

TABLE OF CONTENTS.

EDITORIALS.—Danger Signals; Denominational Danger Signals; Our Supply of Ministers; As to Our Stronger Churches; A Study in Denominationalism; A Pastor to Retire; University Monthly; Those Historical Papers; The Sinal Gospels; Fundamental Principles of Liberty; Enforcing Sunday Laws..... 673-676
Why do Seventh-day Baptists Exist?.....676
Minerals in the Philippines.....676
Historical Sketch of the American Sabbath Tract Society.....677
When the Frost is on the Pumpkin, Poetry.....677
W. H. Ernst on Re-adjustment.....677
MISSIONS.—From F. J. Bakker; From F. O. Burdick; From A. G. Crofoot; Eternal Life.....678
October.....679
WOMAN'S WORK.—October, Poetry; Paragraphs; To the Woman of the Local Auxiliaries of the Seventh-day Baptist Denomination.....680-680
A Worthy Tribute, Poetry.....680
EDUCATION.—Our Social Life in Schools.....680
YOUNG PEOPLE'S WORK.—Model Letter Writer; Short Sketch of the Life of J. C. Dawes.....682
CHILDREN'S PAGE.—"One, Two, Three," Poetry; The Story of Boxes; Sir Busy-Tail's Nest.....683
HISTORY AND BIOGRAPHY.—Samuel Hubbard of Newport.....684
OUR READING ROOM.....684
Wisconsin Matters.....685
REVIEWS.....685
MARRIAGES.....685
DEATHS.....685
SABBATH-SCHOOL LESSON.....686
The White Wax Worm of China.....686
A Denominational Time Table, Poetry.....687
The Four O'clock.....687

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EMANCIPATION.

MALTBIE D. BABCOCK.

Why be afraid of death as though your life were breath? Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn. Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench? Why not, with happy shout, run home when school is out?

The dear ones left behind! O, foolish one and blind; A day—and you will meet; a night—and you will greet!

This is the death of Death, to breathe away a breath, And know the end of strife and taste the deathless life, And joy without a fear, and smile without a tear, And work, nor care to rest, and find the last the best.

—Baptist Home Mission Monthly.

Successful business men take frequent "account of stock" and are careful to know just what assets are available.

Carefulness on that point is always the price of success in business. The principle involved applies to religious work quite as much as to worldly business. It is doubly important to make note on this point when new demands are at hand, and new enterprises are being considered. It is correctly said that to be "well born" is half the battle of life. The inheritance which a man or a people receives is an essential and important item of assets. Seventh-day Baptists are rich along the line of inheritance. Those who have preceded them as representatives of the truth for which they now stand, have been people of conscience, integrity, forcefulness and devotion. No others could have existed and made the history which has preceded the present time. It is a question of greatest importance to us whether we duly appreciate the value of our assets, and are prepared to utilize them. But they must be taken into account as the basis of all values when considering our work from the human standpoint. Nor should this be considered from the human standpoint alone. They are God-given assets and he waits to guide and strengthen us in their use.

Our Inheritance as Reformers.

EVERY thoughtful man is thrilled more or less with that advice to young men which says: "Ally yourself in the beginning of life with some great and unpopular reform." It is the stress and strain of strenuous life that makes superior men. When that stress and strain and strenuousness are

turned toward high ends, as in the case of moral and religious reforms, corresponding good comes to everyone who, by inheritance, has received impulses toward such work, and upon whom new demands connected with such life are constantly coming. Such an inheritance is ours in an eminent degree. All minorities, standing for a great and important truth must be enriched by such inheritance in order to succeed. It is that we may better appreciate the value of this inheritance, and what it means, that the RECORDER urges with such persistency and constancy the study of our history, and its deep import. Whether we rise to the occasion or not, the fact will remain that by inheritance we are rich in those elements which go to make men reformers. To be given such an asset and fail to appreciate and use it is to find deepest failures and just condemnation.

The characteristics which enabled our ancestors to stand for Sabbath truth during all the centuries preceding this, fitted them for breadth of view and for strong intellectual development. It has been necessary that they should be investigators and scholars, and that necessity has been well met by them. The education which they have represented, and which we have inherited from them, has been more than the technical education of books and schools. It has been that broader education which seeks to know causes, and to inquire after possible results. It has been pervaded by strong faith and large hope in the permanency and final triumph of truth and righteousness. Such forms of thought and educational development along such lines, tend to give depth, breadth, and power. It is because we have this inheritance that our history, from the first in the United States, has been marked by advanced positions and efforts along educational lines. The pathway of Seventh-day Baptist emigration from New England may be marked by its organized efforts in the matter of education, through schools. What we now possess as the result of such an inheritance is seen in the large numbers of men and women of our faith who are teachers, and in other learned professions. The proportion of these, when compared with the number of Seventh-day Baptists, is many times greater than the proportion of such ones in other denominations. This is not said to boast, but to show the valuable results and the rich assets which inheritance has given us on the line of education.

We are by no means a people of millionaires. On the other hand we are correspondingly far from being a people familiar with poverty. Our material resources are sufficient, if they be liberally bestowed, wisely gathered, and carefully expended, to do an hundred fold more than we have yet done toward accomplishing the work committed to us? Upon this point, as on others, one great difficulty, if not the greatest, is our failure to appreciate the value of the work awaiting us, and the solemn religious duty and consequent blessings which demand the right use of money in the cause of Christ. The average man still considers the question from the low standpoint of "charity" or of "benevolence" toward God and his cause. Public opinion has little appreciation of the fact that whatever represents the love and labor of men in its crystalized form, as money, is of the highest worth in promoting the kingdom of Christ, and that the contribution of such, with the right spirit, is as truly a religious service and a means of growth in grace as are prayers or preaching. All too slowly do men rise to this higher conception, and, therefore, do they withhold their gifts, large and small, from the cause, and prove to themselves the truth that there is a withholding of more than is meet, and that it tends to poverty. Comparatively rich in material things, we are yet by far too poor in best attainments in spiritual life, because the assets represented by our earthly riches are not turned into those channels which God requires. Everyone must see that a people whose assets are represented by such inheritances as ours, along the lines already noticed, may accomplish a work of untold value and of measureless extent, when united and fully devoted. Reader, "take account of stock" often. Learn what your assets are for the promotion of the kingdom of Christ. As you learn, obey. To do less is to stand self-condemned.

We are not weak, if we make proper use of the means God has placed in our hands. Our denominational ancestors were not weak. Weaklings could not stand as they stood. We have inherited strength through the combined characteristics and agencies they have passed on to us. But inaction is always weakness. On this point we are weak. Patrick Henry's famous speech before the hesitating patriots of the revolution was at its best when he said: "They tell us we are weak and unable to cope with so formidable an adversary. But when shall we be stronger.

Material Wealth.

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Will it be next week or next year? Will it be when we are totally disarmed and when a British guard shall have been stationed in every house? Shall we gather strength by irresolution and inaction?" etc. Seventh-day Baptists may well repeat Henry's question, "Shall we gather strength by irresolution and inaction? No. But we shall gather weakness made more weak. "Irresolution and inaction!" How many people do you know who fail in whole, or in part, through these foes? If the epitaphs of men and enterprises were kept in stock for sale whenever a failure awaits burial there would be large demand for these five words, "Died from Irresolution and Inaction." The weakness and decay which we ought to fear, both as servants of Christ, and as Seventh-day Baptists, is the weakness of inaction.

FAITH AND ITS PERVERSIONS.

Last Sabbath our pastor preached from a text in the Book of James. Between James' idea of faith and the position of the earlier Protestants, on the one hand, and the insane vagaries of modern Faith Healers, on the other, there is a world of difference. Narrow or partial definitions of faith have played an important part in obscuring truth, and practical results concerning it. Such imperfect definitions and distorted conceptions create an unreal and artificial value in connection with faith. The confounding of religious duties with theological deductions has fostered perverted ideas touching faith by making it identical with belief in given creeds and forms of statement concerning doctrines, rather than an actual working force in life. Such results have been increased because men have presented the exercise of faith as an arbitrary act, and as the only condition on which the favor of God and the salvation of men can be secured. Many exhortations to believe in Christ are vitiated by this artificialness and arbitrariness. It is cause for thankfulness that in recent years that conception of faith which regards it as essential and beneficial because of its own intrinsic ethical and spiritual value has increased. If it may be accepted as a correct definition of religion, that it is the practical recognition of our relation to a supernatural authority and power, religion must, in large measure, rest upon, and have its origin, in the sentiments of wonder, veneration, dependence and hope. These sentiments and emotions cannot reach definite objects without some help from the intellect, but they owe their origin and their efficiency to principles inherent in men other than those of the intellect. Since religion is a spiritual state in which the ethical principle of freedom and the sense of dependence are blended and balanced, it follows that faith, being the radical and essential element of a religious life, must consist of these two principles in harmonious combination.

When this is attained the core of the teachings of the Book of James, and of Christ, is reached, and we understand why "Faith without works is dead, being alone." The faith which is of highest value in actual Christian living unites the idea of dependence on God, his love and mercy with the idea of freedom to choose and act, obediently or otherwise. But it also must include the sincere adoption of that spiritual attitude which is appropriate to one who is truly conscious of

his absolute dependence; and, in the second place, it must include true desire and earnest effort to become completely conformed to the character of Christ and the will of God. Any conception or definition of faith less than this is delusive, and may easily result in influences which favor disobedience. Because of this there has been no little orthodoxy as to faith, coupled with wickedness of life.

THE INDIAN PROBLEM.

The twenty-first annual Lake Mohonk Conference of Friends of the Indian, which assembled at Mohonk Lake, N. Y., October 21-23, was a gathering of unusual interest. It had an admirable President in the person of Hon. John D. Long, Secretary of the Navy under President McKinley. Among the 150 members present were five members of the Board of Indian Commissioners, about twenty editors, and ten missionaries and active workers among the Indians on various fields. It was a gathering of notable and able men.

Among the special subjects discussed at the Conference were the evils of the agency system, the need of more religious training in Indian schools, educational needs in Indian Territory, and conditions in Hawaii, Porto Rico and Alaska.

Deplorable conditions in Indian Territory with respect to the education of the resident whites were portrayed by Mr. Edgar B. Henderson of the Indian Bureau at Washington, and others. The Indians, who as the Five Civilized Tribes, maintain the highest Indian civilization in the country, number about 80,000 and have excellent schools; the whites in the Territory outnumber the Indians nearly eight to one, but with a very few exceptions in or near incorporated towns, this entire white population is without educational facilities of any kind.

Dr. Sheldon Jackson gave a vivid and lamentable picture of conditions in Alaska where the native tribes are rapidly dying out, since the advent of the mining settlement with its saloons and adventurers. Unfitted by their simple manner of living to resist the effects of intoxicants or to combat epidemics, they are decreasing in number so rapidly that it is thought by many that the only hope lies in placing them on reservations to protect them from the whites. Dr. Jackson does not favor this idea, but fears that unless something is done, in five years, little more than a remnant of these natives will be left.

Much is being gained for good in the matter of our Indian population, but much remains to be accomplished. The same principle should govern as in all our dealings with other dependent people: their civil rights should be scrupulously safeguarded; liberal provisions should be made by Congress for their development and civilization; their industries should be encouraged; and their education should be so provided for that whatever may be their final political relations to the United States, they may be equipped, at the earliest possible day, for self-support and self-government.

WHAT OF THE PREACHER?

From the many excellent things said by Dr. Kaufman Kohler at his installation as President of the Hebrew Union College, in Cincinnati, on Sunday, October 18, 1903, we reproduce the following statements concern-

ing what a theological school ought to be. It is easy to transfer what this eminent Jewish scholar and keen observer says of his own school, to all similar schools. If Judaism needs such equipment, much more does Protestant Christianity, with its many and important relations to Judaism on the one hand, and to Roman Catholic Christianity on the other. Of all Protestants, Seventh-day Baptists need the best equipment:

"The theological school must be the powerhouse to supply pulpit and people with the dynamic force of all-ruling, all-electrifying religious truth. It is not enough that Bible and Talmud, Halakah and Haggadah, Hellenic and Arabic literature, Philosophy and Cabala, History and Literature, Liturgy and Homiletics be taught; they must all be turned into vitalizing sparks of truth. They must all be transformed into spiritual helps and lifts to unfold the inherent power of Judaism in its manifold stages and phrases of growth. It is in this light that each teacher, by showing the organic connection, the inner relations between his branch of study with the others, can single out the potencies, the spiritual, moral and intellectual kernel beneath the shell, and so lay bare the deeper impulses and show the higher motives that gave lasting value and zest to each specific study and movement. In other words, the theological curriculum must mean not the registration but the profound appreciation of all the religious forces that are at work throughout the various ages and lands, while at the same time our own religious needs and our own religious consciousness should form the object of our foremost solicitude.

"Yes, a store-house of spiritual power the theological school must be, and it is foolish and wrong to evade the discussion of vexatious problems of the day. You fail to train men of power for the ministry, if you ignore or simply condemn the Higher Biblical Criticism and Comparative Religion and Law as detrimental to the faith or to reverence for the Bible. Never before was the path of the preacher beset with such difficulties, such struggles and doubts as to-day. Questions which formerly occupied only the mind of the scholar in his study have become the great concern of all thinking people. Each day discloses some long hidden document in the soil of some startling phenomenon in the sky or the sea that threatens to undermine the very groundwork of faith and calls for a re-setting of the Bible and a reconstruction of the whole idea of Revelation and Creation. The issue to-day is no longer between Reform and Orthodoxy, but between a world with God and a world without God. How, then, can the destinies of homes and communities, the guardianship of souls and the future of humanity be entrusted to men who in a time when the foundations of morality are shaken and the peace of the world quivers under the fierce contest of ideas, lack power and principle, wavering and oscillating between agnosticism and belief, between Judaism and Unitarianism and a dozen other isms, because, immature in judgment, they have eaten of the unripe fruit of the tree of knowledge only to expose their own nakedness of soul?"

No man can do more than his best. But a good many men can do more than what they think is their best.

Sunday Legislation and the Liquor Question.

