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The Sabbath Recorder.

A. H. LEWIS, D. D. LL. D., Editor. JOHN HISSOX, Business Manager. TERMS OF SUBSCRIPTION. Per year \$2.00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

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WHOLE No. 3106.

THE RIVER OF DREAMS. HENRY VAN DYKE. By a secret way that no one knows; But the soul lives on while the dreamtime flows Through the gardens bright or the forests brown; And I think sometimes that our whole life seems To be more than half made up of dreams. For its changing sights and its passing shows And its morning hopes and its midnight fears Are left behind with the vanished years. Onward, with ceaseless motion, The life stream flows to the ocean, And we will follow the tide, awake or asleep, Till we see the dawn on love's great deep, Then the bar at the harbor mouth is crossed And the river of dreams in the sea is lost.

IMPROVEMENT and favorable development mark all the scene at Nortonville. Nortonville, as it greets the General Conference, in 1904. The village of a few years ago, has enlarged its borders, improved its cottage-like homes, and is now organized as a city. The growth of trees and shrubbery, makes it a miniature forest, compared to the open treeless prairie of earlier days. The Seventh-day Baptist meeting house and parsonage have been removed from the original site two miles away to one of the finest sites in the city. The grounds about the church and parsonage are more finely beautiful with flowers, than are the grounds of any other church in the denomination of which we know, the grounds are ample enough for the two large tents, audience room and dining room, and kitchen building so that every facility for the anniversary services are close at hand. The local committees have done the work of preparation in a faultless manner. One notable improvement is that the large dining tent is wholly shut in by anti-fog netting. Welcome and suggestions of comfort abound, while willing hands and smiling faces are at every place for service.

As we have already announced, THE RECORDER will print the proceedings, papers and addresses of Conference in full as far as copies of papers and addresses can be secured. Editorial descriptions will not be extended, because of this plan of publishing so much in detail. Our readers have already seen the comprehensive, pertinent and suggestive address of President Post. It was listened to with deep interest by a large congregation. The strength of the address, its high tone, and vigorous grasp, found hearty response in the hearts of the people. The address of President Davis, touches high-water mark, as our readers can believe when they read his strong and stirring words. The opening session of the first day set a high

standard, and indicated deep, earnest thought and purpose. As the first conference under the re-adjustment, the opening session was full of promise.

Program. THE full program of the first day was as follows: MORNING SESSION. 8-9. Biblical and Denominational Studies, Arthur E. Main, D. D. 9-10. Devotional Services. Address of Welcome, Rev. Geo. W. Hills, Pastor, Nortonville Church. Response, Rev. Lewis A. Platts, Cor. Sec. 10-11. President's Address, George W. Post, M. D. Report of Executive Committee. 11-12. Address—Our Denomination—Its Aims and Its Resources, President Boothe C. Davis, Ph. D.

AFTERNOON. 1. Report of the Work of the Education Society, Rev. William L. Burdick, Cor. Sec. 2. Address—What Our Schools Do for Us, Rev. Theodore J. Van Horn. Address—What We Can Do for Our Schools, Prof. S. Whitford Maxson. 3. Looking Forward: Milton—Pres. William C. Daland, D. D. Salem—Pres. Theodore L. Gardiner, D. D. Alfred—Pres. Boothe C. Davis, Ph. D.

EVENING. Symposium—The Ideal Preparation for the Christian Ministry: 1. The Layman's View—George B. Carpenter. 2. The Scientist's View—Prof. Albert R. Crandall, Ph. D. 3. The Linguist's View—Prof. Edwin H. Lewis, Ph. D. 4. The Evangelist's View—Rev. Mordecai B. Kelly. 5. The Theologian's View—Rev. Eli F. Looftoro.

It was carried out without essential change, and with a vigor and richness worthy of the themes, the speakers and writers. We urge the readers of THE RECORDER to follow the program item by item in the minutes, reports and papers that will appear. THE RECORDER is anxious to transfer the important interests of the whole Conference week to the thousands of its readers who could not be present.

SEEN superficially, the course of the priest and the levite in the scene on the Jericho Road, does not appear as actual wickedness. Being called to account, they would naturally insist that the thieves did all the wrong, while they did right in avoiding trouble. Such negative goodness is next neighbor to positive wrong. The deeper truth was this: They hurried across the road to escape duty. The presence of the wounded man was a call to action; their official relations to the church required them to be first in giving aid. Aside from their

duty as men, their places as Priest and Levite put special obligations upon them. The stricken man could appeal only through the "poor dumb lips" of his wounds, and such appeals could be evaded by sneaking across the road. People akin to these cowards—who avoided duty, are living still. Some of them keep on the other side of the road to avoid the sight and claims of a wounded "Friday Night Prayer Meeting," which their neglect has helped to kill. If called to account, they are likely to answer, "We have not touched the prayer meeting, some one else did the wounding." It often happens that the direct enemies of religion and righteousness are the shirkers who cross over to escape obligation and avoid duty. The contrast which Christ draws is telling and vigorous. The Samaritan was an ecclesiastical outcast, compared with Priest and Levite. No one expected him to be foremost in good deeds. He would not have been welcomed as an equal by these road-crossing officials. What he really was appears in what he did. This showed him to be far above them in all true manliness and devotion to right. He marched straight up to the place of duty, set about the work of relief, used all his resources and pledged his word for future aid. He was the genuine article, without the label. He kept the road and gained lasting honor when the labeled cowards earned only condemnation. You had better not run away from duty and opportunity.

THE foolish Virgins furnish another example of evil results without avowed disobedience. There was no specific law against empty oil cans on the occasion of a wedding. To be sure all the circumstances demanded care and forethought. Carelessness was in the line of wrong-doing. The want of forethought which forgot the oil supply fostered over sleeping. It naturally led to the attempt to borrow oil, which was another form of getting other people to do what the negligent ones ought to have done for themselves. Carelessness and neglect shut the door of opportunity and remanded the foolish girls to the "Outer darkness." The clear-cut way in which Christ condemns the Priest, the Levite, the foolish girls and the man who hid his one talent, shows that neglect, shirking and moral cowardice are to be reckoned as sins. Results are the final test as to the quality of actions. Reasoning in certain ways, nearly every act or failure to act, can be made to appear harmless. More good people come to evil results, through things which they prove to be harmless, theoretically,

Neglect Brings Evil.

than through open and more apparent disobedience. Having crossed the road in order to escape the call of duty, it is easy to say, "I did not see any duty." Awakening when it is too late, it is easy to say, "I did not mean to over-sleep." But neither of these answers can ward off the results. The door is always shut to those who over-sleep.

Disappointing God. THIS theme is not a meaningless suggestion. God's fatherhood makes him full of anxiety and interest toward His children. He puts before them the highest ideals and urges them to act according to highest standards. Those err greatly who suppose that Our Father is not deeply interested in us, and in our future. Every parent, worthy of that name and place, considers the future of his children, and is anxious about their present aims and purposes, mainly because of their bearing on that future. Children who ignore this phase of their relation to earthly parents are likely to bring disappointment and sorrow to them. Not less, but greater is our duty as God's children to avoid everything in thought, act or purpose which is out of accord with Our Father's plans and wishes concerning us. It is not that we may offend God as our King, but that we must not disappoint and grieve Him by refusing to follow His plans and wishes concerning life, here and hereafter. To recognize the danger of doing this brings great good to us. It deepens the sense of our nearness to God, and of the tender relation between ourselves and Him. It fills the chasm of distance which must always exist between a King and his subjects. It will always be true that God is our King, but He is much more than ruler over us. He is King because he is Father. We must not disobey our King and we cannot afford to disappoint and grieve Our Father. Ingratitude is basest of crimes and the child who fails or refuses to accept with glad obedience the way which a loving father chooses for him, is doubly grateful. Every consideration of self-interest and self-good calls us to be true to our Father's wishes concerning us, and his plans for us. He sees the end from the beginning, as we cannot. His wisdom is infinite, and his love comprehends what is for our highest good. All history confirms this truth, and all experience emphasizes it. Altar your life, all aims and purposes, plans and actions to meet the wishes of your Father who is in heaven. Whatever is pleasing to Him, is for your highest good. No folly is greater than to suppose that God's children need to give up anything good or desirable in order to do His will. It is as false as it is foolish to talk of "sacrificing" for sake of righteousness. That which we avoid lest God be disappointed in us, is just what we ought to avoid for our own good. The purpose of these lines is to enlarge your love toward God and to increase your willingness and anxiety to avoid all things which will disappoint or grieve His waiting and redeeming love.

Impending Religious Issues. WHOEVER keeps the strong currents of thought in the religious world, well in sight, must not forget the two great religious influences which involve the leading issues with which people of the United States are familiar.

The relative position of these two forces, and their places in history are always the first items to be considered. Dating from the division of the Roman Empire in 395 A. D. Roman Catholicism is fifteen hundred years old. Catholics claim descent from the apostles, and hence all Christian history. But since Roman Catholicism was a gradual development that was well under way then, the above date is well chosen. If any prefer to date from Leo the Great, 440 A. D., the case is not altered essentially. Reckoning from the beginning of Luther's public work, 1520 A. D., Protestantism is three hundred and seventy-six years old. This gives Roman Catholicism eleven hundred years precedence as to age. If the question of age were all, the case would seem to be closed against Protestantism. The relative ages of these two forces is a permanent fact, and in many things is a determining factor in all calculations. If Roman Catholicism had grown decrepit with age the picture would be different. But it is not decrepit. Adjustability and deep convictions have kept it vigorous and steadily aggressive. Faith in itself and its missions enable it to renew youth and retain strength, so that the centuries aid it in many ways.

Organization. In point of organization the contrast is overwhelmingly in favor of Catholicism. The Roman Empire under Paganism reached a point of development in organization, and jurisprudence, as high, if not higher, than any other which the world has seen. The grandeur of Rome centered in the perfection and power of Law. The one purpose of all this was world-sovereignty. With the gradual decay of the empire Roman Catholicism became the residuary legatee, to be strengthened and enriched by this central purpose. As Rome was held to be the "eternal city" so Roman Catholicism was developed around the idea of an universal and ever-enduring state-church, whose mission was to make the world Roman Catholic. Her polity was modeled according to the superb state craft of that empire. Her union with the civil power in some form from the days of Constantine till now has given Roman Catholicism untold influence in the political as well as the religious history of the world. "World-empire" is her unvarying watchword. It was an echo of her voice for fifteen centuries when Arch-bishop Ireland in the "Third Plenary Council" at Baltimore a few years since said: "The duty of the hour is to make America Roman Catholic." For fifteen centuries all plans and efforts have had one purpose in view, the subjugation of the world to the "True Faith," i.e., to Roman Catholicism. With an organization superb, and an age increased by centuries, Romanism must remain a prominent and enduring element in the religious history of the world, and in coming questions.

Protestantism and the Bible. PROTESTANTISM was born because men attempted to break away from the doctrine of Church authority and return to the Bible as supreme, in the matters of religious faith and practice. How well that movement has succeeded must be determined by the fidelity with which Protestants have followed their professed allegiance to the Book of Books. Of this we do not care to speak now, but all calculations concerning the future of Protestantism must keep the Bible well

in view, i.e., the Bible not subordinated to the authority of the Church. This is now, as it has always been, the primal point of separation between Romanism and Protestantism. Other points of difference there are, but they are all less fundamental than this. If this main point of departure be ignored, the original and actual line of separation must disappear. If Protestantism should hold the Bible in less esteem, as the years increase, its original character will gradually change and disappear. What it will do, we do not now attempt to prophesy. One thing is clear, however, the Bible on one hand, and the doctrine of Church authority embodied in Roman Catholicism, on the other will remain permanent elements in the religious issues of the century now opening. It must also be remembered that Roman Catholicism does not eliminate the Bible. And one of the questions of the future will be how far that Book may be subordinated, as to authority and still be a controlling and vivifying power in the Church. Seventh-day Baptists and their place and work, are closely inwoven with these fundamental questions which must be prominent in the immediate future.

Wireless Telegraphy.

The rapidity with which wireless telegraphy has been developed and utilized is one of the rare attainments of these inventive years. It is scarcely more than ten years since Marconi's first successful experiments were announced. Now some system of wireless is in vogue in all the leading countries of the world. In the United States, the DeForest and the Fessenden systems are used. In Great Britain, the Marconi and the Lodge-Muirhead predominate. Germany has the Slaby-Arco and the Braun systems, France has the Ducretel, Russia the Popoff, Italy claims the Marconi, and Japan has a system of her own. Wireless is not practical for all general purposes, over distances varying from twenty-five to two hundred and fifty miles. Although special experiments have been successful over much longer distances. Between main lands and outlying islands, between light houses, between vessels, and between vessels and the land are prominent forms now in use. The leading navies of the world now use some wireless systems. It is destined to extended use over waters where it is costly or difficult to maintain cables, and one does not well to deny that it may, in time, displace cables at sea and wires on land. It is an important, if not the most important and reliable method of securing war news from the Far East at the present time. It is too early to prophesy as to the future development of this latest development of that wondrous something we call electricity, but that wireless communication is to play an increasing and important part in the world's affairs, goes without saying. It has wondrous power to change skepticism to faith, and doubt into delighted acceptance and advocacy, when full chance is given for the answers it can make through actual results.

If you have knowledge, let others light their candles at it.—T. Fuller.

In many pursuits we embark with pleasure and land sorrowfully.—L. Murray.

God created hope when listening to repentance.—Mrs. H. Ward.

Rebukes ought not to have a grain more of salt than of sugar.—C. L. Irby.

TRACT SOCIETY.

Address Adopted by the Executive Board as its Message to Conference.

This address was adopted by the Executive Board of the American Sabbath Tract Society and constituted the report of that Board to the General Conference.

THE RELATION OF THE AMERICAN SABBATH TRACT SOCIETY TO OUR DENOMINATIONAL LIFE AND WORK.

Every organized thing, whether it be a tree or a society, results from a distinct type of life. That life has a definite purpose, for the accomplishment of which the organization is made. No human organization of value continues, unless the purpose for which it is organized is of permanent and vital importance. The existence of the Seventh-day Baptist denomination and of the American Sabbath Tract Society illustrates these facts concerning organization. The permanent importance and value of the Sabbath are placed beyond controversy by the existence of Seventh-day Baptists. That all traces of Sabbath-keeping did not disappear from Christian history before the time of the English Reformation is evidence of the power and value of Sabbath truth. The revival of interest in the Sabbath question, which came with the Reformation in England, and the development of our denomination as a part of that revival, were two of the miracles of history. The coming of Seventh-day Baptists to America, and the organization of their first church at Newport, R. I., 233 years ago, continued these miracles and gave double emphasis to the importance and permanence of Sabbath Truth. The development of our churches since that time, and the organization of our various societies, have resulted from the same vital principles embodied in the truth for which we stand. We have been divinely guided and kept, or we should not now exist.

