

TABLE OF CONTENTS.

EDITORIALS.—Conference as a Whole; The Program; Addresses; Officers; Through the Eyes of Others; Popularizing Theology; Theology as a Shield From Punishment; The Grand Army Veterans; War on Cigarettes; Experiences in the Ministry. 577-578
 Summary of News. 579
 Sometime, Poetry. 580
 Tract Society. 580
 General Conference. 581, 585
 MISSIONS.—Editorials; Treasurer's Report, Effects of Christianity; Missionary Items. 582
 WOMAN'S WORK.—The Old-fashioned Boy, Poetry; Editorial, An Ideal Wife; Life's Flowers, Poetry; Golden Corn Silk. 583-584
 A Likely Reason. 584
 Our Reading Room. 584
 CHILDREN'S PAGE.—The Brave Old Oak, Poetry; A Brave Girl of the Wissahikon. 586
 The Simplon Tunnel. 587
 YOUNG PEOPLE'S WORK.—Sunshine. . 587
 The Cost of Firing Cannon. 588
 Life's Best Always Ahead. 588
 Engineer's Story of Why he Cried. . . . 588
 How Many can You Guess? 588
 A Christian Science Story. 588
 Pictures in the Nursery. 588
 An Albino Deer. 588
 The Beautiful Wisconsin Dells. 589
 Galveston's Great Sea Wall. 589
 Living for Ideals. 589
 The Cup on the Fountain. 589
 MARRIAGES. 589
 DEATHS. 589
 SABBATH SCHOOL. 590
 The Seventh-day Baptists. 590
 Terminus, Poetry. 590
 The Other Side, Poetry. 591
 The Fence and the Serpent. 591
 Old Cans. 591
 A Useful Accomplishment. 591

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THE SABBATH RECORDER.

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

VOLUME 60. No. 38.

SEPTEMBER 19, 1904.

WHOLE No. 3108.

MISSED MISFORTUNES.
 Not half the storms that threatened me,
 E'er broke upon my head,
 Not half the pains I've waited for,
 E'er racked me on my bed;
 Not half the clouds that drifted by,
 Have overshadowed me,
 Not half the dangers ever came
 I fancied I could see.

Somehow thro' every laden sky
 Some rift hath shown the light;
 Somehow each valley with its gloom
 Hath borne some flower bright,
 And thus thro' life some loving hand—
 Some Friend I could not see—
 Hath sent amidst the darkest hour
 Some blessing unto me.

It is a soft September afternoon.
 The sunshine is clear, but subdued.
 Restfulness. The late flowers are brilliant, but not gaudy. The air is hazy, the wind is lazy, and the tide is low. The bay before my eyes is asleep, waiting for the new tide to pulse it into life again. Some boys have just gone from the dock in a dory, just moving in the faint breath of the afternoon. A "power launch," a government boat from the Fort, is moving past as slowly as an invalid goes on his first out-door walk after a run of fever. Four miles away the black smoke from a locomotive rises idly and drifts feebly along, deepening the haze that shortens the already near-by horizon. The whistle of a passenger steamer sounds the last call for passengers, reluctantly, as if making apology for disturbing the restfulness of the hour. The cottages on the shores of the bay are mirrored in the water, fully as to size, and with minute exactness. Nasturtium blossoms hang over the sea wall, as though eager to see their autumn beauty in the water. But the afternoon is not indolent. It is restful, autumnally restful, as though conscious that the work of summer has been done well, and all things have earned the right to rest.

Those who seek to serve God and humanity by noble living and conscientious doing, find hours of autumnal restfulness, such as this afternoon typifies. The source of such restfulness is God's message, "Well done, good and faithful servant," and this message is more frequent than our hurried lives are likely to hear. An invalid's chair-couch is in reach, on the veranda where we write. She who rests in it has lain almost four years, helpless, and speechless beyond three or four words. But though imprisoned and helpless, her mental perceptions are keen and spiritual rest and sweetness en-

folded her life as restfulness does the afternoon. It does not come to all of God's children to rest under the grasp of physical paralysis, but experiences are likely to come to all, in which they must find soul rest, because the Spiritual, with its larger hopes, rises above the physical, the material and temporary, upheld by faith in unseign but eternal realities. It is no insignificant or unimportant part of Christian duty and privilege to cultivate this autumnal restfulness of soul. It rests with you, dear reader, in a good degree, to determine how much and how often such experiences shall come into your life, with the healing balm of restfulness. Do not worry yourself into weariness trying to measure what you have done or how much you have accomplished. God knows, and that is enough. On the other hand, be eager to know and to do the work of each day as best you can; then rest. He works best and gains most in physical things, who "rests between spells," most wisely. This is not less true in higher things, in Spiritual work. With motives pure, purposes high, and aims holy, you may always be sure of God's "well done," even though no way-mark tells how much or how little you have done. Trust, strive, rest; rise to work again, and be thankful that you are called to do, "in His name."

GENUINE faith in Spiritual Experiences is fostered when we realize that these are neither abnormal nor opposed to the great laws of the Universe. To deem them in accord with what we call science, clarifies and gives vigor to them. They are not "supernatural," as that word is usually defined, but supra natural; i. e., above what we ordinarily know in connection with material things. All great truths connected with human experience and in matters scientific are within the immediate guidance of divine power and wisdom. Spiritual Experiences are the highest of all, the divinest of all. (There can be no superlative form of divine, but divinest is the best word for this place, the thought is too great for the word, at least for ordinary definitions of it), but they are within the realm of law and love and in absolute accord with Spiritual science. What we call Physical Science has numerous corresponding phenomena. The sands of the desert become fertile fields when converted by irrigating streams. The worthless crab-apple changes to luscious fruit when converted through grafting. The magnetic needle, best symbol of Constancy, may go wrong, but it is converted to loyalty when placed in proper relations to the

lode stone. The "Birth from Above"—that was Christ's word of Nicodemus, and it is better than the more common-place, "again"—is as truly in harmony with divine law, and as certain of attainment, when the soul comes into right relations with God, as is any scientific phenomena in lower experiences. This fact does not lessen, but rather does it increase, the divineness of that birth, and the glory of it. Conversion is not against natural law, but the highest expression of it. It does not disrupt, but it does restore our relations with God. It finds the "lost chord" and renews the disordered harmonies. Our true, normal relation with God is one of obedience, purity, peace, and all forces make for these in us when we are born from above. Christ is the Polar Star in the spiritual world. Filled with His spirit men swing toward God, as the converted needle does to the mysterious magnetic pole. They bear the peaceable fruits of righteousness as certainly as the converted wild orange tree of the Florida swamps bear great golden globes of sunshine turned to sweetness by the divine alchemy of a new life through egrafting. Believe with all your soul that Conversion, New-birth, and all it can mean is as natural a process in the spiritual world as anything you can know in science. It is in full accord with that Heavenly Science, which finds beginning and end in God's redeeming love. It is not a philosophical, mechanical "plan of Salvation," wrought out by men, in vain attempt to tell how life divine saves from sin. It is not Metaphysics, adjusting the moral universe with clumsy fingers, but the Ever-living and Ever-loving One drawing His children to himself, until they become one with him, in endless life. The birth from above is a vital process, not a theoretical re-adjustment of man's relations with God. It is Fatherhood and Sonship far higher and more glorious than any re-adjustment of broken relations between subject and king, or offending sinner and angry God.

Health at Nortonville was excellent, in most cases, the relation which unpaired health bears to social and spiritual interests, at such times, is sufficient reason for calling further attention to it. The RECORDER does so, thus early, hoping to induce such consideration as the case demands. Probably little can be added to the excellent arrangements made and carried out at Nortonville. But there is much valuable information concerning kinds of food, preparation of food, and wise precautions on the part of the people, that should be disseminated and urged upon

The Sabbath Recorder.

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Twentieth Anniversary Building Fund.

In 1900 Salem College will have been in existence twenty years.
 During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of today call for another building on the college campus. The demand is urgent.
 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.

the attention of all the people by competent medical authority. THE RECORDER ventures to ask the Executive Committee of Conference to secure a schedule of information concerning foods, their preparation, and especially the use of foods which are left over from one meal to another. This schedule should be made available six months before the next Conference, for the sake of the Commissary Committees at Shiloh and for the information of the people who may attend. The handling of food and food supplies, in large quantities and with temporary appliances, is more difficult than in a well-ordered home, and those who must conduct such matters for the people of the Conference are entitled to the best information and help possible. Personal opinions are of little avail, and special appeals from individuals are often deemed obtrusive. People generally eat that which they have an appetite for, whether it is healthful or not. If a friend interferes with advice he is likely to be considered a "bran-bread crank," a "nut-food fanatic," or a "fruit-eating enthusiast." Hence we call for a schedule made up by competent physicians, that it may have medical authority. Such competent authority is abundant among our people.

MUCH depends upon the knowledge and care of individual delegates. Probably more ill-results come through their ignorance and carelessness than because of negligence or incompetency on the part of the Commissary department. Not a few of those who travel a long distance to reach the place of meeting, eat unwisely and irregularly, until they are on the verge of illness when they arrive. Weariness and irregularity are prime causes under such circumstances. The best home-made lunches, especially those which contain animal food, soon become unwholesome in hot weather, when closely packed in boxes or other parcels. The burden of responsibility and the balance of power lie with the individuals, as travelers on the way, and as guests at the Conference. THE RECORDER will be glad to publish the schedule on hygiene for a month or two in advance of the next meeting. A thousand or two copies should be printed, circulated and posted about the grounds, when the meetings open, as continual instructors and reminders. THE RECORDER does not wish to antedate that schedule, but we add some suggestions to aid in keeping the theme before our readers: 1. Few people have cause to regret eating too little. 2. Most people eat too rapidly and too much. 3. Eat little or nothing when you are weary. 4. Do not over-eat because you have been prevented from eating regularly; break all such fasting gently. 5. Never eat canned meat of any kind. 6. Eat no bread which is not twelve or twenty-four hours old. 7. Use much fruit, but be sure it is ripe. If Shiloh shall abound with ripe tomatoes and peaches next year, so much the better. Be careful about uncooked milk, and about ice-water. 8. Go hungry rather than eat when over-heated. This is not the schedule for which we ask, but general suggestions meant to open the way for it. Get a cool dining room if possible. All tents are hot when the sun is bright.

AS SEPTEMBER comes, humanity rushes back to the tasks that have been checked or laid aside for a few weeks. Children, older and

younger, go back to the tasks and delights of school. Teachers take up the old round of duties and weariness. Business men sit at desks that have been vacant for a time, and life grows tense and strenuous again. Some will have advantages of friends and congenial associations, of education and helpful training, some of good positions and salaries and apparently promising futures; and some will have seemingly only disadvantages. In each case the final results will depend on individual character and effort. Those who begin work again expecting to do as little as possible and hold their places, have made failure certain, in the long run, if not at once. Personality is the prime force. The power of personal initiative is a necessity even to do service under others; and much more to prosper and independent work. There is a peculiar power in each which is not duplicated in any other. One has said: "We accompany the youth with sympathy and manifold sayings of the wise, to the gate of the arena, but 'tis certain that not by strength of ours or of the old sayings, but only on strength of his own, unknown to us or to any, he must stand or fall. That by which a man conquers in any passage is a profound secret to every other being in the world, and it is only as he turns his back on us and all men and draws on this most private wisdom, that any good can come to him." At each new beginning like those we are speaking of, every one should put more and more of himself into the work allotted to him. In no other way can the best be attained and life be made worthy of the blessings and opportunities which God opens to men. Make the most of yourself, that you may accomplish most for others and God.

THE development of trees in and about Nortonville is one of the marked changes that have taken place where formerly only the prairie lay in treeless nakedness. Hedges, groves and orchards now almost hide the dwellings. The scene is beautiful and the shade is abundant, where in other years the cloudless sky glared into sun-stricken brains. But this growth of trees has deeper lessons than those which come with poetry and landscape gardening. It suggests growth of soul and character into moral beauty; and spiritual grandeur. Looking over Nortonville and its surrounding country, one evening, from the higher ground toward the west, one could hardly fail to recall numerous references in the Bible to trees and forests. Even a superficial reader of the Book of Books is impressed with the place trees have in its symbolism and Spiritual imagery. The Garden of Eden is glorious with trees, and the Revelation closes its pictures with the Trees of Life and their world-healing leaves. The tree often stands for the Godly man. Recall the first Psalm. A tree surrounded by irrigating ditches, vigorous, full of fruit, and never-withering leaves, stands for the man "whose delight is in the law of the Lord." All the elements of noble Christian character find counterpart in trees. Strength like that of an oak of the centuries is in the man of God who stands unmoved by storm or temptation. Moral beauty in men is like the graceful beauty of the Elm or Maple, and nobility towers among human souls as the Pines and Cedars of the mountains do among lesser trees. The Psalmist declares that "The trees of the Lord are full of sap," that is of life, strength,

abounding elements of growth and power. Fruit-bearing trees are richer still in those analogies and suggestions which describe God-fearing lives. Orchards from the olive-crowned hills of Palestine to the apple fields of our country, are perennial sources of health and sustenance, as God's children are of spiritual power for good. It is well to save the forests, cultivate the orchards and rejoice in the trees, but better still to learn what God calls us to be as fruit-bearing followers, life-giving followers of Christ.

MUCH anxiety, fault-finding and fear would be saved if we could always realize that all things earthly are in a sense unfinished, incomplete. Our experiences and attainments, when we do our best to keep in touch with God and righteousness, are complete, or on the way to completeness as separate stages in the process of unfolding and development as parts of a great whole. But through all this unfinishedness, over all this incompleteness, a Divine Purpose is guiding each trusting and obedient soul to yet more nearly complete fulfillment. Incompleteness is a necessary feature of our unfolding immortality, of growth. Great workshops which begin with crude materials must abound with noise, sometimes with confusion, and always with more or less of dust and waste remnants. These are not final results, but rather things incident to the production of finished products and truthful results. If one does not see life in its true relations he will become bewildered or discouraged at each new turn in the road. To such ones all life is absolute or comparative failure. They see evil standing on the neck of fallen good, and ruin holding its torch over the best earth has attained. All half views are distorted. A few minutes since one went past with a camera, saying, "I want a place from which to take a finer view of my cottage." He went to a high land, from where the blue waters spread out between the camera and his home; a point at which the lens gathered rays from sea and shore, velvet lawn and leaf-laden trees, all radiant under the afternoon sun of this rare September day. From such a place he was certain of a picture of the cottage and its surroundings worth preserving. All our conceptions of existence should gather the unfinishedness of this life under the light of hope, faith and trust in the Father, who is ever working for us, with us, and through us, that we may come at length to that finishedness for which earth is at once the material and the promise.