No one feature of the Sunday law question has been more troublesome than its relation to the saloon. The licensed saloon system has been evolved and developed until it is an immense commercial and political factor in all our affairs. So long as that system continues its commercial and political power will increase rather than diminish. Present tendencies indicate the extension and strengthening of the license system through direct fees or taxation, or both. It must therefore be considered as a permanent and powerful factor in business, in social life, and in politics.

The thing which the licensed liquor traffic most desires is leisure on the part of the lower classes. The saloon is supported by these, but its support is comparatively meager when they are busily engaged in the ordinary affairs of life. Work days are the poorest days for the saloon. Leisure days are its harvest time. Experience shows that when a saloon is protected through the license system during the week, it will in some way secure the patronage which naturally comes when men are idle. Out of this fact has arisen the difficulty of closing the saloons on Sunday, the evasions and subterfuges represented by the Raines Law hotels in the city of New York, and similar evasions, subterfuges and difficulties in all great cities. The problems thus created are real, extensive, and difficult.

Present legislation concerning Sunday and the saloon is largely in favor of the saloon. The Sunday laws which forbid ordinary and legitimate business upon that day, make it possible for the saloons to use these as a safeguard against the enforcement of the laws closing their doors. This fact needs no more than statement, for almost every community in the land has felt the force of it. In some way or other the liquor traffic will profit by the enforced leisure which Sunday laws require. Hence it is that those laws which forbid "worldly business" and "recreations" on that day, put a premium upon the "lower vices, upon drunkenness, social impurity, and similar evils which go hand in hand.

However difficult it may be, it is evident that a clear separation must be secured between legislation touching the sale of liquor on Sunday as a holiday, and the creation of that holiday through enforced idleness. The general line of that separation is so plain that we suggest the following: If, in the light of practical and scientific facts, it shall appear that one day of leisure must be secured to each employed person, by state legislation, let such a law be passed as will give to each employed person one day of leisure in each week, if such a day of leisure is desired, but let the law securing COMPULSORY IDLENESS ON ANY DAY, be abolished.

It is now generally taught by religious leaders, that the requirements

of the Bible, and the religious obligations touching the Sabbath question, are all met by the observance of any one day in the week, the day to be determined by individual choice, under the law of Christian liberty. This is an universal claim when men oppose "Saturday observance." If this position be correct, it carries with it the corresponding conclusion that the law of the state has no right to go farther in the matter by enforcing leisure upon a special day. The claim that all men must be compelled to remain idle on Sunday, in order that those who desire may have the day for rest and worship, is as faulty in logic as it is false in fact. For example; devout Jews and devout Christians have observed the seventh day of the week, unprotected by civil law, from the beginning of our history as a nation, as they have, also, in England, and elsewhere throughout all time. It is unnecessary, illogical and un-Christian for the civil law to compel all men into idleness on Sunday, as required by our existing laws, because some men, they are by no means in the majority—devote that day to religious duties for conscientious reasons.

On the other hand, when it is clearly apparent, as it must be to every unprejudiced observer, that the Sunday question in the United States has reached a point where enforced leisure promotes and supports abounding evils, the question of practical morality, to say of nothing Christianity, compels to the conclusion we have already suggested. Those who uphold Sunday legislation as a direct or indirect aid to religion and to the spiritual improvement of the masses, are bound to show that idleness on Sunday, under legal compulsion, does promote morality and religion. The question of an idle Sunday is before the tribunal of experience, of reason, and of Christianity. It is time to recognize the fact that only a small portion of the people of the United States hold Sunday in reverence as a religious institution or employ the leisure of Sunday from the religious standpoint. This is true of those who have wealth, position and leisure on other days, as well as of the masses who have little or no leisure except on Sunday. It is undoubtedly true that the illiterate, the irreligious and the depraved are injured by compulsory idleness on Sunday, more than they are benefited by it. It must be recognized as a fact that when the law calls the average laboring man from his usual honest occupation, and obliges him to pass Sunday in idleness, he is forced into a series of weekly temptations of a dangerous and degrading kind. This is notably true in large cities, and in all populous places where from the nature of the case, there is greatest depravity, and little or no incentive toward higher living. Because of this fact some men have argued that Christianity was left Sabbathless by its founder, in order to avoid the degradation which attends idleness where religious conscience is absent. We do not believe this, but

we do believe that the founder of Christianity taught complete separation of church and state, and refused to recognize anything like the civil control which Sunday laws now bring to bear, in order to present the higher and divine idea of Sabbath-keeping.

This line of thought might be continued at length, demonstrating the fact that those who believe that Sunday should be regarded religiously, and that its observance should tend to the uplifting of society, ought to be the first to ask for the cessation of compulsory idleness with its attendant temptations to crime and degradation. They ought to ask this also, that the question should be freed from all complication with politics and with lower considerations, and placed, once for all, upon its true basis as a religious institution, regard for which, in order to be helpful, or morally or religiously healthful, must be based upon regard for Divine law, and therefore upon conscience toward God, and not compulsory obedience to a civil law of human enactment.

A Dialogue.

GOD AT SINAI: Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.—Ex. 20: 8-11.

POPULAR PREACHING: There is no Sabbath under the gospel. All we need is a day for rest and worship, and it makes no difference which day is chosen.

GOD THROUGH CHRIST: Think not that I came to destroy the law, or the prophets: I came not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.—Matt: 5: 17-19.

POPULAR PREACHING: The Old Jewish Laws, including the Ten Commandments, are all destroyed, and Christians are under no obligations to obey them. "Saturday" is the busiest day of all the week; trample on it as you please.

A VOICE: Moreover the Lord answered Job, and said, Shall he that cavileth contend with the Almighty? He that argueth with God let him answer it.—Job. 40: 1, 2.

CHRIST: He that hath ears to hear, let him hear.—Matt. 11: 15.

Those who have suffered much are like those who know many languages: they have learned to understand and be understood by all.—Madame Swetchine.

Unquestionable Facts.

No reform can be attained on a false basis nor by wrong methods. Such efforts are self-destructive. True Sabbath Reform is a vital issue. Popular theories and prevalent methods obscure the truth and thwart reform. The Sabbath question is a religious one, and must be settled on a religious basis. Sunday legislation was the direct product of the State-church system of Pagan Rome. There was not a single Christian characteristic in the first Sunday edict. Sunday legislation was developed in Christian history as a part of the state-church system of Romanized Christianity. Under that system Sunday became the leading ecclesiastical-civil holiday. This evolved the Continental Sunday. Puritan Protestants continued Sunday legislation after the Roman Catholic model, with a large admixture of Levitical Judaism, under the false claim that the Fourth Commandment had been transferred from the seventh to the first day of the week. Both these errors have been rejected in the light of facts and through the growth of religious liberty. Still the ancient Sunday laws remain on our statute books, working evil results by enforcing idleness, and preventing the proper consideration of the Sabbath question as a religious issue. Gathering evils will increase until two radical changes take place.

One, the separation of all legislation touching the business of liquor selling from legislation concerning other forms of business. Liquor selling is opposed to the general welfare of society. It is a menace to good order, pure politics, and clean government. It should not be associated by law with any form of legitimate business.

Two, Civil laws which enforce general idleness on Sunday, must be repealed by a natural process of decay or by formal action. The evolution of history has written this verdict. The revolution must come, quietly, or by storm. The friends of religion and of genuine Sabbath reform ought to aid such revolution instead of opposing it. The time is ripe. The logic of events—another name for divine power—is forcing men to gather the harvest. They may temporize, compromise and argue, but the results of historic evolution cannot be evaded. He is wise who needs God's voice in history, and God's decisions as they appear in tendencies and evolutions.

THE next revival of religion will stand, I have no doubt, for the recovery of personality. Religion will call men back to its service, and will accept nothing in place of themselves. One cannot give money or anything else with the same passion with which he gives himself. All other forms of consecration are secondary—valuable, but secondary.—William J. Tucker.

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SUNDAY AT ST. LOUIS FAIR.

When an appropriation was made by Congress for the World's Fair at St. Louis, to be held in 1904, with the provision that the gates should be closed on Sundays, it was evident that many Congressmen voted affirmatively in order to pay outward regard to the wishes of those who plead for Sunday closing, with the expectation that some way would be found to avoid the closing clause in the contract when the fair should be fairly under way. In the last issue of the Christian Advocate, New York, a plea is made that Christian people should support the enterprise because it is to be closed on Sundays. On the 16th of October, synchronously with the plea of the Christian Advocate, the Washington correspondent of the New York Tribune wrote as follows:

EXPOSITION TO BE CLOSED, BUT "MIDWAY" MAY BE OPEN.

WASHINGTON, Oct. 15.—Some question as to the efficacy of the regulation designed to enforce the observance of the "American Sunday" at the Louisiana Purchase Exposition, at St. Louis next year, has been raised in Washington, and it is likely that Congress at its next session, at the instance of many zealous advocates of a weekly rest day, will undertake to meet a contingency which had not arisen when it voted an appropriation of \$5,000,000 of government money for that enterprise. When the subject was under discussion the exposition authorities accepted a Sunday closing provision, which was tacked on at the end of the bill just before its passage, but they have worn a broad, sarcastic smile whenever the subject has since been broached. The provision appears in the act of March 3, 1901, as Section 25, which reads:

"That, as a condition precedent to the payment of this appropriation, the directors shall contract to close the gates to visitors on Sundays during the whole duration of the fair."

After the organization of the exposition company and the appointment by President Roosevelt of the non-partisan commission authorized by Congress to supervise the expenditure of the government's money, the problem of the Sunday closing contract presented itself to the Treasury Department, and some delay occurred. It is said that the directors of the exposition company, as well as the government commissioners, met on several occasions and adopted resolutions to authorize the officers of the company to enter a contract with the Treasury Department for Sunday closing. The various resolutions received careful consideration by the legal advisers of Secretary Shaw, but each was successively rejected as possessing insufficient binding quality. In the meantime the pay of the government's commission was withheld and accumulated for several months.

Finally the exposition company, deciding to comply with the suggestion of the Solicitor of the Treasury, on July 8, 1902, resolved to have a majority of its directors sign a contract on the subject of Sunday closing on terms which were satisfactory to the Treasury. This contract, in its binding clause, provides:

"Now, therefore, in consideration of the payment and disbursement in the manner provided for by said act, of said \$5,000,000 appropriated as aforesaid in aid of said exposition, it is hereby covenanted and agreed

by said St. Louis Purchase Exposition Company and by the directors of the said company, that the gates of the exposition grounds shall be closed to visitors on Sundays during the whole time and duration of said fair or exposition."

This contract, signed individually by a majority of the directors, while it has been criticised in some quarters as loose, is regarded as in strict compliance with the terms of the section under which it was drawn, and is declared to be a complete prohibition against opening the gates of the exposition grounds on Sunday.

Since its execution, however, and since the dedicatory exercises last April, the exposition company has acquired control of the adjoining Catlin property, with the intention of establishing thereon the liveliest kind of a midway, or of subleasing it for that purpose. In this manner it is said to be possible that, while the exposition proper is closed on Sundays, "The Pike," as the sideshow enterprise is to be called, may not be affected by the Congress restriction or the Treasury contract, especially as the exposition company, if directly interested in it, would not have it ready for Sunday opening until after the appropriation of \$5,000,000 had been received from the Treasury and the national commission would have nothing to with it."

It is better to await results than to indulge in prophecy, but precedents and general public opinion favor the prophesy that if the exposition proper is not open, those attendant forms of amusement and dissipation will be "wide open," and that greater moral evil will ensue than the opening of the grounds would foster.

WHY DO SEVENTH-DAY BAPTISTS EXIST?

A. H. LEWIS.

CHRIST AND THE OLD TESTAMENT.

(Continued from last week.)

As the Jewish Messiah, all the credentials of Christ and his claims for recognition go back to the prophecies of the Old Testament. If the Old Testament be ignored, Christ has no standing in history, and there is no source to which his followers can appeal for the establishment of his claims. No "Scriptures," no sacred books were known to him or to his immediate followers except the Old Testament. In that representative temptation of Christ in the wilderness, which is an epitome of all human temptation, he met every assault of the Tempter by quoting as the highest authority in human action the Old Testament Scriptures. The sword of the Spirit with which he foiled the Tempter was: "It is written, It is written, It is written." When the battle between him and the Tempter had ended the angels of God hastened to minister to him who had vanquished the world's spiritual enemy by the authority of the Old Testament.

This fact is of supreme importance to every student of the New Testament. If you eliminate from the New Testament, the quotations direct and indirect, from the Old Testament, notably the prophecies concerning Christ and his work, the Messianic kingdom, and things pertaining thereto, the New Testament ceases to be of worth, and is a jumble of unmeaning fragments. The conclusion is unavoidable, therefore, that the followers of Christ should make his teachings concerning the Old Testament, and his example in reference to it and

its requirements, their standard. Without doing this they can neither emulate his example nor reverence him as the Son of God, or the Saviour of men, for he is neither of these, nor can he be anything but a worthless imposter if the Old Testament be cast aside. One of the most serious weaknesses of the popular Christianity of the last two centuries, and notably of the last half century, has been its tendency to disregard the authority of the Old Testament. We make no plea for blind adherence nor narrow interpretation of it, but rather that all light which literary criticism and historic investigation can bring, should be poured upon its pages, and that by that light it should be interpreted, not in keeping with the letter alone, but with the largest conceptions of religious development and spiritual freedom, and in accord with the fundamental principles of truth as they appear in the Book, and in the experiences of men.

We are therefore bound to say that if at any time in the history of the church its prominent theories and practices do not accord with the attitude of Christ concerning the Old Testament, that fact furnishes abundant reason why definite efforts and distinct denominational lines should be maintained for the defence and propagation of such fundamental truth and to secure those practical results which come with conformity to the teachings and practices of Christ concerning the ancient Scriptures. The integrity of the Bible as a whole, and the authority of the Old Testament as the source of Christ's credentials, and as the germ of the New Testament, must be kept intact. That the Old Testament is not held in such regard as the example of Christ requires, nor obeyed as his teachings and example indicate, by the majority of Christians at the present time, is a fact too well known to need more than statement. It is therefore clear that so far as the denominational position of the Seventh-day Baptists stands for the unbroken authority of the Old Testament, according to Christ, and because it is the one source of authority upon which his claims as the Messiah can be based, there is abundant reason for continuing their denominational organization and their efforts to secure a correct conception concerning the Old Testament and its authority in the Christian church.

