safely through, For where he asks his own to go Himself he will follow too.

The city of our God. And if sometimes the road be rough He'll help me safely through, For where he asks his own to go Himself he will follow too. To walk with Jesus, This is my prayer, O Father, wilt thou hear, And help me, when my heart is sad. To feel that Jesus is my friend, And present every hour.

The Exponent.

To Walk With Jesus.

LEW IRVAN.

To walk with Jesus, blessed thought, To companions in the way, So safe with his own hand to lead His poor way, just to look up when days are dark, and see his loving smile; and hear him say, "Fear not, my child, I'm with you all the while." To walk with Jesus; though the way Be lonely that I trod, With him to lead I'll reach at last The city of our God. And if sometimes the road be rough He'll help me safely through, For where he asks his own to go Himself he will follow too.

"First class or second?" inquired the station guard, as I went out the exit toward the train. "First class," I answered, showing my red ticket. "That is second class," he said in disgust. "But I am first class," I insisted. "The pasteboard doesn't signify." How true may that statement be! In the first-class compartment gentlemen (?) smoked regardless of the obvious disgust of ladies. In the second-class compartment a lighted cigarette was thrown out of the window at a hint that it was offensive. Which was first class?

In the first-class compartment a lady hastily rejected a glass of water brought her by the attendant, because soot had fallen into it on the way. In the second-class compartment a little girl volunteered to bring a glass of water for a lady, and received a wooping smile. Which was first class?

Doubtless there were some first-class people in the first-class compartment, but you can't classify people by the color of their tickets. First-class people are first class whatever their compartment. Compartment don't count; characters do. You are first class if you are a first-class person. The recording angel won't classify us as the railway guard does.—Christian Endeavor World.

Missions

Missionary Board Meeting.

At an adjourned meeting of the Missionary Board, held in Westerly, R. I., July 31, 1908, it was voted as follows:

Whereas the sickness of our Correspondent makes it double as to his ability to attend the General Conference to be held in Boulder, Colorado, in August, 1908: Resolved that, if the Corresponding Secretary is not able to attend, Brother Geo. B. Carpenter be sent to said Conference as the representative of this Board, and be requested to deliver to said Conference a message relative to the work of the Society, which message is not the annual report of the Board.

Also, the committee appointed to take into consideration the African mission presented report which was adopted.

To the Board of Managers:

Your committee appointed at the meeting of the Board held July 15, 1908, with instructions to report at the next meeting their conclusions relative to bringing Ebenezer Ammokoo to this country; and whereas the Board did under date of October 17, 1906, express doubt as to the wisdom of bringing said Ebenezer Ammokoo to this country because of the great difference in climate conditions, and whereas recent information has reached us from Booker T. Washington, President of Tuskegee College, to the effect that he has already several students of this country who came direct from Africa, and who apparently suffer no inconvenience from the change from that climate to this; and whereas, money was contributed during the session of Conference at Alfred, N. Y., in August, 1907 and some since, for the purpose of bringing said Ammokoo to this country; and whereas, a letter was received dated June 10, 1908, stating that "If the Missionary Board think it best to bring Ebenezer Ammokoo to Tuskegee for one or two years before we bring him to said Tuskegee College and we mean that the Board shall take up the matter of raising the money ($150.00) to bring him to this country, and the Young People's Society will furnish the money to maintain him in school ($100.00 per year)," and whereas the prospect of getting a man from this country makes it probable that people as a missionary is at present not at all flattering—therefore we would recommend that the Board take im-

mediate steps toward the bringing of Ebenezer Ammokoo to this country and aiding him in getting an education.

G. B. CARPENTER, i. B. CRANDALL, Committee.
A. S. BARCOCK, Recording Secretary.

Education Society's Board Meeting.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held in Alfred, N. Y., August 2, 1908, at 4 o'clock P. M. Present: Prof. E. M. Tomlinson, Rev. Geo. B. Carpenter, Mrs. W. C. Burdick, E. E. Hamilton, V. A. Baggs.

By request of the President, Prof. E. M. Tomlinson, Rev. J. B. Clark acted as chairman.

Prayer was offered by Prof. E. P. Saunders.

On account of unavoidable absence of the Treasurer, E. E. Hamilton, a copy of the quarterly report of the Treasurer which was adopted.

Mr. Hamilton then presented an abstract of the annual report of the Treasurer.

The Corresponding Secretary presented his annual report.

The report of the Corresponding Secretary and the abstract of the Treasurer's annual report were adopted as the report of the Executive Board to the Education Society and to the General Conference.

Dean A. E. Main moved that we commend to the Department Meeting on Education of the next General Conference, 1. The imperative needs of our home colleges as set forth by its Board of Trustees in their last report to this society; the efforts of the Trustees of Alfred University to raise its needed Bittermore Fund; and the growing work and financial needs of Salem College.

2. The plans-that, as we have learned, are being worked out for a systematic, earnest and co-operative endeavor to enlarge the endowments and increase the facilities of Alfred University, Milton College, Salem College and Alfred theological Seminary. The motion was unanimously carried.

Voted that we pay to the Treasurer of
Theological Seminary $500.00 and to the Treasurer of Alfred University $250.00.

Adjourned.

V. A. Baggs, Secretary.

Education Society—Treasurer's Report.

Fourth Quarter, 1907 Year—May 1, 1908, to August 1, 1908.

I. REVENUE AND EXPENDITURE.

Balance, May 1, 1908:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seminary Fund</td>
<td>$311 52</td>
</tr>
<tr>
<td>General Fund</td>
<td>274 40</td>
</tr>
<tr>
<td>Total</td>
<td>585 92</td>
</tr>
</tbody>
</table>

Interest on Bonds and Mortgage

W. C. Belcher Land Mortgage Company                 $  60
A. J. Clarke                                       20 00
Horace D. Eaton                                    16 50
Daniel Lewis                                      12 05
M. L. B. Merrill                                   24 00
Fred W. Mound                                      75 00
George W. Rosebach                                 31 59
Laura E. Saunders per C. L. Lewis                  69 00
Della M. Sullivan                                  45 00
Charles R. Voorhees                                9 00
Reid clinths                                       15 00
Total                                              134 05

Interest on Notes Receivable

Fred W. Mound                                     134 05
Total                                              134 05

II. PRINCIPAL.

Balance, May 1, 1908:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seminary Fund</td>
<td>$206 08</td>
</tr>
<tr>
<td>General Fund</td>
<td>274 40</td>
</tr>
<tr>
<td>Total</td>
<td>480 48</td>
</tr>
</tbody>
</table>

Interest on Theological Endowment Note:

H. C. Babcock                                     82 00
Total                                              82 00

Interest on Bonds and Mortgage

Invested in Stock:

Alfred Mutual Loan Association                     $120 00
Balance, August 1, 1908                           14 05
Total                                              134 05

III. CONDITION OF ENDOWMENT.

(a) Productive:

Bonds and Mortgages                              $35 621
Stock                                              4 865
Notes Receivable                                  2 000 00
Theological Endowment Note                        1 287 00
Total                                              5 559 00

(b) Non-productive:

Notes Receivable                                  175 00
Theological Endowment Note                        200 00
Theological Pledges                                237 50
Total                                              6 057 50

IV. LIFE MEMBER AID.

H. C. Babcock, Ashaway, R. I.                      20 00
Total                                              46 531 93

Contributions for Theological Seminary:

(a) From S. D. B. Memorial Fund                    $100 00
(b) From Associations:                            $200 00
Eastern                                            $200 00
Central                                             $17 00
Southeastern                                       $30 00
Northwestern                                       $51 60
(c) From Churches:

Farina, Ill.                                       3 00
Friendship, N.Y.                                   4 48
Gentry, Ark.                                       5 00
Milton, Wisc.                                      4 05
Milton Junction, Wisc.                             5 00
Plainfield, N.J.                                   54 16
Riverside, Cal.                                    2 25
Roanoke, W. Va.                                    4 05
Rotterdam, Hol l. land                             5 00
Salem, O.                                            2 00
West Edmeston, N. Y.                               5 00
Total                                              6 418 52

The great and good work of the Sabbatarian Reform is the work of those who believe in the Sabbath question and refuse to consider it from all sides and free from narrow pre-judgments. It is the work of pre-judgment and one which blinds men to the facts that the Sabbath is "Jewish" rather than Christian.