SEEN from the ordinary standpoint of earthly things, Christ had the best reasons for being disappointed. In the larger sense, he completed nothing. All he said and did pointed to the future. His life led to His death, His death to His resurrection, His resurrection to His ascension, His ascension to His throne of glory. All is as though lines of life projected far beyond our ken, to be followed only by an infinite hope. Why was not Jesus one of the disappointed? If ever a man had a right to be a pessimist it was He. The world did not want Him. The rulers of the State had no place for Him. The church of Judea that God had been training for fifteen hundred years to look for Him did not know Him. Why was He not in

despair? Because He had in Himself the wells of joy. Not the joy of indifference, not the joy of Him who sees and does not care. But the joy of him who sees all, and through all to the living God. Just as in one of Corot's pictures you can see in the foreground the gnarled and blackened trunks, and beyond all and behind all the clear shining of the sky; or in Turner's, what at first seems to be fog, fog, impenetrable fog, but which soon opens to disclose not ghosts, but real ships on summer seas. Do not forget that life is unfinished; equally, do not forget that it is in process of completion. God has not made us to long and love, hope and trust, struggle and attain, that he may mock our unfinishedness by a grave in the grass, and a fading from the memory of men into oblivion. Divine love and wisdom have called us into this unfinished world, that we may share in its unfolding and lend a hand in its finishing. What place will you fill? What part will you act? Seek completeness for yourself. Add something to the completing and finishing of others. Let your voice add notes of joy and hope and love to the music of life. Thus earth will be for you a place of growth in all things good, and approaching completeness will draw you into the coming eternities of peace.

In a paper on "Systematic Leadership," at the late Conference, Charles B. Hull suggested the value of some method by which books of value could be circulated among our pastors, thus giving many advantages which pastors can not secure for themselves, for want of funds. The question was discussed, informally, by a little group on the train between Nortonville and Topeka, on the morning after Conference adjourned. The suggestion is excellent and timely. Every pastor ought to seek the most valuable books and compel himself to take time for reading them. A lack of the reading habit, no matter how busy a pastor may be, is a serious defect. Representatives of Alfred University and of Milton College were in the group referred to above, and THE RECORDER feels justified in asking all pastors, younger or older, who would like to avail themselves of such aid from a circulating library of select books to write President Davis or Dean Main, concerning the matter. If you have in mind some specific book, or books, or some specific line of investigation you would like to undertake, write, telling the University what you desire. The Library of the University and Seminary is the natural point from which the work should begin. For example, supposing you wish to make special study of some period in history, or of some specific points in theology or philosophy, and desire the books necessary for such study, which you are not able to purchase for your own library. Give the people at the University full information. When a dozen pastors have done this, there will be a definite amount of material to begin plans. This material must come from the pastors, and the establishment of such a circulating library will depend on the desires of pastors and the response made by them to this call. The plan can be unfolded, if pastors seek this form of help. If they do not desire more and better books than they are able to purchase, their experience is different from that of the writer; during the years when he was pastor. The highest standard a pastor can set for himself, both as to specific work and general knowledge,

is none too high for these days. Low standards are destructive of best results. What books do you want to read, which you have not and can not buy? Write promptly and fully to the University. THE RECORDER believes in the scheme and wants to promote it. The Colleges and the Seminary will unite in it. Business men will gladly aid it. It will go if pastors want it. Do you want it, you individually? Do not fail to say so, soon, as suggested above.

THE birth of an heir to the throne of Russia in the time of her humiliating war with Japan has been the occasion of much rejoicing. The Emperor has marked the event by some much needed acts of reform. The baptism of the young Prince occurred—Aug. 11, Russia calendar. The splendor of the ceremonies was great. These ceremonies began with a Procession of the Royal Household from the palace to the church. The golden state carriage, in which the babe rode, was drawn by eight white horses, with an appropriate retinue of grooms, outriders, Cossack guards, etc.

THE splendor of Russian churches as to light transcends any effects produced by electricity, oil, or gas. They are lighted with candles which produce a wonderful effect when reflected from the pictures and statuary. When a child is baptized the number of sponsors is not limited. They are regarded as the spiritual parents of the newborn child, and the parents are not allowed to be present in the room where their child is baptized. There is also a peculiar rule in Russia. Marriage is not allowed between godparents and godchildren, or between the sponsors. When the child is baptized the priest takes off his clothes except one garment, turns him toward the east, breathes in his face, signs him on the forehead and breast, and prays for him. He then turns him toward the west and asks if he renounces the devil, etc. To this question his sponsors answer for him. At the foot three candles are lighted, symbolizing the Holy Trinity. The priest puts his fingers in the water and signs himself, and pours oil on top of the water. He then takes some of the oil with two fingers and signs the candidate with the cross, first on the forehead, then on his heart, then on his shoulders, ears, hands, and feet. Then he holds the babe upright, with his face toward the east, and says: "The servant of God is baptized in the name of the Father, first immersion, and of the Son, second immersion, and of the Holy Ghost. Amen, third immersion, now and ever and to ages of ages. Amen." Sprinkling is allowed only in cases of weakness. Then the white baptismal robe, the gift of the godmother, is put upon the child by the priest, the cross, the gift of the godfather, is handed to him, and the service is concluded with prayers. Our readers who are curious to know of the origin of these elaborate ceremonies, of the fact that immersion is still practiced in the Eastern Church, and that Pagan Water Worship is the source of much that now appears in connection with baptism in both the Roman and the Greek Catholic Church, will do well to consult the Chapters on Water Worship in "Paganism Surviving in Christianity." The scene described above is a fine commentary on the facts there presented.

SUMMARY OF NEWS.

"The Impassable Alps" of other years exist no longer. The great Simplon tunnel has just been completed. This makes the fourth highway through that barrier which has had much to do with the fate of Nations because it stood between Italy and the Western World. These tunnels as to length are, Mont Cenis, three miles; Arlberg, between six and seven miles; St. Gothard, between nine and ten miles; and Simplon, something over twelve miles. It is the string of a bow as related to the famous route over which Napoleon took his army in 1801-05. The engineering triumphs of the last fifty years, and those now progressing, outrival fancy and romance.

The British mission to Thibet has secured a new treaty and is to return from Lhasa as rapidly as possible before the unfavorable weather of winter sets in. A "Peaceable Mission," which fights its way to success, reminds one of the Quaker who believed in peace and "would have it if he had to fight for it." Commercial interests form the main features of the new treaty.

The siege of Port Arthur goes forward with relentless persistency and great loss of life.

The cost, in money, of the military campaign at Manassas is estimated at \$1,500,000. There can be no excuse for such expenditure and this revival of the military spirit, unless it be that preparation for war is the best way to secure peace. That is often the case.

A railroad is projected between Jerusalem and Bethlehem. A well-conducted road would be a vast improvement over the present methods of travel, which provoke pain and profanity more than piety and comfort. Some one has said that no one who visits Palestine, and enjoys (?) its donkeys and other accessories of travel, ever calls it the "Holy Land" thereafter.

The American Institute of Sacred Literature announces forty-six courses in Bible study correspondence, for the coming year. The subjects in the outline series are: "The Life of Christ," a study of the material contained in the four gospels; "The Foreshadowings of the Christ," a study of Old Testament history and prophecy, with special reference to the development of the Messianic ideal; "The Founding of the Christian Church," a study of the Acts and the Epistles in their historic relation; "The Work of the Old Testament Sages," a simple study of the ethics and the philosophy of the sages as presented in the work of the prophets and in the books of Job, the Song of Songs, Proverbs and Ecclesiastes; "The Social and Ethical Teaching of Jesus," a study of the teaching of Jesus, especially relating to modern times; "The Work of the Old Testament Priests," a study of the history of worship in the Old Testament. (Address Hyde Park, Chicago, Ill.)

Wireless telegraphy is opening new lines of discovery with great rapidity. A device for determining the force of currents thus used is announced, which, it is said, will "immeasurably hasten the progress" of such telegraphy. A strip of gold leaf, too thin to be distinguished by touch, is used to note the heat produced by the currents as they come into the station. It is already known that the currents unobstructed travel according to the mathematical law of radiation—the "inverse square of the distance," so that given the strength of the current sent out it is easy to tell what it will be at its destination, with no obstructions in the way. The new device will enable scientists to determine

whether the current in passing across the ocean, for instance, "passes straight through the great watery curve of the ocean, like a knife that takes off the top of an egg, or skims over the surface." It will enable them to determine whether obstacles like mountains deter it, or whether things like electric railways or lodes of ore beneath the surface affect it.

Among the curious exhibits at St. Louis is a tortoise from the Seychelles Islands, off the coast of Madagascar, which weighs 970 pounds and is believed to be at least 250 years old. There is documentary evidence that it is 150 years old, while tradition and general evidences point to 100 years before the record begins. The tortoise is the longest-lived animal known.

A monument to the memory of the Confederates who perished at the battle of Bull Run was dedicated at Grovonton, Va., a few days ago. The commander of the United States troops then at Manassas for military manoeuvres took part in the dedication. This was one of the victories of peace. Forty years ago that place was filled with the carnage of warfare among brothers. The descendants of those who fell there are brothers now, and a common patriotism unites to cover the graves and soften memories of those sad years.

The steamship Alaskan lately brought a cargo of sugar into New York several days overdue because of severe storms. Much anxiety was felt by the owners because of the delay. But the price of sugar rose rapidly during that time, so that the cargo brought \$29,120 more than it would had the vessel arrived on time.

General Luis Ferrazas is said to be the wealthiest man in Mexico, and one of the larger land owners in the world. His land holdings are about 20,000,000 acres. He has 1,000,000 head of cattle and 700,000 head of horses and mules. Ten thousand men are required to care for his property.

It is said that several newspaper reporters from the United States have given up their work in connection with the Japanese army because of the restrictions placed upon them; for example, they have not been permitted to witness battles within from four to eight miles.

On the 13th of September came the report that General Kuroki had defeated General Zaslitch, who was wounded and made prisoner, with 3,000 of the 5,000 men under his command.

The Lena, a Russian auxiliary cruiser, put into San Francisco on the 11th of September under the claim that she was unseaworthy. The representatives of Japan demanded that she be sent to sea, under the twenty-four hour limit. Examination of her boilers and machinery showed her to be really unfit for sea, and she will be disarmed and held until the close of the war.

The State election in Maine, held on the 12th of September, resulted in the choice of the Republican ticket by a plurality of about 31,000.

The Russian fleet from the Baltic sea left Cronstadt on the 11th of September on its way to the scene of war in the Far East. The route it will take is not announced. In any case, the voyage must be long and hazardous. At the best, the fleet can not hope to do active service before next spring. The war vessels and their consorts are about forty in number.

President Roosevelt's letter of acceptance was published on the 11th of September. It is

praised by his friends, and both praised and condemned by his political enemies.

Archbishop Elder of Cincinnati has issued instructions to the clergymen in his Diocese urging that according to Catholic doctrine the children of Catholics must be sent to Catholic schools only. To secure obedience on the part of parents, the Archbishop classes the sending of children to non-Catholic schools as a mortal sin. A part of the text of his utterances is the following: "Confessors are hereby forbidden to give absolution to parents who, without permission of the Archbishop, send their children to non-Catholic schools, unless such parents promise either to send them to such a school, at the time to be fixed by the Confessor, or at least agree, within two weeks from the day of confession, to refer the case to the Archbishop, and abide by his decision. If they refuse to do either the one or the other, the Confessor can not give them absolution; and should he attempt to do so, such absolution would be null and void."

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, New Jersey, on Sunday, Sept. 11, 1904, at 2.15 P. M. Owing to the absence of the President, C. C. Chipman was called to the chair pro tem.

Members present—F. J. Hubbard, W. M. Stillman, E. F. Loofboro, J. M. Tittsworth, C. C. Chipman, W. C. Hubbard, G. B. Shaw, O. S. Rogers, Corliss F. Randolph, J. D. Spicer, J. P. Mosher, H. M. Maxson, A. L. Tittsworth, and Business Manager John Hiscox.

Visitor—H. H. Baker.

Prayer was offered by Rev. George B. Shaw. Minutes of last meeting were read.

The Supervisory Committee reported business as usual at the publishing house and bills ordered paid.

A communication from A. S. Maxson, Secretary of the Board of Systematic Benevolence, was on motion referred to the Supervisory Committee with power.

The Treasurer presented statement of receipts and disbursements since the last meeting and also reported the payments of the bequests of \$20 each of Mary Saunders and Sarah A. Saunders, of Potter Hill, R. I.

On motion, it was voted that the annual meeting of this Society be held on the first Wednesday of October next, at 3.30 P. M., at the office of C. C. Chipman, 220 Broadway, New York City, N. Y.

Voted, That notice of the annual meeting be prepared by the Recording Secretary and published in the SABBATH RECORDER for two weeks prior to the meeting.

Voted, That the President, in connection with the Committee on Revision of the Constitution, be a committee to prepare a set of by-laws for the regulation of the affairs of the Corporation. Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, *Rec. Sec'y.*

CORRECTION.

In the report of the Corresponding Secretary of Conference, recently published in THE RECORDER, the name of the Big Springs church should not have been reported as extinct.

ANNUAL MEETING.

The Annual Meeting of the members of the American Sabbath Tract Society, for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, No. 220 Broadway, New York City, N. Y., on Wednesday, October 5, 1904, at 3.30 P. M.

TRACT SOCIETY.

Treasurer's Receipts for August, 1904.	
S. C. Maxson, M. D., Utica, N. Y.	\$ 5 00
Deacon John Gardner, Waterford, Conn.	2 00
J. O. Babcock, Welton, Iowa	5 00
"Lakeside" Wisconsin	10 00
Mr. and Mrs. A. V. Potter, Alfred Station, N. Y.	7 50
Mrs. Hattie Richmond, Kiester, Minn.	3 88
A. Friend, Wisconsin	10 00
Mr. and Mrs. C. H. Trelkeld, Memphis, Tenn.	15 00
Jared C. Witter, Leonardsville, N. Y.	5 00
Young People's Permanent Com.	150 00
Woman's Board	117 00
Churches:	
Second Brookfield	5 00
Marlboro, N. J.	1 19
Adams Centre, N. Y.	45 50
Chicago, Ill.	7 00
Plainfield, N. J.	40 76
Hartsville, N. Y.	5 00
Welton, Iowa	5 00
Salem, W. Va.	6 00
Dodge Center, Minn.	5 00
Pawcatuck, Westerly, R. I.	23 82
West Edmeston, N. Y.	7 23—\$481 88
Income:	
Interest Orlando Holcomb bequest.	\$ 20 00
Interest Joshua Clark bequest	6 00
Interest Russell W. Green bequest.	3 00
Interest Miss S. E. Saunders gift in memory Miss A. R. Saunders	3 00—\$ 32 00
Publishing House Receipts	\$227 22
Total	\$741 10
Addition to Permanent Fund:	
Bequest of Mary Saunders, late of Potter Hill, R. I.	\$ 20 00
Bequest of Sarah A. Saunders, late of Potter Hill, R. I.	20 00
E. & O. E.	
F. J. HUBBARD, <i>Treas.</i>	

PLAINFIELD, N. J., Sept. 9, 1904.	
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'TIS THE LAST ROSE OF SUMMER.

