

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.

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

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at
PLAINFIELD, NEW JERSEY.
TERMS.
Single copies per year. . . . . \$1.50
Ten copies or upwards, per copy. . . . 50
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and Sabbath-keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I., or to Rev. O. D. Sherman, Richburg, N. Y.

DE BOODSCHAPPER.

A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
Subscription price. . . . . 75 cents per year. PUBLISHED BY:
G. VELTHUYSEN, Haarlem, Holland.
DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important facts.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

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.

A college of liberal training for young men and women. Three principal courses: Ancient classical, modern classical, and scientific. Many elective courses are offered. Special advantages for the study of Anglo-Saxon and Teutonic philology.

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.

Excellent school of music, with courses in Pianoforte, Violin, Viola, Violoncello, Elementary and Chorus-Singing, Voice Culture, Harmony, etc.

Classes in Bible study, Elocution, and Physical Culture.
Club boarding, \$1.40 per week; including in private families, \$3 per week, including room rent and use of furniture.

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.

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 to-day 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.

Mr. J. F. Randolph, Salem, W. Va.
Mr. F. J. Ehret, Salem, W. Va.
Mr. M. H. Van Horn, Salem, W. Va.
Mrs. M. H. Van Horn, Salem, W. Va.
Miss Laura Ford, Salem, W. Va.
Miss Ozina Bee, Bolair, W. Va.
A friend, Salem, W. Va.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELOR AT LAW.
Suite 510 land 512 Tacoma Bldg.,
131 LaSalle-St. Tel. Main 3147. Chicago, Ill.

Seventh-day Baptist Bureau

of Employment and Correspondence
President.—C. B. HULL, Marquette Bldg., Chicago, Ill.
Vice-President.—W. H. GREENMAN, Milton Junction, Wis.
Secretaries.—W. M. DAVIS, 602 West 53d St., Chicago, Ill.; MURRAY MAXSON, 510 West Monroe St., Chicago, Ill.
ASSOCIATIONAL SECRETARIES.
Wardner Davis, Salem, W. Va.
Corliss F. Randolph, 485 North 9th St., Newark, N. J.
Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.
Rev. E. P. Saunders, Alfred, N. Y.
W. K. Davis, Milton, Wis.
F. R. Saunders, Hammond, La.
Under control of General Conference, Denominational in scope and purpose.
INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.
J. F. HUBBARD, President, Plainfield, N. J.
A. L. TITSWORTH, Secretary, Plainfield, N. J.
J. F. J. HUBBARD, Treasurer, Plainfield, N. J.
REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MORAL FUND.

J. F. HUBBARD, President, Plainfield, N. J.
J. M. TITSWORTH, Vice-President, Plainfield, N. J.
D. E. TITSWORTH, Secretary, Plainfield, N. J.
Gifts for All Denominational Interests solicited.
Prompt payment of all obligations, requested.

W. M. STILLMAN,

COUNSELLOR AT LAW,
Supreme Court Commissioner, etc.
Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis.
Vice-Presidents: Mrs. B. C. Morton, Milton, Wis.; Mrs. W. 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, 665 W. 7th St., Plainfield, N. J.
Secretary, Eastern Association, Mrs. Anna Randolph, Plainfield, N. J.
Secretary, South-Eastern Association, Mrs. G. H. Trainer, Salem, W. Va.
Secretary, Central Association, Mrs. R. E. Wheeler, Leonardsville, N. Y.
Secretary, Western Association, Miss Agnes Le Rogers, Alfred, N. Y.
Secretary, South-Western Association, Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, North-Western Association, Mrs. A. E. Whitford, Milton, Wis.

New York City.

SABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J.
Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.
Corliss F. Randolph, 7th St. Sec., 185 North Ninth St., Newark, N. J.
John B. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y.
Vice-Presidents: Esie F. Randolph, Great Kills, N. Y.; C. C. Chipman, New York; Rev. E. F. Loofboro, New York; Stephen Babcock, New York; Orestes Bond, Aberdeen, W. Va.
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE,

COUNSELLOR AT LAW,
St. Paul Building, 220 Broadway.

C. C. CHIPMAN,

ARCHITECT,
St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.,

"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.

155 W. 46th Street. Hours: 8-10 A. M. 1-2; 6-8 P. M.

Alfred, N. Y.

ALFRED UNIVERSITY.
First Semester, 6th Year, begins
Sept. 20, 1904.
For catalogue and application address
BOOTH COLWELL DAVIS, Ph. D., D.D., Pres.
ALFRED ACADEMY.
Opens Sept. 12, 1904.
Preparation for College.
TEACHERS' TRAINING CLASS.
Opens Sept. 6, 1904.
S. G. BURDICK, Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.
V. A. BAGES, Recording Secretary, Alfred, N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.
The regular meetings of the Board of May, August and November, at the call of the President.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

Rev. A. C. Davis, President, West Edmeston, N. Y.
Mrs. Walter L. Greene, Secretary, Alfred, N. Y.
Starr A. Burdick, Treasurer, Alfred, N. Y.
L. C. Randolph, Editor Young People's Page, Alfred, N. Y.
Mrs. Henry M. Maxson, General Junior Superintendent, Plainfield, N. J.
Associational Secretaries: Roy F. Randolph, New Milton, W. Va.; L. Gertrude Stillman, Ashaway, R. I.; 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.

ALFRED THEOLOGICAL SEMINARY

REV. ARTHUR E. MAIN, Dean.
Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I.
A. S. BABCOCK, Recording Secretary, Rockville, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
The regular meetings of the Board of managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
Associational Secretaries: Stephen Babcock, Eastern, 363 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Shiloh, N. J.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Shiloh, N. J.; Aug. 23-28, 1905.
Dr. GEORGE W. POST, 1987 Washington Boulevard, Chicago, Ill., President.
Rev. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec.
REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec.
PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.
Executive Committee.—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; Esie F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Nile, N. Y.

Utica, N. Y.

DR. S. C. MAXSON,
Office, 225 Genesee Street.

West Edmeston, N. Y.

DR. A. C. DAVIS, JR.,
General Practice.
Specialty: Eye and Ear.

Gentry, Ark.

DANIEL C. MAIN, M. D.
PHYSICIAN AND SURGEON.

THE SABBATH RECORDER.

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

to the fervid pro-Blue Laws fight put up by various orders and associations, avowedly in favor of a rigid adherence to the very letter of a statute placed on the books to meet the conditions of more than a century ago." The situation in Pennsylvania is now more favorable for a new and much enlarged movement on the part of the American Sabbath Tract Society to cover the State thrice over with its literature, than it has been at any former period.

\*\*\*  
 A NEW and not insignificant phase Sunday Closing of the Sunday question in Pittsburgh is announced from that city, under date of Sept. 17. The substance of that announcement is that the Baptist Ministerial Association of Alleghany County has withdrawn support from the movement to close drug stores and other places where necessities are sold on Sundays. Rev. G. Warren Partridge of the Fourth Avenue Baptist Church is quoted as saying: "I believe in moral persuasion in promoting movements of this kind and not in force. It is not the way for Christian people to make Christians. There are some kinds of business houses that must remain open on Sunday, for they are a necessity. The drug stores are in this class." Rev. Dr. W. A. Stanton of the Shady Avenue Baptist Church is reported thus: "The Baptists have always stood for religious liberty. They don't believe that a man should be forced to do anything on the Sabbath or any other day that would tend to destroy his religious liberty. If men insist on doing business on Sunday, the Baptists as a Church have nothing to do with that. I am not in favor of closing drug stores. They are a necessity. Conditions are different to-day from what they were 100 years ago."

\*\*\*  
**Baptist Doctrine.** STUDENTS of Baptist history, and the theories of Baptists have always wondered that they could at any time or in any way support Sunday laws. Such laws assail the fundamental principles of religious liberty laid down by Christ in the New Testament. Sunday laws are non-Protestant. Those who uphold them, adopt the State-Church idea of Roman Catholicism, in whole or in part, or else the extreme views of the God-in-the-Constitution movement of the National Reformers. It should be said, in passing, that these National Reformers in Pennsylvania are the only consistent supporters of Sunday closing. It is a matter of gratification that the Baptists of Pittsburgh have thus openly announced their consistency. Such action will help to push the Sunday question toward the purely religious basis on which it must be considered, in the final analysis.