CHAPTER SECOND.

—CHRIST AND THE LAW.

Among the specific points which must be considered in connection with Christ's attitude toward the Old Testament is "How did Christ fulfill the law?" We define the word law in this connection as involving, first, and mainly, the ten commandments which stand for all fundamental moral principles and for obedience to the divine will. The term also involves the entire Jewish system, in a subordinate sense, since that system was developed to secure the administration of those fundamental moral laws, to cultivate obedience to the will of God, to enforce the necessity of physical and spiritual purity, and of national unity on the part of the Hebrews as the chosen people of the One True God. Upon no one point touching the work of Christ has there been more superficial statements and loose talk than concerning his fulfillment or annulment of the obligations set forth in the Old Testament. The starting point for the consideration of this question is found in his own

words, Matthew 5: 17-19, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven."

Whatever definition may be given to the word "law" or to the word "fulfill," fulfill means exactly the opposite of destroy. Any interpretation of these words of Christ—they are fundamental words, a sort of Magna Charta of the Christian system—must be made in view of the fact that he uses terms which preclude the idea of the loosening or destruction of the law. To secure a just conception of the law, its interpretation, and obedience to it, was one of two prominent features in the work of Christ. The other was to secure a just conception of the nature of the kingdom he came to establish, and therefore the interpretation of the Scriptures relative to that kingdom. What Christ says in the above, is said in another form in the 22d chapter of Matthew, 35-40, where a legalist sought to entrap him by asking, "Which is the greatest commandment in the law?" Such a question has no meaning unless it be applied to the decalogue. Christ's answer included all the commandments of the decalogue, thus avoiding the trap devised by the questioner, who sought to secure from him some distinction between laws known to be equal in their nature and extent.

It is readily granted that the work of Christ introduced what may be justly called a new dispensation, that is a new conception of the nature of the law of God, of the ancient Scriptures, and of obedience thereto. The legalistic formalism which was then embodied in Jewish theories and practices was opposed to these higher conceptions which Christ sought to inculcate. His patience and wisdom in treating this opposition, and his faith in the final triumph of the fundamental truths which he sought to teach, are prominent characteristics in all that he said and did. He made no secret of the fact that he took a new attitude toward the ancient Scriptures, and that he assumed this attitude that he might correct the mistakes of the Jews, enlarge their ideas, secure obedience through love rather than fear, and develop spiritual growth rather than formal and perfunctory obedience. It was for this reason that the Pharisees who represented the legalistic element in Judaism, charged him with being a law-breaker, a Sabbath-breaker, etc. In all this he said no word which justifies anyone in throwing aside the Old Testament or assuming that he broke with it. He always regarded it as the sacred book of the Chosen People, a book filled with the presence of God, with his teachings for men, and expressing his purposes toward the human race. The purpose and teaching of Christ was to give conceptions of religion and duty larger than those which the Jews had drawn from the Old Testament.

It was not the true standard of life as set forth in the Old Testament which Christ found in Judea, but a perverted one. The develop-

ment of external ceremonies, elaborate ritual and hair-splitting contentions concerning the meaning of the law had been going on among the Jews for at least four generations before Christ came. The later leaders in the Jewish church had largely ignored the prophetic portions of the Old Testament, at least in their higher and better meaning, which meaning was the heart and soul of Hebrew history and of the Old Testament. Neglecting the prophetic portion had led to the exploitation of legalism until the people had been brought under tyranny to a system of outward forms, to the performance of innumerable duties burdened with almost innumerable exactions on the one hand, and of evasions on the other. This will appear more fully in the next chapter. All this had so fully externalized the law that they conceived of religion as consisting in minute ceremonial observances, while the internal spontaneous and really spiritual elements of the law were ignored and forgotten. In opposing this type of Judaism, Jesus did not oppose the Old Testament. On the other hand he defended it against those false interpretations and practices which claimed to be obedience, but which were, in many respects, actual disobedience. From this fact arose the most serious opposition he encountered from Jewish leaders, since in their ignorance and narrowness they insisted that their conception of the Old Testament was the Old Testament itself, and therefore that their interpretation and practices could not be defective. Hence it was that they accused him of being traitorous to their national history, and a rebel against the authority of their fathers, and of Judaism. It was because of this opposition that he said he was a blasphemer, and because he blasphemed against the law he was worthy of death. Christ's opposition to the attitude of the Jews concerning the Sabbath, the Law, and the Old Testament was the most prominent reason for his condemnation and death.

Next to the statement of His attitude toward the law already quoted above, Christ's sermon on the Mount is an elaboration of the higher fundamental principles which He sought to teach. It was not the destruction of the law but a fuller revelation of it and of God's will expressed in it, which He sought. He aimed to give a larger view of the character of God and of the duties of men than had been known before. It is as though He said to the Jews: "What you already have is fundamentally good, but it must be made free from misconception and formalism that you may obtain clearer knowledge and higher spiritual life." While He discarded those phases which did not belong to the essential principles of truth He affirmed those principles which did, clarified them and filled them out. When He said "I came not to destroy but to fulfill," He placed in the hands of His followers the key which unlocks all their relations to the Old Testament. It unfolds the unbrokenness of God's purposes among men, and the everlasting nature of right and truth. What He said was a prophecy of the absolute triumph of truth, greater than that which is found in any of the ancient prophets.

It is clear that His teachings impressed the Jews with the fact that He did not care to secure the accomplishment of much which they taught to be necessary to the fulfillment of the prophecies of the Old Testament.

Neither did He set such store as they did upon the forms and ceremonies they had made prominent. What He did seek, and what Christians must recognize as fundamental, was the unfolding of the deeper meaning of the law of God and of the history of His Chosen People, and of the teachings of the prophets of God as found in the Old Testament. He meant to establish the highest ideals of truth and of life, toward which the words of the prophets and the requirements of the law as expressed in the Ten Commandments and in the administration of those commandments through the Jewish system, had pointed the way. The positiveness with which Christ spoke condemned the assumptions of Jewish leaders, and therefore increased their opposition to him. That positiveness came from the conviction that He was commissioned of God to do a mighty work among men, and that through the guidance of His father He was competent for that work. It is clear that He felt within himself that God had commissioned Him to sit in judgment upon the views and practices of His people and their interpretations of the ancient Scriptures. Therefore He pronounced judgment concerning what was transient, between what was fundamental and that which had been added to the ancient Scriptures and their interpretation through human wisdom alone. He came to unify, to perfect, to fulfill the whole sum of religious duty and religious ideals among men, and to speak as man never spake because of the divine light in His own soul.

This higher conception of the way in which Christ fulfilled the law, and clarified the ancient Scriptures, is by no means common in our day. The steps by which the present situation has been developed will appear in coming chapters. The prominence at the present time of those theories which assert that in fulfilling the law Christ annulled it, that He set aside the Old Testament, and that the Christian Church has little or nothing to do with that book, are fundamental elements of weakness and ruin in the popular theology. It must appear to every thoughtful reader that the strongest efforts which can be put forth through the development of wise and permanent denominationalism for the defence of Christ and of His relation to the Old Testament, not only justifies their continuance, but calls upon Seventh-day Baptists to enlarge their conceptions of denominational duty, and deepen their convictions that it is a part of their mission to teach right conceptions concerning Christ, and the fulfillment of the law.

(To be continued.)

'TIS THE LAST ROSE OF SUMMER.

THOMAS MOORE.

'Tis the last rose of summer
Left blooming alone;
All her lovely companions
Are faded and gone;
No flower of her kindred,
No rosebud is nigh,
To reflect back her blushes,
Or give sigh for sigh,
I'll not leave thee, thou lone one!
To pine on the stem;
Since the lovely are sleeping,
Go, sleep thou with them.
Thus kindly I scatter
Thy leaves o'er the bed,
Where thy mates of the garden
Lie scentless and dead.

So soon may I follow,
When friendships decay,
And from love's shining circle
The gems drop away!
When true hearts lie withered,
And fond ones are flown,
Oh, who would inhabit
This bleak world alone?

Missions.

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

THE Editor of the RECORDER is giving us some excellent editorials on denominationalism. He is stirring us up on it, and we need it. We are too apathetic and indifferent, the most of us, concerning denominational spirit, and our obligation to the denomination. No doubt we could hear some say, "Wish he would keep still on that subject, I don't want to read anything about it." If there are any saying that, it is an evidence to me that they have been and are derelict in their duty and obligations to the denomination, and feel conscience stricken, hence they do not wish to read or hear anything about it. But, my friend, read the editorials and any other article on the subject and may they do you good as it doth the upright in heart. The Seventh-day Baptists are a denomination, a distinct household of faith. They have a right to be and should never apologize to any one for it, nor be ashamed of it. We are a separate and distinct people because of truths which we love and thoroughly believe them to be Bible truths, spiritually vital, hence essential. No religious people have a right to be separatists except for the sake of vital truth, the truth of God. If we are not a denomination of people because of Bible truth which other Christians deny, or will not accept and practice, then we have no right to be a separate religious people. If we believe and practice vital truths, essential to a true and higher spiritual life and Christian character, then it is our duty to be an organized Christian body upon those truths and teach them to others that they may know and accept them.

We have no right to keep the truth we have from others. It is not our own, it belongs to God and humanity. If God has made us the receptacle of important and essential truths, he has made us such to bear them to all peoples—instruments in his hands to do this work. No people of a common faith have a right to organize themselves into a denomination on the oneness of that faith, simply to exist, and to enjoy one another's company and fellowship. They organize themselves into a separate denomination to preach; not only to preach the salvation through Jesus Christ to lost men but to promulgate truths which make them a distinct religious people. Such a people have a mission to perform under God. It becomes to them a conscientious duty, a holy purpose. Such a people, if they are imbued with the spirit and purpose of such a mission, will be more than a defensive people, but an aggressive people. They can not be otherwise, for the truth in its very nature and operation is aggressive and uncompromising. Instead of withdrawing themselves into a citadel to defend themselves from attack they will go forth among men to proclaim the truths they hold to be so vital and important. Then a separate, distinct religious people have a work to do; if not, then they ought not to be. What is our work as a denomination? That question we propose to answer in short paragraphs, as we shall have time to do it.

AWAKENING IN ASYUT COLLEGE, EGYPT.

In March last Mr. J. Campbell White, formerly engaged in Y. M. C. A. work in Calcutta, but now financial secretary of the

United Presbyterian Church of America, visited the Mission College of that church at Asyut on his way home from Calcutta. Arriving on Wednesday, he addressed the college boys on Thursday morning on the vital differences between Christian and non-Christian religions. After the morning service most of the teachers made lessons a secondary matter in the classes, and went over the points of the address with the boys. In the evening Mr. White spoke on the nature of true religion. The junior classes were then dismissed, and any others who wished to go. About half remained. Mr. White then laid before them in a thrilling way the new campaign that the missions are wishing to inaugurate for the speedy teaching of the entire population of the world. The needs were an awakened, vivified, obedient church, an increased mission force, and an increased native force. Some time was spent in prayer, and Mr. White said that he would like any who were ready to give their life to this work to write on a slip of paper, "I purpose, God helping me, to devote my life to the evangelization of Egypt and the Sudan," sign it, and hand it to him. Forty handed in papers that night, and by the next day the number had reached 81. The professors have been profoundly moved by some of the cases. For a considerable time events have been preparing the way for the result brought about by Mr. White's visit. There is great joy in the college. A letter telling of this awakening was read at the first Students' Annual Conference of the United Presbyterian Church in America, and before the conference closed upward of fifty students definitely offered themselves for foreign service.—The Missionary Record.

A SOUL'S AWAKENING.

BEING A PAGE FROM A LIFE-STORY.

It is a scorching day. The sun is glaring down on the multitude of men and cattle gathered to the great fair at Kaiwara, and the piles of rocks that encircle the town are heating the air till it blows as from a furnace. High above the other rocks towers the mass beneath which there still lies the demon that Prince Rama slew. Plain in the sight of all the people are the great stains of the blood that gushes from his wound each year as he turns within his prison. Below, towards the area gardens, are the white walls of the little monastery in which Kaiwara Narayanaswami lived and uttered his prophecies and made his tomb.

And so, in the place which the wars of gods and the austerities of saints have made holy, the farmers from a thousand villages are gathered. High rises the roar of countless voices arguing and bargaining; little bells round the necks of innumerable bulls make floods of chinking sound; while here and there the gaily-decorated water cart is driven among the crowds to the accompaniment of lusty drummings. The perspiring cheap-jacks toil hard to very little purpose, and from the monastery rises now and then the tinkle of the bell that tells of people who have thought two o'clock the best time to seek the favours of Narayanswami.

A European comes along the alo-guarded path beside the threshing-floors, and with him are two or three men with papers in their hands. They are well known to the merchants, it is clear, for many are the saluta-

tions they receive, and many the invitations to stay awhile in the shelter of their tents. The missionary however has the opportunity of the day now and cannot stay. The people will begin to scatter as the afternoon advances; and so with a few friendly inquiries of those that he knows best he moves on to mingle with the crowds.

First he makes his way to the monastery, and passing the throng who are waiting at the tomb of Narayanaswami, he enters the space in which are gathered the disciples and successors of the saint. There are a round dozen of them seated in a ring, pink-robed devotees every one, and the thick ashes on every face surely tell a tale of great sanctity. But what is that that they pass round from hand to hand and mouth to mouth as they roll their heads ecstatically? It is *hbang!* And so this is the secret of the austerity! As the missionary turns he sees a curious smile on the faces of the crowd that have followed, and that smile remains in his mind through all the preaching of the afternoon.

Through the courtesy of those who already had the shade he soon finds a tree to shelter himself and his preachers; but the crowd extends far into the blaze, and with cloths or umbrellas over their heads they listen with wonderful attention to the new doctrine, and interruptions are rare. Two hours pass, and the crowd is as large as ever, and some have been standing there nearly the whole time. Who is that strong-faced man at the side of the crowd, who has been making shift to get a fragment of shade from the outermost branch of the tree? He is certainly a Brahman, but he has been listening with more than Brahman attention. As the selling of books begins he moves away, feeling probably that he has mixed with the herd long enough.

As the sun descends towards the west the missionary and the preachers return to their lodging in the little hut beside the well among the palms, weary indeed, but with many a prayer in their hearts for the men on whose faces they have been looking.