We men are not interested in that of which they are ignorant. Ignorance is a fruitful source of indifference and error. Refusal or neglect to study questions of truth and duty is closely akin to sin. We are not judged by what we know, but by what we may know and ought to know. To turn away from truth, or close one's eyes to it, is to reject it. Rejection of truth is equivalent to disobedience. Disobedience is sin and sin is near neighbors.

Each generation ought to study the Sabbath question, if it does not restate, its religious faith. The supreme importance of religious truth makes it a duty to study a paramount duty.

No question in religion is settled until it is settled according to God's Word and Will. Questions which have been settled partially and incompletely are certain to reappear for redetermination. God is patient with imperfect work which results from our weakness or ignorance; but he condemns indifference and indifference. The "wee" which rests upon the hypocrite comes very near to the lazy man also; and spiritual laziness is the friend of spiritual death. He who disregards great issues and important truths in reformatory movements, disregards God. He who sneers at them, sneers at God. He who neglects them invites condemnation. Every great truth may say: "They that hate me love death."

CHANGING PHASES DEMAND STUDY.

All reformatory movements present new developments and phases, because the revelation of truth is progressive. The Sabbath question is as progressive as revealed religion. Its various phases can be traced through the Hebrew and Christian history. Several important and unavoidable phases have appeared in the United States within the last few years. Some are of an economic, social, political and religious. They involve issues pertaining to the union of church and state, to religious liberty, and to freedom of conscience. Also involve the authority of the Word of God, and of the Decalogue as a group of eternal verities. The man who is well-informed concerning the Sabbath question twenty-five years ago will be essentially ignorant concerning it now, unless he has studied it carefully since that time. To the average man restudy is now a paramount duty.

The SABBATH RECORDER seeks to develop the fundamental truths which underlie the Sabbath question, and to reveal the errors which have grown up around it and crept into it. It will lead all who desire to do so to make a full survey of the field, suggesting lines of thought and noting sources of information where there is no space for full details.

THE SABBATH RECORDER.

THE IMPORTANCE OF THE QUESTION.

Few errors are more destructive to conscience than the popular one which declares that the Sabbath question is unimportant; that it is "a floating verbal about days and ceremonies." This error was pagan-born. It is as ancient as it is delusive and destructive. It undermines the Bible as a standard of religious faith and destroys the law of God as a rule of living. It makes no account of the example and practice of Christ and the Hebrews—"Lord of the Sabbath"—and makes a deadly thrust at Protestantism. These religious teachers who announce the non-importance of the Sabbath question, and declare that it makes no difference what day of the week is selected for rest and worship, as did a leading Methodist bishop before the students of the University of Chicago, in the summer of 1897, are most efficient foes to both the Sabbath and the Sunday. Such speeches cultivate no-Sabbatism and consciousness more certainly than all "Sunday desecration" combined. Men do not grow in conscience toward God and truth under such instruction.

This notion that the Sabbath question is non-important springs largely from the efforts of men to escape the claims of the Sabbath. It is the popular way of offering God Sunday as a substitute for his Sabbath. The self-destructiveness of the notion that "the Sabbath is non-important" in history. "Some time" is practically no time. "Any day" is no day. Such teachings produce carelessness, and foster hol­idayism. Thousands of religious leaders have adopted the Sunday theory within the last fifteen years. Weakening the fundamental doctrines of Protestantism, and forced to some choice between the Sabbath and the Sunday, they take the morass of no-Sabbatism rather than the granite of Sinai and Calvary. These men assume the untruth that Christ and the earliest church disdained the Sabbath, and so set aside the facts of the Bible and the example of Christ for the traditions of the church and the customs of men.

JUDGMENT MUST BEGIN WITH THE CHURCH.

Without impugning the motives of those bewildered and short-sighted religious lead-
ers who teach that the Sabbath question is of little importance, the fact remains that Protestant churches are suffering most seriously from the prevailing indifference and lack of conscience touching the Sabbath question, which they have done so much to create. The decay of regard for Sunday, and for the whole question of the Sabbath, in Christian circles, is one of the significant facts of these years. The example and teachings of Christ compel his followers to keep the Sabbath, and yet these men define the simple and non-Sabbathian and Roman traditionalism, rather than turn obediently to the solid ground of God's law. Most perilous days have come to Protestants on the Sabbath question, and true Sabbath Reform must begin with them. The issue is between Christians and the Bible. It is not Sunday trains nor Sunday newspapers which form the fundamental issue in Sabbath Reform, but rather the attitude of Protestant Christians toward the Book of God, the law of God and the Son of God. From this standpoint the Sabbath question is vital and fundamental.

The Call to the Ministry.

A paper read at the Northwestern Association at Dodge Center, Minn., by Rev. L. A. Platts, and furnished for publication by request.

In this brief paper I am asked to say whether, if I were young again, I would choose the ministry. It would be easy to say yes, or no, to such a question; but I assume that those who have given me the subject expect me to discuss, some at least, of the principles on which such an answer should be based. I am strongly inclined to put the question this way: "If I were young again would God choose me for the ministry?" Are we thinking of the ministry as a calling which can be put in a class with medicine, law, husbandry, teaching, etc., and chosen or rejected for the same or similar reasons that would determine the choice of any other calling of the group?

When the brethren at Antioch were waiting on the Lord in fasting and prayer, the Holy Spirit said to them, "Separate me Barnabas and Saul for the work whereunto I have called them." Can we conceive of these men saying that they were not prepared to answer the call, Barnabas saying he would prefer the practice of medicine, or Saul saying he had decided to follow the profession of the teacher,—he could do as much good that way, and get better pay for it?

The call to the ministry takes the calling out of a class of worthy and useful employments which is free and open competition for precedence in choices, and puts it upon a basis wholly its own; and this must be the primary consideration on which my answer must be made. If I could turn the clock back a hundred years, and God should again speak to my heart as he did to me a half century, and God should again speak to my heart as he did to me a half century ago feeling my way into the light of his will concerning me, my answer now, as it was then, would have to be, "Yes, I will be a minister." Now, as then, no question of salary, or worldly honor, or temporal advantage could have any place as a determining factor in the decision. The one and only question is to exercise a decisive power in the answer is, "Does God call me to this work?" This is a personal question,—a question which one person cannot answer another. Indefinite harm is sometimes done by trying to do this. Young men have been known to enter the ministry, against their own convictions, urged by doting parents or admiring friends. A short career has been the usual result, and, as a rule, it was quite long enough. A young man should hesitate to enter the ministry who does not feel himself drawn to it by inward promptings which he cannot resist without a sense of violence to his own conscience, of wrong to his own soul, of disloyalty to the call of God. The Apostle Paul expresses this thought in most fitting language when he said, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." I will not be understood as saying that every young man should be left to fight out this question without sympathy, counsel, or encouragement from friends. Of all persons seeking light upon the problems of life and its issues, he who thinks of giving his life to the shaping of the destinies of other lives, needs wisest counsel, divinest aid. Christian young men of talent should know that godly men and women are looking toward them with anxious hearts on this very important matter, that the church is praying God to direct them to the ministry of his blessed word. In such an atmosphere as this the counsels of Christian parents, of worthy friends, of wise teachers will come as the word of God, to deepen convictions and to set purposes.