\*\*\*  
**The Future of Judaism.** ALL students of history must be interested in the revival of Judaism in the United States. The place and power of Jewish thought in the religious, literary and business world, for the last three thousand years, compels to the conclusion that it must have a corresponding place in history yet to come. Present indications, and the fact that the higher planes of Jewish thought have much in common with the higher ideals of American Republicanism and of Christianity point to the United States as the natural place for a revival of genuine Judaism, modified by modern thought. First of all, Judaism has the permanent vitality of faith in itself

as a world religion. The rights of the individual man, freedom, justice, zest for living and accomplishing, hopefulness and optimism are sacramental words, and inspiring thoughts in Judaism. American institutions were cradled in Jewish thought, Greece and Rome gave little or nothing towards the birth of our Republic. The ancient Hebrew Scriptures were the literary center of Puritan life. The Pilgrim Fathers who sat at the cradle of our republic received their strength, comfort, and hope from that sublime literature, which bubbled forth in days of old from the heart of Hebrew sage and Hebrew prophet. Israel was the first democracy; her literature the first tirade against despotism, her religion the first evangel of freedom. "The fatherhood of God and the Brotherhood of Man," is central in higher Jewish conceptions of life and destiny.

\*\*\*  
**Judaism and Christianity.** Few things in the history of the last two thousand years are more unnatural and lamentable than the chasm between Judaism and Christianity, and the consequent alienation between the Jewish mother and her Christian child. Two leading influences forced this alienation. Judaism rejected the appeals of her own Son, Christ Jesus, because too blind and bound in formalism to realize its need and mission. Paganism, always the enemy of Judaism, fastened itself upon infant Christianity, perverted it, despised its ancient literature, and persecuted the Jew at every turn, thus emphasizing the sad separation, widening the breach, and cultivating opposition and hatred when forbearance and sympathy ought to have been. The slowly passing centuries have wrought some good. Pagan influence, although yet great, is less dominant than it was in earlier centuries. Judaism and Christianity both recognize their common origin, and see with growing clearness their points of agreement. A writer in the *Bibliotheca Sacra*, for July last, Professor Scott, of Chicago, says: "A new Judaism which shall include Christianity is the gospel of the most advanced Hebrews. Claude Montefiore, in the Hibbert Lectures, advocates it. He declares that some of the sayings of Jesus have sunk so deep into human hearts, that it is not probable that any religion which ignores or omits them, will exercise a considerable influence outside its own borders." That is a striking confession. It says that Israel is to give to the world a universal religion; but to do so it must adopt the teachings of Jesus. Weinstock, in his book, 'Jesus the Jew,' occupies the same ground. He repeatedly says: 'Without Judaism Christianity would have had no foundation. Without Christianity, the spirit of Judaism would have wielded no universal influence.'

\*\*\*  
**Law and Love.** SEEN in the light of their deeper want, Judaism and Christianity now need each other with deep and crying need. Judaism needs release from the bondage of faith in outward forms, and the emptiness of their repetition, when faith is not. It needs a revival of that Divine-human element in the ancient faith which gave Christ to the world. It needs a better conception of Jehovah as Brother and Redeemer, spiritually, rather than as King and Father nationally. On the other hand Christianity is weak and wandering through misapprehension of the true relation between law and love, freedom and obedience, character and salvation. There

ought to be, and can be a drawing toward each other, which will be of untold help to both Judaism and Christianity, and to the world. Perhaps it could not have been otherwise, this separation between mother and child. Humanity moves slowly toward best results and highest ideals, but the times, the needs and longings of the better element in Christianity and Judaism, now call for a renewal of brotherhood and love where estrangement and opposition have been too long. From the first, Pagan philosophy and prejudice have been prime factors in the misunderstanding and separation between the two great forms of Jehovah worship. God grant that alienation may cease, and brotherhood increase as the twentieth century goes forward.

\*\*\*  
**Higher Political Methods.** THERE is much to be condemned in the methods and movements of political parties, especially in a Presidential campaign. Highest standards of truthfulness, honesty, and candor are not the rule. This is true of the smaller movements, as well as in the case of the great parties. Nevertheless there is an increasing tendency in the direction of higher political standards, as to campaign methods. Slowly, too slowly, men are coming to see that a Presidential campaign ought to be a discussion of variant or opposed opinions and not an encounter between enemies, or a struggle for supremacy between those in power, and those out of power in National affairs. The existence of two great political parties in a Republic like ours, is both desirable and unavoidable. Presidential elections are the normal occasions for comparing, discussing and deciding the experience, and the policy of the Nation. Issues that are merely partisan have no place in such discussions. The largest and highest interests of the Nation should come to the front and whatever makes for national honesty and purity should be the only ends sought. This ideal is not too high for attainment. The permanency of our government, and the best interests of all nations will be secured in proportion as these higher political methods and standards of action are adopted. That something is being gained is cause for commendation, and for congratulation. That the presidential candidates now before the people are men of unsullied reputation and of high personal character, helps much toward better political methods.

\*\*\*  
**Whence the Greatness of Japan.** INSTEAD of growing less, the wonder of the world increases daily, at the patriotism, and greatness of Japan. Her resurrection is the increasing wonder of the Century. It is evident that this is not momentary nor ephemeral. Neither is it wholly because she is versatile and able copyist from Western nations. Coming into touch with the United States through Commodore Perry a few years ago, she awoke, as it seemed to us, from lethargy as a child awakens from healthful sleep. It now appears that she is far more than a successful imitator, and adaptor of plans and methods which others have devised. She is that, and much more. The careful student of thought and progress sees that Japan had the latent and conservative elements of patriotism and power within herself. Such elements are not produced in a moment. Currents of National greatness like those which Japan has revealed are the product of centuries. They come by inheritance from

generation to generation. As we get new glimpses of her past, it is easy to see that Japan has been both unknown and unappreciated as to the breadth and depth of her political ideas. First in importance is the fact that Patriotism and religion are one with the Japanese. It is the sense of duty and privilege to defend home and country and to die for them, which makes Japanese patriotism far higher than ordinary enthusiasm, and more abiding than temporary considerations. Whatever is waiting, enough has appeared to show that many of the better elements of individual and national manhood, filled the latent life of the Island Empire long before the time when our own Perry turned the key, which awoke Japan to herself and revealed her to the Western World. The *London Times*, discussing the patriotism of Japan, lately, drew the following contrast between it and that of England: "What would be thought in Great Britain if one were to meet the father of a young man just killed in action, and were to congratulate him on his son's death for his country, as they do in Japan, and have, no doubt, done in England? I am afraid it would not be prudent. The spirit is not there, and until we go through the fire and learn to give death its proper value we shall remain so clogged with prudice as to be apparently afraid. Let us teach our children, in school and out, that it is a glorious thing to die for England, and perhaps in time we may return to our old ideas, the temperament of the Japanese in this war, who mark a position for capture, reckon up and allow for the loss, then carry the work at the bayonet point; who work in silence, as was once our wont, and who take pride in the death of their sons who have been fortunate enough to die for Japan."

\*\*\*  
**Death of Dr. Lorimer.** On the 8th of September, word came from Aix-les-Bains, France, announcing the death of Rev. George Claude Lorimer, D. D., pastor of the Madison Avenue Baptist Church, of New York. He was one of the ablest and most noted men in the Baptist denomination in the United States. Dr. Lorimer was born in Edinburg, Scotland, in 1838. He sailed for a few years, in his boyhood, but was on the stage, and connected with theatrical life most of the time until he came to the United States and went to live in Louisville, Ky., in 1855. There he became deeply interested in the work of the Walnut Street Baptist Church, with which he united. He soon began preaching, his first charge being at Harrodsburg, Ky. In 1870, he was called to Tremont Temple, Boston, and was also editor of *The Watchman*. In 1879 he went to the First Baptist Church of Chicago. He became pastor of the Madison Avenue Baptist Church, New York, in September, 1901. The greater part of his public life has been in Boston. Dr. Lorimer was an orator of unusual power, and a man with a great personal attractions. He was proud of his Scotch ancestry, and Scotland has been honored by such a son. Though his pastoral duties claimed most of his attention, Dr. Lorimer found time for authorship. Among his books are "The Galilean," "The Great Conflict," "The Argument of Christianity," "Messages of To-day for Men of To-morrow" and "Christianity and the Social State." His last book, "The Master of Millions," attracted considerable attention when it was published last year. A widow, three daughters and a son survive him. His son, George Horace Lorimer, is Editor of "The Saturday

Evening Post" and author of "The Letters of a Self-Made Merchant to His Son." Dr. Lorimer will be much missed from the rank of leading men among Baptists.