The evening advances, and the full moon rises behind the Giant's Rock. Too tired even to read, the missionary takes his chair out under the trees, while the preachers prepare their evening meal. The shadow of the palms gets blacker and blacker, and all is still but for the rush of an occasional bat, the blowing of a distant horn, or nervous snatches of song from some villager returning late, and singing to make sure that he is not afraid.

Suddenly a figure appears along the little grove. With but a thin disguise it is the form of the Brahman who stood listening so long in the afternoon. He is soon known as a man of good position, with no lack of this world's goods, but deeply dissatisfied with his life and with the old beliefs.

"Ye are true men," he says; "I never heard teaching like that this afternoon. I want you to tell me more." And so, seated on the ground, he remains gravely putting questions, and listening earnestly till the moon has climbed high above where the Rakshasa lies, and the mad laugh of the jackals tells that night has come indeed. Then with many a word of gratitude he retires; and who can say what lies before him? If, as he trusts, this teaching is to change his life, many indeed are the tribulations that await him. God guide and guard him!—The Chronicle London Missionary Society.

MISSIONARY SOCIETY MEETING.

A meeting of the Seventh-day Baptist Missionary Society, called by Wm. L. Clarke, president, was held in Westerly, R. I., on Wednesday, October 21, 1903, at 9.45 o'clock a. m., a quorum being present.

In accordance with the recommendation of the Nominating Committee appointed by the society at its meeting at Salem, W. Va., August 20, 1903, the following names were presented and they were unanimously elected to be the officers of the society for the Conference year:

President—Wm. L. Clarke, Westerly, R. I.
Corresponding Secretary—Oscar U. Whitford, Westerly, R. I.
Recording Secretary—Albert S. Babcock, Rockville, R. I.
Treasurer—George H. Utter, Westerly, R. I.
Board of Managers—George B. Carpenter, Ira B. Crandall, Rev. Samuel H. Davis, Joseph H. Potter, Albert L. Chester, Lewis T. Clawson, Charles H. Stanton, Rev. Clayton A. Burdick, George N. Burdick, Charles P. Cottrell, George H. Greenman, Rev. Oliver D. Sherman, Gideon T. Collins, Benjamin P. Langworthy, 2d, Albert S. Babcock, Rev. Lewis F. Randolph, Rev. Alex. McLearn, Eugene F. Stillman, Paul M. Barber, J. Irving Maxson, Frank Hill, John H. Austin, Herbert C. Babcock, Rev. Arthur E. Main, Rev. Simeon H. Babcock, Rev. A. Herbert Lewis, Rev. Ira Lee Cottrell, Rev. Lewis A. Platts, Rev. Theodore L. Gardiner, Rev. Lester C. Randolph, Irving A. Crandall, David E. Titworth, Rev. Judson G. Burdick, Preston F. Randolph, Rev. William L. Burdick, Rev. George J. Crandall, O. E. Larkin, William R. Potter, U. S. Griffin.

The minutes were read and approved and the meeting adjourned to meet in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., on the third Wednesday in October A. D. 1904, at 9.30 o'clock a. m.

A. S. BABCOCK, Recording Secretary.
WM. L. CLARKE, President.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., October 21, 1903.

Members present:—William L. Clarke, O. U. Whitford, A. S. Babcock, A. McLearn, George H. Utter, G. B. Carpenter, B. P. Langworthy, 2d, G. T. Collins, L. F. Randolph, J. I. Maxson, E. F. Stillman, Ira B. Crandall, Frank Hill, C. A. Burdick, J. H. Potter, A. L. Chester, John Austin. Visitors:—Will H. Crandall, Rev. Madison Harry.

Prayer was offered by A. McLearn. The committee appointed to consider resolutions of Advisory Council presented its report, which was read and upon motion it was voted that the Board recommend to the Missionary Society the adoption of the policy outlined in the report.

The reports of the corresponding secretary and treasurer were approved.

It was voted that the treasurer send to Rev. D. H. Davis, Shanghai, China, all the money now in his hands that has been given for the building fund and that we appropriate sufficient money from the General Fund to make this amount \$1,450.

It was voted the salary of Jay W. Crofoot be increased \$100 for the year 1904.

It was voted, that, from the Ministerial Aid Fund, the treasurer send to President Daland of Milton College, \$25, and to President Davis of Alfred University, \$125, they to have discretionary power in its distribution.

AFTERNOON SESSION.

Prayer by O. U. Whitford. The following appropriations were voted for 1904:

CHINA.	
Rev. D. H. Davis	\$1,000 00
Jay W. Crofoot	1,000 00
Rosa Palmberg	600 00
Schools	500 00
Incidentals	100 00
AFRICA.	
Rev. Joseph Ammoko	\$ 160 00
School work	60 00
HOLLAND.	
Rev. G. Velthuyzen	\$ 300 00
Rotterdam church	220 00
CANADA.	
Rev. George Seeley traveling expenses and	\$ 150 00
HOME.	
Rev. O. U. Whitford, corresponding secretary	\$ 900 00
Rev. M. B. Kelly	720 00
Rev. R. S. Wilson	360 00
Cumberland (N. C.) church	25 00
Preston	25 00
Ostelic	25 00
Lincklaen, N. Y.	25 00
Second Verona, N. Y.	50 00
Hartsville, N. Y.	50 00
Richburg, N. Y.	75 00
Portville, N. Y.	50 00
Hicknell and Blystone (Pa) field	100 00
Rock River, Wis.	50 00
Stokes, Ohio	50 00
Wetson, Iowa	75 00
Carlton Church, Garwin, Iowa	100 00
L. F. Skaggs, Delaware, Mo.	25 00
W. H. Gagey, Wynne, Ark.	25 00
G. H. F. Randolph, South-Western Field	600 00
Mrs. M. G. Townsend, one-third of \$480.	160 00
Rev. J. T. Davis, Missionary Colporteur on California field from July 1, 1903 to July 1, 1904	100 00
Hebron Church, Pa., from July 1, 1903 to December 31, 1903	50 00

Much correspondence was read and referred to the corresponding secretary with instructions.

The corresponding secretary reported 14 sermons and addresses during the quarter, 718 communications, besides blanks and annual reports sent out. Besides editorial work, he has prepared and presented the Annual Report of the Board of Managers, attended the Council and the General Conference at Salem, W. Va., and has supervised the evangelistic work.

Rev. J. G. Burdick has labored in West Virginia the most of the quarter, reporting 25 sermons, besides training and leading the choir for the General Conference in August.

Rev. M. B. Kelly, who labored a part of July in tent work in South Dakota, has returned to Dell Rapids, S. D., by the request of our people, on account of the deep interest in the Sabbath question aroused by his labors there. Adjourned.

A. S. BABCOCK, Recording Secretary.
WILLIAM L. CLARKE, President.

ORDINATION OF DEACONS.

The covenant meeting of the Adams Centre Seventh-day Baptist church, which met on the afternoon of September 4, was attended by a large and representative gathering. At the close of the devotional exercises the church passed to the election of two new deacons.

This was entered upon after much prayer and after a prudent consideration of the matter covering many months. The object was not in anywise to displace the work of the other deacons. A noble line of deacons have borne their office well in our church. But it was thought that such an addition would be a source of strength and added blessing to all concerned. The result of the election was the call to the sacred office of Judson Horton and Amos R. Stoodley. These brethren, while they appreciated the gravity of responsibility involved and possible unfitness to realize their ideals, did not refuse to hear the call of their brethren. They love our church and the precious cause which we represent and were willing to say in the lan-

guage of the prophet, "Here am I; send me," Isa. 6: 8.

Sabbath, October 17, 1903, the day set apart as the ordination day of these brethren, was attended with inclement weather. Nevertheless, a large congregation was present, including a number who are not accustomed to attend our church. At 10.30 a. m., the services began with the singing of "Am I a soldier of the cross," followed by the examination of the candidates, conducted by the pastor, Rev. S. S. Powell. The brethren made a good confession of their faith in the Lord Jesus. At about the usual hour for our Sabbath morning services, our order of worship was begun. Miss Hannah Horton, daughter of one of the deacons-elect and our organist, presiding at the organ. The hymns before the sermon were, "Glorious things of thee are spoken, Zion, city of our God" and "Faith of our fathers! living still." The choir sang a beautiful anthem.

Invitations had been extended to two of our brethren in the ministry to be present, to Rev. T. J. VanHorn, of Brookfield, N. Y., and Rev. Leon D. Burdick, of Verona, N. Y. The former was to preach the ordination sermon. He was to be accompanied on this trip by Mrs. VanHorn. The trip, however, was prevented by one of those circumstances that are beyond human control, such as are denominated in law phraseology as "an act of God," the coming of a funeral. Is it not true that in all human affairs there are many circumstances, far more than any of the lawyers dream, that are brought about by the act of God?

The sermon, however, was preached by Rev. Leon D. Burdick. Previously the Scripture, Acts 6, 7: 1-3, 51-60, was read. The text for the sermon was Isa. 32: 2, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." There is need for men who are willing to be called out and act the part of leaders in society. Strength of character in such is the best safeguard against defeat and assurance of blessing to others. Honesty of character is very necessary if we shall be truly influential. The tides of influence are all against the upward trend. Against these tides we need men who shall resistingly oppose and become truly a covert to multitudes who through them discerning the way of life a right shall walk therein. Above all that man is for all time our hiding place who is the King reigning in righteousness. Such in brief was the outline of the sermon. It was listened to appreciatively and was most impressively spoken.

The ordaining prayer was offered by the pastor; also the charge to the newly-ordained deacons was given by him. The charge to the church was by Rev. L. D. Burdick. The hand of welcome was extended by the three deacons, O. De Grasse Greene, Nathan G. Whitford and George Gardner. Then the whole congregation, for the most part, came forward and grasped the hands of the newly-made deacons. Altogether the occasion was one long to be remembered. The Spirit of God was manifestly present. Very impressive is God's own ordinance of the laying on of hands. We feel that as a church we have advanced more than a Sabbath-day's journey. At the end of life will come the glittering crown. May we all through the merits of Christ be worthy of that!

Woman's Work.

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

HOUSE OR HOME.

"A house is built of bricks and stone, of sills and posts and piers;
But a home is built of loving deeds that stand a thousand years.
A house, though but a humble cot, within its walls may hold
A home of priceless beauty, rich in Love's eternal gold.
"The men of earth build houses—halls and chambers, roofs and domes—
But the women of the earth—God knows! the women build the homes.
Eve could not stray from Paradise, for oh! no matter where
Her gracious presence lit the way, lo! Paradise was there."
—American Mother.

Mrs. CHARLES H. SPURGEON, widow of the celebrated Baptist preacher of London, died in that city October 22. Although an invalid for thirty years, she took the deepest interest in the work of the Metropolitan Tabernacle, of which her husband was pastor at the time of his death, and where her son is the present pastor. When this building was burned in 1892, Mrs. Spurgeon raised \$30,000 among her personal friends towards its rebuilding. From exposure and over-exertion attending this work, she never fully recovered. She has written a biography of his life, and put his sermons in permanent form for the reading public.

THE most important of the Child-Labor Laws has just gone into effect in New York. The word of the parent concerning the child's age is no longer accepted, but a certificate of birth or some school record must be produced, that the employer may be sure of the child's age. The law makes no change in the age at which children may go to work in factories and stores, but puts the same restriction of age on the employment of children in other industries. It also forbids a child less than sixteen years old working more than nine hours a day. They have been accustomed to working ten hours a day, but that is considered too long for such young people. In case of the violation of the law by the employers, the payment of a fine will be insisted on, instead of merely dismissing the child as heretofore. President Roosevelt says: "We now have in New York state child labor laws which I believe will be enforced."

TWENTY-FIFTH ANNIVERSARY OF SOCIETY.

Last Thursday, October 15, was Ladies' Aid Society Day. It was the twenty-fifth anniversary of this benevolent organization of the Seventh-day Baptist church of this village, and was duly and fittingly celebrated by a progressive supper, followed by the rendering of an elaborate program at the G. A. R. Hall. The program as printed last week was carried out, and was much enjoyed by the good-sized audience present, which included a number of people from Leonardsville and West Edmeston. The music comprised an excellent selection by the choir, an excellently-rendered solo by Miss Mary Clark, and selections by Mr. and Mrs. L. P. Burdick. The recitation by Lucile Dakin was much enjoyed. The recitation, "An Old Sweetheart of Mine," by Miss Bessie Kellogg, was a most creditable effort. She responded happily to an encore. Miss Maud Dakin charmed the audience in the recitation, "Yellow vs. Pink," in which she displayed true art. As a reader

she is really unsurpassed, and has won golden opinions wherever she has appeared. Brookfield audiences have not often been privileged to hear her, but all hope this may not be her last appearance. She responded to an encore in the pleasing selection, "Mamy's Little Boy." Mrs. W. J. Whitford read an excellent poem bearing on the occasion, Mrs. E. L. Rogers gave an interesting account of her travels abroad, and Miss E. S. Saunders gave the Society's history in a very clear and interesting manner, showing the great amount and character of the benevolent work accomplished. The present organization was formed by a union of a sewing society and an auxiliary tract society, on Oct. 16, 1878. There were 16 constituent members, and there have been up to the present time 112 members, including honorary and associate. During the quarter of a century's existence there have been 320 sessions, not including special ones. The total receipts, which have all been used for benevolent purpose, are about \$2250. Besides this excellent showing, many boxes have been filled with various kinds of goods for the needy in the East, West and South. This organization can well feel pride in this excellent record of good works.—The Brookfield Courier.

May every soul that touches mine,
Be it the slightest contact, get therefrom some good;
Some little grace, one kindly thought,
One inspiration yet unfeared, one bit of courage
For the darkening sky, one gleam of faith
To grave the thickening hills of life;
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while,
And heaven a surer heritage.

KINDERGARTEN INFLUENCE.

EMMA M. SETULEMYER.

A few weeks ago I heard a minister in preaching about trees say, "You can't be mean when contemplating a great and noble tree." However that may be, I know you cannot be blue when with our tiny tots of the kindergarten in Kyoto.