In the existence of our societies for work outside of denominational lines the fact that organizations are created by ideas and purposes is clearly illustrated. The Missionary Society represents a fundamental demand of Christianity, embodied in Christ's commandment to preach the gospel to every creature. Through that Society we are at work, in common with other Christians, along general lines in the evangelization of the world. In the Education Society we are working with the best thought of the world touching education. In both these societies we are at one with Christians and with educators, and are following lines of least resistance, so that we are aided by outside influences.

Through the American Sabbath Tract Society a distinct form of thought finds expression, and a definite purpose is sought. From the first, the central purpose in our denominational existence has been to embody the truth concerning the Sabbath in Sabbath observance, and to disseminate that truth in the non-Sabbath-keeping world. In doing this we must act, in no small degree, in opposition to the general currents of influence and practice. The organization of the American Sabbath Tract Society results from the distinctive truth which gave birth to our denomination. Through it the denomination speaks and acts as it does not through any other organization. We should be a missionary people, and the friends of education, if we were not Seventh-day Baptists. But it is because we are Seventh-day Baptists, and because of the distinct mission committed to us, that the organization of the Tract Society was inevitable. Had not this society been organized, our denominational life would have been weaker, in every respect, than it now is. Whatever of fundamental truth is involved in the Sabbath, in the authority of the Fourth Commandment, and in the example and teaching of Christ, is the source, center, and foundation of our denominational existence. The American Sabbath Tract Society is a necessary requisite to the promulgation of this truth. Through the universal law of organic life these principles determine its place and work. They also determine the attitude which our churches should take toward the Society and its interests.

It is not too much to say that the American Sabbath Tract Society, having grown out from the fundamental truths which make us a denomination, is more closely and more vitally related to our denominational life than any other organization can be.

It follows logically—and this logical conclusion is supported by history—that the interest expressed in the Tract Society is the highest measure of our denominational faith and life. On the other hand, any lack of interest, or the absence of moral and financial support which may at any time appear, indicates weakness in denominational life. These conclusions are unavoidable. No argument is needed to sustain them. They are as vital as unavoidable.

THE PLACE OF MINORITIES.

While the world takes most note of majorities, the place and purpose of minorities in the development and defence of right and right-

eousness, are among the prominent and permanent facts of history. No great movement in the line of reform has ever appeared except through minorities. Christianity is a notable illustration of this fact. Those influences in the history of Christianity which have led the church into errors and weakness, if checked at all, have been checked through the influence of minorities. As Christianity, represented by the Master and a handful of men, checked formalism and brought to light the deeper spiritual truths that had been obscured in Judaism, so the successive stages of reform in the church, since that time, have come from small beginnings. The length of time which any given minority must stand and wait is determined, mainly, by influences outside itself. Hence it is that most important truths often remain unvoiced, undefended and disregarded by the majority of men, for centuries. Sweeping reforms come only after long experience with the bitter fruits of error compels men to change their attitude. Every reform is, more or less, a life-and-death struggle between truth and error. That Sabbath truth has been compelled to wait so many centuries is at once proof of its vitality and evidence that the majority of men have not been prepared either to appreciate or obey the whole truth. In this light, our denominational existence, the existence of the Tract Society and the work committed to it, sustain a definite and vital relation to the whole Christian world. Indeed, this is the largest and most important standpoint, the one from which our denominational history and work ought always to be considered. We do not exist for our own sake. The causes which produced our denomination, the truths which gave birth to the American Sabbath Tract Society, and the purposes which it seeks to accomplish, have a world-wide significance. Any lesser view of our place and work is unworthy of this time and of the reasons for which we exist. Two conclusions are inevitable, either Seventh-day Baptists have no right to exist, and the organization of the Tract Society is meaningless, or else both the denomination and the Society are here because of God's overruling Providence, and of that divine guidance which shapes the ends and purposes of all worthy action. To say that the existence of the Tract Society is fundamental to the cause of Sabbath Reform in the world, and to the life of the Seventh-day Baptist denomination, is to summarize the facts in language only too weak.

RELATIONS OF THE TRACT SOCIETY TO OUR WORK.

Two distinct ends are sought in the organization of the Tract Society. The lesser purpose is that of a denominational publishing society. The larger purpose makes it the denominational agency for spreading knowledge concerning the Sabbath, and demanding for it that regard which the world has so long refused. As the custodian of the publishing house of the denomination, which is owned and controlled by the people, the Tract Society embodies vital interests. Each department of denominational work is so represented through *The Recorder*, the *Helping Hand*, the *Sabbath Visitor*, and our books and tracts, that any decline of interest, any lack of support for the Tract Society, must induce denominational weakness. The interests centering in the Tract Society, begin with the Primary Department of the Sabbath Schools, and in an ascending scale, both as to extent and importance, pass through every phase of our work. Let Seventh-day Baptist denominational life decline, and the Seventh-day Missionary Society is weakened. So with our schools, and with the local interests of each church. This address does not need to go into further details along this line. Every thoughtful man must see that many vital currents of influence touching the life and work of the denomination, center in the Tract Society.

THE TRACT SOCIETY IS RIGHTFULLY ENTITLED TO A HIGHER PLACE AND LARGER FINANCIAL SUPPORT.

In view of the interests which center in it, the Tract Society comes to this General Conference claiming for itself a higher place in the estimation and support of the denomination, than it has yet received. This does not imply that other denominational societies have been held in higher esteem than they deserve, or that they have received greater support than is their due. This claim institutes no comparison as between rival interests. The Tract Society does not ask that less regard or less support be granted to other forms of denominational work. It does claim, and respectfully asks that it be given a place in the estimation and support of the denomination which the importance of its interest demands. The actual work of any Society and its ability to discharge the trust committed to it are determined by the facilities which the denomination places in its hands. To require much from a servant to whom little is given, contravenes every law of business, and the first principles which underlie Christ's kingdom.

OUR WORK IN THE WORLD OUTSIDE.

By far the most important feature of our place as Seventh-day Baptists, and of the specific work of the American Sabbath Tract Society, relates to the world outside ourselves. While we must strengthen our churches in every way, our prominent duty centers in spreading Sabbath truth, in calling the attention of the world to those errors which pushed the Sabbath out of the early church and induced the destructive reign of no-Sabbathism, in its various forms. The importance of this duty of the Tract Society to the world outside is greater than ever before. Regard for Sunday is declining everywhere, notably in the United States. That decline comes from the prevalence of no-Sabbathism, and from the widespread worldliness which pervades society. The various phases of the decay of Sabbathism and the increase of disregard for Sunday are too familiar to need rehearsal. Seventh-day Baptists will be recreant to duty and unworthy of their history

if they do not rise to higher conceptions and larger plans in spreading Sabbath truth. In prosecuting our work the changes which come in the public mind, indicate new phases which that work must assume. A prominent phase at present is the relation of civil legislation to the Sabbath question, to the fundamental principles of religious liberty. The Board feels keenly that there is a pressing demand for the preparation and circulation of such literature, which demand it has not been able to meet for want of funds. During the past year the circulation of literature has been as follows: From the home office, 298,057 pages; through the Canadian branch office, 200,000 pages; the southern office has been discontinued, except that Mr. Ashurst in his new field at Hammond is sending out the remainder of stock he had in hand. Up to the close of the current year he has sent out 288,000 pages; Mr. Davis, on the California field, has distributed 18,168 pages; Mrs. Townsend, in the Western and North-Western field, has distributed 384,394 pages. This gives an aggregate of 1,188,619 pages distributed for the year.

ANXIETY AND HOPE.

The last few years have brought increasing anxiety to the Board concerning the interests entrusted to it. The demands have increased so rapidly and the support by way of subscriptions to *The Recorder*, and contributions for the general work have been so inadequate, that serious problems have been present constantly. During the year just closing the Board has given much attention to the question of increasing the business of the publishing house, so that the profit on work done outside of our own publications will be sufficient to meet the deficit upon *The Recorder* and other publications. The response to the appeals made by the Board during the year have been unusually encouraging. That the treasurer's report shows a credit balance is due to these responses, to the increase of job work done at the publishing house, and to the fact that comparatively little has been done in circulating our literature outside. The Board hopes to enlarge the business of the publishing house until it is self-supporting, so that all money contributed to the General Fund can be used for work outside. With the present requirements of the Post Office Department, it does not seem best to enter upon the publication of a special Sabbath Reform periodical, but to inaugurate much larger plans and more efficient measures for sending out Sabbath Reform literature at regular postage rates. The liberality of the people during the last few months indicates the awakening of a conviction on the part of the people that a sacred trust has been committed to them. The Board hopes that this conviction will increase until the work of the Tract Society will receive a great increase of moral and financial support from this time forward. Increasing demands, duties and dangers ought to stimulate activity and inspire courage, which will enable us to more nearly meet the issues and requirements which press upon us from every side.

In view of all the facts, it is not too much to say that a clearly defined and critical epoch is fully at hand in the history of the American Sabbath Tract Society, and in the history of Seventh-day Baptists. Every generation of those who stand as we do, for a great reform, must be thoroughly indoctrinated and made strong. It is not enough that the fathers are well informed and devoted. Their children, in each generation, must be instructed and made zealous. To this point our history has fully come. We are shut up to these conclusions. We can not escape the obligations God has put upon us; neither do we wish to. Therefore the American Sabbath Tract Society has come to this General Conference, at this first session under the new denominational re-adjustment, with an emphatic claim for a larger recognition, a higher estimation, and a more liberal support of its work. We can not abate the emphasis of this claim, nor the earnestness of this plea.

The key to the situation is in the hands of the people. In each church it is in the hands of the pastor, and a few of his immediate supporters and advisers. The Tract Society has no means through which it can do the arousing and instructing needed in each locality. Whatever it publishes in regard to those who are not supporters of its work and subscribers to its publications, does not reach those by whom the facts are most needed. Neither can it send agents and canvassers to secure that direct individual support which is demanded, and it would not be best to do so if it could. Such work must be done by the churches. It is important for their own growth and strength that it be done by them. If they do not accomplish it, it will not be done. The Society, therefore, earnestly appeals to the churches, to the leading members and the pastors, to give such heed to the plea here set forth as has never been given to any other annual report made by this Society. The demands upon the Society are imperative. Its needs are great, but the greatest need is a larger place in the hearts of the people. It is of little importance whether the Tract Society continues its work for the sake of the men who have been placed in charge of it. It is vitally important that the people, because of whose God-given mission the Tract Society has been created, should take deeper interest, and give greater support to that agency which holds within itself more of the vital interests of the denomination than any other organization does, or can hold. Therefore this appeal. Therefore the burden of the responsibility is hereby rolled upon the churches, with the hope and prayer and expectation that in these years of increasing danger, and of endless opportunities for work, the people will rise to the occasion as those do who are conscious that their ancestors and themselves have been called and kept for a mission surpassingly great in importance and extent.

Business Manager's Report.

(This report was in the Annual Report of the Board made to the General Conference at Nortonville.)

PLAINFIELD, N. J., July 31, 1904.

To the Supervisory Committee of the American Sabbath Tract Society:

Gentlemen:—Your Business Manager would respectfully submit his first annual report of the Publishing House, for the fiscal year ending July 1, 1904. He has gone very fully into details, because the circumstances and conditions seem to require it. It has been a year of changes in the Publishing House, improvements in plant and improvements in finances, it seems to the Manager. The financial matter is in the province of the Treasurer, but a few figures here may not be out of place, to show the relation, financially, of the Publishing House to the Society: Received from the Treasurer, to pay the bills of the Publishing House contracted during the year, \$12,852, which amount includes \$1,130.24 for Linotype and \$168.85 for repairs and new machinery and type, leaving the sum of \$11,552.91 for operating expenses. The total receipts of the Office from all sources, outside of the Treasurer, were \$11,495.11, leaving a deficit in operation of \$57.80. But to offset that amount, the Manager has charges on his books of \$1,479.26, deficits on *Recorder*, *Sabbath Visitor*, the publication and distribution of tracts, and job work directly chargeable to the Tract Society. Therefore, if the Society had to consider the Publishing House a creditor that must be paid for the balance due it, the Publishing House would prove to have a claim on the society of quite an amount.

But the cash received and the cash paid out is no criterion of the condition of affairs at the Publishing House. A statement of work done in the year, with the cost for stock and labor, and rent, power, etc., is the only means of showing whether or not the Office is paying expenses. According to our books, we did \$12,703.74 of business last year, of which \$4,445.99 was outside job work, for which the plant receives the market price. The balance, some \$8,000 worth, was Society work—*Recorder*, *Sabbath Visitor*, *Helping Hand*, Tracts and books, and other tract work. The prime cost—stock and wages—was \$3,125.23, leaving a gross profit of \$4,578.51. If this were all profit, the showing would be most remarkable, but printing offices, and this one in particular, is unfortunate in having to pay salaries for manager and bookkeeper, rent, taxes, insurance and a thousand and one small matters. Last year these amounted to \$3,009.75, leaving a net profit of \$1,568.76. But this isn't all profit, either. No depreciation has been figured in, and in a printing office where the rightful percentage is charged off this is quite an item.

To get this depreciation is a problem, too, and probably no two printers would agree on the result. The Manager could have marked off 5 per cent. on \$7,000, the value a year ago, and had \$350 for the amount. This from the profit of \$1,500 would have left \$1,150, a very tidy interest on an \$8,000 or even \$10,000 investment. But he couldn't very well do that, when he absolutely knew that the introduction of the Linotype led to the dumping of poor type, heretofore inventoried at \$1,000, for which the Manager received in return a credit on the type foundry for \$150 worth of new type. If there was \$850 of depreciation in the type, surely there was also depreciation in the machinery and other type. An inventory was the only solution of the problem. It is attached to this report. Some one may say that the values are all too small, and that machines new could not be purchased at the prices named. Very true, but if the proper depreciation fund had been accumulated each year, that fund, together with the amounts realized from the old machinery, would purchase new. But each year depreciation has been marked off, yet there has been no fund accumulated, and so each addition to the plant has meant new and increased investment, while the depreciation has steadily eaten up the plant until extensive additions were an absolute necessity. The inventory showed, without the Linotype, a value of \$5,065, a depreciation of \$2,154, or 30 per cent. A little mental arithmetic shows that our profit of \$1,500 has become a loss of \$650. BUT—now the value of the plant is set at bed rock, and next year a depreciation of 12 per cent. will be ample to cover the real depreciation. If the Society would place a value now on its investment in the Publishing House, next year it would be possible to show the relative value of the work of the two years. Now comparisons are impossible.