\*\*\*  
**How to Test a Sermon.** WE talked of that coming from church last Sabbath. "By their fruits ye shall know them" is as true of sermons as of trees. The purpose of a sermon is to produce action on the part of those to whom it is preached. A story is told of a shop-keeper who listened to a sermon on "dishonesty in unjust weights and measures." Later, being asked how much of the sermon was remembered, the tradesman said: "I remembered to go home and burn up my bushel measure." That result was a better test and a higher standard of value than all else. That sermon convicted of sin. It led to repentance. The good results came to all the shop keeper's customers as well as to himself. Sermons are pruning shears. They are seed-sowers, and reapers. They are tare-pullers and thistle killers. Their one purpose is, to secure fruits of righteousness in the lives of men. When they fail to do this they are self-condemned, or those who listen pervert them through indifference or defiance.

\*\*\*  
**Longing to Believe.** It is said that Robert Ingersoll, most noted of unbelievers, of the last century wrote the following stanza not long before his death:  
 "Is there, beyond the silent night  
 An endless day?  
 Is death a door that leads to light?  
 We may not say.  
 The tongueless secret hid in fate  
 We may not know:  
 We hope and wait."

Whatever Mr. Ingersoll may have said, we can easily believe that the longing to trust God remained in his soul, ready to break forth in words like the above. Forms of questioning and doubt attend the varied stages in human experience. It must always be true, that while here, we know in part, and see as through a tarnished glass. But our normal relations to God and coming life, are those of trustfulness and faith. The deepest currents of our being go out toward faith, and make for certainty in the Beyond. God has ordained that doubting leads to belief, and the incompleteness of experience confirms the hope for better things. Seen from the true standpoint, all earthly experience makes for "An endless day beyond the silent night." The highest land on the southern end of Rhode Island, is within ten minutes walk from the table at which this is written. Wanting a half-hour of rest, the writer climbed that "Sunset Hill" a little time ago, and looked at the softly swelling Atlantic until the horizon line shut vision out. Beyond that line the restless waters stretch away, and it is said that in a straight line in a given direction, Eastward, no land intervenes until the voyager touches the shores of Spain; that path is not in sight from Sunset Hill, this morning, but we know it is there. Let Sunset Hill represent earth life, the billowed Atlantic that which lies between, and the shores of Spain the Haven of Divine Love. God grant that you need not say: "The tongueless secret hid in fate, we may not know," but rather may he strengthen in you that clearer view which faith takes, when rising above doubts it sees beyond the swelling flood, the fields of life "stand dressed in living green." Cherish

all your longings for faith, and future good. Such sayings are natural, and God's promises answer to them with infinite fullness and tenderness. If Ingersoll, groping still for the faith he had tried to forget, could write, "We hope and wait," far better can we say, "I know in whom I have believed."

\*\*\*  
**Are Most Christians Overworked.** THE following sentences have just come to view, in an exchange: "There are few churches where all the members are in danger of nervous prostration because of overstrain in any department of Christian endeavor. Comparatively few Christians are worked to death." Did the writer of the above mean to be sarcastic? We do not know. If he did, his sentences are a success. Whether he did or not, they contain a strain of sadness, and a volume of instruction. A few people do the planning for the world, and far too few do its work. When the results of work for Christ are considered, the blessings that come to those who really work in the vineyard of the Lord, it is a wonder that any one can be idle or negligent. It must be that those who are not workers do not realize what they lose by inaction. Working for Christ and righteousness is not a task but a privilege, not a burden but an uplifting. There are those in the Church who mourn feebly over their spiritual weaknesses, their want of growth, their lack of faith, their unsatisfied longings for peace. The point where their mourning should begin, is their lack of interest in the Church and its work. Overcome that indolence, and their mourning will disappear. Men who are indolent physically, die from resulting weakness, and from diseases produced through physical stagnation. While they are thus slowly dying they sometimes envy the man of muscle, and vigor, and long to be like him. Such longing is useless. What they need is labor, exercise, purpose, work. But the evil of indolence is not confined to the indolent, although that is enough to condemn and arouse the drones. Every good cause suffers because so many whom God calls to work are heedless, and disobedient. "Disobedient"? Yes. Go to work in my vineyard is a definite command. The man who leaves work in the church undone is disobedient. There is abundance of work for each. If some Christians are overworked, if some pastors break under too much strain and stress, it is because they are forced to carry the loads which belong to delinquents. It may be glorious to die in the harness, but the indolent ones who hasten the death of faithful workers, are none the less criminal. Read the sentences quoted above, again, and ask God what lesson they have for you.

\*\*\*  
**SUMMARY OF NEWS.**  
 The widow of Horace Bushnell is still living in Hartford, Conn., in her one hundredth year. She shows little trace of extreme age, is able to receive and entertain friends, and converses intelligently on current events. Here is indeed a "ripe old age."  
 Official reports show that the sanitary conditions of the Canal Zone, Panama, are improving rapidly under the management of the United States authorities. The marked improvement which has been made in Cuba is being duplicated on the Isthmus.  
 Large numbers of immigrants, who are a menace to public good, from extreme poverty, and inability to care for themselves, have swarmed to our shores during the past summer. Quite

a per cent. of these are turned back, but our present laws are not sufficient to secure such protection against criminals and incompetent ones as the best interests of the country demand. Better laws are needed, but Congress is slow to act lest the political balance be upset by some section of the "foreign vote."

The Interparliamentary Peace Union, lately held in St. Louis, is hailed by all lovers of peace and justice among nations. Because the Czar of Russia, who was first to call for the Hague Tribunal for arbitration, has been first to be drawn into terrible war, and scorns any suggestions for arbitration, is added reason why the best men, and most able, should continue to seek those things which make for universal peace.

Whenever you find the letter "W" in a Russian name, treat it as you would an English "V," and your linguistic efforts will be much improved.

Thirty-five years ago Stanley penetrated the unknown recesses of Africa, and within a few years after his wondrous journey was made, the project for railroad communication from "Cairo to Capetown," was prophesied. Almost fifty per cent. of that road is already completed through the heart of the Dark Continent. Trains run regularly from the Mediterranean to Assuam, 600 miles up the Nile, and from Wady Halfa to Khartum, the present terminus of the line running South. Running North, from Capetown the road has reached Victoria Falls, 1,000 miles from the Cape. Sixteen hundred miles of the 3,000 between Victoria Falls and Khartum are covered by navigable waters, leaving only 1,400 miles of road to complete the chain and fulfill the dream of the music of the steam whistle from end to end of Africa. Such regeneration of an unknown Continent has never been chronicled, or made possible, until now.

A storm of wind and rain of unusual severity devastated the Atlantic Coast, from Delaware to Nova Scotia, on the night and morning of Sept. 14, and 15. Much damage was done to shipping building, shade and fruit trees, and to trolley and electric light service. The rainfall was excessive, and much damage was done from high water in cities, since ordinary sewer facilities were wholly inadequate to the occasion. It was suggestive of the worst form of "September gales."

Halifax, N. B., was seriously damaged by fire on the 15th of September. But for a favorable change in the wind the devastation would have been much greater. A loss of two or three hundred thousand dollars ensued. The fire consumed six wharves, two coal piers, two hotels, a dozen large warehouses, and a number of retail shops. A number of buildings were dynamited before the conflagration could be checked.

A son was born to the King and Queen of Italy, Sept. 15. He is named "Humbert, Prince of Piedmont."

As details come in from the battle of Liaoyang it is plain that the defeat of the Russian Army was decided, that Kuropatkin was able to make "a masterly retreat," saved his forces from overwhelming disaster. As we reported last week, this gives Japan full control of Manchuria, until some similar change in the situation restores some of its great losses to Russia. The loss of men by the Japanese is placed at 17,539. The Russian loss (estimates) at 20,000. It was a terrible battle, and probably one which will mark a definite epoch in the Japan-Russian conflict, and in the history of the world.

The opening of new manufacturing enterprises in the South has increased the evils of child labor in quite a degree, within the last few years. Laws against child labor have little place in the South or Southwest and the social and economic conditions prevailing there make it easy to increase child labor. It is a misfortune of no small moment "that every fifth child in the country between the ages of ten and fifteen, is a bread winner."