They are wee fellows, averaging in size with two-year old American babies. After their cheery "Good morning, teacher," shouted from all points of the playground, they would gather round me and weigh me down with loving glances. Of course I could not linger long with them. I must hurry on through the busy streets to teach the waiting mothers. Some of them are so busy they cannot take time to sit a moment; but even though their hands are stained with dye stuffs or their aprons are damp from the washtub, they welcome us sincerely and beg us to please "come in." The longing look in their eyes pleads for a message of the loving Saviour of whom they have heard just a little from their children in the kindergarten.

Not all mothers are equally busy, and many happy hours I have spent in different homes teaching those who are hungry and thirsty for the truth. Time flies and the morning is gone before it seems well begun. On my way home I stop at the kindergarten and find the children at their lunch. They sit perfectly still with their boxes of rice and fish open before them; not a single little brown hand is raised to touch it until they have together repeated "grace." Then the chopsticks begin to fly and nothing can divert their attention until every last grain of rice has disappeared.

Some of the children will not eat a single meal at home until they have bowed their

heads and thanked the Giver of their blessings. Their parents were much impressed when told what it meant.

Two Christian Endeavor meetings are composed of kindergarten graduates; in that way only can we keep hold of the children and keep in their memories what they have been taught of Christ. The hour is more than filled with Bible lesson, catechism, recitation of Bible verses, etc., closing with the collection dropped into a box as we march around singing the English song, "Give, sing the children dear." The children voted last winter to send their money to an orphanage and some went to India.

A four-year-old kindergarten boy was taught by his father to smoke cigarettes and drink wine until drunk. When he heard from his teacher the evil effects of such poisons he stopped using them of his own free will. He is now one of our brightest Christian Endeavorers, and was always with us last winter on Sunday afternoon when we visited the homes of the poor, each one carrying a bundle of charcoal, rice or whatever else one chose to give. As we went along the street one day, the usually dancing bright eyes of the children were filled with tears, as they told me the pitiful condition of an aged and almost entirely helpless couple who lived in an open shed, the bitter wind blowing in on three sides. We did what we could to help them by supplying food and bedding and a room with four walls.

The mother of our rescued boy was so rejoiced over his deliverance from wine that it was not long until she became a Christian. Then her mother, a dear, old, blind woman, came to the Saviour, and two happier women could not be found anywhere. Their great anxiety is to see the husband brought to Christ.—Woman's Work for Woman.

BOSTON SAND GARDENS.

HEZEKIAH BUTTERWORTH.

The sand gardens in Boston followed the happy thought that to give a child an opportunity to create things made him most happy, and best developed a disposition to be useful.

Mrs. Shaw, a daughter of Professor Agassiz, followed the lead of the new republic of childhood after the Swiss plan, and established some twenty or more play schools, many of them for street children. These so illustrated the way to develop the happiness of a child to the Boston School Committees, that now Boston is filled with such schools, in which the social life of children begins in the exercise of the creative faculties.

These gardens in Boston first appeared as charities. Certain people with shaded gardens, on leaving the city for the seashore and mountains, gave up these airy spaces as playgrounds, where children might play amid birds and flowers, and "make things" of blocks and dry earth.

But a better plan followed. It was sand pens, or little board-bordered enclosures of clean sand, *Kinderplatzs* they are called in Germany. A part of the sand in these enclosures was moistened, and so made a temporary plaster, so that the child could make hills, cities and images, and, if he chose, maps of the world. It was the old cob-house idea of the New England kitchen, the Swiss-German plan of Froebel's gifts.

The sand gardens were a success. They satisfied the heart of the child. The school

committee adopted the idea, and found shady places for them in the barren tenement districts, and gave them over to kindergarten teachers, not as schools, but as care-free retreats where the children could develop happiness from within, and create things for the delight of their companions.

They are gardens of contentment. I never knew a child to cry, or quarrel with another child, while making objects out of sand.

Hard-working mothers came to these Boston greens, under the trees, in the mornings, dropped down their little ones in the sand pens, and returned for them in the cool of the evening. If not at first, they brought their children after a time with clean frocks to the sand gardens and took them away as clean.

The teachers gave cool milk, biscuits, and simple cake to the little players. That was not all. When the children became weary, the teachers read to them German and other stories out of queer story books, and the little ones tried to create some of the things of which they had heard.

The sand gardens may be made a part of the children's playroom in winter, and may be supplemented by modeling in clay. They are among the best of the early ways in furnishing social amusements to children, be the children rich or poor. In winter these gardens or pens are placed in children's playrooms.

Froebel says "that a child is happy when he is creating something, and that his moments of supreme happiness are those in which he looks up to another and says, 'See what I have made!' This happiness becomes a benevolent development when the child can say, 'See what I have made for you.'" Nothing so tends to a child's happiness and the building of a right character as to create something for the happiness of another.

THE BEAUTIFUL LIFE,

REV. I. MENCH CHAMBERS.

To rise each morning with a thought of God in the soul, left over to fill a new mission from the night before; to kneel ere descending the stairs for the consecration of your life and the renewed assurance of his guidance of you, just for that day—this is the true preface of a beautiful life.

Then to uplift confident and reverent hands toward some real good, yet unattained in character or service; and, claiming it, to go forth to bring it nearer, by to-day's living, than it has ever come before—this is to unlock God's meaning of your innermost and deepest spiritual life.

Each moment will come in some manner as an exact complement of your prayer and desire, and in these hours God himself will quietly fulfill his thought within the fabric of your experience. Thus to live in God, and be assured of his indwelling in you, is to mark afresh in a very simple but beautiful manner the footsteps of humanity's Christ and hallow life by the revelation of his presence among men.

The Master will mix the hours as it pleases him, and so you should accept them with a murmurless spirit, if you are expecting him to work out his own purpose in and through you. Bright and dark days will often stand close together, but each shall come to declare his message. In painting china the artist outlines the piece of work in a dull black, and

then "fires and burnishes" it, and lo, it comes forth in the beautiful color of gold. God has golden thought and purpose back of each dark experience, and when he has thus tried us he will bring us forth as gold. Yes, to take life as it comes, not to be so anxious about the form of the day as the life and spirit it should enshrine—this is the secret of unfolding God's noble thought in terms of generous and Christ-like living.

The crown of the morrow lies in that approach to the Christ character which a life of faithfulness to-day makes real and abiding.—The Missionary Helper.

SOURCES OF HEADACHE.

Headaches are usually avoidable, for gluttony is presumably unnecessary. The headaches of alcohol or from an evening in a smoke-laden atmosphere, are without question due to an overfull condition of the blood-vessels in the coverings of the brain—a condition, maybe, at the bottom of many other headaches.

That eye-strain causes headache is now universally admitted; so do catarrhal conditions of the nose, adenoids in the throat, wax in the ear, ulcer on the tongue, and often decayed teeth. The nervous individual, who has pains everywhere, very naturally has headaches. The headaches in women attributed to uterine and ovarian diseases have, like most other aches attributed to such causes, nothing whatever to do with the abdominal organs, but result from general nervousness; the attributing of various pains and maladies in women to abnormal conditions in the pelvic organs is one of the queerest of medical insanities; there is not an iota of proof that an inflamed or displaced pelvic organ is any more productive of nervousness or general neuralgias than an inflamed or displaced anything else.

Migraine or sick headache is a peculiar and well-defined affliction, beginning in early youth, often hereditary, occurring with noticeable regularity, accompanied by vomiting and sometimes disturbances of sight, hearing and sensation; it affects chiefly one side of the head, lasts one to three days, and has well been likened to epilepsy; it is sometimes called bilious headache, though in no way related to disease of the stomach or liver; in fact, it is very much a sensory outburst quite analogous to the motor outburst called epilepsy; and the frequency with which we find both diseases in different members of related families cannot be explained by coincidence.—Good Housekeeping.

ALFRED THEOLOGICAL SEMINARY.

The first of a series of addresses before the members of our school, to be delivered by various speakers, was given recently by Rev. B. F. Rogers of Alfred, N. Y. The subject was, "The true basis and method of proper Scripture interpretation." The address, being by a student, and the result of early and recent thought and reading, was scholarly and packed full of helpful suggestions.

A. E. MAIN.

ALFRED, N. Y.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

Our Reading Room.

SALEM.—President Gardiner has been a great sufferer most of the time since September 1 with fever and chills. Much of the time he has been confined to his bed, but the unconquerable spirit of the man has never been more fully manifest than when getting out of a chill, he would often go to the college where his heart was to look after some needed work or hear his classes recite; and again, when too weak to do this, his classes have met him in his study. The college has in its president one who is truly giving his life for her welfare. Our church interests, are apparently in a healthy condition. A good degree of interest in all departments of the work is manifest. It is being arranged to organize a branch Sabbath-school in the West End, on Sabbath, October 24th. By this method we hope to interest and get into our school work quite a number of the children and adults who do not now come to the school. An increase of business activity is now upon us. The oil well drilled by the home company came in good and opens up to the drill quite an undeveloped territory. Another well will be drilled soon by the home company. Oil brings wealth, but it also brings its attendant evils. Evils that make restless much of home life, because of the hold these evils may get upon the young and unsuspecting. The truthfulness of the old adage "increased opportunities," in this case wealth, "brings increased responsibility," is most clearly manifest in our present condition. Are we equal to the responsibilities is the question that confronts us. W.

HOW TO ENRICH CHARACTER.

Who doubts that Christian character would be far richer, and church activities tenfold more successful, if Christians generally would put in practice the most familiar suggestions concerning the use of the Word of God? I submit these:

1. To read the Bible regularly every day.
2. As nearly as possible at a fixed hour.
3. Alone in your room.
4. Never when in haste.
5. The morning is the best time; but if you have found no other opportunity during the day, take time immediately before retiring at night.
6. Read in course.
7. Select, in addition, from any part of the Bible such passages as you especially need.
8. From time to time, read largely—several chapters, or a whole epistle or other book, at a sitting. In this way give your Bible a chance to pour into your soul its great tides of truth.
9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the word.—Bishop C. D. Foss.

Just Look Up

Your old copies of Conference Minutes, and see if you have any of the following years:

1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1830, 1831, 1832, 1834, 1835, 1841, 1845.

They are pretty scarce, but they are worth Ten Cents each, if in good condition.

Address, JOHN HISCOX, RECORDER Manager, Babcock Building, Plainfield, N. J.

Young People's Work.

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

THE LOVE OF GOD.

EDNAH D. CHENRY.

At first I prayed for light; could I but see the way,
How gladly would I walk to everlasting day!
I asked the world's deep law before my eyes to ope,
And let me see my prayer fulfilled and realize my hope.
But God was kinder than my prayer,
And darkness veiled me every where.

And next I asked for strength, that I might tread the road
With firm, unflinching pace to heaven's serene abode.
That I might never know a faltering, failing heart,
But manfully go on and reach the highest part.
But God was kinder than my prayer,
And weakness checked me every where.

And then I asked for faith; could I but trust my God,
I'd live in heavenly peace, though foes were all abroad.
His light thus shining round, no faltering should I know
And faith in heaven above would make a heaven below.
But God was kinder than my prayer,
And doubts beset me everywhere.

And now I pray for love, deep love to God and man,—
A love that will not fail, however dark his plan;
That sees all life in Him, rejoicing in his power,
And faithful, though the clouds of gloom and doubt
may lower.
And God is kinder than my prayer;
Love fills and blesses every where.

Testimonies On Tithing.

My wife and I have believed in and practiced tithing for several years. We both want to be among the first to join the Seventh-day Baptist Tithing League. Put our names down.

H. L. HULETT, M. D.

ALLEN TOWN, N. Y.

Tithing has a good effect on the person himself. It relieves him of the feeling that he is not doing what he ought to do. Whatever good the money may do in the work, the effect on the individual is good. Have been tithing many years.

REV. D. H. DAVIS, D. D.

SHANGHAI, China.

We have been following the tithing plan for six years, and we believe it is the right way to give. We have been blessed in it both financially and spiritually. It is more of a pleasure to give than before.

ALFRED, N. Y.

Who next?

A. C. HUNTING.

A Check and an Idea.

The accompanying check is for the benefit of Bro. James C. Dawes in his evangelistic work. I am anxious to see the development of his work at Nashville. It must have a start first. Could there be an industrial work connected with it, it would be a great help, after the manner of Booker T. Washington.

JACOB BRINKERHOFF.

NORTONVILLE, Kan.

Maiming the Body.

An old pastor was preaching on the subject, "Now ye are the body of Christ, and members in particular." He said he once sprained his finger. It was sore for a long time and very inconvenient, but he never felt as if he wanted to part with it because of that. On the contrary, he took care of it, hoping that it would get well. Many Christians, he said, were so inconsistent and cranky and hard to get along with, and still he had no doubt that they were members of Christ's body, because they really believed in him. But he always felt that they must be a great grief and hurt to the Lord, as this fin-

ger hurt him. Yet, because they were his, the Lord bore with them, and hoped they would get better. A missionary went home from the sermon that day, thinking about it a good deal. There was an old lady, a Christian worker, too, who was awfully fussy and and really selfish, thoughtless of other people, especially if she did not like them—and there were few that she did like. The missionary thought of this old lady, and it suddenly flashed over her that she was "the Lord's sore finger." Now, that is not a sacrilegious thought. It is the very figure of speech used by Paul in describing the church: "Now ye are the body of Christ, and members in particular." Through a large part of one chapter he carries out the parallel (1 Cor. 12). If the Lord can have patience with the weak, crippled, deformed members of his body, can not we have the love which "suffereth long and is kind?" But ah! how sad a thought it is that you or I should maim and weaken the body of Christ, thus hindering the great work which he is doing through it in the world.

There is a great deal of quiet heroism in the world, or else the part of the world that it is my privilege to be acquainted with, is exceptionally unselfish. Take this example out of many observed in a busy pastor's life. She has not been a Christian many years, but she was a missionary from the start. It is not a very wide circle, but it is very deep. She is shy of any public notice at all, but she can talk to people in private very frankly but with such genuine interest that it strengthens bonds of friendship rather than strains them. She is not strong, but she is laying her plans to live as long as she can; for, as she said with a smile about her mouth while a little dampness gathered in her eyes, "there are several people who cannot spare me. I understand them better than anyone else, and they depend upon me." Of course, she has her discouragements, as you do. It seems a long, weary time before her prayers are fully answered, but her life tells as the weeks and months go by. She said of one of those in whom she is interested and she said it in a tone of quiet confidence, "He will be a Christian sometime." In other lives there has been a manifest change under her influence. With many there have been strong personal ties formed which must have their influence in ways which are too delicate to trace, but which are no less real and substantial.