In recent years, various considerations have brought into the foreground the question of the minister's hire of which our Lord declared, "The laborer is worthy of his hire." Gradually it has been determined that properly the ministry is being taken out of the class of charitable works and put among those which have a definite value and therefore one which may properly demand in return for its spiritual values compensations adequate not indeed to the values which he seeks to bring to men, but in some degree to the physical wants of him who is called to minister in holy things. This is not a new thing: but a new and practical recognition of a truth as old as the gospel. "If we have sown unto you spiritual things, is it a great thing if we shall reap carnal things?" But the minister must not insist upon his lesser work in the same manner as they pay for commodities which may properly demand in return for its spiritual values compensations adequate not indeed to the values which he seeks to bring to men, but in some degree to the physical wants of him who is called to minister in holy things. This question of an adequate maintenance has to be reckoned with in adjusting the terms of a pastoral settlement. Why should we not go a little further and question a place among the things which come into the account when considering the primary question of work in the ministry or not? Considered from the business side of the minister's calling, it is not only admissible, but necessary. It gives the minister a definite advantage among men of general qualifications and abilities with himself to feel that his work is one which men recognize as worth paying for and paying for in the same manner as they pay for commodities or services among themselves and for similar reasons, viz., that it is worth the price. But the minister must not insist upon his lesser work in the same manner as they pay for commodities or services among themselves and for similar reasons, viz., that it is worth the price. But the minister must not insist upon his lesser work in the same manner as they pay for commodities or services among themselves and for similar reasons, viz., that it is worth the price.

In waiving from the business side of the minister's calling, what is the supreme privilege of the minister which he has not? The right of walking in the footsteps of Him who "came not to be ministered unto, but to minister and to give his life a ransom for many." If men be chosen or rejected for the ministry it is not in the opportunities for income, but in the opportunities for influence. This is the supreme privilege of the minister's calling. The minister is praying God to direct them to the ministry of his blessed word. In such an atmosphere as this the counsels of Christian parents, of worthy friends, of wise teachers will come as the word of God, to deepen convictions and to set purposes.

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Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.
Contributing Editor.

I will lift up mine eyes unto the hills from whence cometh my help.

If I Can Live.

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or 'en impart
One throb of comfort to an aching heart,
Or cheer some wayward soul in passing by;
If I can lend
A strong hand to the fallen, or,
Defend
The right against a single envious strain,
My life, though bare
Perhaps, of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Whence the every-day
The village, city, and town
Their tendency at present seems to be toward the

The paper printed below, "Social Life in the Church," was written for the Woman's Hour of the Central Association. It elicited much favorable comment and one patron requested that the Woman's Board print it in leaflet form for distribution. The matter being referred to the Board, they unanimously decided that lack of funds prevented their following this suggestion. It is therefore presented on this page with the hope that it may have careful and prayerful consideration. The problems which it discusses are vital problems, and must be faced and mastered by every church and society.

Social Life in the Church.

MRS. SEYMOUR B. EVERTS.

It is a well-established fact that every normal human being needs human companionship, demands the opportunity of associating with his fellow men. Every community in which there is a person living alone has frequent illustrations of this human tendency. The lonely one goes often to friends' homes to talk with some one, calls to passers-by, urges friends to come to see her, and tries to satisfy this longing for companionship by talking to an imaginary person when alone. This feeling is in accord with the laws of nature. Every form of nature takes its own place in nature's family, and every form is dependent upon other forms. Sky and water, vapor and vegetation, earth and sun are ever friendly and hospitable. They are perpetually running on missionary errands in one another's behalf. They preach the creed of brotherhood in that temple whose roof is fretted with stars. Thus even the dumb and soulless things of nature are fellow helpers. God allows no mortal to live for himself alone, however much he may be disposed to do so. Every person has some gift or opportunity which another has not. Therefore to live a well-rounded life one must both lend and borrow gifts. Both the blind and the lame are helpless alone, but together they may accomplish great things.

"Heaven forming each on other to depend,
A master or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness is another's help.

The same principle applies to village life. In the natural course of events in a small town all members associate more or less. The village might be likened to a plant, the individual members being the roots, the town taken collectively the body, its character or reputation the flower, the health of the roots are defective, they detract from the strength of the body and from the perfection of the blossom. Not a person in the town lives to himself alone. Every one has his or her influence on the atmosphere and character of the place. The village, like the individual, needs and demands social life. It will have social life in some form, and in this fact lies the beauty of a good life. It may be implied with Nature, and is responsible for the moral character of the town. But she has done almost nothing to meet this demand for social life and amusement made by both young and old in her realm. As a result outside element has stepped in and furnished the amusements. This element has to a large extent offered to the public, entertainments which have lowered the moral standard of the town. Some may say that it is impossible for the church to have any control over such things in this age. But that theory can not hold, for it is being done. In Cleveland there is an Educational Bureau under Christian auspices engaged in this very work. The organization has control of a very large building called the "People's Tabernacle," which is the scene of high-class educational entertainments, concerts, debates, dramatic readings, and lectures on history, science, as well as practical subjects of the day. Often singing-school is held whole night. The church is expected to join, led by the orchestra and a large choir. During one season, five illustrated lectures on the art of cooking were delivered by Miss Juliet Corson to an average audience of three thousand women. Lecture work along this line has also been done successfully in a town of not over fifteen hundred the past winter. The Burroughs of visiting the summer open air concerts. People spend much less money for these entertainments than they would for ones given in a regular public hall, and have a great deal of benefit. The whole course of the ten evenings costs those who buy season tickets but one dollar and a quarter. Of course a great many talented people volunteer their services as they are interested in the work. The people rejoice in having one of their deepest wants thus amply and admirably supplied; and recognizing the benevolence that has devised it, their hearts are filled with a kind of pride and joy in their fellow men. When gospel services are held the people attend, for they are accustomed to the place. Any small town might be prepared to do this. They are interested in this course, going into it with the idea of putting something better in the place of the amusements now going on. This is another opportunity for women to work.

A great many churches are entering into a plan of practical Christianity. One in Utica is meeting success in bringing men to prayer-meeting by serving regular suppers to business men in the church on that evening. The men come to dinner, then go to prayer-meeting. Again another society's for a little time, supper is served, and then they go into the prayer-meeting. In this way many men, both young and old, are influenced to
come, while if they have to make the trip home and back again, they would not make the effort to get out. The supper is free, being furnished by a committee of ladies, who both work and pay a small sum of money. They consider it a part of regular church work. A short time ago, the men showed their appreciation of the work by giving a supper to which they invited all the ladies who had served during the year.

The occasion was a very pleasant one and an ideal church social.

Another social occasion of this church is the monthly teachers' meeting, held at the homes of different teachers. Plans are discussed for improving the school, each teacher presents his or her problems which are talked over, assistance in solution given, and the various committees make their reports. After the business part of the program is finished, they have music, selected readings or recitations, familiar songs are sung, and simple refreshments which have been prepared by a committee of the ladies are served. This meeting tends to strengthen the teachers, promote fellowship, and a feeling of union in all departments of the work.