The eighth International Geographical Congress met in Washington a few days since. Commodore Peary, the Arctic explorer, was a prominent speaker at the Congress. It meets once in four years. Mexico, Hungary and Switzerland are competing for the next meeting.

There are evidences that the Emperor of Russia is more favorably disposed toward the Jews, than he and his advisers have been heretofore.

Although absorbed in a terrible war, Japan finds time to look after her interests as Protector of Korea. Korean independence continues, in form, but Japanese influence is more and more prominent and dominant.

The great smoky mountain section, which includes portions of West Virginia, Kentucky, North Carolina, and Tennessee, is receiving greater attention than formerly, as an important and needy field for Missionary work. Ignorance and irreligion have abounded among those mountain whites, although from some of the best blood of the early colonial periods. There is now less admixture of foreign blood, in that section than anywhere else in the United States.

The recuperative power of Japanese soldiers is surprising, as is their power to endure. The "first aid" treatment on the battle field is so prompt and skillful that a large proportion of the wounded recover rapidly. The temperate habits, and simple food—rice and fish—favors such recovery.

The Jewish New Year (5665) and the great Day of Atonement, beginning with sixth-day evening, Sept. 9, were widely observed by Jews throughout the United States. Only those who are ignorant or unappreciative, speak lightly of these Jewish seasons of penitence, worship, and rejoicing. The permanence and power of their faith, as shown in their great Autumn festivals challenges admiration, and teaches Christians many valuable lessons. The underlying thought of forgiveness and at-one-ment with God are at the root of the Christian doctrine of forgiveness of sin, etc.

The progress of Christianity in Uganda, Africa, within the last few years, has been strongly marked; human sacrifices have been abolished, wars from supplying the slave trade are no more, slavery among native tribes is a thing of the past, and Christianity is held in high esteem. The type of Christianity is low in many things, when compared with the best we know, but it is correspondingly high, when compared with the barbarous paganism of a few years ago.

#### 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.

Those who bring sunshine to the lives of others cannot keep it from themselves.—James M. Barrie.

#### A REVOLUTIONARY WAR MEMORIAL.

Under the above head, the *Westerly Sun* of Sept. 9, gives an account of the unveiling of a tablet at the home of Albert Langworthy, near Noyes Beach, Weekapaug, R. I., on Sept. 7, Governor Samuel Ward, who was a member of the Continental Congress, and would have been a signer of the Declaration of Independence had not a fatal attack of small pox cut short the honorable career a few days before that immortal document was signed. He was also Governor of Rhode Island, one of the founders of Brown University, a man noted for ability, patriotism and all good works. He was also a devout Seventh-day Baptist. His son Samuel was born at the Ward homestead, five or six miles from the village of Westerly, where the tablet was recently unveiled. The present large and commodious home of Mr. Langworthy stands over the original cellar, and so far as we are able to learn, the property has been in the possession of Seventh-day Baptists from the time of Governor Ward, until now. It is about one mile from the meeting-house of the first Westerly Church, formerly known as the "Post-Road Meeting House," of which Rev. Madison Harry is pastor and Mr. Albert Langworthy is clerk. The tablet was placed by the Samuel Ward Chapter of the Children of the American Revolution. The children sang and Lieut. Governor George H. Utter made an appropriate address. Mrs. Julia Ward Howe, granddaughter of Colonel Ward, and great-granddaughter of Governor Ward, now eighty-five years old, came from Newport, and from a rocking chair on the lawn, read the following paper, which will be of more than ordinary interest and value to our readers:

The meeting of to-day carries my thought back through many decades of varying scenes and actions. Among my earliest recollections is that of a gentleman advanced in years, with courtly manners and mild blue eyes, which were, in spite of their mildness, very observing. This was my grandfather, Samuel Ward, the second of that name, who stood erect in a group of five sons of noble stature, himself taller than any of them. Of that early time I will mention one event of family interest which seems to me rather characteristic of my grandfather's personality. My dear mother had died soon after the birth of an infant daughter, and my father was so deeply grieved at her death that he refused to see the child who was the innocent cause of it. On being informed of this state of things, my grandfather one day brought the child, a babe of weeks, into my father's room, and gently laid it in his arms. The little one forthwith became the object of his tenderest affection and solicitude.

Let us in imagination reconstruct the home and household of Governor Ward. We are sure that it had a generous fire place, fed by logs from the primeval forest. It had also the traditional oven, in which was baked the week's allowance of bread and the dainties of thanksgiving time. Within the walls are heard the clang of the loom, the whirr of the spinning wheel. Blankets, carpets, and household linen are evolved by the labor of tireless hands. Every article of household use is reverently handled by those whose labor has fashioned it. The mistress of the mansion is much concerned in maintaining its simple state. No dusty corners will she tolerate, no refuge of rags and papers. The older daughter follows in her footsteps, the youngest

sews her sampler and produces those strange flowers and wise mottoes. The governor hires Indians to help at haying time and in the harvest. His wife feeds them bountifully, and at parting bestows upon them a provision for the road. In her astonishment, though already replete, they sit down and consume this provision at once, alleging that they can most easily carry it in this way.

In this very place the little Samuel Ward played. In such an atmosphere of thrift and industry his early years were framed. Later on Governor Ward showed his appreciation of learning by sending his son to Brown University, that venerable institution which was the alma mater of many an eminent man, among others of my own illustrious husband, Dr. Samuel Gridley Howe. I have heard that the family in which my grandfather boarded during a part of his academic life allowed him no lamp or candle of his own, so that he was forced to study his lesson by the light of the kitchenfire. This effort so overtaxed his eyes that for a time they gave him no little trouble. By great care, he succeeded in restoring them to a sound condition. He graduated from Brown at the age of fourteen, and had at last acquired a great love for the classics, a taste which did not leave him in later life. I remember among the family possessions a miniature set of the Latin authors, which it was said that my grandfather carried with him in his various campaigns.

The war of the revolution breaks out, and Governor Ward enters into it with great zeal. His young men join the ranks of the patriot soldiers. Washington, in a letter addressed to the governor, speaks of the fine tall youth who has just waited upon him at headquarters. In the trying years that followed young Samuel Ward saw much active service. He accompanied Arnold in his terrible march to Quebec. This experience involved much suffering and the pain of hunger so impressed itself upon his memory that he could never endure to see the smallest waste of food. He was present at many battles, notably at that of Red Bank. By the end of the war, he had attained the rank of lieutenant colonel. Governor Ward was a delegate to the Continental congress, and attended the meetings which preceded the issuing of our Declaration of Independence. To this document of world wide fame he was unable to attach his signature, a fatal attack of small pox intervening. He was much missed in the assembly, in which his counsels had been much considered.

The war of our independence having achieved its object, my grandfather applied himself to business and the support of his family. He had married his cousin, Phoebe Greene, daughter of Lieutenant Governor Greene and the beautiful Catherine Ray, friend and correspondent of Benjamin Franklin. He was at one time a partner of his brother's firm in Providence. The firm went into liquidation, but through his economy and industry its debts were finally paid. He traveled much, mostly, I take it, on errands of business. He was in England more than once, visited the Madeiras in the interest of a wealthy Providence house, and found himself in Paris when the terrible Revolution was at its height. Some thirty years ago, while examining some family relics, I came upon a little book bound in parchment, which had served my grandfather for his memoranda during his visit to Paris. In this little book I found things set down which were of great interest. Among others a dinner

at which Colonel Ward met Verginaud, who was then in high office, and with him other prominent revolutionists. He is surprised, he says, to find them such plain men, yet were they "exceedingly warm." He visits the galleries of paintings, and records this naive impression: "The old paintings are considered the best. I cannot think why." He attends the theater, and is not much edified by the dramas which he saw there. He also observes that the features of it which appear to him the most objectionable are especially applauded by the audience. From this little book in question, I copy the following notice of the execution of Louis XVI:

"January 21, 1792.—I had engaged to pass this day, which is one of horrors, at Versailles, with Morris. The king was beheaded at 11 o'clock. Guards at an early hour took possession of the Place Louis XV., and were posted at each avenue. The most profound stillness prevailed. Those who had feeling lamented in secret in their homes or had left town. Others showed the same levity and barbarous indifference as on former occasions. Hitchburn and I went to see the execution, for which as an American, I was sorry. The king desired to speak. He had only time to say that he was innocent and forgave his enemies. He behaved with the fortitude of a martyr."