The Publishing House is in the same quarters as last year—the ground floor of the annex of the Babcock Building, just off Plainfield's busiest street. It occupies three large rooms and basement, plenty of light, a little scarcity of heat at times, and ample fire protection in the form of automatic sprinklers and hose. An insurance on stock and machinery of \$6,000 is carried. The rooms are sufficiently large except the business office, and the Manager finds it impossible to do his work and keep the proper records and samples and the like because of the crowded condition of his office.

The equipment of the business office remains unchanged. The *Recorder* subscription list has just been changed from the book to the card system, and the change has caused some confusion with regards to the dates on the labels of the papers, which will be straightened out as soon as the list can be set up on the Linotype.

The composing room has been changed around completely, due to the new Linotype, which sets the type formerly set by four men. The material in the composing room, while not abundant, is well suited for the class of work we turn out, and we believe we have the best

equipped office in many respects in the city. Our reputation for good work is unsurpassed here, and our samples compare most favorably with the work done in many more pretentious offices in the city, and at prices much more reasonable.

Needed repairs have been made to the machinery in the press room, and if we had a larger and stronger power stitcher we would be well equipped there.

A detailed financial report is hereby presented of the work of the office. In making charges for work done for the Society I have endeavored to fix the price at a small profit above the cost of printing and publishing the several publications. One or two have not only been printed and published by our manager, but he has been obliged to edit them in part largely, which is included in the charge. The resource account follows:

RESOURCE ACCOUNT.	
DR.	
Plant	\$5,065 00
Linotype	1,130 24
Cash in safe	215 79
Bank balance	66 88
Stamps	3 40
Stock	257 76
Shop supplies	33 71
Insurance	53 99
Book accounts	985 73
Subscriptions due—from <i>Recorder</i>	1,444 75
Subscriptions due—from <i>Helping Hand</i>	195 42
Subscriptions due—from <i>Sabbath Visitor</i>	278 10
	\$9,530 77
CR.	
Subscriptions in advance— <i>Recorder</i>	\$1,155 95
Subscriptions in advance— <i>Visitor</i>	108 06
Subscriptions in advance— <i>Helping Hand</i>	141 44
Souvenir	18 75
	\$1,424 20
Balance	\$8,106 57
JOB WORK.	
DR.	
Charged up	\$4,445 99
Prime cost	2,634 16
	\$7,080 15
Gross profit	1,811 16
Operating expenses, 50 per cent.	1,317 08
	\$494 75
RECORDER.	
DR.	
Printing, postage	\$5,191 97
CR.	
Subscriptions	\$4,644 27
Cuts returned	4 40
Advertisements	80 96
	\$4,729 63
Deficit	\$462 34
HELPING HAND.	
DR.	
Printing	\$585 95
Postage	21 46
	\$607 41
CR.	
Subscriptions	\$285 76
Profit	\$246 35
	\$532 11
SABBATH OF CHRIST.	
DR.	
Printing and Mailing, two issues	\$214 97
CR.	
Subscriptions	\$126 55
Loss	\$88 42
	\$331 94
SABBATH VISITOR.	
DR.	
Printing and postage	\$1,095 34
CR.	
Subscriptions	\$543 04
Loss	\$552 30
	\$595 04
TRACT DEPOSITORY.	
DR.	
Printing, postage, etc.	\$354 50
CR.	
Contributions	\$19 87
Loss	\$334 63
	\$1,898 94
TREASURER.	
Received from him	\$12,852 00
Paid him	11,495 11
Overdrawn	\$1,356 89
	\$1,000 00
LOSS AND GAIN ACCOUNT.	
Sales	\$12,703 74
Stock, used	\$2,190 49
Labor, est.	5,934 74
	\$8,125 23
Gross Profit	\$4,578 51
EXPENSES.	
Salaries, less charged direct, est.	1,560 00
Rent	499 99

Light and power	287 05	
Insurance	115 08	
Office Expense	158 54	
Shop Supplies	116 48	
Postage	182 81	
Discounts and bad bills	15 03	
Sundries	74 87	3,009 75

Apparent Profit	\$1,568 76
Depreciation	\$2,154 00
Loss	\$585 24

INVENTORY.	
Business office	\$300 00
Composing room	1,061 00
Press room	3,704 00
Linotype—equipment and supplies	1,083 15
Total	\$6,148 15

In addition to the business done the past year, the office has reduced the following accounts by collection:

	1903	1904	Amount collected
Book	\$1,437 08	\$985 73	\$452 25
Recorder subs. due	2,326 40	1,444 75	841 65
Helping Hand	296 08	195 42	90 66
			\$1,384 56
			Increase in Paid
			sub. in ad.
Recorder subscriptions pd. in adv.	1903 \$890 50	1904 \$1,155 95	\$165 45
Helping Hand subscriptions	126 62	141 44	15 19
Visitor, past due	206 80	278 10	*71 30
Visitor, advance	105 44	108 06	2 62

* Instead of reducing amount of unpaid subscriptions, amount has been increased.

The circulation of our publications has been as follows:

Recorder subscribers	2,132
Recorder agents	40
Advertisements and exchanges	93
Correspondents	10
Wedding gifts	39—
Increase of paid subscribers over last year	2,314
Helping Hand	55
Visitor	3,300
	1,400

In conclusion, the Manager would say that the prospects for the coming year are exceedingly favorable for as large a volume of business, with less expense, especially for labor, as last year.

Respectfully submitted,
JOHN HISCOX, Mgr.

GENERAL CONFERENCE.

Minutes of the First-Day's Session at Nortonville.

The Seventh-day Baptist General Conference convened on its 102d anniversary with the Nortonville (Kan.) Seventh-day Baptist Church, on Fourth-day, August 24, 1904, at 10 A. M., with the President, Dr. George W. Post, Chicago, in the chair.

A service of song was led by Rev. Wayland D. Wilcox, Chicago, Ill., aided by the Nortonville choir.

Rev. A. H. Lewis, Plainfield, N. J., read a portion of the 119th Psalm and offered prayer.

An anthem was sung by the choir, under the leadership of Miss Ethel Middaugh, Alfred, N. Y.

Dean A. E. Main, Alfred Theological Seminary, conducted a Biblical study on the Beginnings of History as bearing on the question of the Sabbath.

The choir and congregation sang one stanza of "Near the Cross."

Rev. George W. Hills, pastor of the Nortonville church welcomed the visiting delegates and friends in a fitting address, to which response was made by Rev. Lewis A. Platts, Corresponding Secretary, Milton, Wis.

President George W. Post delivered his Annual Address, which has already appeared in these columns.

Prayer was offered by Rev. A. H. Lewis, asking God's blessing and guidance in our efforts to solve the problems outlined for us in the President's address.

The choir and congregation sang "Draw me Nearer."

The report of the Executive Committee was presented and adopted.

The President named the following delegates—as the Standing Nominating Committee recommended in the Executive Committee's report: Rev. L. A. Platts, Milton, Wis.; Rev. O. U. Whitford, Westerly, R. I.; Rev. A. E. Main, Alfred, N. Y.; David E. Titsworth, Plainfield, N. J.; Rev. M.

B. Kelly, Milton, Wis.; Rev. I. L. Cottrell, Leonardville, N. Y.; President Theo. L. Gardiner, Salem, W. Va.

The Hills Male Quartet, composed of Rev. C. S. Sayre, Alfred Station, N. Y.; L. A. Platts, Jr. Milton, Wis.; Rev. Edgar Van Horn, Alfred, N. Y.; and Almond P. Burdick, Nortonville, Kan. sang "Blessed."

The Treasurer, Rev. Wm. C. Whitford, Alfred, N. Y., not being in attendance, Prof. Alfred E. Whitford, Milton, Wis., was chosen Treasurer *pro tem*.

An address on "Our Denomination, Its Aims and its Resources," was delivered by President Boothe C. Davis, Alfred, N. Y.

The morning session was closed with benediction by Rev. A. E. Main.

FOURTH-DAY—AFTERNOON.

The session was opened at 2.20 o'clock with a service of song, led by L. A. Platts, Jr.

Rev. F. E. Peterson, West Hallock, Ill., read the 121st Psalm, and conducted a service of prayer.

The President announced that the afternoon would be devoted to our educational interests.

Rev. Wm. L. Burdick, Ashaway, R. I., Corresponding Secretary of the Education Society, presented an abstract of the report of the work of the Executive Board of that Society.

Rev. Earl P. Saunders, Alfred, N. Y., read an abstract of the report of the Treasurer of the Education Society.

Rev. Theodore J. Van Horn, Albion, Wis., gave an address on "What Our Schools Do for Us."

Singing by congregation, "Anywhere with Jesus."

Prof. S. Whitford Maxson, Utica, N. Y., gave an address on "What We can Do for Our Schools."

Under the topic, "Looking Forward," President Wm. C. Daland spoke of the bright prospects before Milton College.

Prof. Alfred E. Whitford sang a solo, "The Perfect Life."

The congregation sang, "Onward Christian Soldiers."

President Theodore L. Gardiner spoke of the past, present and future of Salem College.

President Boothe C. Davis spoke of the prospects before Alfred University.

Rev. Samuel R. Wheeler, Boulder, Col., spoke feelingly of his interest in and his hopes for our schools, and emphatically expressed the opinion that donations to the funds of our schools should not all be tied up in permanent endowment, but a portion should be set aside for present demands.

The Committee on Nominations presented a partial report, naming the following committees: On Missionary Work, Geo. B. Carpenter, Ashaway, R. I., Chairman. On Tract Work, Stephen Babcock, New York, Chairman. On Sabbath-school Work, Rev. Geo. B. Shaw, Plainfield, N. J., Chairman. On Young People's Work, Rev. A. C. Davis, West Edmeston, N. Y., Chairman. On Educational Work, Prof. Edwin Shaw, Milton, Wis., Chairman. On Woman's Work, Mrs. L. A. Platts, Milton, Wis., Chairman. On Systematic Benevolence, W. H. Ingham, Milton Wis., Chairman.

The report was adopted.

A mixed quartet, composed of Grace Satterlee and Geneva Griffin, Nortonville, Rev. Edgar Van Horn and Almond P. Burdick, sang "We Have a Friend."

The session closed with the benediction by Rev. O. U. Whitford.

FOURTH-DAY—EVENING.

The evening session was called at 8 o'clock.

Rev. Geo. J. Crandall, Milton Junction, Wis., read 1 Timothy 3, and called on Rev. George W. Lewis, Dodge Centre, Minn., to offer prayer, after which Rev. Mr. Crandall also offered prayer.

Anthem by the choir, with solo by George W. Post, Jr., Chicago.

The President then announced the order of the evening: Symposium, "The Ideal Preparation for the Christian Ministry."

Addresses from different points of view were given as follows:

"The Layman's View," George B. Carpenter, Ashaway,

R. I. "The Scientist's View," Prof. A. R. Crandall, Milton, Wis., read by Rev. L. A. Platts.

Anthem by the choir.

"The Linguist's View," Prof. Edwin H. Lewis, Chicago, read by Wm. C. Hubbard, Plainfield, N. J.

Song, "He Knows it All," by the Hills quartet.

"The Evangelist's View," Rev. M. B. Kelly, Milton, Wis. "The Theologians View," Rev. Eli F. Loofboro, New York.

After announcements, and singing "Where Are the Reapers?" the session closed with benediction by Rev. M. B. Kelly.

Report of Corresponding Secretary.

To the Seventh-day Baptist General Conference:

Your Corresponding Secretary would respectfully report that he has held the usual correspondence with the churches, and from their reports he has prepared the statistical tables for publication in the minutes.

Of the 106 churches now on the lists, 81 or 76 per cent. have reported. Of these, only 25 per cent. report concerning the condition and work of the churches, 75 per cent. reporting statistics only. Is it a legitimate inference that nothing worth reporting—good or bad—has occurred in the past twelve months in more than 75 per cent. of all our churches? If so, a careful study of the Spirit message to the angel (pastor) of the church at Laodicea is recommended.

In the reports from the smaller churches there is expressed, with increasing consciousness of need, the lack of religious instruction and Christian leadership. In most of these churches there are brave, loyal souls who are struggling with adverse conditions, but who need help. There are interests which are worth conserving, but which, without help, must soon be practically lost to us. Of the small churches reporting this year, the following report no regular preaching service: Conings, W. Va.; Mystic, Conn.; Woodville, R. I.; Cuyler, Lincklaen, and Preston, N. Y.; Farmington, Ill.; Berlin, Wis.; and Big Sioux, S. D. Woodville and Big Sioux are reported as now extinct. Mystic is offering its house of worship for sale, most of the furniture having been disposed of.

The figures collated from the statistics are worthy of a little study. There are reported as added by baptism 141 persons; by verbal testimony, or letter from churches not our own, 49; making a total actual gain of 184. There have died, 148, and 85 have been lost by excommunication, making a total loss of 233. This would seem to leave a net loss of 49; but there are reported dismissed by letter 110 persons while only 100 have been added by the same method. This increases the actual loss to 59. Our system of dismissing and receiving members by letter evidently needs revising, or the members receiving letters need to be instructed to use them in joining the church to which they are recommended, at the earliest practicable date.

In the financial table the total contributions for all purposes, as there shown, are nearly \$7,000 less than last year. By comparing the details with the reports of gains and losses of membership, it will be seen that the falling off in contributions is in the churches where there has been the greatest loss of membership. Is this a mere coincidence, or is there a logical connection between the two?

Correspondence with the foreign brethren has been more extensive this year than during former years. While the results of this work may not be easily traced, your Secretary is satisfied that it has been a source of encouragement and strength to the faithful few in Holland, in Germany, and in Denmark. Through the generosity and personal interest of Bro. Christen Swendsen, of Centerville, S. D., an earnest Danish preacher, Bro. Lars Larson, has been put upon the field in Denmark, in a sort of independent, self-supporting Seventh-day Baptist mission. He writes of his preaching and pastoral visiting as greatly blessed of God to the encouragement of the Danish people.

The brethren on the Gold Coast, West Africa, plead earnestly for the foreign preacher and teacher, and for printed matter for instruction in religious and denominational matters.

Bro. F. J. Bakker writes hopefully and earnestly of his untiring work for the interests in Holland and other northern European countries, reporting 5 baptisms at Rotterdam. Bro. Velthuysen reports 16 baptisms at Haarlem.