Class organization may be of assistance to the social side of the church. It has grown in some churches for one organized class to entertain its rival, for instance, the Baraca and Philae- thea. No idea of making money for the church enters into this at all. It is simply a matter of social interest. People feel at home, and to stimulate a desire on the part of others to belong to classes in which there is real life both social and religious. This is an opportunity for the church to furnish a part of that social life which all need and demand. This will have its influence on the outside life. One cannot be in such a church social life and be in a bad social life at home. One cannot be stingy and make which ever be the most attractive. It is then the work of the church to make, both for its members and others, such an attractive, wholesome life that others social interests will fall into the background. This seems to be the demand of the age.

Some churches are adopting the plan of having some entertainment on every public occasion and holiday, in order to keep people away from harmful places.

For instance, one church a little time ago had one room headquarters for election returns. During the evening music was rendered and a little lunch served. In this way a large number of men and boys were kept away from saloons and other places which count on such times for much evil work. This was a church social of the most practical kind.

Another problem which rightfully comes under the social religious problem is illustrated by the following true incident which occurred in this town. One day a man called to attend an injured patient, found he could not reach his destination but must spend the entire day in a good-sized town. Starting out for a little walk he came to a Baptist church, tried the door and found it locked. Passing on he came to a Meth­ odist and then a Presbyterian church and found these securely locked. God's business house had been closed for only one day in the week," was his reflection. Coming at last to a Catholic church he found welcome and a spirit of reverence and worship within its quiet halls, open to any and all. He went in, worshiped God in his own way, and the question, did he come out feeling he had God's blessing. Is it right to have our church closed? Can she thus live up to all her opportunities? No, it does not give her a fair chance. The devil's workshelves are always open. The church cannot be less diligent and do her duty. Some may say the people would not come to the church on week days. It must not be forgotten, however, that people have never had a chance to cultivate the habit. It would certainly promote the ideal social life in the church to have it open at least certain hours in the day. A movement of this kind could be one of the direction of the ladies societies in the churches. Some room could be arranged in which there were comfortable chairs and good reading. Here people could drop in for quiet talks, listen now and then to music, and read those things which are worth reading. In other words the church could be made a home always open. Mother could suggest to the church home for their boys and girls would probably be the most interested in trying such a plan.

The church itself needs fraternalism. This is not a method, it is a spirit—the spirit of the New Testament. "My broth-
er's keeper" is the melody of the teachings of Jesus. This involves mutual interest, regard for welfare, desire for the neighbor's prosperity, regret for his misfortune. It is co-operation, combination; fellowship, in order to promote the common good. "All ye are brethren."

Socials are used to promote this feeling in the church. The term social in connection with church life has been abused. The so-called "church social" is not a social at all. It is anything but that, and reminds one of a mint for pressing money out of people, while it should be a method of increasing friendliness, and a place for soul growth. Certainly to the Lord the most important of all is soul development and it should be to man.

The article given recently in the Re­ corder illustrates the so-called social. A woman had attended a church once in com­ pany with some friends. When the next social came around some in the church telephoned her to make a cake which was both difficult to make and expensive. No one in the church had ever cared enough about her, and the question was asked whether or not her soul could have been very much developed by that social. That gathering might have been called a church supper, but it certainly was not for her a social in the true sense of the word.

To be sure the church must have money, but it can win more people into its membership by fraternalism than by having dollar-sign gatherings, and using the dollars for entertainment and music and some harmless games into which all can enter. This will promote friendliness among the people and I know this fraternalism would make me a better church worker.

By nature man longs for fellowship, feels the need of social life, and has a right to look to the church to supply this need. If instead of complaining of present condi­ tions, the church would arouse herself to her duty and responsibility, and would make an honest attempt to devise, and enthusiastically carry out, some better social life within itself, and diversions outside, not only would she win many souls from the vapid and harmful amusements they now pursue, but the church would grow in her power over humanity and would fulfill man's needs for both his social and religious natures.

Adams, N. Y.

President Elliot says that the last twenty-five years of the nineteenth century were "the most extraordinary period in the history of our race. Nothing is done as it was done previous to that time." This statement applies peculiarly to education.—F. W. Cochrane.
Wait.

Only those who know how to wait shall be strong and happy and useful. Too often we are in a hurry. This is an age of hurry. Men gather their fruit before it is ripe, run before they are called, cry to God and do not wait for his answer. Let us learn to wait.

Wait patiently. There are seasons of afflictions and delay. It is not easy to endure. What cannot understand the meaning and benefit of it. We ask why we should be required to suffer. We are like ignorant observers of the process of making a great work of art. We are not content to wait disdaining the artist that finishes his work. We hasten to criticize when it is half done.

It is hard for us to understand why righteousness should be trampled down in the streets, why wrong should sit on the throne, why wickedness should sway the scepter, why error should wear the crown. We feel within what seems to us a righteous desire to crush the evil with a blow, to hasten the way, to bring from the face of the earth at once, to consummate the work in unrighteousness and lift up the innocent out of the dust.

Let us not be in a hurry. Wrong is not on the throne, God is on the throne, and he will bring forth thy righteousness as the noonday. But there is a considerable interval between the first dawn of the morning and the full noon. Wait, I say, on the Lord. Do not give way to despair. No, not for a moment.

Wait diligently and prayerfully. Does this sound like a contradiction of terms? Some think that waiting is a condition of idleness. To their mind he who waits sits still with folded hands and mute lips. This is so sometimes, but not always. Usually the man who waits on the Lord is strong and busy. He is waiting, not for the call of the Father, but in the meantime he was busy at the carpenter's bench. Let no young man who feels within him the impression that he is to be called to some high station disdain to labor with his hands at whatever task providence may give him while waiting for the door to open. Moses waited for Jehovah to open the way for him. He labored as the oppressed race, but while waiting he kept the blocks of his father-in-law. Keeping sheep, he learned to be a leader of the flock of God.

Gideon waited for the deliverance of the children of Israel, and while waiting he raised a little wheat and threshed it hard by the wine-press. When the angel of the Lord came to call him he found him busy. When Elijah went out to find Elisha that he might call him to him to be his disciple he found him sitting in a corner with folded hands doing nothing. He found him in the field following the plow. It was hard work and the oxen were stubborn and hard to manage, but it was a discipline for one who felt the zeal of the Lord burning within his heart and longed for the way to open. "Learn to labor and to wait."

Prayer is impossible without labor. The Christian is waiting on the Lord, not on man. He is not waiting for the seasons to roll round, but for God to work out his own good pleasure. Prayer is not always answered immediately. If the answer is not, wait for it. "Men ought always to pray and not to faint."

A mother has been known to pray thirty years for the conversion of her ungodly son, and her patient waiting has reaped an abundant harvest. Lay hold on the arm of the Lord by mighty faith and wait at the throne of grace until the work is done.

Wait with an open mind and a willing heart. Jesus was ready to hear the call of the Father when it came, and without a murmur he said, "Thy will be done." He said, not, "Thy will be done for my sake." Men who think they are waiting on the Lord are not always willing to obey the voice when it calls them. Here is one who is waiting on the Lord, and lo, he hears a call to go and preach the gospel, but he is not pleased with that field of labor. He thinks he has a genius for making money, and can serve the Lord better by making money and using it for the extension of his kingdom. He hopes the Lord will release him from the other obligations and call him to make money. If he persists in his own way instead of the way of the Lord, he will have a sorrow account to settle. Saul of Tarsus heard the voice of the Lord, and answered, "Lord, what wilt thou have me to do?" At a later date he wrote, "I was not disobedient unto the heavenly vision." Happy man! Persecuted, afflicted, and poor, but happy.