I have heard that when my grandfather quitted Paris with a party of his friends, a French nobleman, in the disguise of a servant, sat on the box of his carriage, and thus escaped the guillotine. When my father and his brother became engaged in business in New York my grandfather exchanged his Rhode Island home for a farm at Jamaica, Long Island. It was in this place that I saw him most frequently during my childhood. His stalwart sons walked from New York to visit him regularly on Sunday, my father, who suffered from lameness, driving out in his carriage with some of us little people. We crossed the ferry on a boat propelled by horses, and sometimes came upon my tall uncles, warm with their walk, in which, however, they took great pleasure.

My dear eldest brother, also named Samuel, passed some years of his early life with grandfather at this farm, when the old gentleman gave him his first lessons in Latin. I think that it may have been in the year 1827 that a severe epidemic of malarial disease obliged my grandfather to give up his farm and to take up his abode with his unmarried children in New York.

I must go back to the farm to mention one feature which, in my mind, connects with it a name well known in our own time. I used to play there with an enormous cat, whose name was "Tommy Cortelyou." I was told that he was named from the gentleman from whom the estate had been purchased. Whether that gentleman was an ancestor to the gentleman of to-day I know not.

My grandfather passed the closing years of his life in the house of two of my unmarried uncles, over which presided a very energetic and notable daughter. There, in the last spring which was granted him, he was visited by a maiden sister, Miss Polly Ward, who charmed us young folks by her pleasant manners. She adhered to the faith of her father, that of the Seventh-day Baptists, and here, during the first cholera summer, my grandfather died. I remember well my father's grief on this occasion, and the emotion with which he said to us at

morning prayers, "My children, your dear and noble grandfather has passed away." He had been to the last the object of the greatest care and affection.

Our human life is likeliest to a stage, whose scenes are constantly shifting, whose actors play their brief parts and disappear to return no more. Here, where we stand a modern house replaces the old mansion of Governor Ward. The busy town of Westerly stands not where it stood in his time, and we now see around only the cellars of the original settlement. Many busy generations have come and gone since the days when young Samuel Ward went to the war and returned with a high title and fair fame.

I, his descendant, a woman of eighty-five years, almost ready myself to retire from the scene of active life, am here to-day to speak of my dear relative and to enjoy the gratification of seeing his name and record handed to posterity in enduring form. What is the lesson of all this? It is that generations pass away, but principles endure. The life of the fathers of our country looks to us as if painted in miniature, so small was it in extent. A few scattered settlements in the woods and along the shores. A beginning of commerce, with everything to import and little or nothing to export. A college from which a boy of fourteen may graduate; a limited and frugal society in which the majority of the state tilled farms on which their sons were content to work. Their life was small in extent, but in its spirit and ideal how great! Inherited by their children it has subdued the wilderness; sowing in its track the seeds of the higher civilization. It has built for itself beautiful homes, palaces of learning, justice and religion. It has made our whole continent a center of intelligent activity. Into it flow the eager tides which flee from the domains of enforced ignorance and hopeless poverty. Out from it radiate great waves of hope and courage for all mankind. What has made our country great? What has made it glorious? The father's faith in the promises of God and in the worth and dignity of man.

Occasions like that of to-day are not devised simply to revive our recollections of the past, our great debt to its heroes. We also owe a debt to the future. The price of liberty is said to be eternal vigilance, and in ever changing forms the fight for good principles has always to be kept up and its offices descend from one generation to another. As the bird within the egg, as the oak within the acorn, the principles of national life lie enclosed in the beginning of a new society. These precious germs of power and progress did our ancestors preserve and cherish. In the hour of need they took up arms to defend them. We, too, in our day have been forced to go through a similar contest. The fathers have bequeathed to us, with the results of their victories, the obligation to keep all that they gained; yes, and to put their great inheritance at interest, for the good and glory of the human race.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present always and took advantage of every accident that befel us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in atoning for neglect of past opportunities, which we call doing our duty.—*Thoreau.*

## Missions.

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

This gospel of the Lord Jesus Christ is a gospel of love, salvation and good will to the whole world. All men of all ages of the world and of every condition of life need this gospel. It is no respecter of persons. It is the good news of love and salvation to both rich and poor alike; learned or unlearned; bond and free; black and white. Those who have this love and salvation in their hearts and lives possess, or should possess, the same spirit and love which this gospel possesses. The desire and purpose of Jesus Christ, the author of this gospel was and is that the good news of his love and salvation shall go to all lands and to all peoples. It is to be sent by those who have received its light, love and salvation, each one to be a messenger of it to men in the bondage of sin that they may be free men in Christ Jesus. If one cannot go himself as an ambassador of Christ, a messenger of the gospel, he is to help send those who can go, and thus be an instrument used of Jesus Christ in the work of gospel sending and of saving men. He who is saved is to be a fellow-worker with Christ and the Holy Spirit in the work of saving men. Their work and the responsibility of it, so far as a fellow worker can have, cannot be ignored or shirked without great loss in the spread of the gospel and in personal spiritual life and growth.

But there are professed Christians and members of the church who say I do not believe in missions. Some of our own people say that. How can they say, I do not believe in sending the gospel of Jesus Christ to those who know nothing of it and never had it. How would they feel if they were famishing from want of bread, and those who had it in abundance and to spare, would not bring it to them. What would they say if they were dying from lack of water and those who had it in abundance would not send it to them. That is the condition of the world spiritually to-day. Men and peoples are dying because they have not the bread and the water of life. The command of Jesus Christ, the author of the gospel, was "Go into all the world and preach the gospel to every creature. The Son of Man is come to seek and to save that which was lost, is the plain declaration of the gospel. We must conclude that those who say they do not believe in missions, do not know what they say, or they do not believe in, and possess in their hearts and lives, the gospel of Jesus Christ. They do not certainly possess the love, the spirit and the purpose of Jesus Christ who gave his life to save sinners.

But there are those who say I believe in missions, but I do not believe in foreign missions. I believe in home missions and will work and give for them, but not for foreign missions. We have some such people among us. They do not believe in sending the gospel, and in sending missionaries to China or Africa. Is that in accord with the love, spirit and purpose of the gospel? Is that in accord with the sacrificial love, life and death of Jesus Christ? Did he die upon the cross, did he atone for sin, for only a certain class or race of men, and not for all men? Is he the Saviour of white men and not of black men or copper colored men? Is he the Saviour of Jews only and not of the Gentiles?

Nay verily; He died for all men. His sacrificial and dying love was as wide as humanity, as broad as the human race. He who possesses the love of Jesus Christ in his heart must possess the breadth of that love if he is a truly saved man and a true disciple. Peter was taught that God is no respecter of persons and that he was to preach the gospel to the Gentiles. Paul was made an apostle unto the Gentiles. He wrote in Ephesians that "Unto me, whom am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," and he was a wonderful missionary among them. It is the observation of all who study the work and progress of missions that those who possess the broad love and catholic spirit of the gospel of Jesus Christ, those who believe in and give for foreign missions so called, are the most liberal and best supporters of home missions. But the gospel of Christ, the atoning work of our Saviour, knows no such division as foreign missions and home missions, but the whole world is the field and the duty and privilege of the follower of Christ know no boundary to the work of evangelizing the world. The lack of interest in missions to-day in the Christian church is not so much unbelief in missions as it is the self-seeking spirit and life in the church. It is self-seeking, seeking for self, riches, pleasure, position, social prestige, worldly honors, and not self-forgetfulness for the good of others. It is not the sinking of self for the saving and helping of others, but it is the making of others stepping stones for self to climb up on for self interest and self-aggrandizement. This is not the spirit of the gospel of Jesus Christ.

### CONFERENCE COMMITTEE.

The following committees were in charge of the recent Conference arrangements at Nortonville:

*General*—O. W. Babcock, D. E. Hummel, C. G. Wheeler.

*Stationery*—Eld. G. W. Hills, C. D. Stillman.

*Commissary*—E. K. Burdick, J. R. Jeffrey, Fred Satterlee, D. E. Hummel.

*Entertainment*—O. W. Babcock, Mrs. Oliver Davis, Mrs. A. S. Thayer, Mrs. F. B. Maris, Mrs. C. D. Stillman, Angeline Babcock.

*Baggage*—M. S. Babcock, F. B. Maris, Gerry Wells, K. A. Muncey, Claude Stephan.

*Flowers*—Mrs. C. B. Crandall, Mrs. H. R. Maxson, Olive Randolph.

*Mail*—Maude C. Babcock.