THOMAS MOORE.
'Tis the last rose of summer
Left blooming alone;
All her lovely companions
Are faded and gone;
No flower of her kindred,
No rosebud is nigh,
To reflect back her blushes,
Or give sigh for sigh.

I'll not leave thee, thou lone one!
To pine on the stem;
Since the lovely are sleeping,
Go, sleep thou with them.
Thus kindly I scatter
Thy leaves o'er the bed,
Where thy mates of the garden
Lie scentless and dead.

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

"But I thought you told me there was water on every floor," protested the new tenant. "Well, er—there was when I told you," responded the real estate agent; "you see the house had just been scrubbed."

Popular Science.

BY H. H. BAKER

The Simplon Tunnel.

We notice in THE RECORDER under date of September 12, on page 587, that a kind of superficial statement is made regarding the present condition of the Simplon tunnel.

We have heretofore given through the columns of THE RECORDER, a description of the various tunnels, that have been made through the Alps mountains, between Eastern Europe and Italy during the last century; and especially of the one now nearing completion, called the "Simplon."

We would simply follow the article referred to, and say that the first day of October has been looking forward to as a completion day, but the great tunnel will not be completed until some future day. It has been known for two years, that the heat from the interior of the mountain was deadly in its effect upon the workmen, and the men had to be sprinkled constantly with cold water, notwithstanding fresh air was being continually pumped in for their relief.

On the ninth of this month the work was suddenly stopped by almost a river of hot water bursting into the tunnel, discharging at the rate of fifteen hundred gallons a minute which caused the temperature in the tunnel to rise, and it soon reached 112 degrees. This has put an end to all further progress in tunneling until the hot water can be cared for and a refrigerator plant established and the atmosphere cooled so that men can work.

This Simplon tunnel, when completed, will be 64,122 feet in length. It has been tunneled 63,426 feet, leaving only 696 feet yet to be made.* In consequence of great scientific improvements made in tunneling machinery, this tunnel has been pushed forward rapidly.

In view of the completion of the Panama Canal at comparatively an early day, we predict that the Andes mountains will be tunneled also at or near Truxillo, which in connection with the great river Amazon, will open up a vast region of country, and a highway for commerce to all parts of the world, and in less than three decades another tunnel will be projected, and made further south, at or near Santiago or Valparaiso to give an outlet on the Pacific for the republic of Buenos Ayres, Bolivia and the commerce that will naturally travel along the river Rio de la Plata destined for points on the Northern Pacific.

*The reference made to the engineers' blunders in not meeting each other by feet and not inches as set forth, we think that it is too early to make guesses while the ends are more than 600 feet apart. We guess it is best to await the measurement of the distance before declaring the difference. We think our Mr. Parsons would advise this course.

WHY SENATOR BATES DOESN'T SMOKE.

Senator Bates of Tennessee is a passionate lover of tobacco, yet the cigar he carries in his mouth is always unlighted. No, he is not taking the cure; he explains it in this way:

It seems that during the war, Senator (then General) Bates was riding by the side of his brother during a battle. He felt the longing for a "smoke" coming on, and drew a fine flavored

Havana from his pocket. He scratched a match against the saddle, and was just about to light a weed, when a shell whizzed suddenly by, and the quick rush of air accompanying the shell put the match out. He was about to strike another, when, turning, he discovered that the shell had made its mark, for there lay the dead body of his brother. To this day he has a sort of superstition regarding lighted cigars, and this explains why he only indulges in a "dry smoke."—*Peoria Journal.*

LITERARY NOTES.

"Pulpit Gleanings," REV. GEO. B. SHAW, Plainfield, N. J.

This is a neat volume of 168 pages, made up of twelve sermons, which the author has preached in the churches of which he has been pastor. In the preface, Mr. Shaw says:

"The author does not assume that his work is of more value than that of other men, or that he more than other pastors is an exponent of Seventh-day Baptist doctrine. Believing that a book of this kind would be of value, and finding the field entirely unoccupied, this volume is offered to your charitable consideration, in the hope that others may be induced to do similar and greater service."

The sermons thus given to Mr. Shaw's parishioners, and the public, are strong and attractive in their clearness and practicalness. Mr. Shaw is a practical man, rather than a theorist, but great truths underlie what he says. He vivifies theories and doctrines into practical living. We have been through the volume, thinking to select certain sermons which are better than the others, but the variety is such, and the likeness so marked, in some respects, that we decide to recommend them as being "All alike, good." Mr. Shaw surpasses many men in terseness of style. His sermons are written for reading. The personality of the author pervades them. He is earnest, frank, open-souled and incisive. There is a delightful quality of impingeness in what he says. He hits things. You know what he means, but he never descends to personalities. A strong denominational throb pervades the book, and certain sermons—"Be Baptized Every One of You," (No. 3), "Sanctified It" (No. 6), "Seventh-day Baptist History" (No. 9)—have permanent value, as denominational treatises. There are local allusions, incident to the times and places of delivery which lighten rather than lessen the value of the sermons. A thousand people among Mr. Shaw's former and present parishioners ought to give themselves the benefit of possessing this book, while they thus support a worthy venture on the part of the author. Address him at Plainfield, N. J.

MARRIAGES.

BENTLEY-STILLMAN.—In Westerly, R. I., Sept. 14th, 1904, by Rev. Clayton A. Burdick, Mr. Benjamin Court Bentley and Miss Edith Goldrick Stillman, both of Westerly, R. I.

BOYER-NUGENT.—At Richburg, N. Y., Sept. 10, 1904, by Rev. O. D. Sherman, Mr. John K. Boyer of Boliver, N. Y., and Miss Caroline Nugent of Friendship, N. Y.

DAVIS-DAVIS.—At the home of the bride's sister, Mr. and Mrs. Will Ford, near Numan, W. Va., Sept. 10, 1904, Mr. Oran C. Davis and Miss Gertrude Davis, both of Numan.

HORNBLLOWER-DAVIS.—Near New Milton, W. Va., July 6, 1904, at the home of the bride's parents, Mr. and Mrs. William H. H. Davis, Mr. William E. Hornblower, Jr., of Portville, N. Y., and Miss Georgia Davis of New Milton, W. Va.

PLATTS-DAVIDSON.—At the home of the bride's parents, Mr. and Mrs. J. E. Davidson, in Milton, Wis., Sept. 15, 1904, by Rev. L. A. Platts, D. D., assisted by Rev. T. W. North, Mr. Lewis Arthur Platts, son of the officiating clergyman, and Miss Alice Leona Davidson.

SADLER-DAVIS.—At the home of the bride's parents, Mr. and Mrs. Granderson Davis, near Numan, W. Va., Aug. 20, 1904, Mr. Lorenzo L. Sadler and Miss Ina A. Davis, both of Flint Run.

SAUNDERS-DAVIS.—At Salem, W. Va., June 26, 1904, at the home of the bride's parents, Mr. and Mrs. Milton Davis, Dea. James A. Saunders of Westerly, R. I., and Iva A. Davis of Salem, W. Va.

DEATHS.

BEEBE.—Nathan Lanphear Beebe, only child of Jason Miller and Clarissa Lanphear Beebe, was born in Andover, N. Y., June 29, 1841, and died at his home in Andover, Sept. 1, 1904, in the 64th year of his age.

His early life was spent on the farm where he was born. In 1865 he was married to Miss Adelaide Brown, and to them was born two sons, George and Jason. The latter passed away in 1893. When a young man he was converted to Christ and united with the Second Seventh-day Baptist Church of Alfred, N. Y., and when the Seventh-day Baptist Church of Andover, N. Y. was organized he became one of its constituent members and remained a consistent member until called to his reward. He had been in failing health for several years, but unwilling to yield to his infirmities he kept about his business till within a few days of his death, and at the last passed peacefully away. He is survived by his widow, and son George, who resides at Saginaw, Mich. This son, with his wife and two little children, were provisionally on a visit at the time of his father's death. Brother Beebe was a man of decided conviction, honest in all his business transactions, averse to any outward display, and best appreciated by those who knew him best and came in contact with him in his everyday life. Kind-hearted, always ready to assist those in affliction and distress, he will be mourned, and greatly missed by a large circle of friends and relatives. His funeral was held at the church in Andover, Sabbath afternoon, Sept. 3. A large concourse of people were present, showing the esteem in which he was held. The services were conducted by Rev. B. F. Rogers, assisted by Rev. Mr. Bacon, and his remains were laid at rest in the Alfred Rural Cemetery.

B. F. R.

ECKLES.—Frederick Robert Eckles, son of Thomas and Alice Eckles of Nortonville, Kansas, was born Nov. 21, 1900, and died Sept. 1, 1904, after five weeks of intense suffering with Tubercular Meningitis.

"Little Fred" was an unusually bright child.

"The king of shadows loves a shining mark."

G. W. H.

STILLMAN.—Madelia Adelaide Stillman was born in Alfred, N. Y., June 14, 1846, and died of internal cancers at her home in Alfred, Sept. 8, 1904.

She was the daughter of Samuel N. and Chloe Sherman Stillman. Of the seven children only three now survive. It was a model old-time home in which she was reared,—her father a man of strong Christian character, her mother one of those motherly women in whom people naturally confide and trust. She was baptized when about twelve years of age and became a member of the First Alfred Church, which membership she retained for life. Her faith was no formal matter, but found expression in all her activities. Hers was one of those rare lives which seem to have no stain or flaw, yet was filled to the brim with service for others. To the last limit of her strength "She hath done what she could." In Church, Christian Endeavor, Ladies' Aid, Women's Evangelical and the other societies to which she gave her hand she will be sorely missed. Her constant good cheer and self-forgetfulness drew the hearts of her family and friends by ties which death can not break. Services at the church, Sept. 11, conducted by Pastor Randolph, assisted by Dr. Gamble. Text, Ps. 116: 15.

WANTED.

Rhode Island market gardener wants a Seventh-day Baptist student or recent graduate of an agricultural college as assistant for 1905, for summer or permanent position. Address A, RECORDER Office.

FOR SALE.

A 160-acre farm. Good improvements, 1½ miles from West Hallock Church. For further particulars inquire of the undersigned.

Mrs. J. G. SPICER,
Edelstein, Ill.

Woman's Work.

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

THE STILL HOUR.

The quiet of a shadow-haunted pool,
Where light breaks through in glorious tenderness,
Where the tranced pilgrim in the shelter cool
Forgets the way's distress—

Such is this hour, this silent hour with Thee!
The trouble of the restless heart is still,
And every swaying wish breathes reverently
The whisper of thy will.

Fountain of Life, in thee alone is Light!
Shine through our being, cleansing us of sin,
Till we grow lucid with thy presence bright—
The peace of God within.

If, in our thoughts, by thee made calm and clear,
The brightening image of thy face we see,
What hour of all our lives can be so dear
As this still hour with thee!

—Lucy Larcom.

THE NATURAL FOOT-MOVEMENT.

While this work has not yet reached the point of advancement desired by its friends, it has made sufficient advancement to give considerable encouragement to those most interested. In some parts of China the governors of the provinces have sent out edicts forbidding the practice of foot-binding and threatening punishment if their orders are not obeyed. They not only require this of others, but have set the example by requiring the feet of their own children to be unbound. The following extract is taken from an edict issued at Soochow: "We therefore call the public attention to warn families not to bind their feet as before. If there are any girls under ten years old who have bound their feet already they must loose their bonds gradually, and those that have not, must not follow the old custom to make their bodies decay. By thus acting there will be no girl with bound feet after ten years."

In one of their fashionable boarding-schools, twenty-two out of twenty-three girls have recently unbound their feet. In Shanghai there are now several shops where shoes of natural shape can be obtained, when a few years ago not one pair could be bought in the city. The introduction of foreign games, like croquet, skipping ropes, football and the bicycle and the interest evinced in them by the Chinese women, are making these women and girls anxious for natural feet, that they may be able to enjoy the sports of the women of other countries.

Not only is personal comfort a strong factor in this movement, but also the fact that natural feet are becoming fashionable in some parts of China, are aiding the missionaries in their work towards the extinction of this dreadful practice. So strong is the feeling becoming that some girls are even stuffing the toes of their shoes with cotton in order to make their feet seem longer than they really are.

In the better classes it is said that the first question regarding a young woman used to be about the size of her foot; the smaller the foot the more desirable the girl. Now, they ask if her foot is natural and if she has been to school. This change from bound to unbound feet will open a new world to these women and will give them many opportunities that have hitherto

been denied them because of their inability to walk any distance on their bound feet. One missionary tells of seeing these poor women crawling through a beautiful canon on their hands and knees, since they were unable to walk. For this, as for many other things, credit is due the missionaries who have labored long and faithfully to unbind the feet of the women of China.

PLANTS THAT POISON.

No one will care to know whether the old Mother Goose story is true or not,—

"There was a man in our town,
And he was wondrous wise;
He jumped into a bramble bush
And scratched out both his eyes;

"And when he saw his eyes were out,
With all his might and main
He jumped into another bush,
And scratched them in again."

That the man saw his eyes were out, is, odd to say, the least of it. Nevertheless, there is an example in the story. Several common plants cause a good deal of scratching to be done by those who get too near them; another kind of plants immediately stop the need for scratching. The man who jumped out of one bush to be cured in another was not such a ninny after all. It is well to know the poisonous plants when we see them, and quite as well to know what will surely destroy their poison if we are unfortunate enough to get it upon us.

One of these poisonous plants is known as poison ivy, poison vine, poison creeper, poison oak. Its proper name is *Rhus radicans*, which means rooting sumac. The roots meant are those issuing from the under side of the vine, which enable it to cling to whatever it runs upon. This poison vine grows where it pleases and is wide spread. If it does not find anything to run upon, it is satisfied to remain a low bush or shrub. In this shape it often forms large patches. The peach tree and apricot will run like a vine if supported. In England they are usually grown on trellises or supported by a wall facing the south.

The poison vine has but three leaves at the end of each leaf stem. The American ivy, or Virginia creeper, a very common plant often grown for ornament, has five leaves on each leaf stem. When a three-leaved plant looking very much like the American ivy is found, it is best to keep away from it. The flowers are greenish. The fruit of the poison vine stays upon it long after the leaves have fallen. It grows in clusters and is a white, smooth, waxy berry.