Have you a circle of people for whom you pray, and whom you ask God to help you lead to him? Are you making it the study of your life how to win souls—not a great many, but those to whom you are sent? If not, you are missing the serious business of life. If you are, you understand what Charles Frederic Goss means: "I've had my share of life's pleasures, and want to testify as to which is the sweetest of them all. It's putting heart into people who have lost it."

"We" and "They."

Robert Webster Jones says that a young man who was employed by a great corporation in a responsible position, recently found himself displaced by another man. In surprise and mortification he went to the manager of the department and sought an explanation. "Will you kindly tell me why you do not want me any longer?" "Certainly," was the reply, "it is because you always say

'you,' instead of 'we.'" "What do you mean?" "I mean just that." You never said, "We" should do so and so; or "We" ought to follow such and such a policy. It is always "You" when referring to this company of which you are a part. In speaking to a fellow-employee about our business, you would say "They" (meaning this company,) instead of "We." This lack of a live personal interest in the success of the concern was expressed in your actions no less than by your words. I should advise you to seek employment with some company to which you can refer as "We."

"We're going to pay a dividend of ten million dollars next month," proudly remarked an office boy to a gentleman who was waiting to see the president of a railway. The boy's salary is \$5 a week, but he is on the right track. His is the spirit that climbs to partnerships and presidencies.

If that is the spirit which should animate the employee of a corporation, for business reasons, how much more in the church of Christ, or the Christian Endeavor Society which is a subordinate branch of that church. It is a vital union which binds us together in one body. Don't, I beg of you, go home from church and say, "Well, I am glad they got it to-day." I know Christian people who have lived in a town six years and are still saying "they." "They do this" and "They don't do that." "If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body?"

In the name of the Master whom you serve, I beseech you to get out of your rut of neglect and shirking of responsibility. It is our church, our denomination, our society, our community—just as surely as it is "Our Father which art in heaven." Whether you have lived where you are ten years or ten minutes, count Christ's cause your own, and share the responsibility. Do the things which you think others ought to do.

Old-Fashioned Revivals of Religion.

(The following article was written in response to my urgent request. "Uncle Sammy" Davis, as he is affectionately known in West Virginia, has been a mighty pioneer preacher in that country. I wanted our young people to have some messages from him while he was yet with us. He has chosen his own subject, an important one and one upon which he is well fitted to write. I would like to have more short, pithy articles on the same subject.)

To the Editor of the Young People's Page of the SABBATH RECORDER:

Dear Brother:—Your invitation to me to write an article, or some short articles, for your page of the paper, taken together with what I heard said at Conference, has wrought up my mind until I have obtained help of one who has never written an article for a newspaper; and will send you a few lines for the RECORDER or waste basket, as you in your wisdom may determine.

I was sorry to hear it said in our Conference that old-fashioned revivals of religion were a thing of the past, and that the revival of religion at Milton, Wis., had left the church in a worse condition than it was when our evangelist went there.

Your article in this week's RECORDER with reference to the revival work at Hickernell and Blystone, and the experience of a young

man who surrendered all to Christ, has inspired the hope that we may yet fall back to the instruction given to us by our ascending Lord and enjoy old-fashioned revivals of religion as in the days of other years.

Over sixty years ago I had the same blessed experience that the young man had who surrendered all to Christ. And over eighteen hundred and sixty years ago the disciples at Jerusalem, obeying the instruction of their Divine Master, enjoyed the same blessed experience.

He bade them tarry at Jerusalem until they were endued with power from on high. And the disciples, with the women, continued with one accord in prayer and supplication until the Holy Ghost came upon them. Then they all spoke with tongues and prophesied until disinterested spectators said they were drunken.

But Peter said it was the fulfillment of the promise made to the fathers by the prophets.

What a blessed old-fashioned revival of religion that was, fashioned by inspiration so many years before, and obtained by implicit obedience to the command of the blessed Jesus.

This precious revival of religion continued until the disciples were driven out from Jerusalem, and then they went everywhere preaching the word. God is the same to-day as he was then, and if we would follow his instructions we should have the same experience.

What a saving of time and money we should have and results far surpassing anything that we have seen since these principles were abandoned. Take for instance the great revival spoken of by Elder Platts at our last Conference. He said the church was prepared by the pastor for the revival before the evangelist came, and I do not doubt it. Then, if he and the evangelist had held a short series of meetings, and when the revival came the evangelist had gone on to another field before the people were literally worn out by attending to their own business through the day and attending the meeting at night, I have no doubt the revival would have continued until this day.

And if the time spent by the evangelist at Milton and Albion, had been spent in holding short series of meetings day and night, he might have visited in the same time all the churches in Wisconsin, and if they had followed the instructions of the Master, all those churches would have been revived and strengthened, and scores of souls brought into the kingdom. I speak from experience and observation.

It takes an evangelist no longer to hold three meetings a day and one at night, for ten or fifteen days, than it does to hold a meeting at night and get his dinner in the day, as Bro. Spicer said at Conference, for the same length of time.

In that case he would be following the instruction of the Saviour and the example of the Apostles and holy women and would, as a rule, find the same results.

But in this case he is following the modern custom, and need not expect an old-fashioned revival of religion.

Yours in hope,

S. D. DAVIS.

JANE LEW, W. Va.

All the revelations of God are but abutments of infinity on time.—E. Y. Mullins.

Children's Page.

A HINT.

Our Daisy lay down
In her little nightgown,
And kissed me again and again,
On forehead and cheek,
On lips that would speak,
But found themselves shut to their gain.

Then foolish, absurd,
To utter a word,
I asked her the question so old,
That wife and that lover
Ask over and over,
As if they were surer when told.

There, close at her side,
"Do you love me?" I cried;
She lifted her golden-crowned head,
A puzzled surprise
Shone in her gray eyes—
"Why, that's why I kiss you!" she said.

REYNARD.

Old Reynard, the red fox, was out hunting for his breakfast, and he was not particular whether he had chicken, duck, or rabbit. From the tracks in the snow, which he was intently studying, it looked very much as if the latter was to tempt his appetite. There was the unmistakable tracks of a rabbit which led straight down to the meadows.

"I see," mused the fox to himself, "the orchard has attracted some rabbit, and I will find him far from his burrow. Well, I should advise all rabbits not to venture far from their home in a snowstorm like this, or, if they must go far, they should take their tracks with them."

There was something like a sly smile on the fox's face at the thought of this joke. He was cunning and tricky in his way, and he always felt that whatever he did or thought was worthy of attention. As he trotted along now, following up the foot-tracks of the rabbit, he thought how innocent rabbits were, and what delicious dinners they made.

In a short time he came to a halt, for there before him were double tracks. For a moment the fox studied these carefully, and he was nearly ready to confess to himself that the rabbit had played him a trick. "He has doubled on his track," he said to himself, "and must have gone off in this direction. Well, I'll take the freshest track."

He turned to the right then, and followed the new track, but with some misgivings as to his breakfast. Then a hundred yards further the tracks were apparently doubled on again, or at least they were so blurred that old Reynard was considerably puzzled. But foxes have the reputation for solving hard puzzles, and this one finally said that he understood it all. "I'll go straight to the orchard, and I'll find my rabbit there. He thinks to play a trick on me by running back and forth on his own tracks. What an innocent game to attempt to play on an old fox! If rabbits were not so innocent and foxes so wise I suppose there would be more rabbits in the world."

Once more that sly smile on Reynard's face and a smacking of the lips in anticipation of rabbit for breakfast. He trotted along more nimbly now, and paid less attention to the tracks and his surroundings. It was so easy to follow the path which led to the orchard that he could not afford to be off his guard.

Just as he had guessed, the double row of tracks led him directly to the orchard. Only once he hesitated and looked dubiously at one of the big blotches on the snow. "What a funny footprint for a rabbit!" he said. "But I suppose it was made by several rabbits' feet, and any kind of a picture might result from it."

His fears, quelled by this method of reasoning, he hurried on again. Suddenly he broke forth from the cover of the swamp and saw the orchard ahead. One sweep with his eyes convinced him that his rabbit was not in sight, but hiding somewhere. He would have to stalk his breakfast after all, and creep upon him while gnawing the bark of some apple tree. He squatted down and began slyly creeping across the orchard, still following the tracks.

Right ahead of him, not a dozen yards away, was a big apple tree, and something suspiciously tempting was bobbing out from the opposite side every few moments. This something must be the long ears of the stalked rabbit.

"Ah, now for my breakfast!" thought the fox. "I have the foolish, innocent rabbit at last. Now here goes for a spring and a long run!"

Throwing all caution to the wind, the fox broke cover and darted like the wind straight toward the apple tree. The noise he made in running startled the animal on the other side of the tree, and the latter jumped out to meet him. The red fox caught just one glimpse of the animal, and then he felt his heart leap into his throat. Instead of a rabbit he was stalking a big rabbit-hound, which had made the funny tracks in the snow where the rabbit had been. The hound yelped with delight, the fox turned swiftly, and then the race began. For half a mile it was a close one, but old Reynard finally escaped in his burrow after the narrowest chase of his life.

Panting from his fear and exertion, the fox thought of the double tracks and the rabbit. "I was more foolish than the rabbit," he reflected sadly. "It was overconfidence that led my parents into traps and caused their death. Maybe the rabbit is not so foolish after all, and I can learn something from him yet."

He shook his head sadly, but more wisely than ever before that day, for even the humble rabbit was not too small to teach him a lesson in caution." Christian Advocate.

WHY DO YOU HESITATE?

Send at once for a free sample bottle of Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with a clogged up system. It cures constipation, so that it stays cured, by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light nor how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, piles, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back and catarrh begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Not a liquor but a remedy. A full list of ingredients in every package. Try it. A free sample bottle for the asking. Don't hesitate to ask for it. Address, Vernal Remedy Co., 235 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

History and Biography.

Conducted by the Committee on Denominational History of the General Conference.

SAMUEL HUBBARD, OF NEWPORT.

RAY GREENE HULING, PH.D., CAMBRIDGE, MASS. This article is reprinted from *The Narragansett Historical Register*, Vol. V, No. 4, published at Providence, R. I., December, 1887. Dr. Huling is a descendant of Samuel Hubbard, and this sketch is interesting because written from the standpoint of one who is not a Seventh-day Baptist. It will be observed that herein, Dr. Huling says that the note book of Rev. Isaac Backus contained much of Samuel Hubbard's journal, and a few letters. C. F. R.

(Continued from last week.)

"On the Lord's day there was a sacrament which they did partake in; and in the afternoon Mr. Roger Williams (according to their custom) propounded a question to which the pastor, Mr. Smith, spoke briefly; then Mr. Williams prophesied; and after, the Governor of Plymouth spoke the question; after him the elder; then some two or three more of the congregation. Then the elder desired the Governor of Massachusetts and Mr. Wilson to speak to it, which they did. When this was ended, the deacon, Mr. Fuller, put the congregation in mind of their duty of contribution; whereupon the Governor and all the rest went down to the deacon's seat, and put into the box, and then returned."

To Watertown, as has been said, in 1634 the young carpenter turned his steps. And here he seems to have intended to make his permanent home, for in the following year he joined the church, as he says, "by giving an account of my faith." This was not, however, the beginning of his conscious experience of religious emotions. That dated back to the days when he sat by his mother's side upon the Sabbath day within the room made sacred by the voices of those "choice ministers." Here is his own account of his conversion:

"I was brought by the good hand of my Heavenly Father to see myself a lost one by Mr. Salle, of Nettlestead, from Daniel fifth Mene etc. Doctrines, That all must be numbered. Which wrought effectually on me to try myself, being in sore troubles of mind, but borne up by many scriptures, Ex. 15: 2; Matt. 18: Rev. 14: 1, by these and many more I closing therewith, I was much comforted and did believe that there was no help but only in the Lord Jesus Christ for life and salvation, and hope to stay myself upon my God through Christ Jesus, according to that scripture, Isa. 1: 10."

It will be noticed how careful he is in every phase of his feeling to square his position by detailed reference to a biblical phrase. We can easily imagine him in the same strain "giving an account of his faith" before the brethren in Watertown.

Samuel Hubbard had scarcely become established in his second New England home before he found himself in the midst of a social agitation of considerable magnitude. Though the settlers had been but five years on the ground, a movement for removal was in full force. The main reason for this state of things is yet a matter of doubt. Why, so soon after the opening of the country, while the whole region was but sparsely populated, a feverish haste to enter the little known district along the Connecticut should have possessed the people of Dorchester, Watertown, Roxbury and Newtown, (the present Cam-

bridge,) is not altogether clear. Like most popular movements, this appears to have sprung from a variety of causes and to have gained strength because of opposition on the part of the ruling element in the colony. There were two grounds for dissatisfaction quite general that may have added permanence to the agitation. The first was the growing tendency of the rulers to mingle civil and religious matters; the second was the fear of attacks from England upon the exposed coast settlements, for sentiments hostile to the welfare of the colony were known to be cherished at court.

The first of Winthrop's company to be set on shore had in 1630 planted themselves on Dorchester neck. The very next year there came to Plymouth and to Boston, a Connecticut river sachem, Wahquiniacut, earnestly soliciting settlements along that river and offering as a bounty a full supply of corn and eighty beaver skins annually. His motive, of course, was to secure alliance with the well-armed Whites against the merciless Pequots, who then were driving the river tribes from their homes. The Plymouth people were ready to unite with those of the Bay in seizing the opportunity, but the government of the stronger colony declined to entertain the proposition. John Oldham, however, the trader afterwards killed by Indians at Block Island, with a few bold spirits from Dorchester traversed the wilderness and brought back such reports of the fertility of the lands along the river as caused the farmers of Mattapan to glance askance at their rocky lots and think strongly of bettering their condition. Nor were the neighboring settlers without similar information and similar longings.