*Kitchen*—Mrs. Oliver Davis, Mrs. J. E. Maris, Mrs. W. L. Van Horn.

*Ushers*—Paul Hummel, Fred Satterlee, Claude Stillman.

*Plumbing*—M. S. Babcock, A. S. Thayer.

*Music*—A. P. Burdick, W. A. Burdick.

*Rest Room*—Angeline Babcock, Mrs. C. D. Coon, Mrs. H. D. Babcock.

*Tents*—D. E. Hummel, C. G. Wheeler.

*Water and Ice*—J. E. Maris, E. M. Glaspey, Chas. Thayer.

*Reception*—L. F. Randolph, U. S. Griffin, Oliver Davis.

*Light*—D. E. Hummel, E. M. Glaspey, W. L. Van Horn.

*Dining Room*—Mrs. D. E. Hummel, Mrs. L. F. Randolph.

*Grounds*—C. M. Kenyon.

*Building and Seats*—C. G. Wheeler, A. S. Thayer, Bert Sayer, J. R. Wells, W. L. Van Horn, J. E. Maris.

"Here's an item about a woman in Kansas who has a hen that lays black eggs." "I don't see anything surprising in that." "You don't? Why not?" "Nothing is surprising that happens in Kansas."

## Woman's Work.

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

### THE SOWER.

"I had much seed to sow," said one. "I planned To fill broad furrows and to watch it spring, And water it with care. But now the hand Of Him to whom I sought great sheaves to bring Is laid upon His laborer, and I wait, Weak, helpless, at His palace gate.

"Now I have nothing, only day by day Grace to sustain me till the day is done; And some sweet passing glimpses by the way Of Him, the altogether lovely One, And some strange things to learn unlearned before, That make the suffering light, if it but teach me more."

Yet, from the hush of that secluded room, Forth floated winged seeds of thought and prayer; These, reaching many a desert place to bloom, And pleasant fruit an hundredfold to bear; Those, wafted heavenward with song and sigh, To fall again with showers of blessings from on high. —New York Tribune.

THE WOMAN'S TRIBUNE calls attention to the fact that the first Woman's Rights Congress was held in France in 1848 and that the prime mover of the Congress was M. Leon Richer, at that time President of the Woman's Rights League. Representatives came from England, America and all parts of Europe to attend the Congress. They asked for "education for girls identical with that provided for boys; that women should be allowed to attend university lectures and enter the professions for which they could pass examinations; that laws restricting women in business should be abolished; that reformatories should be established for women criminals; that a divorce law should be granted; and that all civil legislation should be revised to deal equally with both sexes." When the next Congress was held in France ten years later, it was found these requests had all been met to a greater or less extent and they could then turn their attention to obtaining suffrage for women.

### WOMEN'S MEETINGS AT CONFERENCE

MRS. L. A. PLATTS.

For a few years past, some of the hours between sessions at Conference have been appropriated by the ladies in attendance for consultation together, and these more or less informal, but always interesting and helpful meetings, have come to be looked forward to as a means of becoming better acquainted with each other, with the work in hand, and with what we should attempt in the future.

The plan this year of dividing the entire Conference into working committees, all meeting at the same hour, of which the Committee for Woman's Work was one, necessarily diminished somewhat the number of ladies meeting together, as many were appointed for work upon other committees.

Three sessions were held with Mrs. Platts as chairman, and Mrs. A. E. Whitford as secretary, the session on Friday morning being adjourned in order to give opportunity for looking in upon other committees. The work of the Woman's Board as now conducted was quite fully explained by Mrs. Platts and the question of continuing the Board under the same management and in the same location where it has been for so many years was brought up, but no action was taken.

The proposed plan of establishing an orphanage on the Baldwin farm at Glen Beulah, Wis.

and the relation which our women should sustain to the movement, was quite fully discussed and it was agreed that when the property shall have been conveyed to the denomination, and a proper organization effected, we, the women, will hold ourselves ready to assist in such ways and by such means as may seem best.

The teacher of last year at Fouke, Ark., Miss Carrie Nelson, was invited to come before the committee and did so, bringing pictures of the school building, the school in session in the interior, Mr. Randolph's house, etc. The needs of that work were forcibly set forth by Miss Nelson, especially that of suitable desks for the school-room. The committee voted that the Woman's Board be requested to raise one hundred dollars during the coming year to assist in the school work at Fouke, and one lady gave five dollars on the spot toward that sum.

Mrs. D. H. Davis, missionary at Shanghai, a member of the Conference Missionary Committee, was also invited to visit the Women's Committee. She gave information concerning the work in the China mission, and upon special request suggested articles that would be useful for the Christmas box. These included Christmas cards, of which Chinese boys and girls are fond, and of which teachers can use many, always provided that boys and girls do not appear together upon the same card; pictures from illustrated newspapers for scrap-book work in the girls' school; three to five yard lengths of calico in dull colors, especially blue; bleached and unbleached muslin; old linen and cotton for dispensary work; soap and handkerchiefs for both boys and girls, strong and inexpensive; "You can hardly send too many handkerchiefs;" tailor's cloth pieces; calico pieces; good, plain-colored scraps of silk or satin suitable for embroidery which is taught in the girls' school.

Although the amount of business done in this committee was not great, Conference was in doubt as to the propriety of adopting its report when presented, for fear, apparently, of committing itself, as a body, to some scheme which might involve it in expense. The report, however, after some discussion, was received.

### PAPER.

MRS. REBECCA E. H. WHEELER.

Read at the Woman's Hour at Conference, by Mrs. Ida Stillman, of Nortonville.

In the Conference minutes of 1886, we find these words, from one whose days of activity are over, who lies with folded hands, awaiting her release: "How can the Woman's Board aid in the work of the Tract Society?" Let me give you some extracts from this paper.

"The times call loudly upon the women of our land, to move forward and be active in reformatory work. Do not let us forget that it is our especial mission to exalt the work of Sabbath Reform. The burden is heavy and it should be the joy and pride of every woman, to step forward, with words of cheer and ready hands to lift it up, that it may not rest too heavily upon the hearts of those who have it in charge."

The Conference did wisely in organizing "The Woman's Board." Mrs. O. U. Whitford, another faithful worker, at the same time, read a paper upon the subject, "What can the Woman's Board do for our Missions?" in which she said, "One of the most effectual means of reaching the heathen people, is the care of their physical necessities. This is a field peculiarly fitted for woman's work, since women and children suffer

most." We hear much in these days of the new departments, to which she is called in the public walks of life. The time is gone by when man is called "the tall and lofty oak, and woman the slender and graceful vine, whose curling tendrils round it twine." She prefers to stand erect, and fill her place in the home, to be a helpmeet to man, in every good cause. There are many faithful ones of whom the world never hears, who are doing in a quiet way, as important work as Clara Barton and her trained nurses on the battlefield and in our hospitals.

There are noble women, who have left home and all they love best, to go to foreign lands, to tell the story of Christ's love and the cross. Even now, our own Susie Burdick is on her way, to join the faithful ones in far off China. How gladly will she be welcomed by those sacrificing women, who must long for a glimpse of home faces.

Many of our own pastors' wives are sharing the burdens of their husbands, training their children for lives of usefulness, denying themselves that their dear ones may be educated, and become blessings to the world.

One, in speaking of the wife of a minister, now gone to her reward, said: "She was such a help in the home, in the church and the Sabbath school. She still lives in the hearts of the people and we can never forget her. Such lives are an inspiration and a blessing to others."

The writer looks back through many years to the time when Mrs. William B. Maxson, of blessed memory, gathered the children, in the quaint old church in Leonardsville, and organized a Sabbath-school. She had no lesson helps, but taught alone from the Bible. The lessons taught by her beautiful life are still fresh in memory, though but few are left who gathered in that place of prayer, and they are widely scattered.

In hours of sorrow, temptation and trial, some sweet promise learned then, the words of counsel and advice so kindly given, are still remembered, though the lips that uttered them have long been silent: God bless the wives of our pastors, who have, and are doing faithful service for the Master.

There are so many ways in which woman may work without compromising her womanly nature. Calls come from foreign lands, from our own tract and educational societies. Our home churches need the help of consecrated women. There are those, perhaps, who are bearing heavy burdens, longing for words of sympathy, needing just the help we can give. There are so many of the little things we can do.

Mrs. Browning says: Ask God to give thee help in comfort's art, That thou mayst consecrated be, and set apart Unto a life of sympathy; For heavy is the weight of ill in every heart, And comforters are needed much, of Christlike touch.