The poison is contained in all parts of the plant. It is not volatile—which means that it does not spread through the air. Until within a few years it was firmly believed that the air about the plant would poison. This is a mistake,—it will not. The poison must be touched. A very small particle of it will cause intense itching, then inflammation, then blisters. The inflammation spreads rapidly, and causes great suffering. Many a summer's holiday has been spoiled by it. If one's clothing touch the vine, the sticky poison is carried home. Handling the clothes afterward will have the same effect as touching the vine.

Being an oil it will not wash off with water alone. Weak alcohol will remove it, and if sugar of lead, which is very poisonous if swallowed

(it should be carefully labeled and kept in a safe place), is dissolved in the alcohol and rubbed upon the affected part, it will destroy the poison.

By far the best, quickest, and surest way to ease the pain, prevent the spread, and cure from the effects of the poison, is to rub the skin with oil of golden rod. Every family, every camper-out, every one who wanders in parks or woods, or along country roads, should have a small vial of it, and should rub it on the skin the moment the itching begins, or the inflammation shows. A very small quantity is enough. The whole inflamed surface should be covered with the oil, and whenever a new spot appears it should be touched with it.

When the skin is broken by scratching, the oil of golden rod smart's a little. When the whole body, or large patches of it are poisoned, one-third of sweet oil may be mixed with the other. One application to one place is enough. It cures instantly.

The oil of golden rod can be bought at druggists. Many do not keep it, but have to order it. This takes precious time. It is best to have it at hand.

This perfect cure was given to me many years ago by the men who make charcoal in the New Jersey woods. They are constantly exposed to the poisonous vine. To them, poisoning by it means loss of their labor and the money they get for it.

Golden rod grows in great quantities almost everywhere. The charcoal burners gather it and make their own oil. Sometimes they simply rub themselves with a bruised handful of the stems and leaves.

For several years a lady in my family was made seriously ill by *Rhus* poisoning. As she was usually my companion on tramps after specimens, she dreaded the poison vine. It seemed impossible for her to escape it. Seven years ago, after serious poisoning, she used oil of golden rod. It cured at once. She has not been subject to the poison since. She even glories in defying it. I do know that this oil is a perfect safeguard. I do know that it is a certain, quick cure, and in many cases the persons have not been poisoned since.

Some persons, among them myself, can handle the poison vines and not be affected by them. When I was a boy I was badly poisoned. Once was enough.

Poison sumac (*Rhus vernix*), poison dogwood, poison elder, poison ash, poison wood, poison swamp sumac, thunder wood, are other names given to it. It grows up to thirty feet in height. It has leaves somewhat like the common sumac, but more slender and delicate. The leaflets number from seven to thirteen. Its poison has the same effect as that of the poison ivy. It is cured in the same way. Several of our plants are said to be poisonous to the skin of some persons. Among them are the leaves of celery and parsnip, if wet. I can not vouch for this. The nettle irritates by pricking; several of our grasses by cutting. The irritation which follows is not due to poison.

Any gardener, farmer, park laborer, will show you the poison ivy, if you do not already know it. If you do not know, and want to know, never be ashamed to ask. Many persons remain ignorant all their lives, because they pretend to know and are too foolish to ask for information.—*Sunday School Times.*

GOD ANSWERS PRAYER.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek;
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For He whose name is Love will send the best.

Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
To those who seek.

—*Sunday School Times.*

Consumption is a rare disease in Japan, and even in winter coughs are of rare occurrence, according to W. Irving Hancock. One reason for this immunity is that in Japan corsets are worn only by a very few so-called progressive women who ape Western customs, the vast majority breathing deeply and fully in a way impossible with the corset. Another reason given by Mr. Hancock is the fact that in Japan "there is no air starvation." Little window glass is used. The panes of oiled paper would not exclude the cold night air, even if they were closed, and the Japanese rarely sleep with them closed.

"Fresh air—and a great abundance of it—is the Japanese rule. The woman who lies down for her night's rest has the paper-paned window thrown open a trifle. The air sweeps into the room and passes over her as she lies upon the floor. If she is cold, she adds more bedclothing, but she does not close the window. In the morning one of the first tasks is to go out of doors. There the Japanese woman takes in great breaths of air. This internal cleansing with air is treated as being of more importance than the morning bath that follows soon after. The kitchen and the other rooms of the house show closed windows only on the coldest days of winter."

THE CHRISTMAS BOX.

Just a few words in regard to the Christmas box for China. Mrs. Greene is now ready to pack the box and must have the goods there not later than October first. The expressage or freight must in all cases be prepaid. Remember the time and address.

MRS. FRANK L. GREENE,
490 Vanderbilt Avenue,
Brooklyn, N. Y.

LOST IN THE WOODS.

For a man who is lost, the three great dangers, in order of importance, are fear, cold and hunger, writes Ernest Thompson Seton in *Country Life in America.*

He may endure extreme hunger for a week, extreme cold for a day, but extreme fear may undo him in an hour. There is no way of guarding against this greatest danger except by assuring him that he is fortified against the other two.

The first may be guarded against by knowing how to make a fire without matches, a method simple and sure once it has been learned; and if to this we can add the knowledge of available foods that will sustain life for a time, there is little doubt of the wanderer's winning a victory over the relentless forces about him.

Starvation is rare in warm regions, and probably no one ever starved during the late summer and early autumn. The woods then are full of roots, nuts, and berries, that, as a rule, are wholesome and palatable, and usually there is a large amount of small game at this season.

A LITTLE WAR BIBLE AT THE RECENT ENCAMPMENT.

A worn little leather-bound Bible has played the star role in one of the most dramatic incidents of the recent Grand Army encampment in Boston.

Forty years ago last June an anxious Christian mother slipped the tiny book in the hands of her seventeen year old son as she sent him out in answer to his country's call. On the fly leaf of the back she had written, in a hand none too steady, the boy's name and birth-place, perhaps with an unacknowledged fear that it might be necessary to identify him if a Southern bullet should do its worst.

The next day the boy enlisted in the Fourth New Hampshire Regiment of Volunteer Infantry, and for three years the Bible was his constant companion. On the evening of the 16th of May, 1864, as he was lying before the camp fire at Bermuda Hundred, reading and waiting for "taps," there came a quick call to arms. Throwing the Bible into his knapsack with his other belongings, he joined the charge in the battle of Drury's Bluff. But it was not long before, wounded and fainting, he struggled toward the rear, and finding his knapsack too burdensome he flung it into some bushes, thinking to recover it later.

He never heard of it again, however, till last fall, when his sister received a letter from the daughter of an old Confederate soldier, Capt. Alexander R. Oliver, of the First South Carolina Volunteers, stating that on August 16, 1864, her father had found a Bible in the knapsack of a dead Union soldier inscribed with the name of "Charles E. Miller, born in Acton, Me.," whom the postmaster of that place had identified as her brother. A correspondence of some length ensued, for Captain Oliver could hardly be persuaded that the owner of the little volume was living. Finally, however, he sent it to Captain Miller, who is now chief of the night inspectors of the Boston Custom House.

But the *denouement* came on the Sunday morning before the Grand Army encampment, when the old Confederate soldier walked in upon his erstwhile foe and received a royal welcome. Grand Army week saw the two constantly together. It was the Southerner's first trip north of Washington and he was delighted with what he saw, and when Captain Miller's Post made him an honorary member it was hard to say which was better pleased, the host or the guest.—*The Congregationalist and Christian World.*

THE COST OF A BOY.

I read the other day that it cost nearly a thousand pounds to bring up a London boy, and educate and dress him well. I said to myself: "That is because everything in the city has to be bought, and living is high." But I began to study the thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that; so when I am twenty-one, and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food, and made my clothes,

and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead, and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollar's worth mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that? These are hard times. When parents put four thousand dollars into a boy what have they a right to expect from him? Is it fair for a boy to play truant at school? Is it fair for him to play ball, go swimming, or hang around town all the time, when, maybe, his father's potatoes are not dug, nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home, and neglect even to write them letters?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whiskey decanters of ourselves, they will be poor indeed; but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

Boys, what are you worth to your parents?—
Written by a boy for the *Children's Friend.*

SOME THINGS TO SMILE AT.

"You speak," said a fond mother, "about strength of mind; but, when it comes to strength of don't mind, my son William surpasses anybody I ever knew."

A little Rochester girl drew the picture of a dog and cat on her slate, and calling her mother's attention to it, said, "A cat oughtn't to have but four legs; but I drew it with six, so she could run away from the dog."

Senator Hoar tells the story about the Mormon who once argued polygamy with Mark Twain. The Mormon insisted that polygamy was moral, and he defied Twain to cite any passage of scripture that forbade the practice. "Well," said the humorist, "how about the passage that tells us no man can serve two masters?"

Mr. F. M. Holland, in his pamphlet on "Atheists and Agnostics," relates a story of a sexton who, when the rector asked why a rich parishioner had stopped coming to church, and whether the trouble was latitudinarianism, answered: "No, sir! It's wusser nor that!" "Then it must be Unitarianism?" "No, sir! Wusser nor that!" "But it can't be atheism?" "No, sir, it's wusser nor that." "But there can't be anything worse than atheism." "Oh, yes, sir! It's rheumatism."

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he blames. If this is sour, or that rough, or the other steep, let him think if it be not his work. If his looks curdle all hearts, let him not complain of a sour reception; if he hobble in his gait, let him not grumble at the roughness of the way; if he is weak in the knees, let him not call the hill steep. This was the pith of the inscription on the wall of the Swedish inn: "You will find the Trochate excellent bread, meat and wine; provided you bring them with you."—*Thoreau.*

GENERAL CONFERENCE

Minutes of the Sessions at
Nortonville.

SABBATH—MORNING.

At 7 o'clock a prayer meeting was held in the church, under the leadership of Rev. M. B. Kelly. The special object of prayer was that God would raise up men for the gospel ministry. At this meeting Rev. M. B. Kelly and Rev. A. C. Davis were appointed a committee to write letters of encouragement to pastors not in attendance.

At 9 o'clock a song service was led by Charles P. Titsworth.

Rev. H. D. Clarke, Dodge Centre, Minn., read a portion of Scripture and offered prayer.

Dean A. E. Main conducted a Bible study on the topic, "The Sabbath in the Old Testament Scriptures."

At the close Dean Main announced that at his request Miss Middaugh had set the 92d Psalm to music, which was then rendered by a mixed quartet, with Miss Middaugh at the organ.

The service was closed at 10:25 with benediction by Dean Main.

At 10:50 o'clock the preaching service was introduced by "Coronation," by the choir and congregation.

Invocation by Rev. George W. Hills, with response by the choir.

Rev. George B. Shaw read Eph. 4.

The Doxology was sung by a male quartet, composed of Daniel E. Hummel, W. A. Burdick, C. D. Stillman, and Almond P. Burdick, all of Nortonville.

Prayer was offered by President T. L. Gardiner.

Solo, "The Lord is My Helper," Prof. Alfred E. Whitford.

Anthem, "Rejoice, the Lord is King," by the choir.

Sermon, "Christian Leadership, or Christ our Leader," text Matt. 23: 8, by Rev. A. H. Lewis.

Joint collection for Missionary, Tract and Education Societies, amounting to \$159.00.

Singing, "Nearer, My God, to Thee," by choir and congregation.

Benediction by President Boothe C. Davis.

SABBATH—AFTERNOON.

At 2:30 o'clock the Sabbath-School exercises were introduced by a song service.

David E. Titsworth, the Superintendent of the School, announced the 23d Psalm, which was recited by the school in concert.

Singing, "Onward, Christian Soldiers."

Prayer by Rev. George W. Burdick, Welton, Ia.

Duet, "Come Holy Spirit," Geneva Griffin and Almond P. Burdick.

A collection was taken for the benefit of the Sabbath-School Board, amounting to \$41.23.

Reading of the Scripture lesson, "Elijah Discouraged," 1 Kings 19: 1-8.

The school was divided in twenty-five classes for the study of the lesson.

The children, eighty in number, met in the church under the leadership of Mrs. Walter L. Greene, Alfred, N. Y.

Twenty minutes were devoted to the study of the lesson. Singing by the congregation.

The lesson was illustrated by a blackboard exercise and an object lesson given by Prof. Edwin Shaw, Milton, Wis.

Two little girls, Ollie Hurley and Fern Hurley, of Nortonville, sang a duet, "Just Say No."

The Secretary of the Sabbath-School, George W. Post, Jr., reported, as a result of a canvass, that there were present in the school 24 officers of Sabbath-Schools, 76 teachers, 287 scholars.

The Superintendent made a practical application of the lesson.

Miss Ethel Middaugh, Mrs. W. C. Hubbard, and Mrs. D. E. Titsworth, sang a trio, "Lift up Thine Eyes."

Singing by choir and congregation, with chorus by the children.

The Superintendent asked all of the ordained ministers present to come forward and stand together on the platform, that the congregation, especially the children, might see them. Thirty-two came forward.

The Superintendent offered a closing prayer, and the congregation sang, "My Faith Looks up to Thee."

SABBATH—EVENING.

At 7:30 o'clock a service of song was led by Prof. Alfred E. Whitford.

Devotional exercises were conducted by Rev. L. D. Seager.

Song, "Sweet Prayer," Hills Quartet.

Symposium, "Phases of Finance."

1. "Methods of Money-Raising for Denominational Work," Stephen Babcock, New York.

Solo, "I Do Not Ask, O Lord," L. A. Platts, Jr., with violin obligato, by Pres. W. C. Daland.

2. "Raising and Managing of Church Funds," Rev. L. A. Platts.

Solo, "After," Rev. L. D. Seager.

3. "School Financiering," Pres. T. L. Gardiner.

Song, "Come, Spirit, Come," Hills Quartet.

4. "Special Funds for Special Purposes," Walton H. Ingham, Milton, Wis.

Mr. Ingham stated that for some reason the receipts of the Missionary Society for the year had been some \$2,000 less than last year and previous years. He, therefore, made an effort from the platform to secure subscriptions to the above amount, and succeeded in securing \$1,500, with a good prospect of completing the desired amount before the close of the Conference.

Singing by the choir and congregation.

The benediction was pronounced by Rev. A. H. Lewis.

FIRST-DAY—MORNING.

At 8:30 o'clock a song service was conducted by Prof. A. E. Whitford.

Prayer was offered by Rev. M. B. Kelly.

Rev. A. H. Lewis spoke on "The Sabbath from Christ to the Reformation."

At 9 o'clock the committees met in their several places.

At 10 o'clock Rev. W. C. Daland rendered an organ voluntary.

The remainder of the report of the Committee on Obituaries was read by the Chairman, and was adopted.

The report of the Committee on Denominational History was read, and adopted as follows:

In accordance with the suggestions of the Committee, adopted by the General Conference a year ago, the Committee has secured the publication of the early minutes of Conference in the *Sabbath Recorder* during the past year, and made arrangements for re-printing them in pamphlet form.