Status of the Liquor Traffic.

Our leading statisticians show in cold figures that the revenues derived from the liquor traffic are far less in amount than the cost to the commonwealth of the pauperism and crime imposed upon it by the traffic.

Organized enterprise everywhere increases demands from its operatives abstinence from the use of intoxicants.

The public press is rapidly uniting for the great argument against commercial waste and the negligence bred in and propagated from the public drinking place.

Labor is seeing that it cannot attain its best hopes with the burden of the drams shop board upon it.

The liquor is interpreting anew the manual of civil and law and order.

They are declaring that the liquor traffic must cease under the law, for there are no rights apart from righteousness.

Temperance forces, old and new, are lining up in a new fellowship for industrial, commercial and civic defense against a common foe.

The liquor press freely announces the doom of its own cause. It is wearing mourning over the tardiness, indifference, division and selfishness of the allies in the traffic.

Sobriety now has control of half the territory of the United States to the irreparable trade loss of the liquor traffic.

There is a marked shrinkage in the net income of the trade, especially in the manufacture. The cost of defense against its foes is increasing upon the trade each succeeding year. Under the remorseless reign of the common laws of trade, capital invested in manufacture has begun to shift into other fields of investment.

At last the liquor men are pleading for mercy. Among themselves and before the public they plead for the moral improvement of the saloon. They plead that they themselves are benefactors and supporters necessary to the state and the school. They coax and threaten in alternate breaths.

The national conscience is moving mightily. It is demanding the submission of the saloon; it is illuminating every measure for a new commercial thrift and social purity.—The Standard.


Children's Page

The Conquest of "I Can't."

ALICE ANNETTE LARKIN.

"I tell you, Ned Davis, I can't do it and
I won't either. So, there! I can't mend
that old glove every time you tear a hole
in it and you needn't ask me to. I can't
wait on you all the time."

"But youosophically you can do any-
how, Nell, you can say can't all right.
Three times in about one minute. Think
I'd say something else once in a while, just
for a change."

And Ned began to sing in the most teas-
ing way:

"She's a dear little, queer little girl,
And her hair is a mass of curl.
If you ask her to play,
Only this will she say,
As she hangs low her head to chant,—
'Tell you, I can't! I can't!"

Then he started off toward the house
to get mother to mend his torn glove. Mother
was always very busy but she somehow
managed to find time to help any one who
needed her help. And she did not refuse
to mend Ned's glove now, though she was
right in the midst of a large ironing. She
only said, as she handed the glove back to
him, almost as good as new, "Did you ask
Ned to mend it for you, Ned?"

"Yes, mother," he replied, "I asked her
but she couldn't any more than she ever
can. For my part, I'm getting sick and
tired of this 'I can't' business." It was a
Weber's song, the song of one who was sick
and tired of it. Mr. and Mrs. Davis were
very much worried about it and had been
trying for a long time to break Nellie of
this habit; but as yet they had not been
very successful. The summer before, they
had promised her a bright five dollar gold-
piece if she wouldn't say can't for a whole
month. But she did not win the reward.
It made no difference what she was asked
to do, she always answered in the same
way, "I can't! Oh, I'm sure I can't!"

It was a queer habit, for sometimes she
couldn't spare Ned anyway, for it was the
busy season on the farm and there were
many things that he could do to help.

At last Mrs. Davis decided, "I hate to do it, but I think we will have to
send Nellie. I am very much afraid she
will be homesick though. But what will
Cousin Maria think of this 'can't'? Do
you suppose she can ever stand it?"

Mr. Davis could not be replied. "I'll
risk Cousin Maria all right. Yes, I believe
it will be a good thing for us all. I am
thinking that Nellie will come home much
improved, and I'll give her that five dollars
in the next four weeks."

So that was how it was settled and the
next day Mr. Davis and Nellie went to
Cousin Maria's. She was very willing to
go, but Nellie, when she was driven to go
and she was to go to play housekeeper,
too.

Cousin Maria lived in a tiny, white house
and when they drove into the yard, the
black dog and the Maltese cat were on the
doors. Mr. Davis couldn't stay very
long, but he told Nellie, as he started away,
about the five dollar gold-piece, and Nellie
replied confidently, "I guess you'll have
to give it to me this time."

After her father had gone, she arranged
Cousin Maria's supper very daintily on a
tray, the cat and dog, then ate her own
supper. It didn't take long to wash the
dishes. Nellie turned to wondering whether
she should do all the next four weeks.

There was plenty to keep her busy for
the next few days, for there were ever so
many jobs to do and she did not find time
to be homesick. She did every-
thing quite promptly, but she said, "I can't!
I'm sure I can't!" a great many times every
day.

In four weeks, Cousin Maria never had a little
girl and she wasn't as patient as mother
and father were. After a while she called
Nellie to her bed and talked to her a long
time. "Why, child!" she said, "do you
know that you have said 'I can't' just four
weeks? You must stop or you'll drive me
crazy. I want you to go to the corner
cupboard and get me that package of
court-plaster that is on the top shelf. I
think we'll have to use it on somebody's
mouth pretty soon. Leave it right here on
the table where I can get it; and the very
next time a certain girl says that word
'can't', we'll have to cover up her mouth
until she learns better."

Oh, how angry Nellie was at Cousin
Maria. She went to her room and cried
and cried. She declared she would go
right home, if she had to walk. Then after
awhile she began to feel ashamed of her-
self, and then she remembered how hard
mother had tried to break her of this dreadful
habit. It was dreadful, too. Mother
had said she would be ashamed of herself
some time, and she was ashamed now. At
last she sat up very straight and said,
'There, Nellie Davis! I'm glad Cousin
Maria and you won't play saying it! I'll show them that I can!"

And she did, though it was very hard at
first. She said four weeks with Cousin
Maria and when she was getting ready to
leave, her cousin started to pull her
arms around her, that she didn't know
what she was going to do without her, for
she had been a real comfort. And father
gave her the shining, new gold-piece. But
best of all, she didn't carry her bad habit
back with her, for it was gone forever.
Thanks to Cousin Maria, she had conquered
it.

And Ned had to change the song that he
sang while he was filling up the wood-
box. He sang it with a will, too. This
is the way it began:

"She's a dear little, jolly little girl,
Oh, how jolly she is!
If you ask her to play,
She'll be certain to say,
"Oh, yes! I've the best plan,
And I tell you, I can! I can!"

The Minister as a Gentleman.