A child's kiss set on thy sighing lips, shall make thee glad, A poor man served by thee, shall make thee rich, A sick man helped by thee shall make thee strong, Thou shalt be served thyself, by every sense Of service which thou renderest.

Our publications should find a place in every home. No Sabbath keeping family can afford to be without THE RECORDER. Well does the writer remember, the Seventh-day Baptist Register and the Protestant Sentinel. They were

treasured in her home almost as sacredly as the Bible and never allowed to be destroyed. Much of her love for the Sabbath is attributed to the place these papers held in the home. Through them interest has been kept up in denominational work and it would indeed be hard to-day to live without "our paper."

The pastors of our churches, and those who have in charge the various organizations in our denomination, are bearing heavy burdens—they need our help, our sympathy, our mites and our prayers. Phillips Brooks said, "The truest help we can render a man, is not to take his burden from him, but to call out his best strength, that he may be able to bear it." There are many strong young women, with a good education, who must soon take upon themselves the responsibility of the work. They have so many privileges and blessings, such fine opportunities in our schools and colleges, of which we older ones were deprived.

One by one, the workers fall. Each year, some go to rest from earth's labors, leaving precious memories of loving fellowship. Who will take up the work they leave? Who will bear the burden and share the joy which come of faithful service?

Surely the work does not devolve upon the few, who have undertaken it? We must have the help, the sympathy of all our sisters. Let us have a hearty response in the shape of donations of time and of work. Let us take courage and press forward, in the footsteps of Him who went about doing good. Let us labor in faith and trust in God, knowing that our times are in His hand, and that hitherto he has helped us. May each one consecrate herself anew, to the duties which lie before her.

Perhaps in the many mansions where the broken links shall be united, we shall meet some day, not only those with whom we have worked in loving companionship here, but others, from the prairies of the West, from the East and from "the isles of the sea." We shall perchance look back upon these days of work, and rejoice, that we were permitted to do something for our Lord and Master. We shall no longer be strangers, but at home, in our Father's house, to go no more out forever. It is a blessed privilege to work for Him, to train the young to lives of usefulness, to gather in the outcast, to give of our substance to the various objects to which we are pledged. Sometimes we grow disheartened, results seem so small, but nothing is lost; no word of kindness, no deed of love but finds a response in some heart. We must work on, pray on though the way seem dark; like the poor widow, give of what we have, however small the gift, and the oil shall not fail, nor the meal give out.

All honor to the Woman's Board who have worked so faithfully and well. May we all hold up their hands and work with them. God alone knows the good their work has done and He alone can reward them.

Whittier says:

Self ease is pain; thy only rest Is labor for a worthy end.

Yet do thy work; it shall succeed In thine or in another's day; And, if denied the victor's meed, Thou shalt not lack the toiler's pay.

Then faint not, falter not, nor plead Thy weakness; truth itself is strong; The lion's strength, the eagle's speed, Are not alone vouchsafed to wrong.

So, haply, when thy task shall end,  
The wrong shall lose itself in right,  
And all thy week-day darkness blend  
With the long Sabbath, of the light.

LEONARDSVILLE, N. Y.

#### THE CHRISTMAS BOX.

As the time is approaching that gifts for the China Christmas box should be sent to Brooklyn, it may be well to remind our women that Mrs. Green will be ready to receive them from the 15th to the 30th of September, and if sent by express or as freight, the yshould in all cases be prepaid. If for any reason it is not possible to prepay the charges, then ample money should be sent to Mrs. Greene to cover the expense.

At the Conference just held at Nortonville, Kansas, it was our privilege in common with many others, to learn from our Missionary, Mrs. Davis, a few points in regard to the gifts sent which may be of interest, and so we pass them on.

Mrs. Davis stated that in sending gifts to the native workers it pleases them very much if the worker's name for whom they are intended is attached to the gift.

Pictures are always useful, and the Missionaries are glad to get them, but care should be taken not to send those containing nude figures or any where male and female figures are found in the same picture, for according to Chinese ideas of propriety they would not be approved and could not be used.

Pieces of small figured calico of three or five yards in length are useful, dark blue and lavender being popular colors.

It is not necessary to enumerate further the things that should be sent in the box as a list of useful articles has already been published in THE RECORDER. The address to which the things must be sent is

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

#### RESOLUTIONS.

WHEREAS, Our Heavenly Father has removed from our midst one of our beloved and faithful members, Sister Rhoda A. Williams,

Resolved, That we as a Society desire to express our appreciation of her sweet Christian life and spirit.

Resolved, That her faithfulness during the eighteen years of which she was a member of our society in always paying up her monthly dues, will inspire us all to imitate her benevolent spirit.

Resolved, That her deep interest in all our work, though for years unable to meet with us because of failing health, admonishes us who enjoy life and our faculties to reconsecrate our lives to our work for the Master.

Resolved, That we express our heartfelt sympathy to her family, especially to the two daughters, Lillian and Cora, who were unceasing in care for their mother, and with all have served us as presidents for nineteen years.

Resolved, That these resolutions be incorporated in our minutes, that a copy be given to the family, and that we ask their publication on the Woman's Page of THE SABBATH RECORDER.

Adopted by the Ladies' Benevolent Society of First Verona Seventh-day Baptist Church, Aug. 30, 1904.

A man in Tsin-uin, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fibre of his being.

#### THE WORD OF GOD, ITS PURPOSE AND PROMISE.

Delivered by President W. C. Daland at Conference at Nortonville, First-day evening.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower; and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55: 10, 11.

The purpose of this discourse is to treat of certain matters concerning the Bible: the canon, inspiration, and the literary criticism of the Scriptures. Hence it must be noted at the outset that the text cited does not apply directly to the Bible, but to any word or message from God to man. Nevertheless it is in some respects the most satisfactory text on the subject of inspiration, if we are to maintain a free and elastic theory.

Nowhere in the Scriptures is the technical inspiration of the Bible declared and defined. The word "Bible" is Greek and means a collection of books. We use it to mean the collection comprising those books held sacred by Jews and Christians. The word "canon" signifies a rule or list, i. e., a list of the inspired or sacred books. The word "inspiration" means literally "in-breathing," and indicates the presence in the Bible of the Divine Spirit as an agency in their production, but just how or to what extent does not appear from the word itself. It has been defined as "that power or influence exerted by the Holy Spirit whereby the writers of the Scriptures were infallibly kept from error."

Many make a distinction between the inspiration and the "inerrancy" of the Bible; in the opinion of others they are one and the same thing. The texts in II Timothy 3:16 and II Peter 1:20 and 21 do not declare the technical inspiration of the Bible as we have it. The former declares that those writings which are divinely inspired are profitable and so forth; the latter affirms that the prophets did not speak of their own motion, but as they were moved by the Holy Spirit. These passages have a very decided bearing upon the question of inspiration, but they do not declare in any sense that the books of the Bible exactly as we have them or just these books are inspired, according to any definition given of inspiration. They neither fix the canon nor define inspiration exactly.

In point of fact the evidence both for the canon and for inspiration is of the kind we sometimes call cumulative evidence. In judging religious truth men commonly rely upon three chief criteria: the verdict of Scripture, the verdict of the Church, and the verdict of human Reason. It seems very simple and consistent to rely upon any one of these alone, but it always leads to error. Furthermore if any one of these alone is to be the criterion of truth, why? To answer this requires the employment of human reason. So at last from one point of view the individual human reason must be for every man the test. The verdict of history is that in general the Scriptures are the safest of the three guides. But an interpretation is necessary, and so at once either the Church or Reason comes in to interpret the Bible. Practically most Protestants regard the Bible as the rule of faith and practice, but allow to the voice of the Church as a whole and the verdict of Reason some considerable weight in determining their interpretation of the Bible.