We have also been promised copies, respectively, of the "Manuscript Journal" of Samuel Hubbard, and of the "Memoirs of Governor Samuel Ward," the latter published in the *Narragansett Weekly*, of Westerly, R. I., in 1859, but they have not yet come to hand.

The material relating to Seventh-day Baptists contained in the writings of Morgan Edwards and John Asplund has been partly copied, and will be published at an early date.

The Department of History and Biography in the *Sabbath Recorder* has been revived for a part of the past year, and it is expected that it will be continued in the future.

The Committee would recommend therefore:

1st. That the material referred to above, yet unpublished, be published in the Department of History and Biography in the *Sabbath Recorder*, and reprinted in pamphlet form from the *Recorder* type.

2d. That in addition to the Journal of Samuel Hubbard, and the memoirs of Governor Ward, referred to above, such other available biographical material concerning them deemed worthy of publication by the Committee, be published in a similar manner.

3d. That the publication of the early minutes of the General Conference be continued as begun, publishing each year the minutes of a few sessions, as copies of these early records are very scarce down to about the year 1830.

The expenses of the Committee incurred in having the Edwards and Asplund material copied amount to \$10.25.

Respectfully submitted in behalf of the Committee,

CORLISS F. RANDOLPH, Chairman.

The item of expense in the report was referred to the Committee on Finance.

The Committee on Sabbath-School Interests recommended that Conference suggest to the Sabbath-School Board the advisability of studying the situation, with the view to the employment of a Sabbath-School evangelist and organizer.

The recommendation was adopted.

The Committee on Tract Interests presented the following report, which was adopted.

It was voted that the Conference pay the traveling expenses of the Recording Secretary.

On motion of Prof. S. Whitford Maxson, a vote of thanks was extended to our Railway Committee for their services.

At 11 o'clock W. A. Burdick rendered an organ voluntary.

The Doxology was sung by choir and congregation.

Invocation by Rev. O. U. Whitford.

Chorus, "Lead Us, Heavenly Father," by choir.

Rev. T. B. Adell, of the M. E. Church of Nortonville, was invited to read the Scriptures, and read Phil. 3.

Singing, "At Thy Feet," by the Nortonville Male Quartet, previously named.

Prayer by Rev. S. R. Wheeler.

Solo, "Face to Face," Prof. A. E. Whitford.

Singing, "Come, Thou Almighty King," by congregation.

Song, "The Wayside Cross," by quintet, composed of Revs. W. D. Burdick, T. J. Van Horn, Geo. B. Shaw, L. C. Randolph, F. E. Peterson.

Sermon by Rev. O. U. Whitford; theme, "Progress," text, Phil. 3:13, 14.

Anthem by the choir.

Benediction by Rev. T. B. Adell.

FIRST-DAY—AFTERNOON.

The session was opened with a song service.

The report of the Finance Committee was presented, and laid on the table for future consideration.

Solo, "One Sweetly Solemn Thought," Charles Hummel. Prayer was offered by Rev. L. A. Platts.

Paper, "Opportunity for Colporteur Work," prepared by Mrs. M. G. Townsend, and read by Mrs. David E. Titsworth.

The report of the Secretary of the Woman's Board, Mrs. Nettie E. West, was read by Mrs. E. F. Stillman, Westerly, R. I.

The Treasurer of the Woman's Board, Mrs. L. A. Platts, presented her report.

These reports were adopted as the report of the Board.

Song by a mixed quartet.

Paper, written by Mrs. Rebecca Wheeler, Leonardville, N. Y., read by Miss Ida Stillman, Nortonville, Kan.

Solo, "O Divine Redeemer," Mrs. Ralph Babcock, New York City.

Paper, "Christian Work for Women," Mrs. L. A. Platts. A collection was taken for the Woman's Board, amounting to \$15.55.

Address, "Union for Service," Hon. J. C. Bartholf, Battle Creek, Mich.

Benediction by Rev. L. C. Randolph.

FIRST-DAY—EVENING.

At 7 o'clock a Christian Endeavor prayer meeting was held in the church, led by Walter L. Greene.

At 7:30 the Conference assembled in the tent.

Anthem, "Praising the Father," by the choir.

Duet, "Come, Holy Spirit," Miss Griffin and Mr. Burdick.

Solo, Charles P. Titsworth.

Duet, "Are You in the Fold?" Misses Ruby and Iva Davis.

Solo, "Fear Not Ye, O Israel," Geo. W. Post, Jr.

Duet, "Calm as the Sea," Mr. and Mrs. Ralph Babcock.

Solo, "Come Unto Me," Almond P. Burdick.

Songs, "Onward and Upward," and "Launch Away," by all male quartet singers present.

Anthem, "Lift Up Your Voice," by the choir.

Prayer by Rev. M. G. Stillman.

Solo, "Can a Boy Forget His Mother's Prayers?" Rev.

L. D. Seager.

Lecture, "The Word of God, its Purpose and its Promises," Pres. W. C. Daland.

Song, "How Firm a Foundation," by the congregation. Benediction by Rev. A. H. Lewis.

SECOND-DAY—MORNING.

At 8:30 o'clock the session was opened with singing, "I'll Go Where You Want Me to Go."

Prayer was offered by Rev. G. H. F. Randolph.

Rev. A. H. Lewis spoke on "The Place of the Seventh-day Baptists in History Since the Reformation."

It was voted that the report of the Executive Board of the Education Society be referred to the Committee on Educational Interests.

At 9:15 o'clock the Committees met in their accustomed places.

At 10 o'clock Conference reassembled for business.

The report of the Committee on Missionary Interests was presented by the chairman, George B. Carpenter, and was adopted:

1. We suggest to the General Conference to recommend to the Missionary Society that the Missionary Board select Association or District Secretaries to work in said Associations or Districts, as may be found advisable, in connection with the Corresponding Secretary of the Society.

2. We suggest that the General Conference recommend to the Missionary Board to send out an additional evangelist on the field.

3. We suggest that the General Conference recommend the endorsement by the Missionary Board the system of raising funds as adopted by the Board of Systematic Benevolence.

4. We would recommend to this Body: 1. That in view of the great good which has come to our people in many localities through the investment of capital in various business enterprises, and thereby furnishing employment to our people in Seventh-day Baptist communities and under the influence of our churches and schools; and in view of the many opportunities for profitable investments where such results can be reached, that it urge upon our people to make such investments and for such object. 2. And since preference will be given to our people for employment, that it urge upon them so employed, to be faithful and loyal to such enterprises in order to insure their success.

WHEREAS, The Independent State of the Congo, including territory of more than a million square miles, situated in the basin of the Congo River in Africa, came into being by an act of an assembly representing all the nations of the western world in which Leopold, King of Belgium, now ruler of the Congo, bore an important part, declaring that the proposed State was not to exist for the exploitation of its resources, but for the benefit of the native people, numbering between twenty millions and thirty millions, and,

WHEREAS, It is reported upon reputable authority that the grossest outrages are perpetrated upon the native population, reducing them in many instances practically to a condition of slavery, and,

WHEREAS, The United States government took an active and important part in the founding of said independent State of the Congo by a proclamation of President Arthur, issued April 22, 1884, and,

WHEREAS, An important document has been issued under the leadership of Senator Morgan by the Senate of the United States, giving in detail a description of the horrors perpetrated upon the native people of the Congo Valley, now, therefore,

Resolved, That the General Conference of the Seventh-day Baptist Denomination, assembled in Nortonville, Kansas, August 29, 1904, urges the Congress of the United States to thoroughly investigate the charges made against the authorities of the independent State of the Congo, and if found to be sustained, to unite with other western powers to secure the humane and just government which was originally guaranteed to the native people of the independent State of the Congo by King Leopold and the Belgian government. And be it further

Resolved, That the Corresponding Secretary of this body be instructed to forward a copy of the preamble and resolutions to the Congress of the United States. And be it further

Resolved, That a copy of the preamble and resolutions be forwarded to Robert E. Park, for the Congo Committee of the "Massachusetts Commission for International Justice," Boston, Mass.

For and in behalf of the Committee on Missionary Interests.

G. B. CARPENTER, Chairman.

NORTONVILLE, KANSAS, Aug. 29, 1904.

The report of Committee on Systematic Benevolence was presented by the chairman, Walton H. Ingham, and was adopted as follows:

To the Seventh-day Baptist General Conference:

Your Committee would recommend, that the method of the introduction and operation of this system be left to the Board of Systematic Benevolence, and the expenses incident thereto be paid by the Conference.

Continued on Page 604.

Children's Page.

WHAT DOLLS THINK.

It is true we're stuffed with sawdust
And can never learn to walk;
It is true we have no organs
And can never learn to talk;
It is true we're only dollies
And dollies must remain,
But we're free from faults and follies
That might cause our mothers pain.

Can you tell us when you ever
Saw our faces spoiled with frowns?
And we're sure you never heard us
Make a fuss about our gowns!
Then we do not tease the kitty,
We are always kind in play;
And we think 't would be a pity
For a doll to disobey!

When the parlor clock strikes seven,
Not a fretful word is said,
As our little mothers tell us
It is time to go to bed.
So you see, though we are dollies
And dollies must remain,
We are free from faults and follies
That might cause our mothers pain.
—Baptist Commonwealth.

BIRDS THAT TALK.

There are a good many people that think the parrot is the only bird that can be taught to talk. But there are many others. Some time ago I saw an account of two canaries that belonged to a lady living in Rockland, Maine. She was very fond of birds and talked to her pets a great deal.

She had a good many and among the collection was one male bird with which she could never make friends. Finally he became very ill. He did not get well for several days and then he grew quite gentle. He let her hold him in her hand, and she said to him over and over again: "Mama's sweet little bird," "mama's sweet little bird." When he got well he was a changed character and did not lose his newly acquired love for the good mistress who had nursed him so tenderly. One day, to her great astonishment, she heard him repeat in a thin, clear voice the words he had heard her say: "Mama's sweet little bird." In addition to this, he learned others until he had acquired a vocabulary of seventeen words. And the wonder did not end there. He taught another bird that outdid his teacher and learned twenty words, for canaries are very imitative and even learn to whistle tunes. A canary shut up with a finch will learn his song. Well, the story was so interesting that I wrote to ask the lady if it were true. She replied: "In answer to your inquiry I will say that all you have read about my birds was true." So it was no fable, but had really happened. The crow and raven can both be taught to talk. "Gyp," the raven in "Barnaby Rudge," was really one that belonged to Charles Dickens, a mischievous fellow, but so clever and interesting that they could never punish him for his thieving and all his naughty tricks. The magpie is another of the talking birds, especially that found in Australia and in Eastern Asia. It is larger than the European magpie and is very good friends with the crows, furnishing an exception to the rule, "birds of a feather flock together." This magpie, like those of our own country, is a handsome bird, the pure white feathers of the wings contrasting with the dark plumage which, in shadow, seems velvety black and iridescent in the light, like the blackbird's plumage,—or what, in this country, we

call the blackbird, and which is really the purple grackle. I once saw a droll talking magpie at Rotorua in New Zealand. There are many hot springs and geysers at Rotorua, where people go for their health. The magpie belonged to the landlord, but she was a dangerous pet to turn loose amongst the children. Some cruel boys had broken her leg, and after that she always hated children. If not watched she would fly at them and peck them in the face, which I am sure she never would have done but for the bad treatment she had had. Every morning I used to be wakened by a sweet, little voice chattering away outside my window, on the veranda. Some times it would sing a little tune very correctly. For a while I thought it was a young child, until I learned that it was Mr. Brent's "Maggie." I once saw her do a very funny thing. She was not allowed in the dining room, but one morning when I was very late to breakfast, and all the other guests had gone, she slipped in to pick up the crumbs under the tables. This she was doing when one of the maids discovered her. She spoke to her sharply and then struck at her with the towel she carried across her arm. O but Maggie was insulted! Her eyes blazed, she threw back her head and burst into a funny little tune which she sang fiercely as she waddled to the door, went out, and disappeared in her box. It was such a human exhibition of anger, pique and insulted dignity that I laughed immoderately.

The mynahs of India, of which I have told you something—their sauciness and mischief—can also be taught to talk very distinctly, and to whistle tunes. But, after all, wonderful as it is, parrots sometimes making speeches of their own accord that almost show the power of reflection and observation, the talk of birds is only imitation—just as dogs walk on their hind legs, or "go dead" when they are told. The speech that birds use to each other is still unknown to us, and probably always will be. But if they could be taught to express their ideas in our language how much we could learn of them; what makes them sad, or happy; where they are going when they migrate, and a great many other wonderful things which, with their sense of sight and smell and hearing, that is so much greater than our own, they must have found out. But, while we see them and hear them and love them, they can come no nearer, each keeping its own place and fulfilling its own duty, as it was appointed that it should.—*The Advance.*

THE BUTTERFLY'S STORY.

"Once upon a time," began the butterfly, impressively, "I was an egg. My Butterfly mother placed about three dozen of us on the under side of a milkweed leaf. I was at that period of my career a trifle smaller than the head of a pin. A few days later I burst—"

"Oh, dear!" cried Geraldine, sympathetically. "It didn't hurt," said the butterfly. "I was only an egg, remember. And as I have already observed, I burst my tiny shell and—guess what came out of that shell?"

"Why, you did," ventured Peter politely. "Yes—I came out; but, bless your hearts, you little indoor children would never have known me. I had no wings. But I had a body, and sixteen legs, and a splendid appetite. I was in fact, a caterpillar—very small, it is true, but still a caterpillar."

"You a caterpillar?" exclaimed Geraldine, excitedly.

"Certainly," replied the butterfly, calmly closing his brilliant wings over his back and indolently uncoiling a long, thin tongue. "All butterflies come from caterpillars; didn't you know it?"

"No," said Geraldine.

"Didn't know it?" repeated the butterfly, in astonishment; "what do you study in school?" "Books," said Geraldine, faintly, "but they're not about you; they're about men."

"Poor trash! poor trash!" said the butterfly. "I have six legs; when I was a caterpillar I had sixteen; when I was an egg I had none."

"Goodness, how I did eat when I first became a caterpillar! I ate and ate until I burst—"

"Oh, dear!" cried Geraldine, sympathetically. "It didn't hurt, child," said the butterfly. "I had eaten too much, and my skin became too tight. So I went off by myself and stood on the outside of a leaf for a few hours, and then I quietly burst my old skin and came out in a beautiful brand new skin. I did it four times in three months. My! What a pretty skin I had; green, with yellow and black stripes. And all day long I ate and ate."

"What?" ventured Peter. "Milkweed, always milkweed," replied the butterfly. "I had a pair of jaws which worked sideways, like scissors, and I fed on the edge of the leaf, eating it down to the tough old midrib."