Meanwhile the Dutch had built in June, 1633, their little fort at the House of Good Hope, now Hartford. Past this in the following October had sailed a Plymouth vessel, carrying the frame of a house subsequently erected at Windsor. An English settlement was now begun and accounts of the attractiveness of the region multiplied. The fur traders rejoiced to find a fresh field to gather peltry. A few like Ludlow, dissatisfied with the political situation at the Bay, were not unwilling to lead a company to a settlement beyond the immediate influence of the past rulers, where their own ambition might have more gratifying sweep.

In Roxbury the influence of Pynchon was thrown heartily toward the scheme. In Watertown there was ill concealed opposition to the court of assistants, growing out of a recent refusal of the town to pay a tax levied on all towns to fortify a single one, Newtown. Only the wisdom of Winthrop had averted a serious collision and quieted the jealousy of illegal taxation. The pastor who had led his flock in the protest of 1632 was again their leader in the project of emigration. At Newtown the purpose to remove had been vigorous and definite from the outset. In May, 1634, the Newtown people applied to the General Court for permission "to look out either for enlargement or removal," and the request not being fully understood was agreed to. In the following September the purpose was avowed, "to remove to Connecticut." At once great opposition was developed and steps were taken which resulted in an apparent abandonment of the plan. The chief lay-mover in the matter, John Haynes, was even elected Governor. But the next spring re-

newed the agitation and saw permission obtained. Straggling parties from Watertown had already gone to Wethersfield, and in the fall of 1635 a party of sixty from Dorchester, including women and children, wearily plodded through the woods, driving their cattle with them, and tried to spend the winter at Windsor, but most of them suffered miserably till one way and another they struggled back to Massachusetts Bay. Nothing disheartened, in June, 1636, the Newtown church, led by Hooker and Stone, their pastor and assistant, sold out to a company of newly arrived settlers their immovable property, and started upon their westward journey. A hundred in number, of all ages and both sexes with their lowing herds before them, they slowly covered the hundred miles and founded Hartford. In the same summer the church of Dorchester reoccupied the site at Windsor and the Watertown church enlarged the little company at Wethersfield.

[To be Continued.]

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLICATIONS AND SABBATH REFORM WORK.

Prepared by Arthur L. Titusworth, Recording Secretary, and presented at the Annual Meeting of the Society at Ashaway, R. I., August 24, 1902.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

Its Origin.

One of the most important questions brought before the Eastern Association, at its meeting in May, 1848, related to the condition and prospects of our denominational publications. It was then stated, that the SABBATH RECORDER had been published nearly four years, under the direction of a few brethren associated together for that specific and sole purpose, and that there was a desire on the part of many others to have its proprietorship extended, so that it might become in fact the property of the denomination, and form the nucleus of a denominational publishing establishment. After a free interchange of views upon the subject, and an assurance from the brethren associated that they were quite willing to make any arrangements which would be likely to promote the general interests, the association passed the following resolution:

WHEREAS, our experience for years past in the publishing department, has convinced us that in order to meet the growing wants of the denomination, we need a more ample and permanent publishing organization than we have ever had: therefore—

Resolved, That we invite the several sister associations, to each to appoint three delegates to meet with the same number appointed by this association, at New Market, N. J., on the fifth day of September, 1848, to mature a plan for a Seventh-day Baptist Publishing Establishment.

Lucius Crandall and Geo. B. Utter were appointed a committee to lay the subject of the above resolution before the other Associations, in order to secure the appointment by them of delegates to meet those appointed by the Eastern Association. They accordingly laid it before the Central and Western Associations, both of which bodies appointed the specified number of delegates. The Committee were prevented from laying the matter before the South-Western and Wisconsin Associations, by the lateness of the meeting of the former, and a mistake as to the time of meeting of the latter.

In compliance with these appointments, the

following brethren met at New Market, N. J., on the fifth day of September, 1848, to consider the best means of promoting and giving permanency to our publishing interests, viz: Lucius Crandall, David Dunn, and Thos. B. Stillman, of the Eastern Association; Eli S. Bailey, Wm. B. Maxson, and James Bailey, of the Central Association; and Nathan V. Hull and John A. Langworthy, of the Western Association, (Leman Andrus, the third from the Western Association, being unable to attend.) These delegates formed themselves into a convention, by appointing Eli S. Bailey, Moderator, and James Bailey, Secretary. The first question which came up, was in regard to the necessity of a new organization. The subject was freely discussed, and a resolution was at length unanimously passed, that such an organization is needed, and that it is expedient for the Convention to prepare a constitution for it. There was some difficulty in deciding what form of organization would best suit the denomination, and at the same time answer the requirements of the general law passed by the State of New York for the incorporation of benevolent societies, under which it was proposed to act. It was finally agreed, that no form would answer all purposes so well as a regular Society, and accordingly the following Constitution was prepared, and received the hearty sanction of all the delegates:

Art. 1. This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

Art. 2. The object of this Society shall be to print and publish such periodicals, books, etc. as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally.

Art. 3. Each contributor of five dollars may become a member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

Art. 4. The Society shall hold an Annual Meeting, at which it shall elect a President, one or more Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body. Three members shall constitute a quorum.

Art. 5. The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

Art. 6. The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

Art. 7. The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (23rd day of the month); and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

(To be Continued.)

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address DR. W. O. BYE, Kansas City, Mo. (Cut this out and send to some suffering one.)

THAT AMATEUR FLUTE.

(AFTER POE.)

Hear the fluter with his flute—
Silver flute,
Oh, what a world of wailing is awakened by its toot!
How it demi-semi quavers
On the maddened air of night!
And defieeth all endeavors
To escape the sound or sight
Of the flute, flute, flute,
With its tootle, tootle, toot—
With reiterated tootings of exasperating toots,
The long protracted tootings of agonizing toots
Of the flute, flute, flute, flute,
Flute, flute, flute,
And the wheezings and the spittings of its toot.
Should he get that other flute—
Golden flute—
What a deep anguish will its presence institoot!
How his eyes to heaven he'll raise
As he plays, all the days!
How he'll stop us on our ways
With its praise!
And the people, oh, the people
That don't live up in the steeple,
But inhabit Christian parlors
Where he visiteth and plays—
Where he plays, plays, plays,
In the cruelest of ways,
And thinks we ought to listen,
And expects us to be mute
Who would rather have an ear-ache
Than the music of his flute—
Of his flute, flute, flute,
And the tootings of its toot—
Of the toots wherewith he tooteleth the agonizing toot,
Of the flute, flute, flute, flute,
Phlute, phlewit, phlewit,
And the tootle-tootle-tootle-tooting of its toot.

A SOFTENED HEART.—Little Dick—Mama, may I go and play with Robby Upton and stay there to dinner if they ask me? Mama—I thought you didn't like Robby Upton? "I didn't, but as I passed his house just now my heart softened towards him." "Did he look lonely?" "No'm, he looked happy?" "What about?" "He said his mother was making apple dumplin's."

And to be a Christian, after all, is to serve one's own generation according to the will of God. To be a real man or woman—for that is what it means to be a Christian—is to be a divine incarnation brought down to date, seeking to do something for the ignorant, and the sinful.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free. Hall's family Pills are the best.

MARRIAGES.

BROWN—CLARKE.—At the home of the bride's parents, Brookfield, N. Y., Aug. 27, 1903, by the Rev. T. J. VanHorn, Sidney Jay Brown, of West Brookfield, N. Y., and Miss L. Adelaide Clarke, of Brookfield, N. Y.

BORGSTROM—MILLER.—At the home of the bride's parents in Nortonville, Kansas, Oct. 14, 1903, by Rev. Geo. W. Hills, John A. Borgstrom, of Pardee, Kansas, and Miss Jessie L. Miller.

ELLIS—PANGBORN.—At the home of the parents of the bride, Mr. and Mrs. William N. Pangborn, in North Plainfield, N. J., Oct. 28, 1903, by Rev. A. H. Lewis, D. D., Oscar Wells Ellis and Carrie Slater Pangborn.

FRINK—WINCHESTER.—At the residence of the officiating clergyman, Rev. B. F. Rogers, in Alfred, N. Y., Oct. 14, 1903, Mr. Abert D. Frink and Miss Anna E. Winchester, both of Scott, N. Y.

STILLMAN—BARCOCK.—At their home, corner First Street and Rust Avenue, in Gentry, Ark., Oct. 24, 1903, by Pastor Hurler, Mr. Walter Stillman and Miss Elnar Barcock.

SEVERANCE—WHITLEY.—At the home of the bride's parents, Mr. and Mrs. E. L. Whitney, Gentry, Ark., Sept. 26, 1903, by Rev. J. H. Hurler, Mr. Louette Severance and Miss Cora Whitney.

DEATHS.

COLLINS.—Merton W. Collins, son of O. S. and Adaline Kenyon Collins, was born in Hopkinton, R. I., June 10, 1871, and died in Providence, R. I., October 10, 1903.

He was married to Alice Carey Wilbur May 22, 1900, who died the following March. In the Fall of 1886 he became a subject of saving grace and was baptized by Rev. Wm. Crooks, and united with the Rockville Seventh-day Baptist church, retaining his membership with that body until 1895. He was a successful business man, being connected with the Rhode Island Drug Company, holding the offices of Secretary and Treasurer. He leaves a father, mother and sister and many other friends to mourn for him.

Funeral services were conducted by the writer at Ashaway Seventh-day Baptist church, Oct. 14, 1903.

A. MCL.

MOON.—At his home in Brookfield, N. Y., Oct. 14, 1903, William S. Moon, in the 89th year of his age.

He was born May 25, 1815, at Berlin, Rensselaer Co., N. Y. He came to Brookfield when a young man, and has ever since been a man high in the esteem of his fellow townsmen. Pure in personal habits, cheerful in adversity, courageous in the advocacy of his religious belief, he has left the inspiration of his life a blessed heritage to all who knew him. On Nov. 30, 1837, he was married to Calista Clarke, of Brookfield. This aged companion and one daughter, Mrs. Arulia Hostler, survive him. The service, largely attended by relatives and friends, was conducted on Sabbath afternoon by the writer.

T. J. V.

Employment Bureau Notes.

WANTS.

11. A man and a boy to work on dairy farm, at Nortonville, Kan. Steady employment at good wages. Good chance for boy to work for board and attend graded school eight months in the year.

18. A Seventh-day Baptist young man, 23 years of age, wishes a position as a clerk in a store. He will give good references as to character, ability, etc.

20. A young lady with diploma from the Hornellsville Business School, wishes a position as stenographer where she can have Sabbath privileges. Recommendation furnished if desired.

21. Wanted, at once, a boy or young man to work on farm near Adams Center. Light work through the winter with chance to attend district school if so desired. If satisfactory, work by the year.

22. Wanted.—A young or middle-aged man as farm hand the year round on a farm in Eastern Iowa. Write the Secretary at once.

23. A young homeopathic physician wishes to get in with an old established physician. References given. Address the Secretary.

24. Wanted at once, a good man on a dairy farm in western New York. A permanent home for the right party. Address Secretary.

N. L. MALTBY, Adams Center, N. Y.

Rural Free Delivery, Route 1.

Enclose 10 cents in stamps with requests to employ or to be employed. Address,

W. M. DAVIS, Sec.,

No. 511 West 63d Street,
Chicago, Ill.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WAITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903.

FOURTH QUARTER.

Oct. 3.	David Brings up the Ark.....	2 Sam. 6: 1-12
Oct. 10.	God's Covenant with David.....	2 Sam. 7: 4-16
Oct. 17.	David's Confession.....	1 Sam. 26: 1-17
Oct. 24.	David's Joy Over Forgiveness.....	1 Sam. 26: 18-25
Oct. 31.	David and Absalom.....	2 Sam. 15: 1-12
Nov. 7.	David's Grief over Absalom.....	2 Sam. 18: 24-33
Nov. 14.	David's Trust in God.....	2 Sam. 23
Nov. 21.	The Curse of Strong Drink.....	Prov. 20: 1; 23: 29, 31, 33-35
Nov. 28.	David's Charge to Solomon.....	1 Chron. 28: 1-10
Dec. 5.	Solomon's Wise Choice.....	1 Kings 3: 4-15
Dec. 12.	Dedication of the Temple.....	1 Kings 8: 1-11, 62, 63
Dec. 19.	The Queen of Sheba Visits Solomon.....	1 Kings 10: 1-10
Dec. 26.	Feview.....	

LESSON VII.—DAVID'S TRUST IN GOD.

LESSON TEXT.—Psa. 23.

For Sabbath-day, November 14, 1903.

Golden Text.—The Lord is my shepherd; I shall not want.—Psa. 23: 1.

INTRODUCTION.

We have for our lesson this week that which is perhaps the most precious passage of the Old Testament. It is the foregleam of the beautiful allegory of our Saviour which is reported in the tenth chapter of the Gospel according to John.

In order to understand this psalm we must remember first of all that the shepherds of the East stand in a much more intimate relation to their sheep than the shepherds of England or America. There the shepherd is the constant guardian of his flock; he knows each sheep by name. In a land of drouths he finds pasturage for his flock, and leads his sheep to springs of water. In rugged mountains and ravines he guides the sheep away from dangerous places. When they are attacked by wild beasts or robbers he boldly risks his life for their sake.

The psalm breathes a spirit of quiet trust without one fear. Would that we all might have the same confidence in the Good Shepherd.

TIME.—According to traditional view either in the early part of David's life, while he was still a shepherd lad; or else in his old age when he recalled the manifold mercies of God to him and represented them in accordance with the recollections of his youth.

PERSON.—According to the traditional view, David, the Sweet Singer of Israel.

The psalm is, however, just as valuable for us as if it was written by some other psalmist many years after David.

OUTLINE:

1. Jehovah, the Tender Shepherd. v. 1, 2.
2. Jehovah, the Bountiful Host. v. 3, 4.
3. Jehovah, the Careful Guardian. v. 5, 6.

NOTES.

1. *Jehovah is my shepherd.* He is the One who tends and cares for me. He is the One to whom I may look for protection and guidance. God is occasionally represented as the Shepherd of the individual. Compare Psa. 119: 176, and more frequently as the Shepherd of the nation. Compare Isa. 40: 11 and elsewhere. *I shall not want.* Other shepherds may partake of the spirit of the hireling and neglect to provide for their sheep, or they may find it impossible to provide adequate pasturage for their flocks. But with Jehovah as my shepherd I cannot lack any good thing.