A letter has been received from a Greek brother, Elias J. Paulides, of Cappadocia, Asia Minor, who learned of the Sabbath truth some years ago through the Adventists. He embraced the Sabbath because he found it scriptural but not the errors of that people. He subsequently met Col. T. W. Richardson in London, and learning of our people in this country and of the Theological school at Alfred he came to America and is now at Alfred. He reports a dozen or more of his people in Cappadocia who are Sabbath-keeping Protestants and not Adventists. Pastor Randolph and others from Alfred can give further information concerning him.

The foreign correspondence has been attended this year with some expense for translations which has been charged to the Conference, and which, with other charges made by your Secretary amounting in all to \$11.91, will be reported in due form to the Committee on Finance.

Respectfully submitted,

L. A. PLATTS, Cor. Sec.

Woman's Work.

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

LET US ALL HELP ONE ANOTHER.

Let us all help one another
And a heart of kindness show,
As down time's flowing river
In the boat of life we row.
For, though rough may be the weather,
And the sky be overcast,
If we only pull together
We can brave the storm at last.

Let us all help one another
In misfortune's wintry day,
And be kinder still as ever
Earth's best gifts are snatched away.
When bright fortune gilds the morrow,
Hollow hearts will fawn and cling,
But when comes the night of sorrow
Only true hearts comfort bring.

Let us all help one another
And do good where'er we can;
Who withholds the hand of kindness
Scarce deserves the name of man.
For the one great law of nature,
Which was meant mankind to bless,
Bids us help a fellow creature
When we find him in distress.—Selected.

An American woman who is doing missionary work in China has written to one of her friends, "One no longer needs to be a hero to be a missionary. The friends at home have so thought of and provided for every want on the new field that the life there is deprived of its hardships." We do not know this woman's name or what denomination she represented, but we will venture to say that her case is one that is not often found.

How much do we do to make our missionaries comfortable and happy? Mrs. Davis tells us that in other denominations the missionaries are seldom mentioned in prayer. Are we like that? In the prayer calendar prepared a few years ago, a certain day was set apart in which prayer was to be offered for one of our missionaries, another day for another and so on. Who can tell the help and sense of personal thought that would come from this united service of prayer?

The time is nearly here when we are to send in articles for the Christmas box for China. A good rule for making Christmas presents, is to give your friend something that you would like to have yourself. Why not follow this rule in filling the box for China? Our missionaries are men and women as well as missionaries and would like what we would like.

The story is told of a woman who wrote two letters, one to an old friend and one to a missionary. By some chance, the letters were changed and got into the wrong envelopes and the bright, cheery letter full of bits of fun and interesting scraps of home life and home news went on its journey to the missionary. Hungry for just such comfort, the homesick stranger in a strange land, read the letter with tears of joy streaming down her face, and then replied telling her friend how much good the letter had done her. The one who made the mistake, determined that hereafter she would write her brightest, cheeriest letters to the one who needed them most.

There need be no mistake about it, but let us make our workers feel that they are remembered in a friendly way when we send the box to China this year.

The Bible Teachers' Training School in New York has enrolled more than two hundred stu-

dents during the past year. That they represent nineteen states, seven foreign countries and fifteen denominations shows the wide-spread tendency of the work. They have recently leased a building for three years and what part is not occupied by the students is to be used as a home for missionaries who are passing through the city and for Christian workers who may be visiting in the city.

If the girl is not well, the doctor immediately orders her out of school, even though attending school is the only sane thing that she is doing all day. But is it not possible, asks a writer in "Good-Housekeeping," that there are some elements in the case which the doctors do not know about; some habits which are quite as injurious as habits of study? Some of these habits the writer proceeds to inquire into. One is the habit of injudicious eating. The school-girl's habits of eating are unusually startling, it is asserted. "Many a time a girl has come to me to be excused for headache and confessed, at my questioning, that she had eaten no breakfast, or nothing sufficient. 'I never eat much breakfast. I just can't,' is a common explanation! What should we think of an engineer who started his locomotive out on a five hours' run with no coal? We cannot make steam anywhere without fuel. Not only does the girl need a nourishing breakfast, but, if the session is a long one, she needs luncheon also. Otherwise she is too faint when she reaches home to enjoy or to digest her food. Many girls rise so late that they have no time to eat properly. They take a cup of coffee, swallow a roll unmasticated, and rush off for school. At recess they eat nothing, or sweets, and come home at 1.30 or 2 in no condition to enjoy their dinner. The family have probably had their dinner an hour before, and the girl eats alone and hurriedly. The meat and vegetables have perhaps been kept warm for an hour and are not very tempting, so she eats little but desert. One sin more is possible against her digestion, that of studying immediately after eating, taking all her blood for her brain work.

"Then there are habits of dress. The high school girl has the feminine costume to contend with, and she will go to school in beating storms without raincoat or overshoes; though she does carry an umbrella to protect her hat!

"There are also habits of recreation. A girl may not be able to do full work at school, and yet she will stay out of school a day, go to a reception in the evening, dance all night, and stay at home two days more, to recover.

"The piano is still another cause of trouble. A girl breaks down without apparent cause, and it is discovered that she has been doing two or three hours of piano practice every day. At the same time she probably drops her music during July and August, when a little bit of regular work might be good for her."

A fifth cause of decline is found in the failure of parent and teacher to recognize that a girl is not a boy and needs special care during the years of budding womanhood.

WHY MARRIAGE WAS A FAILURE.

He regarded children as a nuisance.
He did all his courting before marriage.
He never talked over his affairs with his wife.
He never had time to go anywhere with his wife.

He doled out money to his wife as if to a beggar.

He looked down upon his wife as an inferior being.

He never took time to get acquainted with his family.

He thought of his wife only for what she could bring to him.

He never dreamed that there were two sides to marriage.

He never dreamed that a wife needs praise or compliments.

He had one set of manners for home and another for society.

He paid no attention to his personal appearance after marriage.

He married an ideal, and was disappointed to find it had flaws.

He thought his wife should spend all her time doing housework.

He treated his wife as he would not have dared to treat another woman.

He never dreamed that his wife needed a vacation, recreation or change.

He never made concessions to his wife's judgment, even in unimportant matters.

He thought the marriage vow had made him his wife's master instead of her partner.

He took all the little attentions lavished on him by his wife as his by "divine right," and not as favors.

He always carried his business troubles home with him, instead of locking them in his store or office when he closed.—Success.

TROUBLE-PROOF.

BY EDWIN L. SABIN.

Never rains where Jim is—
People kickin', whinin';
He goes round insistin',—
"Sun is almost shinin'!"

Never's hot where Jim is—
When the town is sweatin';
He jes' sets and answers,—
"Well, I ain't a-frettin'!"

Never's cold where Jim is—
None of us misdoubt it.
Seein' we're nigh frozen!
He "ain't thought about it."

Things that rile up others
Never seem to strike him!
"Trouble-proof," I call it,—
Wisht that I was like him!

—Lippincott's Magazine.

THE GHASTLY BIRD.

"If they even had beauty to recommend them," said Mr. Chapman, mournfully. It was Frank M. Chapman, chairman of the executive committee of the New York State Audubon Society, and he was speaking of the new fall hats, which are to be "All Birds," with capital letters.

Large, slightly upturned brims are to be completely faced with a mass of little birds, a dozen or two to a hat. Large birds, with outspread wings, will cover crowns, and breasts and plumage will curl from front to back. Even boas will show rows of tiny birds nesting in beds of chiffon.

To inquiries as to whether the Audubon Society would take cognizance of these things, Mr. Chapman said:

"It depends entirely upon the kind of birds offered for sale. If they are New York state birds, we will immediately arrest and prosecute. If they are not New York state birds,

we can do nothing. Each society can only enforce the laws of its own state. That matter was thoroughly thrashed out in the campaign for our present bird protective law. The old law made it a misdemeanor to be found with a dead bird of New York state in one's possession. They got out of this by the technicality that the bird's skin was not the bird; so that even when we caught a taxidermist on Long Island red-handed, preparing a quantity of birds for the trade, he was able to go scot free on the quibble. So we got the law amended to read, 'bird, or part of a bird.' Then the question arose as to whether this would not render any woman wearing a bird liable to arrest, and as we did not wish to bring the movement into ridicule we amended further by adding the words, 'for commercial purposes.'

"That settles the matter for the dealers. If they are caught with any portion of a New York state bird in their possession, even the head or the bill or the wing, they will be prosecuted. They understand that perfectly well, and I do not think would handle any such goods. It may seem as if this were very inadequate protection, owing to territorial limitations. But the birds of New York state would include 80 per cent of the songbirds and 40 per cent of all the birds of North America.

"The American hunting ground for millinery purposes has been chiefly along the Atlantic coast. Gulls and terns have been the principal sufferers, and some species have been exterminated. But that has been very largely stopped, through the work of the Abbott H. Thayer fund. Mr. Thayer, the artist, has exerted himself to collect this fund year after year, and it has been administered by William Dutcher, chairman of the bird protection committee of the American Ornithological Union. By means of the fund wardens are kept at all the breeding grounds on the islands along the coast, where the birds collect in great numbers. This was the great opportunity of the millinery hunter. After the birds had dispersed and were scattered over the coast, it was comparatively difficult to slaughter great numbers. The Ornithological Society has prepared a model bird law for non-game birds. We have found it best to let the sportsmen look after the game birds. This model law provides for no open season for the non-game birds, and it has been adopted with modifications suitable to local conditions in a number of the Atlantic states. Sixteen states in the Union now protect all non-game birds, and twenty-three protect certain species.

"The method of getting the law passed is for the Audubon Society to work up interest in the matter for two or three years, show the destruction that is going on, its results, educate the people and rouse their sympathies. Then get your bill introduced, and the average legislator, if he finds that any of his constituents are actually interested in the matter, will usually vote for it.

"There is particular need of work in the Southern States, very few of which yet have passed the law, because public sentiment has not yet been roused. In many of the Southern States non-game birds, including some of our sweetest songbirds, like the robin, are sold openly in the markets for food.

"No," said Mr. Chapman, thoughtfully, "as a trade it cannot be exterminated. Senator

Hoar tried that. He introduced a bill in the Senate to prohibit the importation of birds for commercial purposes. It was declared unconstitutional. One article cannot be singled out like that and prohibited. So the birds offered for sale now are largely foreign birds. The great millinery hunting grounds now are India and the Orient generally—pheasants, peacocks, parrots and all the tropical varieties.

"It is too bad that the trade is forcing birds to the front again this fall. Merchants could make just as much money selling velvets and ribbons, the women would be just as well satisfied, and every one would be happy. One finds out when he gets into this work how styles and fashions are created season after season, by what methods they are pushed and forced on the public by commercial interests. If the birds were not placed on milliners' counters, the demand for them would be very slight. When they are pushed to the front, a certain percentage of ignorant, thoughtless or heartless women will always buy.

"If the bird served any purpose whatever," said Mr. Chapman, reverting to his first thought, "if it even added anything at all to a woman's beauty, I would grant that as some excuse for her wearing it. But there is absolutely no beauty in a millinery bird. In the first place, it is abominably prepared. It takes a man a whole day to prepare a bird properly. One can see very easily that this would never pay in the trade. As a matter of fact, they are done in a few minutes. The legs are cut off, the eyes stuck in anyhow. In their mutilated condition, in their strained, unnatural position, they are nothing but a ghastly travesty, hideously suggestive of death to any one who knew the bird in life. And right there is the point. If the woman who wears a bird knew how the bird looked in life, she would no more put it in her hat than she would pick a bunch of violets from a garbage barrel and put it in her corsage. She would not touch the violets, because she knows what violets are in their beauty and their prime. She knows that the bunch in the garbage is a foul, disgusting thing. So, if she knew the bird in life, she would know that on the millinery counter it is a disgusting object."

And Mr. Chapman rummaged about till he found two colored plates, which he uses in his stereopticon work. One showed a tern on her nest, photographed from life, every curve of the beautiful little creature instinct with life and beauty. The second was the photograph of a trimmed hat, with a tern flattened on the crown, its ghastly, outspread wings, its pathetic upturned throat suggesting only one thing—death.—*New York Tribune.*

OUR DENOMINATION; ITS AIMS AND RESOURCES.

(Read by Pres. Boothe C. Davis, at Conference at Nortonville, Kan.)

Some three weeks ago, I received a letter from the President, saying "the most important feature of the coming Conference will consist of six great addresses, to be delivered each day in the morning hour from 11 to 12. We wish you to fire the opening gun Wednesday, and lay the foundation for all the others." I see by the program that "Forms of Denominational Unity," "Christian Democracy," "Christian Leadership," "Progress," "Union for Service," and "Systematic Leadership" are among the subjects proposed for these addresses, and I am

to lay the foundation for them all by discussing at this point, and after the address of the President, "Our Denomination; Its Aims and its Resources."

Each one of us would probably formulate his own definition of the denomination, differing in some respects from every other member. Each would put into it something of the subjective element, and let it express somewhat of the content of his own personality. For this reason no one should speak dogmatically, or suppose his own word to be final. A denomination is made up of men. Its content is mind and spirits, not churches and cathedrals. It is never the same in any two generations. It is an organism, and is an expression of a mode of life, a mode which may vary with different people and under varying conditions. No denomination in the world to-day, both holds to the same creed it had a hundred years ago and interprets the creed in the same way. If the creed is permitted to stand unaltered, a freedom of individual interpretation is demanded by each generation, and is, in due time granted. It is not because truth changes, but because men change, and the point of view from which truth is observed and interpreted is ever a varying quantity.

Each denomination of Christians has been organized and built up about one or more prominent ideas. Seventh-day Baptists are conspicuous for the prominence of the ideas which have characterized them, and the constancy with which these ideas have persisted. Protestants of the Protestants, they revolted against all external authority which would supplant the Divine Revelation and substitute the commands and the traditions of men.

That we should believe in baptism and hold to the observance of the Sabbath are logical necessities growing out of the ideas which gave the denomination its birth. That we should be ultra-Congregational in polity has grown out of the materials from which we were carved, and from the spirit of independence and self-direction that has been fostered by our struggles and our environment.

One hundred Seventh-day Baptist churches, more or less, and nine thousand communicants, after a history of two hundred years in America and three hundred years in Europe, is a marvel to be accounted for only by special Providence, and the character of the ideas about which the denomination was born and has been bred. It is the expression of the life of God in the soul of man. It was fostered by a Providence which planted it, in an age of extreme individualism, and permitted it to become an established fact, and a visible factor in the world's history before the reaction against individualism had threatened the loss of the individual. In the age of "homespun," when each individual could produce all that it was necessary for him to consume, families and new colonies could begin independent and isolated existence at any time, and at almost any place with assurance; economically self-sufficient, they could be religiously independent and self-directing. It was only in such a period, following the Renaissance and the Reformation that the Seventh-day Baptists could have sprung up, isolated themselves in a new country, and planted themselves here and there in families and little colonies and established independent and scattered churches. Our denomination began thus without organization or centralized leadership. Remote and dis-

connected churches and settlements lived and prospered. Individual and local enterprises and philanthropic movements sprang up here and there and either perished, or gradually drew to themselves general sympathy and support.