Years ago we remember to have heard
a professor of homiletics say, "If there
were more men in the ministry there
would be more men in the ministry." The remark
is provocative of thought even though we
feel inclined to dissent from its implica-
tions. Taken as a whole ministers are man-
ly, not to say gentlemanly. It is manifestly
unfair to judge of their performance by
impressions. Certain newspapers make
much of every case of ministerial un-
faithfulness, especially when such unfai-
thfulness is in the moral delinquency. In
every community will be found those who
roll the proved dishonesty or rascality of a
clergyman as a sweet morsel under the
tongue, and who proceed at once to gen-
eralize to the disparagement of all minis-
ters. Such a procedure is so manifestly
unfair and is so evidently prompted by
prejudice rather than, by any love of right-
eousness that the indictment carries little

We are glad to believe that the men who have undertaken the task of preaching the gospel and of helping up this world out of sin to God are, as a whole, good men. They are sincere, self-sacrificing, earnest. No class in the community deserves more honor for such an undertaking - the deepest needs of humanity. Very largely this honor is accorded to them. Yet it must be confessed that there is more or less prejudice to be found in nearly every community against the clerical body known as "men of the cloth." While we are not prepared to admit that this prejudice is rooted in any sufficient reason, it may be possible to find an explanation for it - in part at least - in the attitude and actions of men who are neither vicious nor hypocrites. It is often said that "a minister is but a man," and thus excuse is sought for those who discredit their profession. We are not speaking now of actions which are immoral or dishonest, but of things which serve to create antagonism on the part of individuals and communities towards those who preach the gospel.

A few concrete illustrations will serve to make clear what we mean. A well-known evangelist had just closed a service on Sunday in a street-car not so many days ago, at the close of a famous tabernacle at a famous place. He stepped upon a ferry-boat to cross the river, with the parting command of the evangelist to the minister that he was to transplanted the soil from his feet to the clothes of his fellow passengers.

These are little things? Yes, but it is of such that life is made up. Trifling as these incidents may seem to be, they are creative of sentiment. Some people are large enough and wise enough to realize that such experiences are exceptional, that the minister at whom they are judged guilty of boorishness or lack of self-control is because some of its representatives have no manners or get mad without any sufficient provocation. But not all of us are quite able to do this; in fact some people do not wish to do it. Such instances furnish ammunition for those who are on the watch for delinquencies on the part of ministers, and even those who hold the profession in all honor are compelled to confess that to be a minister is not necessarily to be a gentleman. The whole profession suffers from the selfishness or thoughtlessness of a few of its members.

If there is anything that the public has a right to expect from a minister it is that he shall be a gentleman. This is not saying that the minister is to be a dute. No sensible person desires that he should be an obdurate. He who has chosen to devote his life to the service of humanity shall be an animated fashion-plate or a walking essay on deportment. But the minister who imagines that boorishness is an evidence of supernumerary endowments or of commanding moral influence has not enough sense to warrant him in remaining in the ministry. It is indeed true that the ministry is made of the same stuff as other men, is subject to the same temptations; but if his religion does not enable him to hold himself in the grip of his own enlightened judgment, if it does not give him power over himself sufficient to endure him to be the gracious gentleman under all circumstances, then his religious life needs deepening. Courtesy and kindness and self-restraint are not qualities which the Christian minister may keep in storage to be brought out and used only when circumstances seem to indicate a necessity for their use. They are to be of the very warp and woof of his character. They are not to be his "second nature," but primary, instinctive.

We have long felt that another department might be added to those already existing in the curricula of our theological seminaries, with real advantage to the students. What is it? To teach a man if he know all about church history and the theology of Augustine if he be a boor? He is not called to be an overlord or to show people with what success he can browbeat his way through the world, but to be a servant of all, a minister to his fel­lows. He can never win that confidence and esteem which condition real helpfulness, except as he reveals in all his relations the character of society those qualities of head and heart which make one a true gentleman. - The Standard.

The Ideal Christian College.

This is a day of revived interest in the denominational college. The cause of this revived interest is the perception of the close relation that the college sustains, or at least may be made to sustain, to the welfare and development of the Christian cause. But just here we need constantly to remind ourselves that the only kind of college that will certainly promote the interests of the Christian cause is the truly Christian college. It needs to be said that a college may be a Church college without necessarily being a Christian college. It may even have professing Christians in all of its chairs of instruction without being in anything except name a Christian college. And just because this distinction between a nominally Christian college and a truly Christian college is a real and a vital distinction; and, further, because there are more closely the Church college approaches to being an ideal Christian college, the more effective it will be, it becomes worth while at this time to ask ourselves, What is the ideal Christian college?

To this question we venture to reply, that the ideal Christian college is one that has the Christian ideal for its own ideal; and that has as its propagation of the Christian ideal as its great aim and end. What then is the Christian ideal? It may be variously stated. It is embodied, for instance, in the words of the apostle, "For to me to live is Christ, and to die is gain." What then is the Christian ideal? We have long felt that another department might be added to those already existing in the curricula of our theological seminaries, with real advantage to the students. What is it? To teach a man if he know all about church history and the theology of Augustine if he be a boor? He is not called to be an overlord or to show people with what success he can browbeat his way through the world, but to be a servant of all, a minister to his fellows. He can never win that confidence and esteem which condition real helpfulness, except as he reveals in all his relations the character of society those qualities of head and heart which make one a true gentleman. - The Standard.

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tions. Further, each will so labor in his chosen field as to lead the children of this world to say: "Behold, what scholarship Christianity produces; what patience, what thoughtfulness, what accuracy, what breadth, balance, and insight it begets!"

If you wish a difficult, a delicate, a dangerous piece of work done, whether it be in physics, metaphysics, medicine, sociology, or what not, you must submit it to Christian investigators. The motive that prompts such work must be the strongest as well as the highest motive.

We have been moved to make these remarks because we are profoundly convinced that unless our education is to become a curse and a blight, knowledge must be pursued, not for its own sake, but as to a means to an end—that end being the manifestation of the glory of God. We are further profoundly convinced that until those who occupy the various chairs in our church colleges study and teach the subjects belonging to their respective departments with a view, first, to increasing their personal capacity for knowing God; and, secondly, as a means of contributing to the perpetuation of the manifestations of the glory of God, while these institutions belong to their respective kind that can be enjoyed by him. And the President has learned is to be here, and my porter that he of all persons understands persons of all ages, from the primary class to the oldest member of the church—eighty-one years of age. The holding of its sessions immediately after preaching service favors the attendance of the aged people as members of the Sabbath school.

For years the writer has had the "old folks" class. Its members have now been reduced to six,—seven including the leader, who counts himself as one of the class. Our united ages make 500 years, and the average is a fraction over 72 years. The oldest member is eighty-one. By reason of infirmity she is not able to attend church, but when she does come she takes her place in the class and is one of the most ready to express her views on points of the lessons. Her thoughts are clear and show evidence of much Scripture reading.

In the early part of the spring we had so much rain as to make the putting in of crops unduly late. But the growth, later, for this early spring, was unusually rapid, so that we have abundant crops with the exception of apples. Apples, peaches, cherries and the like are comparatively scarce by reason of the frosts last spring. The first blossoms of strawberries were killed, but there were enough of the later ones to make an abundant crop, though late. The weather in the last few days has been extremely hot.

Living by the Day.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, until nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely while the sun goes down. And this is all that life ever means to us—just one little day. "Do today's duty; fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living. What was the secret of such a one's power? What has she done? Anything? Nothing! But radiant smiles, becoming good humor, the tact of divining what every one wanted, told that she had got out of self and learned to think of others.—P. W. Robertson.

HOME NEWS

FARINA, ILLINOIS.—The Sabbath school of the Farina Church has one characteristic that is worth mentioning—it has no age limit. Its membership comprises persons of all ages, from the primary class to the oldest member of the church—eighty-one years of age. The holding of its sessions immediately after preaching service favors the attendance of the aged people as members of the Sabbath school.

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She Told it to Her Card-Club.

The little lad who was the joy of the household had been regularly to Sabbath-school. He had caught some ideas from the lessons to which he listened, and was struggling to relate them to his new life and environment. Doubtless he had thought frequently of problems which big folks imagine boys never face.