Then the process of transformation from caterpillar to chrysalis, while the incipient butterfly is hanging by its two hind feet to a fence, is described:

"Yes, I was a trifle dizzy," admitted the butterfly, "but I had no idea of letting go. Beautiful dreams came to me. I dreamed first that I was eating milkweed; then I dreamed I had wings and was floating far up among the clouds with the birds; and then—and then—"

"What happened?" exclaimed Peter, much interested.

"I burst," said the butterfly, calmly. "Oh, dear! Oh, dear!" cried Geraldine, rocking to and fro.

"It didn't hurt," said the butterfly, "it never hurts me to burst. So I burst open; and out through the skin of my back came a beautiful jewel, about the size of a sparrow's egg, but a little different in shape, and of an exquisite pale translucent green color, all spotted with gilt. I was a chrysalis."

"A chrysalis?" repeated the children, "what is a chrysalis?" "Different kinds of butterflies have different chrysalides," said the butterfly; "mine was a smooth, little pear-shaped thing, without eyes or legs or mouth. There I swung from the small spot of silk. I wriggled a little to cast off the thin, dry, transparent skin of the caterpillar which clung to me; but when I was freed from it remained motionless like a tiny lacquered mummy inlaid with gold. Good gracious, how beautiful I was!"

"If you had no mouth, how could you breathe?" asked Peter. "I breathed through little holes in my sides—holes about as big as the point of a pin. I breathed that way when I was a caterpillar, and I breathe that way now. It is a very good way to breathe," said the caterpillar, impatiently; "do you know a better way?"

Peter said nothing. "I breathe through my nose," ventured Geraldine, timidly; "mother wants me to." "I don't object," said the butterfly, "there are

hundreds of ways to breathe. I knew a grasshopper who breathed through his hind legs."

Peter said nothing; Geraldine looked down at her legs thoughtfully; the butterfly resumed his memoirs.—*Outdoorland.*

Young People's Work.

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

PRESIDENT'S LETTER.

DEAR ENDEAVORERS: The presidency of the Young People's Board for the coming year has fallen to the writer. While he realizes the responsibilities of this position, yet with the counsel of the presidents who have preceded, and the prayers of hundreds of the noblest and best young men and women in America, he expects to go ahead and do his best. We want your suggestions and your co-operation. With a faithful treasurer like Starr Burdick, a tried-and-true Secretary like Mizpah Sherburne Greene, an accomplished and earnest Junior Superintendent like Mrs. H. M. Maxson, and a royal set of associational secretaries, we hope to accomplish good work for the Lord. Let us continue to try the old plans which have proved successful and inaugurate new ones as opportunities present themselves. I wish all of you could have been at Nortonville. The inspiration of those meetings is still with us. The young people gathered there from the Atlantic and Pacific oceans and from many intermediate points to meet with the earnest Endeavorers of Nortonville. One thing was very noticeable. Our young people are anxious to work. The diagnosis is very clear. Following the diagnosis must come the treatment; and the treatment surely must be to let them work and help them at it. The Lord certainly has a great work for us to do. There are cottage meetings which we can hold, and out-post work of various kinds which we can carry on successfully. We have several men who have agreed to take the field for a short time this Fall and it may be that the whole student and quartet movement can be properly swung under the Young People's Board. This will take funds, but we know they can be raised. Two young men, A. L. Davis and Nelson Norwood, and perhaps others, have been out on the field this summer and have done noble work. A letter comes from one C. E. Society to-day which says, "There is \$20 raised for this purpose, and \$50 more is in sight. A young man will be appointed to canvass the Society." That's the way to talk. We suggest that each Society appoint a "hustler" to canvass for this good work. As soon as he is appointed will the Corresponding Secretary of the Society please write me his name? I have something to say to him.

The president is visiting some of the C. E. societies in Illinois and expects to go to the Wisconsin societies soon; then on to the New York societies. In the meantime address him at Farina, Ill. Meetings are being held here, in the town hall, all of the churches uniting. Please bring this whole matter of cottage meetings, out post work, etc., before your society and have that "hustler" appointed at your next meeting.

Yours in the good work,
A. C. DAVIS, Jr.

SEPT. 14, 1904.

STUDENT EVANGELISM.

Do not think for a minute that the student evangelistic work has been entirely suspended this summer. The student pastors near Alfred have been doing much personal work on the home fields, and this work tells.

Then two students have been out on the field a good part of the summer. Bro. Alva Davis spent a month in West Virginia. He is a strong, earnest worker and the two campaigns which he has conducted at New Milton and Greenbrier have been a great help to these communities.

Bro. Nelson Norwood has spent most of the summer at Linclaeen Centre and Otselic. (I think these names are right, I never expect to be quite clear about those places until I go there and visit them). He is a young man of good judgment, pluck and faith, and an excellent speaker.

Both of these young men are of that seasoned material that I am not afraid to rest heavy burdens on, and they have both acquitted themselves with honor. The quiet work is sometimes as valuable as that which is more conspicuous, and it is no mean thing to help a church "having done all, to stand."

Pray that all our young people may yield themselves unreservedly to the guidance of God to do whatever he would have them do.

More about student evangelistic work later.

JUST BEING KIND.

In the first place, I would like to have you tell me what business I had to be feeling dumpish, anyway—with all the blessings which God gives me? That is the strange thing—that any of us should ever allow our minds to get diverted even for an instant from the immense side of gain to the paltry side of loss. Yet it looks as though these little microbes do come to everybody. Microbes—that is the modern scientific name. They used to call them the devil. Perhaps both are right. Well, I am ashamed of it—I was ashamed of it at the time, and was just working up the "skeleton" of a good lecture to give myself when that letter came. It was a letter telling about the perplexities and difficulties in the life of someone else, and affectionately asking for advice. There were bits of humor in the letter here and there and characteristic touches which seemed to bring the very presence of the person before me, but the appeal of the letter was for advice and sympathy.

Then a strange thing happened. After the letter was read carefully and thought over, I looked up and the sun was shining again. I met a neighbor on the street and felt myself smiling—and the smile came from inside—I could feel it. (There are times, you know, dear heart, just for a little while, that we smile a sort of outside smile just because we want to be brave and kind to others.) This smile came from clear away in where I lived. I saw two women stand side by side framed in two windows upon the third floor. Three or four sentences flashed back and forth and two peals of silver laughter floated down. Ah, it is a good world.

Please tell me the psychological process by which an appeal for help and sympathy will pull another person out of the dumps. It will do it—you know it will. Did you never see a little boy afraid of the dark until his sister took hold of his arm for protection, and then he grew brave? O, yes, and I have known a strong man's faith to waver for a moment until he looked

down into the sorrowful faces, and felt a rush of desire to comfort—and then his faith came back like a great tide, because he needed it.

I do not understand it fully, but I am very sure there are great principles here which we need to grasp, and let them revolutionize our lives. Here are two or three of them.

We get only about as much religion as we need—only about as much as we actually use. It is possible to sit praying for power when we ought to stand alert for service and then—"My God shall supply all you need, according to his riches, in glory, by Christ Jesus." O, what a depth of wealth in those words!

Then the Christ spirit is essentially unselfish. If the mind is in us which was also in Christ Jesus, we will be unselfish too. May I turn it about and say that as our hearts reach out to others in self forgetting love, we come into sympathy and oneness with the Saviour of the world?

Take these two thoughts with you today, dear friend. Give them a chance. The absolute surrender first, that sweet waiting before God in the quiet of the heart, the filling of the spirit by faith, putting our hand on the promise—the preparation for service. Then go about doing good. Heal the sick, the lame, the halt, the blind.

And, O, Saviour, as we go along the twilight road, forgetting whether we are growing or not, appreciated or not, great or not,—may Another walk by our side, and may our hearts burn within us as opens to us the Scriptures.

"So many gods—so many creeds—
So many paths that wind and wind,
Yet just the art of being kind
Is all the sad world needs."

GOT INTO THE WRONG ROOM.

A muscular Irishman strolled into the civil service examination room in the city hall, where candidates for the police force are put to a physical test.

"Strip," ordered Mr. Angney, police surgeon. "What's that?" answered the uninitiated. "Get your clothes off; be quick about it," said the doctor.

The Irishman disrobed and permitted the doctor to measure his chest and legs and pound his back.

"Hop over the bar," ordered the doctor. The man did his best, landing on his back. "Now double up your knees and touch the floor with your hands."

He sprawled, face downwards, on the floor. He was indignant, but kept silent.

"Jump under the cold shower," ordered the doctor.

"Sure, that's funny," muttered the applicant. "Now run around the room ten times to test your heart and wind," directed the doctor. The candidate rebelled.

"I'll not. I'll stay single."

The doctor looked surprised. "What's more," continued the Irishman, "I don't see what all this fussing's got to do with a marriage license."

He had strayed into the wrong bureau. Later he got a license, giving the name of Joseph McGlynn.—*Milwaukee Wisconsin.*

Conviction is like a mouth full of sound teeth. The courage of conviction is the snap of the jaws.—*E. Trumbull Lee.*

GENERAL CONFERENCE.

Continued from Page 601.

We recommend that this Conference instruct the Board of Systematic Benevolence to prepare an annual Budget of Income and Expense of the Tract Society, Missionary Society and Education Society from estimates furnished by these societies, and that this information be given to all the churches as a basis of the amount and proper distribution of their contributions.

In behalf of the Conference Committee of Systematic Benevolence.

W. H. INGHAM, *Chairman.*

NORTONVILLE, KANSAS, AUG. 29, 1904.

The report of the Committee on Educational Interests was read by the Recording Secretary, and was adopted as follows:

To the Seventh-day Baptist General Conference:

Your Committee on Educational Interests would respectfully report that meetings have been held at the appointed time and place, and that matters of interest have been brought before it and thoroughly discussed.

We believe that the education of our children in our own schools, or at least a part of their education, is essential to our best interests as a people, and to this end we recommend our colleges and preparatory schools at Milton, Alfred, and Salem as being just as good as any schools of their class, and we urge upon parents the importance of sending their children to these places.

We believe that our Theological Seminary is entitled to the cordial support of our people in the way of confidence, moral influence, student attendance, and increasing endowment; that our students for the ministry ought to spend at least the major part of their course there; and that our young people may well get some preparation there for Sabbath-School, Christian Endeavor, and other forms of Christian work, outside the ministry.

The efforts on the part of Milton College and Salem College to secure their much-needed new buildings without which they are greatly hindered in their work, are deserving of our hearty approval, and we urge upon our people such a generous response in gifts for these enterprises as will enable them to carry out their plans at the earliest possible date.

We wish to express our approval and our appreciation of the work that is being done by our people, along educational lines at Fouke, Ark., and we bespeak for it the prayers, the sympathy and the financial support of the entire denomination.

We approve the effort which Alfred University is making to raise additional endowments sufficient to meet the increasing demands upon the University, and that we commend to all our people the importance of this work, and urge their hearty co-operation in it.

Resolved, That we do not consider a sectarian restrictive policy, in our educational institutions, either a fruitful method for denominational enlargement or a good educational policy.

We approve the report of the Executive Board of the Education Society, and recommend that the full report be printed in the Conference Minutes. Also we recommend to all members of our denomination a careful reading of this report.

To the Committee on Educational Interests was referred a proposition of Miss Lottie Baldwin and her brother, James Baldwin, of the town of Plymouth, Sheboygan County, Wis., to donate to the General Conference their farm, located as above mentioned, for the purpose of founding an orphanage.

After hearing an explanation of the proposition, together with some statements concerning the property, from Dr. Platts, Frank E. Carpenter, and others, it was unanimously voted to recommend that the Conference appoint a Committee, consisting of Prof. Allan B. West, Rev. G. J. Crandall, and A. S. Maxson, M. D., all of Milton Junction, Wis., Rev. T. J. Van Horn, of Albion, Wis., and Rev. L. A. Platts, of Milton, Wis., to further investigate the proposition, with authority to take such action in the matter as may seem to them best, provided they do not involve the Conference in financial responsibility.

WHEREAS, It is the testimony of men of largest experience and observation, in all departments of activity, that the evils of war, famine, and pestilence, do not equal the ravage of intoxicating liquor, therefore

Resolved, That we declare, again, our purpose to try to banish these evils by legislative acts, moral influences by all the powers centering in home, church and school.

On behalf of the Committee,

EDWIN SHAW, *Chairman.*

The report of the Committee on Finance was taken from the table; and, after amendment, was adopted as follows:

The report of the Committee on Woman's Board was presented by the chairman, Mrs. L. A. Platts, and was received as follows:

To the Seventh-day Baptist General Conference:

Your Committee on Woman's Work report that the work now being carried on by the Woman's Board has been quite carefully discussed. In addition to this work we have voted to instruct the Board to raise \$100 to assist in the school work at Fouke, Ark. We also voted that we heartily approve of the proposed plan of instituting a Seventh-day Baptist orphanage in the town of Plymouth, Wis.,

and that when the proper time comes, we hold ourselves in readiness to assist in the enterprise as may seem best.

Respectfully submitted,

MRS. L. A. PLATTS, *Chairman.*

The report of the Committee on Tract Interests was presented by the secretary of the committee, David E. Titsworth, and was adopted as follows:

To the Seventh-day Baptist General Conference:

The Committee on Tract Interests respectfully report that it has held meetings every morning in earnest and prayerful consideration of the matters brought before it.

In addition to the resolutions already presented to the Conference we respectfully submit the following resolutions:

Resolved, That we recommend that the Conference send to Brother George Seely and his wife in Peticoctiac, Canada, an expression of our Christian sympathy, and full commendation of his faithful work, and that it assure him that our prayers for him and his work are fervent and continuous.

Resolved, That we recognize the vital relation which the American Sabbath Tract Society holds to the fundamental principles embodied in our denominational existence and mission, and that we urge all our churches to increase their financial support of that Society, that it may be more nearly able to meet the pressing demands laid upon it, in sending out our publications because of changes in postal laws.

Resolved, That we commend to the General Conference and to all Seventh-day Baptists the effort being made by Bro. Corliss F. Randolph, of Newark, N. J., to prepare and publish a history of Seventh-day Baptists in West Virginia and that we urge upon all our people the great desirability of giving this effort sufficient support by way of advanced subscriptions to secure the publication of this book.

Resolved, That this Committee urges Conference to send through THE RECORDER its hearty Christian greeting to the lone Sabbath-keepers, who so loyally stand by their convictions in the midst of adverse circumstances.

Resolved, That in closing the work of this Committee, we express our grateful appreciation of the efforts of the Executive Committee of Conference to give the Tract Society's interests so full and fair a hearing.

STEPHEN BABCOCK, *Chairman.*D. E. TITSWORTH, *Secretary.*

At this point the business session was adjourned to 1:30 P. M.

Singing, "Work for the Night is Coming," by the congregation.