At first the Conference was purely local, being the Rhode Island yearly meeting. Many churches remained long independent. Then associations were formed only after local dissensions could be sufficiently overcome to permit it. The associations were often antagonistic to each other, and some stood for years aloof from the Conference. Gradually these isolated and warring elements were drawn into common work and common interests. The Missionary Society grew from local to broad universal work, and eventually absorbed the interest of the whole people. Tract Society work is the development and growth from the faith and courage of a few isolated men. The Education Society at first saw but a local field, and then extended its interests to a general work. Each of these societies and various other boards have struggled along on more or less divergent lines, each appealing to the people independently for sympathy and financial support.

For half a century Conference has been the assembling of societies and not of a unified people. To-day for the first time in our history, the form of Conference conforms to the spirit of unity which has wearily won its way through centuries of our denominational life.

On the morning of this first unified Conference, who can say that our Denomination is what it was a century ago, fifty years ago, a decade ago? It is new as this morning's sunlight, with new conditions, new possibilities, new dangers, new hopes and fears. Our denomination, if it is anything at all is a life, the life of God in the souls of men to-day. Its expression is influenced by our education, our environment, our habits of thought and action. It is the mode of life by which we express the divine energy that is in us, obedience, faithfulness, loyalty, love, unity, with the light of to-day showing us the duties of to-day, in faith, in practice, in organization and in endeavor. These things constitute us the Seventh-day Baptists.

Our aims, in their final analysis must be two. First, the salvation of the individual and the community through faith in Christ and obedience to the revealed will of God.

Second, the winning of the world to the acceptance of the Sabbath of Jehovah and all other teachings of the Bible. Or to put it in scientific terms—The survival of the individual, and the propagation of the species.

Psychology divides will into choice and volitions. Our aims may be called the choice—The supreme purpose, which prompts the minor decisions by which we execute the choice. Our supreme choice or aim can never change. The volitions by which we reach that aim are modified by present conditions and the environment in which we work. The decision to promote the church, the Sabbath School, young people's work, woman's work, schools and colleges, missions and Sabbath reform teaching, are the volitions by which we seek to attain the unchanging aim. The aim rises above, and comprehends all these.

Some general principles should guide us in the methods by which we seek to extend our aim:

1. I think it well to agree that we will not

undertake to do everything—to scatter our denominational efforts too widely.

2. We should not make much of propositions which are not important.

3. We should not, as a denomination, try to do much upon projects until we are agreed about them.

4. We should accomplish completely what we undertake.

5. We should stand together in resisting all influences that do not promote these ends; and should draw upon all the wisdom and experience there is in the crowd, for the wise and conservative guidance of our great enterprises; that separativeness, if it has existed shall disappear; that we shall cut across old lines where necessary, and bring every factor in the denominational system to the aid of every other factor, and that in doing all of this we should not wear each others lives, but save and uphold one another to the end that relations might be made agreeable, administration be made smooth and effectual, and all our energies used to accomplish definite and desirable results.

Now to specify a few more definite things, which under the above general principles, should come within our aim,—which should constitute volitions by which we may accomplish our aim.

MISSIONS.

Others will speak at length of Christian missions; but I cannot fail to mention that great department of Christian work as included in our aim. Seventh Day Baptist faith and practice can be wanting in no department of fundamental Christianity. We must be Christians before we are good Seventh-day Baptists. It has sometimes seemed to be supposed that an intellectual acceptance of the Sabbath with a strong pugilistic disposition constituted a good Seventh-day Baptist. Possibly this standard is supposed to be reached by the law of averages, but it is like the man who got a good supper by the law of averages, when his tea was weak and his butter was strong. Weak spirituality and strong combativeness constitutes about the same sort of Seventh-day Baptist as this man had supper. "The church that ceases to be evangelistic, will soon cease to be evangelical, and ceasing to be evangelical, it will soon cease to exist."

In passing it may be well to remember, however, that while the spirit and purpose of evangelism remain the same, the methods radically differ with the education, and the social and economic conditions of the people. What might have served as evangelistic methods in one generation may be a caricature on religion in another. Some of us have felt discouraged that what we have known as evangelistic meetings have, of late, seemed to decline in efficiency. But while these have declined, the Sabbath-school, the Christian Endeavor and the pastor's training classes have grown doubly efficient. As education increases and our children know more facts, and are interested more in the problems of life, these modern methods will more and more supplant the old, and I am willing for God to hasten the day. But the spirit of missions is vital to Christianity, and the church will die when it does not seek to preach the gospel in the regions beyond.

Just where, and when, and how, must be determined by wise Christian expediency. Last year our people gave a little less than \$10,000 for missions, an average of about two cents per week for our membership. This was a trifling

sum, yet it is more than double the average contributions of the great Baptist denomination. We could give more, and accomplish more for the spread of the Gospel. It may well be questioned whether we should extend the number of our enterprises. Possibly some readjustment may soon be deemed expedient.

But I am certain that the work of some of the enterprises we already have in hand are suffering for want of enlarged support. I have great faith in my brethren to whom we have entrusted our missionary enterprises, but they are limited by our moral and our financial support. I am more and more burdened with the conviction that a wise discrimination may lead them, in the future, to a more liberal support, for briefer periods, to more promising fields, chosen with reference to economic possibilities, while a restricted policy may have to be adopted toward fields less economically promising. The reasons which force this conviction in upon me will appear in other places in this address.

SABBATH REFORM.

2. Seventh-day Baptists can not deserve or hold a place or a name in the world's progress, unless, besides keeping the Sabbath they seek to promote its observance by their own descendants, and among all other Christians. This work is threefold.

First, and primarily, it is educative: providing a literature in fresh, attractive form and placing it in the hands of our own children and young people. We cannot over-emphasize the importance of this work, or spend too much money in making it attractive and readable.

Second. Scattering the truth broadcast. Nature furnishes a thousand beautiful blossoms for every ripe apple. Our bright, striking and winning message should be falling like the leaves of autumn in the path of every traveler. The truth which we have is sound, scriptural and logical. Are we succeeding in giving it to the people in artistic, attractive form? I venture to suggest that the door of opportunity here, is not yet fully entered. Last year our contributions for the Tract Society averaged a little less than three quarters of one cent per week. Something seems radically wanting; either interest in the work itself or a failure of the publications to attract the support and patronage of the people. The inquiry into the facts is worthy of the careful study of our people.

Third. We have a legislative or protective duty. Independence of the state in all matters of faith and practice is a fundamental principle of Protestantism. Economic and industrial conditions form an ally for us in protesting against legislative restrictions for Seventh-day Baptists. But here as elsewhere, "eternal vigilance is the price of liberty." The aim of Seventh-day Baptists must include aggressive work along all these lines of Sabbath reform. Here again, as in the Missionary Society, I have great faith in, and love for the self-sacrificing men who are carrying the burdens of our Tract Society and Sabbath Reform work. But hearty co-operation, suggestion and support can alone stimulate and inspire to the most efficient service.

EDUCATION.

5. Neither can the aim of Seventh-day Baptists be divorced from the work of education. The rapid increase in wealth and the accompanying increase in culture, attendant upon a better supply of our culture wants, makes education a

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Children's Page.

THE OLD MAN'S COMFORTS.

ROBERT SOUTHEY.

"You are old, father William," the young man cried,
"The few locks that are left you are gray;
You are hale, father William, a hearty old man;
Now tell me the reason, I pray."

"In the days of my youth," father William replied,
"I remember'd my youth would fly fast,
And abused not my health and my vigor at first,
That I never might need them at last."

"You are old, father William," the young man cried,
"And pleasures with youth pass away,
And yet you lament not the days that are gone;
Now tell me the reason, I pray."

"In the days of my youth," father William replied,
"I remember'd that youth could not last;
I thought of the future whatever I did,
That I never might grieve for the past."

"You are old, father William," the young man cried,
"And life must be hast'ning away;
You are cheerful and love to converse upon death;
Now tell me the reason, I pray."

"I am cheerful, young man," father William replied,
"Let the cause thy attention engage;
In the days of my youth I remember'd my God,
And he hath not forgotten my age."

THE MOUSE AND SNEEZER HELPED.

BY BELLE S. CRAGIN.

Once there was a lady whose name was Aunt Lucy, and a very little girl whom everybody called Dot, and a wide-awake little cat named Mouse.

These three lived in the country in a large white house with green blinds and wide piazzas. Across the road from the house was the pasture, and near the pasture-bars was a great spreading tree which ought to have borne red apples, but never did because it was not trained properly when it was little, and so grew more bushy and useless the longer it lived.

Right beside the apple tree was a wild grapevine, and this had reached its long arms all around and over the tree until it had made a shady arbor where Aunt Lucy used to come to work, and Dot used to come to keep Aunt Lucy company, and Mouse used to come because Dot did. Beyond the arbor the ground sloped down to a noisy, shallow brook where the cows drank, and Dot often played.

One day they were all in the arbor together. Aunt Lucy was knitting a pair of white bed-socks to keep Grandma Cary's toes warm in the cold nights next winter. She had finished one sock and had laid it away in her bureau drawer, and now she was beginning the other. Dot was swinging her doll to sleep in the hammock, and Mouse was sitting with her sharp little eyes fixed on a hole in the wall, watching for a real mouse. A drove of turkeys was wandering around not far off, looking for grasshoppers, and the tame peacock made them a call and spread out his beautiful tail for them to admire. The air was warm and still.

By and by Dot had swung her doll and herself to sleep together. Mouse grew tired of watching a hole that nothing came out of, and he curled down and went to sleep in the grass, too. And before Aunt Lucy knew it she was nodding over her knitting, and the ball of white yarn rolled out of her lap and right down in front of Mouse's nose. But he did not know it, and there they were, all three fast asleep.

Suddenly the dinner-bell rang. Aunt Lucy jumped up in a hurry, but Dot did not wake, and Mouse did not care anyway, because he knew they never rang the bell for his dinner. So Aunt Lucy picked up her work, took Dot and the doll out of the hammock together, and carried them to the house. But she did not notice that she left the white ball behind, and that the yarn was trailing after her across the road grown grey with dust and catching seeds and burrs. Dot was such a solid little girl that Aunt Lucy did not feel the pull of the yarn. She dropped her knitting into a chair on the porch and hurried sleepy Dot off to be washed and combed.

Meanwhile, the white ball bumped softly against Mouse's nose, and then went jerking and bouncing away so invitingly that Mouse stopped in the middle of a great yawn and bounced after it. Then there was famous fun for a few minutes, and by the time Aunt Lucy had reached the house Mouse and the ball had frolicked themselves down the little hill, and Mouse had wound the yarn twice round a clump of goldenrod and then bitten it in two and rolled the ball into the brook.

It did not sink at once, it was so light and woolly, but it bobbed about on the water and at last floated gayly away down stream and was never heard of again. Mouse followed on the bank until he saw a red squirrel race along a stone wall, and then he ran after that and troubled himself no more about the white ball.

When Aunt Lucy discovered what had happened to her knitting she was sorry. At first she thought Dot had lost the ball, but then she recollected that Dot had been asleep and that she never did any mischief when she was asleep. Papa thought Jack's billy goat might have eaten it, for Mama had always said that Billy once ate up her rubbers. Anyway, she never could find them, and if Billy didn't eat them, who did? Jack said the birds might have taken the yarn to build their nests, but Mama asked Jack if birds built nests in September. Then Dot said perhaps Mouse did it, but Mouse looked so sweet and innocent that they all declared it was not possible.

At last they concluded that Sneezzer was the thief. Sneezzer was a spoiled puppy who could do more mischief in an hour than could be undone in a week, and he was so used to being punished when things were lost or chewed that he did not mind it in the least. He wagged his tail hard when he heard his name spoken and rushed about in search of something to chew by way of expressing his feelings, but they could not whip him because they were not really sure that he had done wrong.

The worst of it was that Aunt Lucy could not match the soft, creamy worsted at any store in town, and in the end she had to give up, and begin a pair of red socks. Grandma Cary, who was one of the sweetest grandmas in the world, said she would just as soon have red socks as white ones—in fact, she thought they might be warmer. What do you think about that?

Well, Aunt Lucy finished one red sock and laid it away with the white one—and what do you suppose happened next? Before she could even begin the other, that naughty Sneezzer stole the red ball out of her basket, and carried it under the piazza and chewed it all to strings! Jack caught him at it. Poor Aunt Lucy was so vexed that she almost cried, and Sneezzer had a smart switching that made him sorry for about

five minutes. And then dear old Grandma, who would have worn yellow socks, or green ones, or none at all, rather than have anybody feel bad, said that she was going to wear those socks just as they were. Aunt Lucy declared it was ridiculous, and she should begin another pair that very day, but Grandma said "no," and people always let Grandma have her way.

So that is how it happened that Grandma Cary wore one white bed-sock and one red one all that winter. She said, too, that one was just as warm as the other. I wonder if she was mistaken. Papa, who loved a joke, called the socks "Grandma's Sneezers," but if he had only known he might have named the white one "Mouse," and the red one "Sneezzer."—*The Congregationalist and Christian World.*

AGAINST IDLENESS AND MISCHIEF.

ISAAC WATTS.

How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

How skillfully she builds her cell!
How neat she spreads her wax!
And labors hard to store it well
With the sweet food she makes.

In works of labor or of skill,
I would be busy, too;
For Satan finds some mischief still
For idle hands to do.

In books, or work, or healthful play,
Let my first years be passed,
That I may give for every day
Some good account at last.

JUDICIAL PROMPTNESS.

Lord Coleridge, Lord Chief Justice of England from 1880 until 1894, has been described as England's greatest criminal judge. A writer in the *Pall Mall Magazine* says that in appearance he was the very embodiment of judicial dignity. He was ever courteous and considerate, and never tried to win cheap applause at the expense of an inexperienced barrister or overwrought witness.

He had a curious habit, on the bench, of leaning back in his chair and closing his eyes, and this sometimes led the unwary to conclude that he was asleep.

On one occasion, during the trial of a prisoner for setting fire to a dwelling house, the counsel for the defense was much upset through his ignorance of the chief's habit. Throughout the day he had been trying to get before the jury the fact that a man other than the prisoner had openly threatened to burn down the particular house.

Each attempt to introduce testimony which the rules of evidence would not admit, was checked by a prompt objection, sustained by the court. But when the speech of the defense was begun, Lord Coleridge went off into his usual doze, and the counsel saw his opportunity.