In a serious mood he came to his mother one day.

"Mamma, were you on earth when Jesus was here?"

"Why, no, of course not, laddie. What ever put that idea into your head?" And she proudly caressed the sober, face.

"Well, did you ever see Jesus?" he persisted.

"No. I never saw him as people did who lived then."

Again the little questioner is absorbed in meditation. He is engaged in the disturbing and difficult task of relating conduct to profession. Where they fail to match, who shall say he is too young to understand the insignificant...? How oft are men judged by their large professions and their little deeds?"

Almost relentlessly the unconscious child pursues the mother. "If Jesus should come to our house, would you stay at home to meet him?"

"Of course," she answered abruptly.

"But, mamma, suppose he should come on the day your card-club meets, would you stay at home to see Jesus?"

Not only is it true that "a little child shall lead them," but often does a child lay bare the predominant passion of a parent's life. Stripped of all disguises stands out in all its naked ugliness and pretense. Then men and women would gladly conceal its hypocrisy, and silence the messenger whose life is open the disease within. We forgive the child's impertinence in a moment of weakness when we might be tempted to carry a hostile spirit toward one who was older. Thank God for these sweet, keen, and kind messengers who come to measure and bless our lives.

This mother immediately began to see what had first place in her life. In theory and sentiment Jesus was Lord and King. In practice he received the flag-end of her time and ability. Before the members of her card-club the next day she confessed that nothing had so stirred her conscience as the child's straight question to test herself while, this passionate rush for pleasure? Was there no other employment, helpful to humanity, that would yield a day's pay of satisfaction? Could she justify the use of her energy to please herself alone? Liberty to do as she pleased was obligation to do as she ought. Christ pleased not himself. A great vision of larger service came to this card-engrossed woman.

Would God the vision splendid might come to many another life, rich in power but dissipated in practice! The Christian stewardship of leisure is as holy and high a duty as the stewardship of wealth. "Time is the stuff that life is made of," and life is the index of destiny. Who dares to spend the forces of eternity upon the transient phantoms of earth? —Ernest Bouwer Allen, D. D., in C. E. World.

Citizenship in the United States.

"Four dollars for making me an American citizen; I guess not, it isn't worth it.
So saying the would-be citizen passed out.
And surely it isn't worth it, remarks the Baptist Commonwealth. Yet the new laws make naturalization and citizenship easy and simple. Any one born within the limits of the United States is a citizen, though the parents may not be citizens, and though he or she leaves the country the day after birth. Children born outside the states follow the citizenship of the father; when a foreigner naturalizes his children become American citizens. A foreign woman marrying an American takes her husband's citizenship; if the husband dies or there is a divorce the woman can return to her former citizenship or retain her citizenship here by so declaring. Any American citizen loses his citizenship by becoming naturalized in another country or by taking the oath of allegiance to another country, or by residing abroad permanently without the intention of returning to this country. Any citizen of this country residing abroad must show his intention of retaining citizenship here by returning once in two years; should he not return within that time he loses his rights, unless under special conditions. An American woman marrying a foreigner loses her citizenship in this country; but in the case of the death of the husband or divorce she may regain her citizenship by residing in the United States, or by a declaration before an American judge to that effect. When a woman loses her citizenship. Of course the provision of returning to this country once in two years is the one making the most. All. Many have come to this country just long enough in times past to get a passport, and thus secure the protection of the United States, though they had no expectation of returning. Under the new laws this can no longer be done. It is presumed that the missionaries and their agents in government employ will have special provision made for them, though we have seen no ruling on this subject. Our missionaries seldom return to the States; the work is seven or eight, and great incoherence may result unless provision is made. —The Standard.

The Care of the Flock.

It may be that sometimes, many times indeed, the minister shrinks from his divinely appointed duty of inspring his people with the practical missionary spirit. He says, I am too old, too slow, the command of my Lord is, Feed my sheep. That does not mean that periodically and semi-periodically I should implore them to give money for this purpose, and of course other business. My brother, the pastor, is the one whose Lord's commands is, Shepherd my sheep. Tend my sheep. Now it is as much the duty of a good shepherd to shear the flock as to find the lost sheep. Who is a sheep good for, if not to yield wool? What is there valuable about the sheep except his fleece? There are but two things that can profitably be done with the animal sheep: you can convert him into quarters of mutton or you can save him, feed him, shelter him from cold and storm and heat, protect him against disease and wolves, in return for the valuable yield of his fleece.

The pastor leads his flock in and out and finds good pasture for it, and when shearing time comes it is his supreme duty and it should be his great joy to shear the flock. He must learn to do it definitly, tactfully, expertly, painlessly, and thoroughly. On the great western ranches it is the pride of the shearer to take the entire fleece off in one unbroken flake and never nip the skin of the sheep with teeth. You have a right to know what pinches and struggles and protests that gets pinched by the shears and loses a little of its drumhead hide with all its fleece. The shearing of sheep good. It never seems so happy, never skips so lightly never circles over the pastures so swiftly as when it leaps from the hands of the shearer, with all the burden of its heavy fleece removed. And the next year it has a bigger and better fleece. —Robert J. Burdette.

From the Cross of Jesus flow over all the earth streams of regenerating love. You are weary, life has been hard. Men may have failed you. You have failed yourself. You need some lift out of your disappointed hopes and broken ambitions. From every forest, field and mountain, and from every ocean in the dawning day, from every city street and home where men and women rise refreshed by a night of sleep for the toil and glory of another day, comes the thrill, the leap, the gladness of the promise: He maketh all things new. He leadeth me beside the still waters. He restoreth my soul. His mercies are new every morning. And for each man or woman who will begin life again with God it is daybreak everywhere. —Charles F. Abend, D. D.
MARRIAGES

Brook and Greene—At the Seventh-day Baptist parsonage in Adams Center, New York, July 8, 1908, Rev. E. H. Socwell, Rev. Frank C. Brownlee, Committee, and Mrs. Etta C. Greene, of Adams.

DEATHS

Velthuysen—In Amsterdam, Holland, July 3, 1908, Gerard, the youngest child and only son of G. Velthuysen, Jr., and G. E. Velthuysen. Müller aged a little more than two years.

He was a great sufferer for nine months before the Lord took him to the heavenly home. Gerard was the only grandson of our aged brother, Rev. G. Velthuysen, and the entire family deeply mourns his loss. A letter from Mr. Velthuysen says: "Our heavenly Father and the grace of the Lord Jesus Christ are with us in our bereavement. Many friends in America will sympathize with these bereaved ones, and will pray the God of all comfort to sustain them. Their address is Weteringplantsoen 22, Amsterdam, Holland.

Clarke—At his home near Adams Center, New York, July 29, 1908, Mr. Edwin Clarke, aged 79 years, 1 month, and 2 days.

Mr. W. B. Henderson, New York, and spent his entire life in this vicinity. He was twice married. His first wife, Antoinette Greene, died in January, 1884, and his second wife, in June, 1907. For many years Brother Clarke had been a member of the Seventh-day Baptists Church at Adams Center.

Funeral services were conducted at his late home in Greene Settlement by Pastor Socwell.

Prayer.