Devotional exercises were conducted by Rev. Ira L. Cottrell.

Special prayer was offered for Rev. George Seely and wife, who are doing such noble work for Christ and the Sabbath in Canada.

Address, "Systematic Leadership," Charles B. Hull, Milton, Wis.

Benediction by Rev. A. P. Ashurst.

SECOND-DAY—AFTERNOON.

At 1:30 P. M. Conference assembled in business session.

The report of the Board of Pulpit Supply and Ministerial Employment was read by the Recording Secretary, and was adopted as follows:

To the Seventh-day Baptist General Conference:

Your Board would respectfully report, that the correspondence has been quite large the past year, and that much help has been rendered through its Corresponding Secretary in securing pastors and workers, in the churches and fields.

In behalf of the Board.

O. U. WHITFORD, *Cor. Sec.*

The final report of the Committee on Nominations was read by its chairman, and was adopted as follows:

To the Seventh-day Baptist General Conference:

Your Committee on Nominations begs to submit the following report:

President—Dr. George W. Post, Chicago, Ill.

Vice Presidents—Prof. C. R. Clawson, Salem, W. Va.; Rev. C. A. Burdick, Westerly, R. I.; Rev. I. L. Cottrell, Leonardsville, N. Y.; Wm. H. Crandall, Alfred, N. Y.; U. S. Griffin, Nortonville, Kan.; Rev. D. B. Coon, Gentry, Ark.

Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Lewis A. Platts, Milton, Wis.

Treasurer—Rev. Wm. C. Whitford, Alfred, N. Y.

Executive Committee—One year, Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J. Two years, Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y. Three years, Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Nile, N. Y.

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Joseph A. Hubbard, Plainfield, N. J.

Henry M. Maxson, Plainfield, N. J.

David E. Titsworth, Plainfield, N. J.

WOMAN'S EXECUTIVE BOARD.

President—Mrs. S. J. Clarke, Milton, Wis.

Vice Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. Wm. C. Daland, Milton, Wis.

Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.

Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. L. A. Platts, Milton, Wis.

Editor of Woman's Page—Mrs. Henry M. Maxson, Plainfield, N. J.

Associational Secretaries—Mrs. Anna C. Randolph, Plainfield, N. J.; Mrs. G. H. Trainer, Salem, W. Va.; Mrs. R. E. Wheeler, Leonardsville, N. Y.; Agnes L. Rogers, Alfred, N. Y.; Mrs. A. E. Whitford, Milton, Wis.; Mrs. G. H. F. Randolph, Fouke, Ark.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

President—Rev. A. C. Davis, West Edmeston, N. Y.

Secretary—Mrs. Walter L. Greene, Alfred, N. Y.

Treasurer—Starr A. Burdick, Alfred, N. Y.

Editor of Young People's Page—Rev. L. C. Randolph, Alfred, N. Y.

General Junior Superintendent—Mrs. H. M. Maxson, Plainfield, N. J.

Associational Secretaries—L. Gertrude Stillman, Ashaway, R. I.; Roy F. Randolph, New Milton, W. Va.; Ethel A. Haven, Leonardsville, N. Y.; Mrs. H. C. Van Horn, Alfred, N. Y.; C. U. Parker, Chicago, Ill.; C. C. Van Horn, Gentry, Ark.

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President—C. B. Hull, Marquette Bldg., Chicago, Ill.

Vice-President—W. H. Greenman, Milton Junction, Wis.

Secretaries—W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill.

Associational Secretaries—Wardner Davis, Salem, W. Va.; Corliss F. Randolph, Newark, N. J.; Dr. S. C. Maxson, Utica, N. Y.; E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

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Corresponding Secretary—Rev. O. U. Whitford, Westerly, R. I. Stephen Babcock, New York; Rev. A. C. Davis, West Edmeston, N. Y.; Rev. W. C. Whitford, Alfred, N. Y.; U. S. Griffin, Nortonville, Kan.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.

BOARD OF SYSTEMATIC BENEVOLENCE.

For 3 years—W. H. Ingham, Milton, Wis.; O. S. Rogers, Plainfield, N. J.; S. W. Maxson, Utica, N. Y.

For 2 years—Dr. George W. Post, Chicago, Ill.; Stephen Babcock, New York; Rev. A. E. Main, Alfred, N. Y.

For 1 year—Dr. Albert S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Salem, W. Va.

COMMITTEE ON CORRESPONDENCE WITH OTHER DENOMINATIONS.

Rev. A. E. Main, Alfred, N. Y.; Rev. A. H. Lewis, Plainfield, N. J.; Rev. L. A. Platts, Milton, Wis.; C. B. Hull, Milton, Wis.; Rev. O. U. Whitford, Westerly, R. I.

EXECUTIVE BOARD OF MISSIONARY SOCIETY.

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Corresponding Secretary—Rev. Oscar U. Whitford, Westerly, R. I.

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Committee.

The report of the Committee on Petitions was read by its chairman, and was adopted as follows:

To the Seventh-day Baptist General Conference:

Your Committee on Petitions would respectfully recommend, that the next session of our General Conference be held with the Shiloh (N. J.) church, in keeping with their invitation.

Signed by full Committee,

E. A. WITTER,

EUGENE F. STILLMAN,

I. L. COTTRELL,

W. D. BURDICK,

GEO. J. CRANDALL,

A. P. ASHURST.

Singing, "Stand Up for Jesus," by congregation.

The report of the Sabbath-School Board was read by its president, Rev. George B. Shaw, and was adopted as follows:

The Committee on Sabbath-School Work would recommend to the Conference that in response to a request from the Sabbath-School Board four additional members be added to the Board as now constituted, and that they be so situated as to be within easy reach of the place of meeting.

The Committee also wishes to commend to the Conference the supplemental lessons that are being published in the *Helping Hand*, and suggests that the series be continued until the whole Bible has been covered.

Solo by David E. Titsworth.

The report of the Committee on Young People's Work was presented by its chairman, Arnold C. Davis, Jr., and was adopted.

Rev. H. D. Clarke suggested the sending of copies of the *Visitor* to orphan children. The matter was, by vote, referred to the Young People's Board.

Singing by congregation, led by Dr. O. E. Burdick, Little Genesee, N. Y.

The following resolutions were adopted:

Continued on Page 606.

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.

FOURTH QUARTER.

Oct. 1. Elisha Succeeds Elijah . . . 2 Kings 2: 12-22
Oct. 8. The Widow's Oil Increased . . . 2 Kings 4: 1-7
Oct. 15. Elisha and the Shunamite . . . 2 Kings 4: 25-37
Oct. 22. Elisha and Naaman . . . 2 Kings 5: 1-14
Oct. 29. Elisha at Dothan . . . 2 Kings 6: 8-23
Nov. 5. Joash the Boy King . . . 2 Kings 11: 1-16
Nov. 12. Joash Repairs the Temple . . . 2 Kings 12: 4-15
Nov. 19. Isaiah's Message to Judah . . . Isa. 1: 1-9 16-20
Nov. 26. World's Temperance Lesson . . . Isa. 28: 1-13
Dec. 3. Hezekiah Reopens the Temple.
2 Chron. 29: 18-31
Dec. 10. Captivity of the Ten Tribes . . . 2 Kings 17: 6-18
Dec. 17. Review.
Dec. 24. The Prince of Peace . . . Isa. 9: 1-7

LESSON I.—ELISHA SUCCEEDS ELIJAH.

LESSON TEXT.—2 Kings 2: 12-22.

For Sabbath-day, Oct. 1, 1904.

Golden Text.—"Let a double portion of thy spirit be upon me."—2 Kings 2: 9.

INTRODUCTION.

Our present lesson follows immediately upon that of three weeks ago. Our lesson committee evidently made the division thus arbitrarily in the midst of a paragraph because Elijah is the prominent figure in the early part of the chapter, and Elisha in the latter part. As in last Quarter we had a series of lessons upon Elijah, so in this Quarter we are to have a number of lessons about Elisha.

Although Elijah is certainly to be reckoned as the greater prophet, we have the record of more miracles performed by Elisha. It is, however, very possible that Elijah performed many miracles of which we have no record. Elijah is mentioned in the Book of Malachi and many times in the New Testament; Elisha is mentioned but once in later records than the Book of Kings, (Luke 4:27). We remember Elijah as the prophet, and Elisha as the wonder-worker.

TIME.—About 850 B. C. See Lesson XI of last Quarter.

PLACES.—The scene at the beginning of our Lesson is at some secluded spot east of the Jordan; in the latter portion of the Lesson Elisha is at Jericho.

PERSONS.—Elisha, the prophet; the sons of the prophets at Jericho; the men of Jericho.

OUTLINE:

- Elisha Crosses the Jordan. v. 12-14.
- The Sons of the Prophets Seek for Elijah. v. 15-18.
- Elisha Heals the Water at Jericho. v. 19-22.

NOTES.

12. My father, my father. This outcry of Elisha at the departure of his master gives voice to the affection and honor in which he held Elijah. The chariots of Israel and the horsemen thereof. Many have thought that by these words Elisha refers to Elijah as the true defence of Israel, and that he suggests that the work of Elijah was more important than the work of the armies of the king. That Elijah was of such value to his country is true, but Elisha is evidently referring to the chariot of fire and the horses of fire that bore away Elijah. And he saw him no more. These words are appropriately placed by the Revisers as beginning a new paragraph. As of Enoch, so it may be said of Elijah, "And he was not, for God took him." It is fruitless to speculate as to what became of the physical constituents of Elijah's body. And rent them in two pieces. The rending of the garments among the Orientals is a usual way of expressing grief. Elisha tore his garments from top to bottom, thus showing the intensity of his feeling. His grief was of course not for his master who had been carried away into heaven, but for himself left bereaved.

13. He took up also the mantle of Elisha.

The word "also" should be omitted. Elijah had told Elisha that his request for the double portion of his spirit would be granted if he saw him when he was taken. The mantle which had fallen from Elijah and is now taken up by Elisha serves as a second token that his request has been granted.

14. Where is Jehovah the God of Elijah? This question is not to be regarded as expressing doubt, but rather as a formal calling upon Jehovah to recognize him as the successor of Elijah. Compare Jer. 2: 6, 8, where the failure to say, "Where is Jehovah?" is regarded as a sin. And when he also had smitten the waters. The word "also" should be omitted from this sentence, and "now" inserted in the preceding question. There is evidently a slight corruption in the text, leading to the variations in translation. See King James' Version and the text and margin of the Revision. Some have imagined that since we are twice told in this verse that Elisha smote the waters that the first time was without avail. This supposition is, however, unnecessary.

15. The spirit of Elijah doth rest on Elisha. We are almost certainly to infer that they saw Elisha recrossing the Jordan smiting the water with the mantle as Elijah had done. They rightly conclude that Elisha is the accredited successor of his former master. Boweth themselves to the ground before him. That is, as expressing their acknowledgment that he was their leader and the representative of Jehovah.

16. Let them go, we pray thee, and seek thy master. There is still some difference of opinion as to what was in the mind of those who made this suggestion. If they had a divine revelation to the effect that Elijah was to be taken up into heaven, why should they think of looking for him upon earth? But it seems probable that they knew beforehand of Elijah's taking away only by what he himself told them, and now by what Elisha told them. It is possible also that Elisha did not tell them all that he had seen. Cast him upon some mountain, or into some valley. Possibly they expected to find the prophet alive, or may be they would seek for his dead body that they might give it appropriate burial. But no man ever saw Enoch after God took him, and the body of Moses did not remain unburied. And he said, Ye shall not send. He knew that the search would be altogether unnecessary and fruitless.

17. And when they had urged him till he was ashamed. Their persistency overcame his reluctance. He felt constrained to follow their advice against his better judgment. It is to be noted as throwing light upon the relation of these sons of the prophets to Elisha, that they would not send this expedition without his consent. Fifty men * * * three days. We are told in the preceding verse that they were strong men. They were able to endure hardships, and they made a most thorough search. They were evidently of the sons of the prophets, and not hired servants, as some have guessed.

18. Did I not say unto you, Go not? Now even more than before the sons of the prophets would be able to recognize Elisha as the one to whom they should look up.

19. And the men of the city, etc. The chief men of Jericho appealed to Elisha as the leader of the sons of the prophets. Perhaps they had heard of the way that he crossed the Jordan. The situation of this city is pleasant. It has indeed a beautiful situation. It is like an oasis in a sandy desert. As my lord seeth. They are very respectful in their address to the prophet. The water is bad. Probably alkaline, like some of the water in the western part of the United States. This evil water had a disastrous effect upon the crops and upon the cattle.

20. Bring me a new cruse. Or, jar. It was to be new, and therefore uncontaminated, since it was to be devoted to the service of Jehovah.

21. Cast salt therein. For another to cast in salt would not have answered the purpose. The waters were not healed by the salt, but by the power of Jehovah, and the salt served merely as

the symbol by which the divine healing was brought about.

22. Unto this day. That is, unto the time that the document was written from which the author of Kings quotes. It is true also that the waters are healed unto this very day. There is now at Jericho a large spring called *Ain es Sultan*, which is almost certainly the same fountain into which Elijah cast the salt.

GENERAL CONFERENCE.

Continued from Page 605.

1. Presented by Rev. A. H. Lewis:

WHEREAS, The question of a more intimate acquaintance and closer fellowship with such Sabbath-keeping Christians in the United States as are not members of our churches has been brought before this Conference by Bro. J. C. Bartholf, and in other ways, therefore we recommend that the Board of the Seventh-day Baptist Missionary Society be asked to take such steps as may best secure the information necessary to a full understanding of the situation, with the hope that mutual good will be brought to them, to us, and to the cause of Christ and to the Sabbath, through such information and fellowship.

2. Presented by Rev. A. E. Main:

RESOLVED, That we hereby express our grateful and cordial appreciation of the splendid hospitality of our Nortonville friends; and that we commend pastor and people to the most gracious care, guidance and comfort of our common Heavenly Father.

3. Presented by Rev. A. E. Main:

RESOLVED, That the Seventh-day Baptist General Conference, in annual meeting at Nortonville, Kan., August 24 to 29, 1904, hereby expresses its warmest sympathy with the cause represented by the Kansas Society for the Friendless.

RESOLVED, That we request our Corresponding Secretary to send a copy of this resolution to the Society at Topeka, Kan.

A letter to the Conference from the venerable Rev. L. M. Cottrell, DeRuyter, N. Y., was read by the Corresponding Secretary.

Voted, That the President of Conference be asked to write a letter to Rev. L. M. Cottrell, expressing our appreciation of his letter and our love and sympathy for him in his declining years.

It was voted that when we adjourn it be to meet with the church at Shiloh, N. J., on the fourth-day of the week next preceding the fourth Sabbath in August, 1905.