"Gentlemen of the jury," said he, "let me come to another and most serious point. We have heard from the witnesses that a certain Bill Smith had, prior to the fire, been dismissed by the prosecutor from his service. Now, gentlemen, I can tell you something—"

"But not about Mr. William Smith, I'm afraid," came from the bench, in gentle tones which conveyed no sense of irritation or annoyance.

"The truly penitent dread the power of sin more than its penalty."—*Exchange.*

Young People's Work.

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

"THE CHRISTIAN ENDEAVORER IN THE HOME."

Read at the Young People's Hour at the Eastern Association.

Every true life is a life of service. Especially is this so of the life of every true Christian Endeavorer. What does Christian Endeavor mean? What is it for? Rev. George H. Wells in one of his talks said, "What is Christian Endeavor for? It is to bring glory to God in the highest and on earth, peace, good-will to men,—that earliest definition of the gospel that sounded over this earth of ours the morning the star shone over the fields of Bethlehem. That is what Christian Endeavor is for—in the home, in the family, in the church, in the city, in the state, in the nation, in the world—until it shall lift up its voice in every quarter of this entire world of ours, singing praise to God and good will to men everywhere."

And we can never accomplish this without service. God needs our whole lives, our hearts, our hands, our voices, our time and our talents, whether they be few or many, to win the whole world to Himself.

A true, whole-hearted Endeavorer is faithful anywhere and everywhere—in the church, in the prayer-meeting, in the work of the various committees and, most important of all, faithful in the home. I fear sometimes, that we aim at accomplishing such great things for Christ that we neglect the little things that we might do for Him.

It is a grand thing to go to foreign lands as a missionary, to give our lives, if need be, in service for others. It is a grand thing to preach the gospel, to carry the good news of salvation to those who have never heard, but is it not a grand thing to consecrate our lives wholly to God and let him use us just as He sees best, to say, "not my will, but Thine, be done?"

"The strong man's strength to toil for Christ, The fervent preacher's skill, I sometimes wish, but better far, To be just what God will. No service, in itself, is small, None great, tho' earth it fill, But that is small that seeks its own, And great that seeks God's will."

Is it not a grand thing to make our own homes such that God will be pleased to come into them and abide?

What can the Christian Endeavorer do in the home? Can he not there live such a life and there render such faithful service, even in the little things, that will show to those around him that he is striving to do whatever Christ would have him to do, to live for him day by day?

And what is the secret of true service? Is it not love? "Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh all evil. Love beareth all things, believeth all things, hopeth all things, endureth all things." Take love out of our lives and what do we have left? Nothing but emptiness. Without love we can do nothing that is worth doing. And so our lives must be filled with the love of Christ if we would do faithful service for Him in our own homes. And surely there is no one more entitled to our best efforts than those with whom we daily come in contact. Those who have

watched over us and cared for us and sacrificed for us are worthy of the very best that we can give them. Here the Christian Endeavorer has a great opportunity for being a living witness for Christ. What an influence we might exert upon those around us and how careful we should be of that influence. Anna R. Brown, in one of her addresses said, "We do not know where the influence of to-day will end. Our lives may outgrow all our present thoughts and dazzle all our dreams. Every day is a test day; every hour is an examination hour. God puts each fresh morning, each new chance of life, into our hands as a gift to see what we will do with it."

Are we using our days and our hours in a way that is pleasing to Him? Is our influence over those around us just what it should be? Sometimes a little act of kindness, a pleasant word or even a smile will accomplish more than we can imagine. "He that is faithful in that which is least is faithful also in much." Do we scatter sunshine all along our way, Make the lives of others brighter every day, Speak the words of kindness, and the words of cheer

Help to brighten lives that sorrow has made drear?

Are we ever ready just to give a smile, Do we shine for Jesus—serve Him all the while? Life is made of little things, God can make them great;

Let's scatter sunshine, ere it be too late,

God wants willing Endeavorers. So many times, when any special work is to be done or any duty performed, we hear it said, "I can't do that, let some one else do it." May we not be more like the prophet Isaiah, who, when God said, "Whom shall I send and who will go for us?" answered, "Here am I Lord, send me." "God loveth a cheerful giver." Let us be cheerful, willing givers of our service.

We should always remember that Christ, who is our perfect pattern, pleased not Himself. We sometimes think it is so hard to have to give up our own pleasure for that of some one else, but when we think how untiring our Saviour was in His work for others, does it not make us ashamed of our own selfishness? Christ was never too busy or too tired to help those around Him. May we, as Endeavorers, strive to be more like Him in this respect.

But some will say, "This is so commonplace, we could do so much more good in the world. We could accomplish so much more somewhere else and, they are such little things that we can do in the home."

Perhaps there is a father or mother, a brother or sister whom we might win for Christ. Surely that would not be a little thing.

What did Christ once tell a certain man? "And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. Howbeit Jesus suffered him not but saith unto him, Go home to thy friends and tell them how great things the Lord hath done for thee."

Do we ever tell those who are nearest and dearest to us of the great things that Christ hath done for us?

Then perhaps our home life may be a testing time for us and, more than that, we may not realize that we are being tested.

A young man applied for a position with a large and wealthy company. With his application he sent several letters of reference from prominent business men. It was not the letters of

reference however, that won for him the place, but the testimony of a personal friend regarding his home life. "If he, is faithful in his daily life," the president of the company said, "he will be faithful to us." And he was engaged. Perhaps God is testing us this day or hour. May we be like Abraham, able to stand whatever test God may give and not like the one who was weighed in the balance and found wanting.

A young lady was very anxious to become a nurse and thus to spend her life in service for others. So the required time was spent in taking a course of training to prepare for the work, only to find at its completion, that her health would not be equal to the strain and she must therefore give up all her plans and settle down to a quiet home life. For a time the disappointment seemed greater than she could bear, but little by little she came to realize that there was work for her to do right at home. She used her opportunity, and though her life was far from what she had planned and hoped for, it was not wasted, for she became a true home missionary.

And we all have our opportunities. Dr. Mills tells of a poor artist who was royally entertained in a castle. Having nothing with which to repay his friends, he shut himself up in his room and refused to see any one for several days. When he went away, the sheets of his bed were missing, and were supposed to have been stolen. They were finally found in a corner of the room and, when unrolled, were discovered to have a grand picture painted upon them. If a great artist can paint a picture on a sheet, can not we, as Endeavorers, find opportunities, however small they may be, for working for the Master in our own homes? Christ said, "Behold, I have set before thee an open door." Perhaps that open door may be among our friends. Let us make use of our opportunities ere it is too late and the door is shut. Whatsoever our hands find to do, let us do it with our might.

Not always 'mid the din of battle,
Are the greatest victories won.
Not alone in far-off nations,
All the noble deeds are done.
But, sometimes, the greatest conflicts,
Come not in the battle's strife,
But amid the toil and turmoil,
Of our common, daily life.
And our Father knows each motive,
Knows the burdens all must bear;
He will help in every conflict.
All our trials He will share.
Faithful, then, in every duty,
As Endeavorers, may we be,
God, the Father is our leader.
He will give the victory.

ALICE A. LARKIN,

Ashaway, R. I.

THE LAWYER'S INVOCATION TO SPRING.

HENRY HOWARD BROWNELL.

Whereas, on certain boughs and sprays
Now divers birds are heard to sing,
And sundry flowers their heads upraise,
Hail to the coming on of Spring!

The songs of those said birds arouse
The memory of our youthful hours,
As green as those said sprays and boughs,
As fresh and sweet as those said flowers.

The birds aforesaid—happy pairs—
Love, mid the aforesaid boughs, inshrines
In freehold nests; themselves, their heirs,
Administrators, and assigns.

O busiest term of Cupid's Court,
Where tender plaintiff's actions bring—
Season of frolic and of sport,
Hail, as aforesaid, coming Spring!

OUR DENOMINATION; ITS AIMS AND RESOURCES.

Continued from Page 569.

constantly increasing factor in the world's best work.

The president of a great business corporation recently said to a college president, "I want young men who have mental power, developed by a course of study, sufficient to grasp the great problems of our business, and with address and carriage which will secure recognition from others."

Seventh-day Baptists may well adopt the policy of this business corporation. We have too much neglected in our schools the culture which gives address and carriage and which commands recognition from others. We are still chiefly a rural people. Most of the material for our colleges comes from the country. The qualification of that material for usefulness and success in the business world, to say nothing of leadership as teachers, and preachers, and reformers, demands a more cultural education year by year. We have educated young men who could solve the mathematical problems and translate the Greek, but who could not be entrusted with any important position of leadership among men, because their education has not secured the culture which gives address and carriage, and which commands recognition from others. Our ministry is weaker in the world today than it ought to be. We have consecration, we have a fair knowledge of facts, and we ought to be the peers of all people in public leadership. Our colleges have struggled with poverty, they have had to deny themselves of many of the cultural environments, and nerve themselves to work against these odds. Inadequate facilities, inadequate buildings and equipments, salaries so small that the faculties and students could give themselves little if any real social outlook. Living in one's room and boarding one's self at the cost of \$1.00 per week may seem the only way to get an education, boarding in clubs at \$1.50 per week may have to be tolerated, here and there, but as a rule he who does it, does it at a terrible cost, viz., the loss of much of the culture, upon which his future success ought to depend.

The Education Society has recently been putting forth strenuous efforts to give our Theological Seminary the tone which I have indicated; and with commendable success. It was never so well housed or so well manned with teaching force; and the ethical and aesthetic surroundings are promoting a high type of culture. Still, more means can greatly improve the results.

Our colleges are each doing the best they can, with their resources, and with their large faith and confidence in the people, to approach the ideals which they have for meeting the needs of our times.

Our growth in efficiency must be gradual, but it must be constant, and one of the strongest volitions of our people, by which we carry to its fulfillment our supreme aim, must be the adequate maintenance of such colleges as will train men for leadership amid the fierce conflicts upon which we have already entered.

The Sabbath-school, young people's work, and woman's work, all adjuncts to our denominational work, must be accorded a large place in the program by which the aim of our denomination is realized, but the limits of this address forbid more than a passing mention.

ECONOMICS.

4. I must now call your attention to a phase of our denominational aim, which has not heretofore been given prominence, which has been accorded no place in our denomination's councils, as have above named elements. It is an economic aim, or a systematic effort to participate in world's affairs.

After the first sharp contest with the world in old New England, Seventh-day Baptists have seemed to accept it as a foregone conclusion, that we must restrict commercial and industrial activities to isolated spheres, and not endeavor to enter the arena of competition in public service or large enterprises. With but few notable exceptions, for the past hundred years, our people have lived in retirement, in isolated communities, content with being a rural people and aloof from public affairs.

When the previous century opened such a condition of affairs was quite consistent with economic conditions. The world was still in the age of the "home spun" and hand labor produced almost entirely the world's supplies. The family was not only the social, but the economic unit. Everywhere it could be independent and self-supporting, producing for itself all that it needed to consume.

Gradually, with the introduction of steam and electricity, modern conveniences of transportation and industrial combinations, the old conditions of independence have become largely eliminated. Furthermore the proportion of people who can live by agricultural pursuits has become greatly reduced. With modern machinery, four men can now produce in agriculture more than fourteen men could produce under the old conditions. An economic necessity has been the shifting of the centre of population from the country to the city. This has been most rapid in the last fifty years. One hundred years ago three per cent of our population lived in the cities; fifty years ago ten per cent lived in the cities; and today nearly half of the population of the United States lives in the cities. In 1925, if the same rate of increase and of centralization toward the cities continues, 10,000,000 more people will be in the cities of this nation than reside in the country districts. The old notion that to be Seventh-day Baptists means that we are to be a rural people, humble and poor and meek, has led hundreds and thousands of our young people to feel discouraged and unhappy and many of them, eventually, to desert our ranks in the attempt to seek wealth and position in the affairs of men, where Seventh-day Baptists had no right or title to entrance or competition.

True, there are many places where Seventh-day Baptists cannot successfully compete, but one of our young Seventh-day Baptists in a large city has named over more than twenty callings, trades and professions which Seventh-day Baptists can follow as successfully as anyone else in the city; and with strict loyalty to their Seventh-day Baptist faith and practice. To these there might be added scores of others, if Seventh-day Baptist capital would combine to create positions and control them. It is true that a bank clerk in a Sunday-keeping bank cannot keep the Sabbath, but many an opportunity has been presented where Seventh-day Baptist capital could have controlled banks, and made places for our young people to learn the banking business and keep the Sabbath. Some of

these opportunities have been seized upon, others have slipped away, perhaps forever.

Banking is only one illustration of many that might be mentioned where Seventh-day Baptist capital could create and control industries for the benefit of our own young people. Is it no longer wise or truly courageous—it may be stoical but not brave—to resist the tendency to centralization. On the other hand, it offers an opportunity for placing our life and faith and influence at the centre of things, a work which I believe is as truly missionary, as any work in foreign lands, and a good deal more common sense and promising, than some efforts to work in heathen lands, under bad economic conditions, have proved.

But a small proportion of our population can in the future be agriculturists. Modern improvements put this work into a constantly decreasing proportion of the population. We cannot monopolize it from the rest of the world unless we can outstrip all others of the race in scientific appliances and economy in production. Some of our people have not the talent or tastes necessary for this, but we have talent for bankers, merchants, manufacturers, artists, artisans and professional men of every type. These talents have been restricted in the past, rather than encouraged, by the economic policy of Seventh-day Baptists. We may be "bored" for nothing, and a new board is probably not demanded, but I plead for some broader outlook, some concentrating and unifying influence that will do the work that a Seventh-day Baptist "Board of Trade" might be expected to do.

Great wisdom and discretion will be necessary in applying the principles which I am enunciating. I am not a crank, advocating that Seventh-day Baptist capital should be invested indiscriminately here and there as some dependent brother may want a place created for him. What I do ask is that Seventh-day Baptists, when they have money and brains to invest in a business, shall put that money and brains together in such a way as to be an economically safe and profitable investment, and at the same time be controlled by the denomination's faith, and utilized for the denomination's strength and growth. Wealth and a reasonable supply of those things which satisfy our culture wants, are more and more to be a factor in the denomination's life and prosperity if it shall prosper in the new century, under the absolutely new economic conditions which surround us.

Does any one ask what is the use of this economic readjustment in theory and practice which I advocate today. I answer as did Benjamin Franklin when asked the use of his experiment with the kite, "What is the use of a baby? Make it of use." We can make it of use in two ways as we do the baby, first for service and second for the preservation of the species.