2. *He maketh me to lie down in green pastures.* As under the tender shepherd's care the sheep is not hurried from one place of scanty pasturage to another, but is allowed to rest where the grass is abundant and green, so the psalmist feels that Jehovah is providing for his wants in abundance and is dealing gently with him. *He leadeth me beside still waters.* Literally waters of rest. We are to think, however, not of quiet waters flowing placidly along, but rather of waters that give rest and refreshment—those which cool the parched throat and give renewed energy and peaceful repose to the whole body. Jehovah will bountifully supply the needs of those who trust in him.

3. *He restoreth my soul.* "My soul" is often used nearly as equivalent to "myself." By the tender care of Jehovah the psalmist feels himself revived and quickened to new life and enjoyment of his existence. *Paths of righteousness.* Some think that the reference is to straight paths rather than to the crooked or rough ways, while others conclude that the psalmist has for the moment neglected the figure and is speaking liter-

ally. Probably, however, he is still speaking of spiritual blessings under the figure of the temporal, and means here to speak of paths of prosperity. (The righteous are those who are prospered of God.) *For his name's sake.* Not because of any real deserving of the part of the recipient of these blessings. Perhaps also there is the thought in this expression that Jehovah is the God of Israel and that he must bless his people lest he fall under reproach from the heathen because he has not cared for his own. Compare Psalms 25: 11 and many other passages in the Psalms.

4. *The shadow of death.* This expression is one word in the Hebrew and should probably be translated "dense darkness." The psalmist is not thinking of death in particular, but probably of some dark ravine in which robbers might be lying in wait. He is willing to trust not only in the green pastures but also in the dark places as well. *For thou art with me.* The reason for his confidence is the abiding presence of Jehovah. *Thy rod and thy staff.* The shepherd was armed with staff or club as weapon of defense against wild animals or robbers. He needed also a crook to guide the sheep. Opinions differ as to which of these two words represent the heavier weapon. Some think that one staff answered for both purposes, and that it is called by two names to suggest its two-fold use.

5. *Thou preparest a table before me in the presence of mine enemies.* The figure now changes a little. The psalmist sees himself surrounded by enemies, but still abundantly provided for. The gracious favor of his God is his deliverance and the discomfiture of his enemies. If David is the author of this psalm, we have possibly an allusion to the time when he fled from Absalom and was met with Barzillai with store of provision for himself and his companions. *Thou hast anointed my head with oil.* The psalmist has not alone the plain necessities of life. Anointing the head was a symbol of joy. Perfumes and ointments were greatly esteemed by the Israelites. We have, therefore, the picture of the most abundant prosperity. *My cup runneth over.* There are for him delights beyond measure. The provision for his needs is more than adequate.

6. *Surely goodness and loving-kindness shall follow me all the days of my life.* With the favor of God so surely manifest for him, the psalmist is confident that he can have no pursuers except the beneficent blessings of God. *And I shall dwell in the house of Jehovah for ever.* Perhaps there is an allusion to the tabernacle; but more likely we have here expressed the lofty aspiration of the psalmist to be ever in intimate association with Jehovah, who had shown such manifest kindness to him. Not only has there been for him single tokens of God's care upon particular occasions, but he expects also to abide in the loving favor of this generous Guardian. Perhaps the word translated "dwell" is really return. In this case the idea of the psalmist is that he is an exile, but he will return and find his place in God's house.

THE CHANGELING.

JAMES RUSSELL LOWELL.

In the Lowell lot in Mt. Auburn Cemetery, in Cambridge, Mass., there is a little headstone inscribed: "Rose, Born July 16, 1849. Died February 2, 1850. Lowell never ceased to grieve for this little Rose, and when another daughter was born to him afterward he wrote of her as "The Changeling." Several years later in his poem, "The First Snowfall," he cites a talk with this second daughter about "Who makes the snow?" and adds:

Then, with eyes that saw not, I kissed her,
And she, kissing back, could not know
That my kiss was given to her sister,
Folded close under deepening snow.

I had a little daughter,
And she was given to me
To lead me gently backward
To the Heavenly Father's knee;
That I, by the force of nature,
Might in some dim wise divine
The depths of His infinite patience
To this wayward soul of mine.

I know not how others saw her,
But to me she was wholly fair,
And the light of the Heaven she came from
Still lingered and gleamed in her hair;
For it was as wavy and golden,
And as many changes took,
As the shadow of sun-gilt ripples
On the yellow bed of a brook.

To what can I liken her smiling
Upon me, her kneeling lover?

How it leaped from her lips to her eyelids,
And dimpled her wholly over,
Till her outstretched hands smiled also,
And I almost seemed to see
The very heart of her mother
Sending sun through her veins to me!

She had been with us scarce a twelve-month,
And it hardly seemed a day,
When a troupe of wandering angels
Stole my little daughter away;
Or perhaps those heavenly Zingari
But loose the hampering strings
And when they had opened her cage door,
My little bird used her wings.

But they left in her stead a changeling,
A little angel child;
That seems like her bud in full blossom,
And smiles as she never smiled;
When I awake in the morning, I see it,
Where she always used to lie,
And I feel as weak as a violet
Alone 'neath the awful sky.

As weak, yet as trustful also;
For the whole year long I see
All the wonders of faithful Nature,
Still worked for the love of me;
Winds wander, and dews drip earthward,
Rain falls, suns rise and set,
Earth whirls, and all but to prosper
A poor little violet.

This child is not mine as the first was;
I cannot sing it to rest,
I cannot lift it up fatherly,
And bless it upon my breast;
Yet it lies in my little one's cradle,
And sits in my little one's chair,
And the light of the heaven she's gone to
Transfigures its golden hair.

WRITTEN SERMONS AT THE COVE.

"I know they do!" cried Captain Windseye, indignantly. "I know they do, any grists on 'em doos so, but, set-fire, you'll no sich kind o' drawn and rubidge ever! I got no footing to this Cove as long's I've got any word to say 'bout it! The way I allus look at the thing, ef a man's got a call he don't need no plaguey writin's to help him out. Ef he's got rale ole preachin' into him, it'll rable out'n his mouth good and easy, and ef he hain't got it into him he best take and git into suthin' else quick's ever he can git 'round to it. Ain't that the right doctrine, Abner?"

"Wal, yas," admitted Abner Grommat, "I cal'late you got the rights on't there, Cap'n. A consid'ble every-day sort o' chap can gin'allly make a pooty fair fist readin' a mess o' writin's off'n a parcel o' papers, but, by fire! the way 'tis with me, 'lowin' I go to meetin' at all, I want to see some feller into the pulpit can stand right up in his boots and reel it direct off'n his tongue, like!"

"That's the talk!" cried the captain. "That air's what you may call proper good preachin', you! But I want a man should give us it so's it'll be heerd, good and easy, too. This here mumbling of it over, same's the most on 'em does now-a-days' is a style o' preachin' don't hit me wuth a cent, and I don't care who knows it neither!"—The Outlook.

A New Subscriber

By the payment of \$2 receives THE SABBATH RECORDER from NOW until Jan. 1, 1905. This offer gives him the paper for 14 months for the price of 12 months. Send in your money at once, to gain the full benefit of this offer. The Recorder covers the entire denominational field. You can not afford to be without it.

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THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

CONVERSATIONAL.

"How's your father?" came the whisper,
Bashful Ned the silence breaking;
"Oh, he's nicely," Annie murmured,
Smiling the question taking.
Conversation flagged a moment,
Hopeless, Ned essayed another:
"Annie I—I," then a coughing,
And the question, "How's your mother?"

"Mother? Oh, she's doing finely!"
Pleeting fast was all forbearance,
When in low, despairing accents,
Came the climax, "How's your parents?"

SUPPOSE OUR FAITH TO BE BASELESS; IS IT WORTH WHILE?

Presented by Otis Brainerd at a recent Y. M. C. A. prayer meeting in Alfred, and asked for publication.

A great many people to-day doubt the reality of our religion. They admit the truth of history about the existence of Christ but claim for him only that greatness of mind, breadth of view and nobility of character which have marked other great men, Moses, Elijah, Buddha, Mohamet and others. They question the actuality of a future life, or rather they question the certainty of that life. They may ask a Christian to prove the existence of a future life and because they are not satisfied with the answer they claim a victory, whereas they should remember that with their opinions there is practically no ground on which an argument can appeal to them. They are not affected, because they feel, understand and appreciate none of the truths by which the Christian tries to convince them. They do not then even live or attempt to live a Christian life.

For purposes of this talk to-night we will assume that there is no hereafter, that Christ was only human, that God does not exist. In other words we will take away the basis of our religion and ask ourselves if it is worth while. In doing this we must accept present conditions, must go back over the past and see what has been done by this mythical, unfounded and baseless social institution. We might go back even before the birth of Christ and look at the children of Israel. They were the ones to be honored by the presence of Christ. They were the ones specially trained to be the associates of Christ. We find long periods of happiness, success, prosperity, followed by other periods of suffering, disaster in war and general distress. History points out that these periods of success and contentment were coincident with those of religious activity. That the other periods were those when they had forgotten the teachings of the one great God. Religious faith was the power

which drew them together, unified them and made them obedient to their leaders. It was the great principle which brought them forth victorious from battle. From our standpoint to-night; was it worth while?

Coming now to the life and works of Christ, we find Him teaching His disciples the great principles of religion, all of which might be summed up in the one word Love. "But I say unto you that whosoever is angry with his brother without cause shall be in danger of the judgment,—but whosoever shall say Thou fool shall be in danger of hell-fire." "But I say unto you love your enemies, bless them that curse you, do good to them that hate you." "Therefore all things whatsoever ye would that men should do to you do ye even so to them." Possibly there is no one who practices all of these, all of the time, yet each can think of some friend who brings at least one of these principles into his life and actions. Now compare that person with one who does just the opposite. One enjoys life, he finds good in the world, and in his fellows. His pleasure is of an intellectual kind which lifts him higher in the estimation of his friends. The other, if he enjoys life, cannot appreciate the feelings of the first. His pleasure degrades him and he loses all his friends except those who love his assistance or his pocketbook. Few are so devoid of good qualities. But between the best and the worst are untold classes and conditions of men. Look at these men and ask yourself if the principles which have actuated the better classes are worth while. Then consider the masses whom they have influenced, whose lives they have brightened and ask yourself if it is worth while.

The next thing I wish to call your attention to is of an entirely different character. It is in regard to the great things which have been done and the great objects which have been accomplished as a result of Christianity. To state it differently: What has been done by Christian men and women as a result of faith? It was this faith which preserved to us the history of ancient times, and the Bible through the stormy times attending the period 400 to 800 A. D. It was this faith which nerved our pilgrim fathers to cross the ocean, and for its sake they came. It was this faith at work in its disciples that founded three-fourths of our colleges, hospitals and charitable institutions. Alfred University was founded because certain men believed in the Bible Sabbath and wished their children to be trained in that belief. Think what has been added to human knowledge, of our better social institutions, of our improved political conditions, much of which may be attributed to Christianity with its schools and colleges, and ask yourself if it is worth while, when measured by results.

About the only difference our supposition would make is that men would do right for right's sake. There would be a standard of right and wrong continually more critical and more delicate as people progressed. They would follow that standard, not in hope of a future reward nor in dread of a future punishment, but simply because it would be right and honorable to follow it.

On all sides are seen delicate flowers, the perfection of art. The woods combine beauty and strength. Farther away is the universe with its system of governing laws. Then comes man, the most delicate of all mechanisms. Is perfection in all these a matter of choice? Is the faith which has accomplished

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the things which I have tried to set before you to-night mythical, unfounded or baseless?

PRAYER.

Whether it be to Apollo,
Or the martyred Christian God;
Whether it rise amid incense,
Or fall with the wind to the sod—

"Pagan," or "Christian," or "Moslem,"
If but the prayer be sincere,
That Power which is nameless and changeless,
And loveth us all—will hear.

—Frances Bartlett, in the Boston Evening Transcript.

Special Notices.

QUARTERLY MEETING.—The next Quarterly Meeting of the Portville Shingle House and Hebron churches will be held with the Portville church, Nov. 13, 14 and 15, 1903.

PROGRAM.

Prayer and conference meeting, Sixth-day evening, Nov. 13.
Sabbath morning, sermon by Rev. G. P. Kenyon, followed by communion service.
Sabbath afternoon, Bible Reading on the Sabbath, by Dr. A. E. Main.
Evening after the Sabbath, sermon by Rev. W. L. Burdick.
First-day, morning, sermon by Dr. Main.
First-day, evening, sermon.
All who can are invited to attend these meetings.

COMMITTEE.

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

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOFBORO, Acting Pastor,
826 W. 38d Street.

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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EDITORIALS.—The Assets of Seventh-day Baptists; Our Inheritance as Reformers; Educational and Intellectual Development; Material Wealth; Are We Weak; Faith and Its Perversions; The Indian Problem; What of the Preacher? Sunday Legislation and the Liquor Question; A Dialogue; Unquestionable Facts; Sunday at St. Louis Fall..... 688-692

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I PRAY Thee, Lord, that when it comes to me To say if I will follow truth and Thee, Or choose instead to win, as better worth— My pains, some cloying recompense of earth— Grant me, great Father, from a hard-fought field, Forespent and bruised upon a battered shield Home to obscure endurance to be borne, Rather than live my own mean gains to scorn.

CHRIST did not ask his followers to do the impossible, but he did present standards and ideals of life and action which ordinary notions of life pronounce impossible. While he presented highest ideals, he taught that we are to expect and may be assured of divine help in seeking to obey. Our great failure is it not counting more on divine aid.

DOUBTLESS many of our readers who are face to face with their duties as individuals, and as Seventh-day Baptists, in these strenuous times, with their seemingly impossible demands, will ask, "How can I rise toward higher, and the highest, ideals of life and duty?"

personal determination is wanting. If such determination should take hold of every pastor and every church member, half of the seeming impossibilities would vanish in a day. Perhaps we do not well to say, "If such determination should take hold," etc. That may suggest too great passiveness on our part.

MERE formalism in religious matters is empty, but the permanent good of forms and ceremonies, as an element in religious habits, is large and valuable. History shows that outward expressions of religious faith, crystallized in forms, ceremonies, customs, and to a large extent in creeds, are an essential part of true religion.