At 3 o'clock a song service was led by Dr. O. E. Burdick. Devotional exercises were conducted by H. Eugene Davis. Solo, "The Holy City," by Ansel B. Crouch.

The Secretary of the Young People's Permanent Committee, Mrs. Mizpah Sherburne Greene, presented her report and that of the Treasurer, J. Dwight Clarke, Milton, Wis. These reports were adopted.

Solo, "The Palms," Dr. Ralph Babcock.

The report of the Superintendent of Junior Work, Mrs. H. M. Maxson, Plainfield, N. J., was read by Mrs. David E. Tittsworth, and was adopted.

Address, "Lessons from the Holy Land," Rev. E. A. Witter.

Address by the newly-elected President of the Young People's Board, Dr. Arnold C. Davis, Jr.

Song, "Come, Spirit, Come," by the "Original" Evangelistic Quartet, Revs. W. D. Burdick, T. J. Van Horn, L. C. Randolph and F. E. Peterson.

Benediction by Rev. M. B. Kelly.

BUNCHES OF GRAPES.

"Bunches of grapes," says Timothy;
"Pomegranates pink," says Elaine;
"A junket of cream and a cranberry tart
For me," says Jane.

"Love-in-a-mist," says Timothy;
"Primroses pale," says Elaine;
"A nosegay of pinks and mignonette
For me," says Jane.

"Chariots of gold," says Timothy;
"Silvery wings," says Elaine;
"A bumpy ride in a wagon of hay
For me," says Jane.

How Do You Stand with this Office?

Don't Wait for a Bill. PAY NOW.



THE RIDICULOUS OPTIMIST.

There was a man who smiled
Because the day was bright;
Because he slept at night;
Because God gave him sight
To gaze upon his child!
Because his little one
Could leap and laugh and run;
Because the distant sun
Smiled on the earth, he smiled.

He toiled and still was glad
Because the air was free;
Because he loved, and she
That claimed his love, and he
Shared all the joys they had!
Because the grasses grew;
Because the sweet wind blew;
Because that he could hew
And hammer he was glad.

Because he lived he smiled,
And did not look ahead
With bitterness and dread,
But nightly sought his bed
As calmly as a child.
And people called him mad
For being always glad
With such things as he had,
And shook their heads and smiled.

—Ballads of the Days.

Our Reading Room.

MILTON, WIS.—Milton has been favored with visitors from the Conference which has given our people great delight. Bro. L. C. Randolph preached here Sabbath, the 3d inst., and in the evening gave a very interesting address on his visit to Palestine. On Sabbath eve, the 9th, Mrs. D. H. Davis gave an interesting account of Mission work in China, and the following morning Bro. E. B. Saunders preached to a very large congregation. Other Conference visitors have been Prof. E. P. Saunders of Alfred, Dr. O. E. Burdick of Little Genesee, N. Y., and Mr. and Mrs. Geo. B. Carpenter, of Ashaway, R. I. The latter were accompanied by Rev. and Mrs. T. J. Van Horn of Albion.

Work in the college begins, again to-day with a good registration list, including a large number of new students. L. A. P.

INDEPENDENCE N. Y.—I never was in the habit of writing articles for THE RECORDER, except funerals and marriages, but there are a few things that may be of interest to the readers of THE RECORDER.

We have a family with us from Rotterdam, Holland, Sabbath-keepers, came last week to

Will Crandall's. There are nine of them in all—the parents, two daughters and five sons. Three of the boys have been here for some time, one living with Will Crandall and one with Maxson Crandall. No arrangements have been made for their future, they appear like well-to-do people, and are strict on the Sabbath. Of course we can not understand their language, neither can they ours. They were at church Sabbath-day and gave good attention. I hope we may be a blessing to them and they to us.

An extensive revival of religion is in progress in Fulmer Valley, three miles from our church. I think the preacher is a Christian minister, pastor of the church at Hallsport. They use a tent. I learn twenty-five have been baptized and others are to be to-day. I used to preach there, and one time baptized seven. Quite a number of Sabbath-keepers lived there then, but not one is left. It is sad to see how the Seventh-day Baptist Church has run out, once the leading church in town. Their pastor preached more funeral sermons and married more people than all other ministers in town. Once there were not seats enough in our church for each family, two small families had to go together. But now not one-fourth of the seats are occupied. Death and removals have taken from us those we loved to meet, and we must wait until our change comes. I have many things I would like to say, but I must close.

J. KENYON.

FROM WEST VIRGINIA.

The work in this part of our beloved Zion is moving forward, though somewhat slowly. For the past year there has been but one active pastor on this part of the field. President Gardiner and some of the students have supplied the Lost Creek Church most of the time, and the students have done some very acceptable work with the Greenbrier, Black Lick, and Middle Island churches. We very much need more settled pastors and hope that soon some may be secured, though we fear it will be at the loss of some other church.

The Sabbath before starting for Conference was the quarterly communion of the Salem church, and a blessed time it was, seven were received into the church, two by letter, one by testimony, she having come to the Sabbath, a baptized believer of the United Brethren Church, and four who had been previously baptized in our church. These are a few of those who have been considering the matter of the Christian life, all of whom ought to be gathered in.

On Sabbath, Sept. 10, we had a report of Conference, four of those attending Conference assisted the pastor in this report. By this means more were interested in the service and a greater variety of thoughts were expressed than would have been had it all come from the pastor. We are hoping indeed that the excellent spirit and teachings of Conference will abide with us and stir to fuller service, that the work of Conference may be carried through the year making full preparation for the next session.

E. A. W.

HER DESIRES.

An old lady on her first railroad trip, says *The Philadelphia Ledger*, remarked the bell-cord overhead, and, turning to a boy, she pointed to the cord, and said:

"Sonny, what's that for?"
"That, marm," he said, with a mischievous

twinkle in his eye, "is to ring the bell when you want anything to eat."

Shortly afterward the old lady reached her umbrella up to the cord, and gave it a vigorous pull. The whistle sounded; the brakes were put on; the train began to slacken its speed; windows were thrown up, questions asked, and confusion reigned among the passengers. The old lady sat calmly through it all, little dreaming that she was the cause of the excitement.

Presently the conductor came rushing through the train, and asked,

"Who pulled the bell?"

"I did," replied the old lady, meekly.

"Well, what do you want?" snapped the official, impatiently.

"Well," said the old lady, meditatively, "you may bring me some ham sandwiches and a cup of tea, if you will."

THE OLD-FASHIONED DONATION PARTY.

The family consisted of the parents, six children, and a grandmother. The annual salary was \$500, with a semi-annual donation party. The donation parties were memorable occasions. On the pages of the church book there are no itemized accounts or statements of gross receipts, but this child can testify that anything nourishing was acceptable in the family, from a string of onions or dried apples up to a barrel of flour. The children's warmest thanks were bestowed upon those who sent in pumpkin pies and doughnuts. Alas! for those country ministers' children who never know the joys of the old-fashioned donation party. O that some genius like the one who wrote of the moss-covered bucket would sing of those joys!

Special Notices.

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 Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors. ELI FORSTHYE LOOFBOGO, Pastor, 260 W. 54th Street.

TABLE OF CONTENTS.

EDITORIALS.—Autumn Restfulness; Spiritual Counterpart; Conversion is Spiritually Scientific; Health at Conference; The Individual Delegate; Beginning Again; Trees; The Unfinishedness of Life; Optimism of Christ; A Circulating Library; Baptism of the Russian; Zarevitch Alexis; At the Church. 593-595
Summary of News. 595
Tract Society—Executive Board Meeting. 596
Correction. 596
Annual Meeting. 596
Tract Society—Receipts. 596
'Tis the Last Rose of Summer, Poetry. 596
POPULAR SCIENCE. 597
LITERARY NOTES. 597
MARRIAGES. 597
DEATHS. 597
Why Senator Bates Doesn't Smoke. 597
WOMAN'S WORK.—The Still Hour, Poetry; The Natural Foot-Movement; Plants That Poison; God Answers Prayer, Poetry; The Christmas Box. 598-599
Lost in the Woods. 599
A Little War Bible at the Recent Encampment. 599
The Cost of a Boy. 599
Some Things to Smile At. 599
General Conference. 600, 601, 604, 605, 606
CHILDREN'S PAGE.—What Dolls Think, Poetry; Birds That Talk; The Butterfly's Story. 602
YOUNG PEOPLE'S WORK.—President's Letter; Student Evangelism; Just Being Kind. 603
Got Into the Wrong Room. 603
SABBATH SCHOOL. 606
Bunches of Grapes, Poetry. 606
The Ridiculous Optimist, Poetry. 607
Our Reading Room. 607
Her Desires. 607
The Old-Fashioned Donation Party. 607

The Sabbath Recorder.

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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.
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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.
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Proposed Centennial Fund. \$100,000.00
Amount needed, June 1, 1904. \$95,833.50
Amount needed to complete fund \$95,756.50

Autumn Term Milton College.

This term opens Wednesday, September 14, 1904, and continues twelve weeks, closing Tuesday, December 6, 1904.

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The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.

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For further information address the REV. W. C. DALAND, D. D., President or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Salem College.

Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years.

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

VOLUME 60, No. 39.

SEPTEMBER 26, 1904.

WHOLE No. 3109.

WE LOVE BUT FEW.
Oh, yes, we mean all kind words that we say
To old friends and to new;
Yet doth this truth grow clearer day by day:
We love but few.
We love! we love! What easy words to say,
And sweet to hear,
When sunrise splendor brightens all the way,
And far and near,
Are breath of flowers and caroling of birds,
And bells that chime;
Our hearts are light: we do not weigh our words
At morning time!
But when the matin music all is hushed,
And life's great load
Doth weigh us down, and thick with dust
Doth grow the road,
Then do we say less often that we love.
The words have grown!
With pleading eyes we look to Christ above,
And clasp our own.
Their lives are bound to ours by mighty bands
No mortal strait,
Nor Death himself, with his prevailing hands,
Can separate.
The world is wide, and many friends are dear,
And friendships true;
Yet do these words read plainer, year by year:
We love but few.

THE RECORDER has no apology to offer for making frequent appeals to Seventh-day Baptists to reconsider their history, place, and mission. The re-discovery of ourselves is a definite duty at this time. Themes germane to such re-discovery ought to have frequent place in our pulpits, our councils and our thinking. The demand for this is greater now than at any previous time. In point of history and polity, we have several things in common with the Congregationalists of the United States, while the questions common to both are accentuated in our case because of our specific mission as Congregationalist Sabbath-keepers and Advocates. The Congregationalist and Christian World, best and most keen-eyed representative of New England Congregationalism says: "Not for many years has American Congregationalism been so much concerned with itself as to-day. The approach of another National Council naturally gives rise to a serious consideration of the function of this body and of ways in which it may strengthen our denominational life. But entirely apart from this gathering, discussion is taking place among thoughtful men the country over with regard to Congregationalism as a working polity and the proper place and peculiar service of our branch of the Church in the great Christian family. The agitation of these questions is occasioned usually by local conditions and thought is di-

rected to modifications and improvements of the Congregational way that will promote fellowship, harmony and efficiency."

THE matter of re-adjustment along practical lines has been before Congregationalists for several years, and much careful thought has been given to it. In connection with the extract just given the Congregationalist calls attention to certain papers and addresses which have appeared, and commends them "as deserving to be pondered by all thoughtful Congregationalists to-day." The papers thus commended have been prepared for special occasions, and in different localities, but they suggest lines of thought pertinent to all places. Here are the themes: "Possible Changes in our Congregational Polity;" "The Undeveloped Resources of Congregationalism;" "Association and Council as Factors in Congregationalism;" "Ministerial Supply, Congregational Fellowship and Oversight." Place Seventh-day Baptist where Congregational and Congregationalism appear in the above and you will have pertinent and suggestive themes for sermons, essays, newspaper articles, and conversation.

THE RECORDER must repeat its infrequent invitation to pastors, college professors and others, and urge that they communicate to each other their thoughts concerning denominational principles, methods and missions. THE RECORDER cannot go into the market and purchase opinions, and the most valuable thoughts can not be purchased. It can not be that those to whom we here appeal are without valuable thoughts which they ought to communicate to each other. If it be that they do not take deep interest in such themes as involve our Place in the Christian World, The Efficiency of our Polity and Methods, The Character and Supply of Our Ministers, The deeper Meaning of Our Place as Sabbath Reformers at this time, etc., etc, the denominational situation is less favorable than we hope. THE RECORDER is the natural channel of communication among ourselves, and the fact that so few of those who ought to speak through it, do speak, is a source of denominational weakness. If you who read this appeal, say, in word or thought, that you have not considered those questions and issues which touch denominational life and work, so much the worse for you and for the denomination. THE RECORDER does not ask this for its own sake, but for the common good of our common cause. Pastors and churches need to be in close and con-

stant touch. A clear and vigorous denominational atmosphere is needed, that all may breathe in that community of aims and purposes, aspirations and endeavors, without which denominational oneness, enthusiasm and success are impossible. What have you to ask or offer?

ALL indications point toward a vigorous struggle over the Sunday Law of Pennsylvania during the coming winter. Since the last session of the legislature, the agitation has grown in the leading cities of that state, notably in Philadelphia. The enforcement of the law has been pushed by its friends and opposed by its enemies, to an unprecedented degree. In not a few cases the struggle has awakened ill-feeling, of a serious type. A few weeks since, Sunday Law detectives in Pittsburg were opposed by what the friends of the law call a "mob," and one of the detectives killed a member of the crowd, it is claimed, in self-defense. The case is not yet settled judicially, but whatever the outcome may be, the agitation will be increased by it, and efforts to repeal the old law will gain new impetus. A year ago THE RECORDER said that Pennsylvania had entered a zone of agitation touching her Sunday law, which would increase in activity until some radical re-adjustment is attained. The history of the last year and the present situation more than confirm that prophecy. A new feature of the case has been inaugurated already, in an organized movement to carry the question into State politics, vigorously and permanently. Up-to-date political influences have been passive in their opposition to the law, and little more than negative in their support of it. Religion on one side, and business interests on the other have been the leading actors. The Philadelphia Ledger of Sept. 11, says: "Sectional associations of business men interested in the proposed repeal of at least the more severe features of the enactments against Sunday trade have banded together in an organization that, through a committee representative of all the interests involved, will seek to control influence entirely overlooked when, in the last Legislature, State Senator Berkelbach asked for an amendment on behalf of the vendors of medicines, soft drinks, ice cream, confectionery, ice, tobacco, etc. Chief of these influences is that denominated by "political," not, the shopkeepers say, that they believe politicians generally or officeholders in particular to be in favor of a strict enforcement of the old laws, but that the favorable attitude of the men in politics, particularly State politics, may be made active. Until now, it is believed, this attitude has been merely passive, so that it was without effect as opposition