Service is the great command of God. It is the great cry of the world. Service, material, intellectual or religious, is the test of the value of any man or group of men. "By their fruits ye shall know them." Our power for service is no longer measured by our power of persistence as isolated, rural individuals or communities. Our power of service is dependent upon our ability to be present at the centre of things and make our presence felt there and count for something there. I consider this the greatest missionary field for us the world offers for the next generation. God has decreed that a phys-

ical basis and economic laws shall control individuals and races and religions.

The Nile river and the Euphrates gathered about them the great centralized civilizations of antiquity because the physical or economic conditions favored it. But when intelligence and modern scientific appliances came to play a large part in life, and the adoption of them came westward, these countries for want of adapting themselves to economic conditions, degenerated to superstition, crime and beggary. Economic conditions favored our origin and spread for the first 150 years of our history. For the last quarter of a century we have made almost no numerical growth. Our service as well as our existence for the future will depend upon our touching the heart throbs of civilization with its new economic and social life.

The greatest theologian of the great Baptist denomination, recently said, "If we have the truth of God that truth should have the most power where there is the most of culture and wealth." How much more should Seventh-day Baptists believe that truth. But I am willing to go still further and say that if we have the truth of God and do not seek by practical means to make that truth most powerful where there is most of culture and wealth, we have grave reasons to fear that God will "remove the candlestick out of our hands," not as a capricious act of hatred or revenge, but by the eternal laws of the universe, out of harmony with which He himself can not work. In the ordering and control of business enterprises and in the sharing of their gains, Seventh-day Baptists may have an honorable share. In the direction of the State toward good government and a high standard of citizenship their voice should be heard, and may be heard, in communities,—and gradually in municipalities, and in States and the nation.

Seventh-day Baptist's ears should hear the exceeding bitter cry of the oppressed. They should demand protective legislation for those whom heartless capitalists will not grant a living wage. In the saloon that entices to drink, and in the crime which the drink causes, we should hear our Master's call to "overcome evil with good." If we have been losing ground, it is because we have been too intent on our own concerns, to give our thought and effort for our neighbor, or we have been so far isolated from him, that like the Levite, we could only pass by on the other side and give him little evidence of our sympathy. If we are to influence these conditions, we must work among the men who control them and not stand aloof in despair or indifference. But like Franklin's baby, economic participation is not only the only means for efficient service, but it is the only means for the propagation of the race. The Zenith of our course as a people is reached, unless we can put ourselves, consciously, vigorously, bravely, loyally, at the centre of things, and begin quietly, lovingly but firmly to endeavor to control situations. Hermits and ascetics once flourished and were honored and fed by the religious multitude. Today they are an extinct species, despised and remembered only for what they have failed to do.

I have for myself an ambition. I have the same ambition for you my beloved brethren. That ambition is that we shall weave the thread of our individual lives and our denominational life into the history of the twentieth century, and have a large share in the appreciation which the future shall show to the past, for services rendered, for wrongs righted, and for neglected

truth reclaimed and enthroned in the hearts and consciences of men. May God forbid that Seventh-day Baptists shall have any aim which shall not comprehend this.

But what shall I say of our resources, with God as our Father, with the resources of the Infinite, spread out before us? The cattle upon a thousand hills are his. He hath said, "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not. With the promise that all things work together for good to them that love God, who can measure or limit our resources? Yet God works by law; and if we can be able to discern the signs of the times,—to see what forces have operated in the past, and what results have attended, possibly from this eminence we may view the land and tabulate a few of the materials which are within our reach. Something of our resources has been suggested by our previous discussion. To know what we are, and what our aims are, presupposes certain materials and methods of using them.

We are a small people of some 9,000 souls, comprising but little more than one hundred churches. These churches are scattered over some sixteen or more States. They are organized into six associations, and constitute the General Conference. We are well organized for efficient Missionary, Sabbath Reform, and Educational work. We have Sabbath-schools, Young People's Work, and Woman's Work well organized. We contributed last year for all church and denominational purposes, about \$55,000, an average sum of \$6 each; or a contribution of about 11 cents per week for each member of the denomination. This appears like a trifling sum when it is averaged and estimated per week, but when compared with the average weekly contributions of much larger and much wealthier denominations, it is a most creditable showing, seldom if ever equaled by any people. This represents a resource in spirit and training in benevolence which is of large value when we are taking account of stock. Furthermore, while the wealth of our people is not large it represents a creditable average, and is a good ground for stability and assurance for the future.

The Board of Systematic Benevolence, which was appointed by last conference, and of which we have heard but little so far, has in my judgment, great possibilities for our work, and wisely and energetically administered will prove an important resource. I have been much interested in the possibility of the Employment Bureau, and would be glad to see its facilities enlarged and its influence extended, rather than restricted. It should be made an increasingly valuable resource. Our colleges have been mentioned as resources of incalculable value. The work of the Denomination will decline if we do not educate our own young people, and educate them in harmony with the needs and possibilities of the times in which we live. Our children are, of course, the peers of any young people in the world. The best is none too good for them in education, as in other things. With the present beginnings, and facilities now available, we have resources of inestimable value which only await further enlargement and enrichment.

Our Theological Seminary is a resource which no man can measure—a training school for a ministry, consecrated, refined, cultured, scholarly and denominational in its broadest and best sense. If you have not learned to treasure it, visit it; know its dean, observe the work of its

professors, and love its earnest students and you come away to love the seminary.

And this brings me to emphasize a resource of which some of you may never have thought, viz., the breadth of Seventh-day Baptist spirit. While intensely denominational, in its best and loftiest sense, our seminary and our theology has a catholicity of spirit and fraternal fellowship which is simply superb. It is the marvel of our neighboring denominations, that the Seventh-day Baptists are not a narrow and bigoted people as they had supposed, but are broad in Christian scholarship, broad in interdenominational courtesy and co-operation, broad in ideals of citizenship and humanitarian philanthropy. It is not the true love whose soul is consumed with jealousy. Neither is it the "Bride," "the Lambs wife" whose beauty is marred with jealousy, bickerings, strife, and envy.

And if it is a resource to be at peace with our neighbors, and on friendly terms with them, how much more is it a resource to be unified and harmonious among ourselves. This is a resource which can be catalogued and labeled to-day at this our first unified Conference as never before in our history.

We have been in advance of our contemporaries in rising above sectional prejudices, and personal preferences. We have been steadily growing for fifty years toward the platform on which we stand. We can repeat in our souls today, not only in reference to our personal relations,—these have long been of the best,—but in reference to our denominational enterprises, "Behold how beautiful and how pleasant it is for brethren to dwell together in unity."

Age, and youth, and middle life unite to swell the list of our resources. Our Dr. Lewis and the dear RECORDER which he sends us, Dr. Whitford, and Dean Main and other honored and beloved leaders, Titsworth and Ingham and scores of others in middle life, strong Christian business men—and stalwart young people—Christian sons and daughters of a heroic race, whose ashes lie in these hundred cemeteries, but whose names and whose spirits throb in our souls today. "And what shall I say more, for time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah, of David also, and of Samuel and of the prophets."

Resources! Resources for Gideon's Band!! Resources for Elisha, and the mountain full of horses and chariots of fire round about! Resources for God, and God's children!!! My brethren, look up and not down, look out and not in—Go forward and lend a hand.

THE PERSISTENT POET.

BERT LESTON TAYLOR.

"I remember, I remember"
Something special? Not a bit;
But, you see, this is September,
And "remember" rhymes with it.

Logan—"Your wife isn't holding as many pink teas as she used to."

Rittenhouse—"No, she has a little pink tease now that takes all her time to hold."

Many men use but one or two faculties out of the score with which they are endowed.

DEATHS.

STILLMAN.—In West Acton, Mass., Aug. 28, 1904, of diphtheria, Ralph Browning, son of Dr. Herbert L. and Sarah Browning Stillman, aged 14 years and 4 months.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1904.

THIRD QUARTER.

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July 9.	Jeroboam's Idolatry.....I. Kings 12: 25-33
July 16.	Asa's Good Reign.....II. Chron. 14: 1-12
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Sept. 17.	Israel Reproved.....Amos 5: 4-15
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LESSON XII.—ISRAEL REPROVED.

LESSON TEXT.—Amos 5: 4-15.

For Sabbath-day, Sept. 17, 1904.

Golden Text.—"Seek the Lord, and ye shall live."—Amos 5: 6.

INTRODUCTION.

The Book of Amos is among the earliest of the prophetic books. Amos was a contemporary of Hosea, and prophesied during the reigns of Uzziah of Judah and Jeroboam II. of Israel. The date of Uzziah is approximately 782-737 B. C., and of Jeroboam II, 781-740. The time of our present lesson is therefore a hundred years, more or less, after that of last week.

So far as external circumstances are concerned the Children of Israel are now in the height of prosperity. It is possible that the Southern Kingdom is tributary to the Northern; but so far as external foes are concerned Israel has little to fear. Egypt has been defeated by Ethiopia, and is governed by a number of princes warring among themselves. Assyria also has been weakened by internal dissensions, and her kings are at this time making few foreign raids.

The king of Israel, and the people also, exalted by their prosperity, are unmindful of their God. Amos brings reproof, instruction and warning. He refers to the physical chastisement that Jehovah has sent upon his people—earthquake, pestilence, drouth, famine, etc., he speaks of foreign invaders, and warns the people to repentance; then he hints at the terrible destruction that shall come from Assyria.

The Book of Amos is naturally divided into three sections: chaps. 1, 2; chaps. 3-6; and chaps. 7-9. Our lesson is taken from the midst of the second section. Amos is not a prophet to take delight in the evil that he sees impending. He speaks of evil most plainly in order that the people may be warned and turn from the error of their way.

Although we find Amos a prophet of righteousness for the Northern Kingdom his home was in the kingdom of Judah, in the beautiful city of Tekoa, about twelve miles south of Jerusalem. He was not trained in the schools of the prophets, but was rather a herdsman and a gatherer of figs. He came to the prophetic office through the direct call of Jehovah, because he felt so deeply the great need of a messenger to declare the will of God. He was a man of great ability, and also of great bravery. No ordinary man would have dared to enter the Northern Kingdom to bear such a message as he bore. If his words did not bring about a speedy reform, it was through no lack of his. He was deeply in earnest, and arranged what he had to say in logical order, and presented the truth in such a way as to lead to conviction.

TIME.—The date of Amos' words cannot be exactly ascertained. He spoke probably somewhere near the year 750 B. C.

PLACE.—Somewhere in the Northern Kingdom. Amos certainly was at Bethel a part of the time, and possibly the words of our lesson were spoken there.

PERSONS.—The prophet Amos is speaking to rebellious Israel.

OUTLINE:

1. Warning to Return to Jehovah, the All-powerful. v. 4-9.
2. Denunciation of the Iniquity of the People. v. 10-13.
3. The Mercy of Jehovah. v. 14, 15.
4. Seek ye me, and ye shall live. With this chap-

ter the tone of the prophet's message changes a little. He has been speaking of sure destruction to come upon the people for their sin, but now suggests that there may be deliverance if they only repent. What he means by "seeking Jehovah" is shown in the following verses. *Bethel, Gilgal, Beersheba*. These three places are mentioned as the locations of celebrated shrines for idol-worship. The Gilgal here referred to is evidently the same as that mentioned in last week's lesson not far from Bethel, and not the Gilgal near Jericho. Devotion to the worship of the deities at these places is not the way to seek Jehovah. As Beersheba was in the extreme southern limit of the land of Judah we have used with it a verb which suggests the passing over the length of the land to reach it. *Gilgal shall surely go into captivity*. There is a play upon words in the original which can scarcely be expressed in English. The folly of going to Gilgal is evident if one considers the certainty that the inhabitants of that proud city were to be led away into captivity. *Bethel shall come to nought*. Or, perhaps better, *trouble*. The Hebrew word is *aven* or *aven*; and the remark of Amos is especially suggestive since this city which had the exalted title Bethel (house of God) was sometimes called by the prophets Beth-aven.

6. *Lest he break out like fire in the house of Joseph*. Or better, *Rush like fire upon the house of Joseph*. The word *Joseph* is here used figuratively of the people of Israel since two tribes, and one of them the leading tribe, of the Northern Kingdom were descended from Joseph. Those who worship the false gods at Bethel need not delude themselves that anything that Bethel can do will be able to quench the fire of God.

7. *Ye who turn justice to wormwood*. Their iniquity is manifest in the parody of justice that is to be obtained in their law courts. Instead of getting exact justice the one who has been injured gets the direct opposite. The prophet compares this bitter treatment to wormwood. *Cast down righteousness to the earth*. That is, thrust down forcibly. Apparently Righteousness is personified.

8. *That maketh Pleides and Orion*. The might of Jehovah is most strikingly manifest from his work in creation. The constellations of heaven are a significant symbol of his power. Compare Psa. 8: 3. It is absurd to seek other gods, when the works of Jehovah make manifest that he is the All-powerful One. *The shadow of death*. This should rather be translated, dense darkness, as the reference to death is very doubtful. The power to change darkness into light is another vivid symbol of the might of Jehovah. No others can compare with him. *That calleth for the waters of the sea*, etc. Perhaps the reference is to evaporation, and to the pouring out of the rain, or possibly to the power of God manifest in great floods.

9. *That bringeth sudden destruction*, etc. More literally, that causeth to flash forth, etc. As a gleam of morning sunshine, so quickly cometh the destruction from Jehovah. The language of the prophet is very vivid, and expresses a thought parallel to that of v. 6. *Destruction cometh upon the fortress*. Those who heard the prophet could easily imagine that disaster might come to the weak, or upon those who were ill prepared to meet the attack of foes; but Amos wished them to understand that they themselves were also in imminent danger since Jehovah was strong and was sure to punish the wicked.

10. *They hate him that reproveth in the gate*. The open space just within the gate of a city was the place where the people met for public business,—legislative or judicial. Compare Ruth 4: 1 and many other passages. The unrighteous to whom Amos has already referred in v. 7 were strong in their opposition to any one who stood for righteousness in the public assembly.

11. *Ye trample upon the poor*. Amos makes a very direct and vivid accusation. Those who injure the poor especially dishonor Jehovah; for the weak and poor are the particular objects of his care. *And take exactions from him of wheat*. The reference is probably not to the usury of grasping money-lenders, but rather to the bribes which the judges insist upon receiving from the poor who appear before the courts. *Ye have built houses of hewn-stone*. By means of their ill-gotten gains they have been able to build magnificent palaces, but sure judgment is coming upon them. *Ye have planted pleasant vineyards*. They had improved their vast estates, but they will be prevented by Jehovah from enjoying them.

12. *Ye that afflict the just*. The prophet can find no language too strong to characterize the iniquity of

their sins. The unjust judges accept a bribe in criminal cases from the guilty and let them go free, and then punish the innocent instead. In civil cases they favor the rich, and turn aside the poor.