Prayer is not merely asking; it is communion, fellowship, the intermingling of our life with God's life; conversation with the All-Father. Sometimes it is merely listening to Him. "Be still, and know that I am God" is prayer. "O that I might know where I might find Him!" is prayer. Commune with your own heart upon your bed, and the prayer, "Speak, Lord; thy servant is listening," is prayer. A boy asks of his father a nickel to ride to school in the morning because he is late, and he gets it. Returning in the afternoon, after supper he asks by his father in the flickering firelight and tells the story of his school day; his successes, his fail-

ures, his temptations, his struggles, victories and defeats, the good times he has had and the disappointments he has suffered, and the injustices which have been inflicted upon him, and how he has carried himself in them all; and how his father simply listens and scarcely says a word, and at the end of the half-hour's communing the boy, who has asked for nothing but has received the inflow of his father's life, goes to his bed rested, refreshed, inspired, ready to take up the duties and joys of the next day with a new spirit. Thus to tell to our Father the story of our life experiences, and receive from our Father something of the greatness of his own nature, to fit us for what lies before us, is prayer. To deny the possibility of such prayer is to deny an experience as old and as universal as humanity. "Pray without ceasing."—Edward Judson, in the Examiner.

Wherever you find men and women in whom the flame of desire for the coming of the kingdom of God burns, you will find men and women who have time for children and care for them.—G. Campbell Morgan.

Velthuysen—In Amsterdam, Holland, July 3, 1908, Gerard, the youngest child and only son of G. Velthuysen, Jr., and G. E. Velthuysen.

Mr. Cleveland as a True Sportsman.

Mr. Cleveland's unaffected delight in out-of-door sports was very attractive to those of us who shared his tastes in this direction. He was simply fond of fishing, hunting, shooting as pastimes, and he liked to take them in a plain, old-fashioned way. It never occurred to him to question the rightness of getting wholesome recreation and good food at the same time; and his pleasure was never spoiled by the least suspicion of levity ambition to break the record. He was not a paper sportsman, but a real one. He liked to be out in the open, in the woods or on the water; the game, however small, was only the excuse; but he liked that, too. I never heard him tell a lie about his hunting or fishing sources, and him tell a great many amusing ones. He had a wholesome sense of humor, and in times of practical fun he served him as a means of grace. He was full of entertaining anecdotes—not those which go round the streets of the newspapers,—and he told them with touches of excellent imitation and dialect, which showed how keenly he observed mankind. From "Mr. Cleveland at Princeton," by Henry van Dyke, in the American Review of Reviews for August.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and who can and will be expected to do the full day's work, and who will please mention age and line of work in which they are interested. Batter, Battle Sanitarium, Sanitarium, Battle Creek, Mich. 1f.
with David after he had spoken to his father about him.

11. "Let us go out into the field." So that Jonathan could explain to David just how he proposed to convey accurate and explicit information to him without a personal interview. The natural connection of this verse is v. 18 and following.

12. "Jehovah, the God of Israel be witness." With solemn oath Jonathan promises that he will find out Saul's purpose and disclose it to David. He then asks that David deal kindly toward him when he comes into power. It seems almost certain that Jonathan foresees that David was to be king. In 2 Sam. 1:1 David acknowledges the promise which he has here made.

13. And Jonathan caused David to swear again. Or much better, following the Greek Bible, And Jonathan swore again. Because of his great love for David he could not be kept from repeated protestations of his devotion to his friend at all hazards. As he loved his own soul. Or as we would say in idiomatic English, "as he loved himself." The Hebrews did not use Jehovah in this sense.

14. And when thou hast stayed three days, etc. Jonathan makes a definite appointment as to the time and place. It would of course excite no suspicion in Jonathan to go into the field to practice with bow and arrows. He arranged to give David definite information and counsel by what he will say to the boy who runs to pick up the arrows.

26. Speak not anything that day. At first Saul took no notice of David's absence. When he did enquire Jonathan made the excuse for David that they had arranged. David's plan of finding out what was was Saul's mind toward him worked to a charm, and Jonathan soon found out that Saul's attitude toward David was one of uncompromising hostility.

46. As the lad ran he shot an arrow beyond. As the boy was going after the first arrow, he shot another beyond him. This gave Jonathan the opportunity to speak to the boy the words that he desired to say. And no one has ever shown a more veery-keen man if he had remained calm under the insult that his father put upon him.

35. Jonathan went out into the field at the time appointed. Or this may mean, at the place appointed. He followed out the plan that they had arranged for private communication without a personal interview.

36. As the lad ran he shot an arrow beyond him. As the boy was going after the first arrow, he shot another beyond him. This gave Jonathan the opportunity to speak to the boy the words that he desired to say. And no one has ever shown a more veery-keen man if he had remained calm under the insult that his father put upon him.

46. And Jonathan gave his weapons unto the lad, etc. This verse and the next two with the exception of the first word in v. 41 are undoubtedly an insertion by a later hand. If it were at all safe or practicable for Jonathan to speak directly with David why go through the performance of the words of exhortation to the boy Jonathan was telling David that the situation was fully as serious as David had imagined.

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50. For as long as the son of Jesse liveth, etc. From Saul's point of view Jonathan is untrue to his position as heir apparent in that he in no way resisted Saul's wishes to insult David. This practice is not altogether unknown in Western lands.
on arrival of train and a fee of 25¢ paid. All other stop-overs granted by railroads apply to these tickets; for instance, all railroads which pass through Niagara Falls allow a stop-over of ten days, likewise all railroads which pass through Washington allow a stop-over of ten days there, by simply depositing the ticket with the local ticket agent and taking up same when ready to resume journey.

The rate from New York City to Denver, Colo., and return is $63.50. This rate is good over any railroad leaving New York City, with the exception of the New York Central and Pennsylvania R. R., which is $3.00 higher. The delegates also have the privilege of going from Chicago to Denver via one road and returning to Chicago from Denver over another road, but the same railroad east of Chicago must be used both going and coming. The rate from Alfred, N. Y., to Denver and return is $52.50. Chicago, Ill., to Denver and return is $52.00. Moline, Ill., to Denver, and return is $99.25. St. Louis, Mo., to Denver, $59.00. Omaha, Kansas City, and St. Joseph, $17.50. Proportional rates west of there. Double round trip berth, either upper or lower, New York to Chicago, $5.00; same, Chicago to Denver, $6.00. or $6.50.00. per person. Railroad fare from Denver to Boulder is 50¢ one way; round trip $1.50. good ten days.

The Chicago depot are located near each other. Double round trip berth, either upper or lower, New York to Chicago, $5.00; same, Chicago to Denver, $6.00 or $6.50. per person. Railroad fare from Denver to Boulder is 50¢ one way; round trip $1.50, good ten days.

For convenience we give time of departure and arrival of trains daily over several of the roads:

**Erie Railroad.**

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<th>Time</th>
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<td>11:00 A. M.</td>
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**Sante Fe Railroad.**

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<tr>
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<tr>
<td>New York</td>
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<td>St. Louis</td>
<td>10:00 A. M.</td>
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<td>Chicago</td>
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**Chicago and Northwestern Railroad.**

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<tr>
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**Burlington Route.**

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<tr>
<td>Moline</td>
<td>6:00 P. M.</td>
</tr>
<tr>
<td>New York</td>
<td>7:30 A. M.</td>
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</table>

All these roads run into the Union Depot, Denver, Colo., and leave from same depot for Boulder as follows:

**Leave Denver, 8:15 A. M., 10:20 A. M., 2:30: 4:00 P. M.**


The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad. All other roads have always accommodated our people and extended courtesies wherever permissible.

**Ira J. Ordway, 524 W. Madison St., Chicago, Ill.**

**William C. Hubbard, Plainfield, N. J.**

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