13. *Therefore he that is prudent shall keep silence in such a time*. While the unrighteous are thus in power it is no time for the prudent man to make complaint, for he will not be heard. When then there is no prospect of obtaining justice the wise man might as well keep quiet.

14. *Seek good, and not evil*. The prophet turns again from denunciation to exhortation. If the people will only turn from their evil way and seek Jehovah there will be hope for them. *The God of hosts*. This is one of the names by which the power of God is especially suggested. The "hosts" referred to are probably the hosts of heaven. The word "hosts" is distinctly a part of the divine name, and the Hebrew word should perhaps be transferred directly into English as in Rom. 9: 29,—Sabbath. *As ye say*. We are to infer that Israelites would still assert that they were serving Jehovah. Very likely they would point to the national prosperity as a token that Jehovah was with them. Amos would have them understand that they had really deserted Jehovah and apostatized from him when they forsook righteousness.

15. *Hate the evil*, etc. He asks for virtues just the opposite of the evils that he has been condemning. *Unto the remnant of Joseph*. The name *Joseph* is used representatively for the nation as in v. 6. Although the disasters which the prophet has spoken of are sure, he sees the possibility that a righteous remnant may be saved. Compare his prediction in chap. 9: 8 and following, and similar prophecies concerning the remnant in Isaiah and the later prophets.

WELCOME BY PASTOR HILLS.

Delivered at the Opening Session of the General Conference at Nortonville.

Dear brethren and sisters from near and far, from all quarters of our great land, it becomes my very pleasant duty to welcome you to Nortonville, the brightest spot of Sunny Kansas.

In Rhode Island we were told that we were on historic grounds. In New York we heard the same statement, and in West Virginia we were still on soil of historic interest. We love those places and their people, their associations and relations to the past.

Today we are "Out West," but we are still where pages of history have been written, where the destinies of a state were wrought out. Here, as in the East, the path of progress has been marked by suffering and blood.

In Kansas we do not turn the pages of history so far back as in old, tried, stable New England. But one and a half generations ago, where we are to-day assembled, the buffalo and the red man roamed at will. But cities have taken the place of the Indian tepee and wigwam, and the grazing lands of the buffalo and antelope have long since been productive farms.

Kansas history has been profusely underscored by struggles and punctuated by the stilus of events. While her people have been rescuing her domain from the wilds of nature they have done much more: they have assisted in rescuing the interests of humanity from the iron grip of past errors and evil oppressions.

In her attempt to establish her statehood on the foundation of human freedom and equal rights she was met by obstacles that would have appalled fainter hearts. She was over-run by lawless bands of border ruffians—a terror to all who loved liberty and peace.

Here "Squatter Sovereignty" and terrorism prevailed. "Jim Lane" and Quantrell were familiar names as they were familiar figures. Depredations and bloodshed were too frequent to be startling.

In Kansas, as a territory, men came from Missouri at election time to vote slavery, then

returned home to live among slavery and its attendant indolence and injustice. In the midst of these unpropitious surroundings the state of Kansas was born, wrapped in the swaddling bands of human rights and personal liberty, and rocked in the cradle of civil war.

As a territory, Kansas was the battleground where freedom met oppression and usurpation and drove them back. As a state it became the moral experiment station where Omnipotence planted out great principles of human progress and civilization not to test the principles but to see how high, and grand, and large, and free, humanity is willing to become.

Not only did Kansas contend for the freedom of men from servitude as chattels, but she contended for man's freedom from the red hand of the rum power. In November, 1880, she adopted Constitutional Prohibition. On the following May first it went into effect. For this step in favor of purity of home and citizenship Kansas has been admired by her friends and ridiculed by those who are not her friends. Still her citizens believe if the duty and privilege of a state to protect all and make it as difficult as possible for people to do wrong and as easy as possible for them to be good and pure.

Here, as we stand with our eyes to the future, we bid you welcome to this sunny land, this beautiful spot of bright sunshine, invigorating air, happy homes, and green earth we call Kansas. We welcome you to the homes of Nortonville. We hope happiness and joy may attend your stay among us. May the outpouring of the Spirit and power of God come to all your hearts to enrich your lives and brighten your pathway. May this Conference be characterized by the very presence and power of Omnipotence. May sacred influences go out from this gathering to bless every church, home, and heart of our people. Welcome to Nortonville.

"TIME ENOUGH YET."

THEODORE L. GARDINER.

The writer can never forget the hopeless distress of an elderly gentleman, who was near to death and had long been wasting with disease.

For some years he had been growing more and more skeptical, and now he had no ray of hope. His pastor, striving once more to point him to the Christian's hope that sustains even in the dying hour, was met with the impatient command to "stop talking;" and, said the dying man, "I don't want to hear a word of it. There is no such thing as hope"—even denying all belief in a Saviour or in a future life.

So he died, a picture of despair. After his death two letters were found, written one year apart, in times of revival; one eleven and the other ten years before his death. In these he confesses himself a sinner, relates his life experience of neglecting over and over the claims of his God, tells how upon a sick bed he promised God that if his life was spared, he would yield and serve him the rest of his days, and offered himself to the church for baptism and membership, if they would only accept him. The first letter was laid by and the revival passed and his duty was neglected. One year later another revival came, and the calls of God were renewed, when he wrote the second letter and again offered himself, relating also his experience and neglect of one year before.

But instead of acting promptly upon this de-

cision, again he allowed the revival to pass, and the letter was never presented. From the time of this last neglect of known duty, the Spirit seemed to take his final departure. His friends had been so hopeful, when they saw his interest in those revivals, but soon noticed that he began to drift farther and farther away from the Christian's hope.

And after his death, those letters remained to show how near he once came to entering the kingdom. He probably thought there was time enough yet, but found that the "too late" may come long before the dying day.

His last call came ten years before his death, when he grieved away the striving Spirit that had so often called him to repentance.

My friend, don't you see the utter folly of putting off the claim of your God? If he should come to your dying bed, you would then have a wasted life behind you, and you cannot be certain that he will save you in the last hour, if you persist in refusing him today.

THE SAILOR'S WIFE.

JEAN ADAM.

And are ye sure the news is true?
And are ye sure he's weel?
Is this a time to think o' wark?
Ye jades, lay by your wheel;
Is this the time to spin a thread,
When Colin's at the door?
Reach down my cloak, I'll to the quay,
And see him come ashore.

For there's nae luck about the house,
There's nae luck at a',
There's little pleasure in the house
When our gudeman's awa'.

And gie to me my bigonet,
My bishop's satin gown;
For I maun tell the bailie's wife
That Colin's in the town.
My Turkey slippers maun gae on,
My stockin's pearly blue;
It's a' to pleasure our gudeman,
For he's baith leal and true.

Rise, lass, and mak a clean freside,
Put on the muckle pot;
Gie little Kate her button gown,
And Jock his Sunday coat;
And mak their shoon as black as slaes,
Their hose as white as snaw;
It's to please my ain gudeman,
For he's been lang awa'.

There's twa fat hens upo' the coop
Been fed this month and mair;
Mak haste and thrav their necks about,
That Colin weel may fare;
And spread the table neat and clean,
Gar ilka thing look braw,
For wha can tell how Colin fared
When he was far awa'?

Sae true his heart, sae smooth his speech,
His breath like caller air;
His very foot has music in't
As he comes up the stair.
And will I see his face again?
And will I hear him speak?
I'm downright dizzy wi' the thought,
In troth, I'm like to gae!

If Colin's weel and weel content,
I hae nae mair to crave;
And gin I live to keep him sae
I'm blest aboon the lave.
And will I see his face again,
And will I hear him speak?

I'm downright dizzy wi' the thought,
In troth I'm like to greet.
For there's nae luck about the house,
There's nae luck at a';
There's little pleasure in the house
When our gudeman's awa'.

ENTERED THE MINISTRY.
When Miss Lucy wanted particularly fine chickens, she always drove over to see old Aunt Etta, who had a scrap of a farm and made a specialty of raising chickens for the quality folks. One day, as the lady stopped in front of the cabin, Aunt Etta came out and hung over the gate.

"Chickens!" she exclaimed in answer to her customer's request, "chickens! Why, law, Miss Lucy, don't you all know there's been a camp-meetin' and preachers' conference down here? Why, I ain't got one chicken left. They're all done entered the ministry."—Lippincott's Magazine.

"Does it offend you dear," he whispered, "to be told that we are descended from a race of barbarians to some extent ourselves?" "Not at all, Harold," she said. An he promptly slipped a relic of barbarism on her waiting finger.

Special Notices.

NOTICE.—The annual meeting of the churches of Iowa will convene with the Carlton Church at Garwin, Iowa, Sept. 2, 1904, beginning at 10:30 a. m. The officers are: Moderator, Louis A. Van Horn; secretary, Bernice F. Furrow. Introductory sermon: Rev. D. C. Lippincott. Essayists from Garwin: Marshall Haskell, Alice Knight, Nora Lippincott. From Welton: Olin Arrington, Ida Rogers, Archie Hurley. From Vinton: Mrs. U. D. Kennan. From Marion, Mr. and Mrs. C. A. Shanklin, Mrs. Mary Mentzer. As this annual meeting convenes the following Sabbath after Conference, we cordially invite all who can to stop on their way home from Conference.

J. H. LIPPINCOTT,
Sec. protem.

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.

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 the city, are cordially invited to these services.

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 First Seventh-day Baptists Church of New York City has discontinued its Sabbath services for the summer. Services will be resumed on Sabbath-day, Sept. 3, next. ELI FORSYTHE LOOFBORO, Pastor.
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It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.

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

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

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"HE CARETH."

The *Congregationalist* reproduces the poem which follows, and seeks further information as to its author. The comfort it carries will make it a welcome guest to our readers.

What can it mean? Is it aught to Him,
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart, and whiten the hair?
About his throne are eternal calms,
And strong, glad music of many psalms,
And bliss unaffabed by any strife;
How can He care for my little life?

And yet I want Him to care for me
While I live in this world, where the sorrows be.
When the lights die down from the path I take,
When strength is feeble, and friends forsake,
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life song changes to sobbing prayers,
Then my spirit cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good and the deeper shade
Of conscious sin makes my heart afraid
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

O, wonderful story of deathless love,
Each child is dear to that heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakens the song;
The sorrow that bowed me down, He bears,
And loves and pardons, because He cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with his love;
He leaves us not when the strife is high,
And we have safety, for He is nigh.
Can it be trouble, which He doth share?
O, rest in peace, for the Lord does care.

Utilizing two or three hours between trains, at Topeka, Kan., we write of the anniversaries which closed last evening (Aug. 29) at Nortonville. As a whole, the weather has been excellent, with but little excessive heat and no rain which has interfered with the comfort or success of the sessions. First in memory, is the care and bounteousness which have marked every phase of the arrangements made by the people of Nortonville for the entertainment of the delegates, and the conducting of the services. Aided by the experience of former years, the local committees have been able to secure results most gratifying. The Commissary department was a marked success, the shielding of the great dining tent from flies by an elaborate but efficient screening, was a new and much to be

commended feature. Fruit and vegetables were prominent in the food provided, and the results as to health were very favorable. Several important practical features of the food-question should be considered year by year. The amount of meat and uncooked milk should be reduced to the lowest point. Pastry and cakes should be of the simplest kind, or wholly eliminated. Broken health, even for a single day, is a definite misfortune to any delegate, and health is closely associated with the commissary department, and with the wise or unwise indulgences of the delegates. Too many people eat unwisely. And the best provisions by the commissary department cannot overcome the folly or ignorance of unchecked appetite on the part of delegates. If we must still use tents for dining rooms, colored canvass should be sought to lessen the heat when the sun is bright. Many people become ill from eating in a hot tent, whose health would be fully preserved in a cooler room. The same is true of the audience tent. The colored roof of the tent at Nortonville was a step in the right direction. Temporary tabernacles of wood, built with coolness in view, would be much better than any tent can be. The oppressiveness of overhear is an element of no little evil in all tents. The problem of coolness should be studied with care. It has hygienic and spiritual value of great moment.

The unity of the program for the main sessions and its direct bearing on denominational work was a marked feature of anniversary week. The committees to which the various interests of the Conference, were referred, and the time given to them was an improvement on former conferences, which many persons have been anxious to secure for years past. The results of such committee work were highly satisfactory. Through this plain careful consideration of themes and methods was secured, which could not have been attained in any other way. The reports of these committees brought finished work in shape for action, thus saving time, and promoting the best interests of the subjects and methods considered. The writer has attended every Conference since 1862, with two exceptions, and he has never seen as good results from the work of committees as those which were attained at Nortonville.

The leading addresses which bear on the greater denominational interests, will be condensed for publication in the Year Book, and we hope to give most of them entire in these col-

umns of THE RECORDER, which is anxious to lay the whole conference before the thousands of readers who could not be present, giving the minutes of each day in their order, and the papers and addresses, so far as they can be secured. It is in place to say, that unless the circumstances are extremely forbidding, every address, sermon, or other production, during anniversary week, should be carefully prepared beforehand, and put into complete form, even if delivered extempore. It is unworthy the time and place, and the person as well, for any one appointed on the program for such an occasion, to come without such preparation as a carefully written production indicates. If the speaker can give additional force and effectiveness by discarding his manuscript without wandering into vagueness, so much the better, but the written production should always be at hand, ready for reference and for the printer. Nothing should be given a place on the Conference program in point of theme or of preparation, which is not worthy of permanency and reproduction, as circumstances may demand. Superficial treatment of a great theme, even when the demand is for only brief treatment is inexcusable. This is not written to condemn any items on the program at Nortonville, but to suggest the highest standards for future programs. When a person accepts a place on such a program he is bound to do his best, for his own sake, and for sake of the Cause. The best results possible are none too good; they are demanded from every one at such times. The late program was far above the average, but the standards there suggested will help to avoid some defects. In point of length, the evening sessions, generally, were too full. In building a house, it is wise to add 25 per cent. to estimates. In preparing a program, subtract twenty-five per cent., especially in the incidental items. Most programs are over-filled. And almost every extempore speaker is in danger of injuring himself, boring his audience and compelling the Moderator to cut him short. Extemporizing is certain to favor diffusiveness, if not thinness. Watered soup is bad for digestion . . . and programs.

THE process of adjusting the charters of our societies to legal requirements, in various points, has led to some changes in the number of officers to be elected. This was true of the Tract Society, in the nominations at Nortonville. Under an amended Constitution to fit changed legal statutes in the State of New York, the number of officers have been reduced. While the demand for a full Board in easy reach of the publishing house has increased the number a

Addresses.