Taking in order these three sources of relig-

ious opinion and belief, we note that the Bible does not either define inspiration or give a list of the inspired books. But in general it affirms a divine agency in the production of the sacred books and gives a broad outline of the books, recognizing, for example, the Hebrew divisions of "the Law, the Prophets, and the Scriptures." So the Bible witnesses to the inspiration of essentially the books we have. The Church has defined inspiration and fixed the canon as we have it, different sections of the Church varying in their estimate of the books of the Greek Old Testament known as the Apocryphal. Reason requires a freer view of inspiration and questions some books of the canon or allows differences. For example, guided by reason alone one might doubt the canonicity of the Song of Solomon or Daniel in the Old Testament and wonder why Ecclesiastes is admitted and Ecclesiasticus ruled out; or in the New Testament he might have doubts as to Jude or the Second Epistle of Peter. In general, however, all these three great sources of religious belief agree on practically the books of the canon as established, and all three appeal to them as having authority and as being the gift of inspiration. Protestants lay great stress on the witness of the Holy Spirit in the heart of the believing reader. This is the Protestant principle and involves the right of private judgment and is at last subjective and is reducible to the voice of the individual reason. Every devout man uses his reason and believes that in the exercise of his own faculties he is guided by the Spirit of God.

Of course one of these three criteria of truth must be regarded as fundamental or superior to the other two. On this matter the world is divided. Orthodox Protestants regard the Bible as supreme; Roman Catholics regard the Church as supreme; Rationalists or "Liberal" Christians regard Reason as supreme. Judged by their fruits in human history the ymay be compared, and thoughtful minds conclude that when the Scriptures have been regarded as supreme in matters of religion the result on the whole has been the best. The Church alone has gone into grave error. Reason alone has run into strange vagaries. But in submitting to one or the other one must be guided by reason. My reason tells me that the Scriptures are a safer guide than the Church. I therefore submit myself to the Scriptures. Cardinal Newman submitted himself to an infallible Church, as he thought. In this he was guided by his reason. It is as with physical vision. Every man has to see with his own eyes. He has no others but his own. His own he must use, reasonably and conscientiously.

But what is here insisted upon is that, however different and however opposed in many ways these three sources of religious opinion are; they all agree remarkably as to the canon of Scripture and the essence of inspiration, and they form a remarkable combination of evidence that the Bible is essentially the written constitution of the Church, that it, essentially as we have it, is the regulative form for Christian living, rather than the voice of councils or the dicta of reason.

1. In the text the expression used is the "Word," or rather "My Word." We commonly use the expression, "Word of God" for the Bible. How is the Bible the "Word of God?" Some years ago the test question in certain quarters was: "Is the Bible the Word of God or does it contain the Word of God?" If one said the former he was sound, if the latter he was heretical

or unsound. But after all what is the Bible? What is meant by the Word of God?

What is the Bible? Is it the Authorized Version? Is it the Revised Version? Is it the American Revised Version? Is it the Twentieth Century New Testament? Is it the Latin Vulgate? Is it the Greek Septuagint or the Hebrew Massoretic text? Is it any or all of the Greek MSS. of the New Testament? Is it the originals of the Greek and Hebrew manuscripts, now so far as we know irrevocably lost? Which is the Bible? Sometimes we hear some one say, "The revisers have changed the Bible." The Bible is like the elusive Ego in philosophical speculations. I speak of my soul and again of my body. Who am I and what am I who have both a soul and a body? So each of these is a manuscript, an edition, a translation of the Bible. But where or what is the Bible itself?

What is the "Word of God?" A word is a sign of an idea. Originally perhaps we have the spoken word; then the written word. But we say alike, "How do you write that word?" and "How do you pronounce this word?" Sometimes we mean one and sometimes the other. The word being the sign for the idea, virtually the word is the idea. But we mean any expression of it. The idea is what is essential. The word or sign is valuable only as it expresses truly the idea. When we fight for words, we are really fighting to preserve ideas intact as we suppose.

In our text the "word" is evidently the spoken message. We may fairly understand the text true of every message from God to man, however expressed. We may therefore fairly apply the text to the Bible. Whether the Bible is or contains a message from God, that message is the Word of God, and the promise is that it shall accomplish that which God pleases and prosper in the thing whereto He has sent it. The Bible is the message of the Bible, not the binding, not the paper, not the words, but the thought or meaning in it. This it certainly is, whatever else it may or may not be.

We speak of the Bible as the "Inspired Word." In what sense is it inspired? What is inspiration? Is the Bible all "equally inspired?" Are there "degrees of inspiration?" These are technical questions. To ask them is to press the matter unduly. To answer them is futile or impossible. Theology thinks of a distinction between revelation and inspiration. The former is the communication to man of divine truth which otherwise would be unattainable. The latter is that influence whereby the writers were kept from error. These are technical terms when so used. But commonly we think of inspiration as incitement or prompting or some vague influence of the Spirit of God which only those who feel it can explain. The devout Christian thinks or feels that if men in writing are so prompted or influenced by the Holy Spirit they must be infallible. But when we come to apply this exactly to the Bible of what are we to affirm inspiration? Is the English Bible inspired? Are the Latin, Greek, or Hebrew copies inspired? Are the earliest manuscripts inspired? Or is it the "originals" that were inspired? There are mistakes and differences in editions and manuscripts. Of course these are in regard to minor matters such as chronology and so forth, or discrepancies like that in Mark 1:2, where a passage from Malachi is cited as from Isaiah. These mistakes are explained in different ways by different people; but they are there. Their

existence cannot be denied. Some say: "They are not in the inspired originals. If we could find them they would be correct." This is pure assumption. God is not wasteful of His guardianship. To what purpose would He keep a writer from error and then suffer his writing to be lost or marred so that the object to be gained is lost? As long as there is no proof that the originals were absolutely free from errors, it is wholly gratuitous to suppose them to be so. Why were there not inspired copyists, inspired printers, and proofreaders, not to say inspired readers at the present time? Inspired writings require inspired readers and interpreters.

Whatever God did, He certainly allowed mistakes to be made, either by His servants in the first place or by others afterwards, so that they are present in what we call the Bible. A theory of inspiration must either account for these or allow for them. Baronius in the Middle Age, when mention was made of astronomical errors in the Bible, quaintly said that the Bible was to teach us "how to go to heaven and not how the heaven goeth." The message of God is in regard to religion. We believe that it will accomplish that which God pleases; we have no assurance that it will accomplish that which we might like to have it accomplish. We would have made a perfect Bible. So we would have made a vastly different world from this one.

Inspiration naturally suggests inspiring passages. We think of inspiration in that way. We can easily regard passages in Isaiah, Job, Psalms, and words like those in the fourteenth chapter of John as inspired. But chronological tables in the Old Testament and strange and unintelligible passages in Ezekiel seem to us without inspiration. Most people think of inspiration as somewhat similar to the inspiration of the poet, only differing in degree and in its nature. In this way we naturally feel that in the Bible there are degrees of inspiration. Nevertheless one cannot take a positive position on that question. If we say that some of the Bible, not all, is inspired, then which part is inspired? How can we tell? If we say it is all equally inspired, then how about mistakes and discrepancies? If we say that the part concerning religion is inspired and the rest is not, where are we to draw the line of demarcation? Many matters in the Bible have a bearing upon religion which do not come under that head. In fact either extreme contains error. It is wrong to divide and separate and rule positively, and it is equally wrong to regard every text as necessarily having some spiritual value and deep or hidden meaning.

Inspiration and the canon are closely related subjects. Either is a criterion for the other. Logically we ought first to find out what books are inspired and then place them in the canon. Practically we find such and such books in the canon and therefore we believe them to be inspired.

Thus there is a cumulative reciprocal evidence of Reason, the voice of the Church, and the verdict of Scripture. Taking them together in connection with the providential preservation of these books as we have them, they make it strongly felt by every devout Christian that in the long run the books of the Bible as we have them in the most ancient manuscripts and versions, compared and judged in the light of reason, are the books which under the providence of God are to guide His people and to regulate their faith and practice.

For the canon of the Old Testament we rest first of all upon the Jewish estimate and opinion. Our canon is theirs, comprising the Law, the Prophets, and the Holy Writings. Hence we do not regard as canonical the Apocrypha, or the books of the Septuagint version which were originally written in Greek, but only those which existed in the Hebrew language and were regarded as sacred and of unquestioned authority by the Jews as a whole. But the Jews certainly believed in degrees of inspiration, or at least degrees of authority. They regarded the Law as of the greatest weight, the Prophets next, and the Scriptures as of lesser authority. The book of Daniel is placed late among the Scriptures.

The question of authenticity has a decided bearing upon canonicity and inspiration, and yet a book may have a place in the canon even though it was not written by the one by whom it was supposed to be written or even by the one whose name it bears. Not to speak of the question of the dual authorship of Isaiah or the authorship of the Pentateuch, this question is raised concerning the Song of Songs, Ecclesiastes and Daniel, and certainly has its influence on the degree or kind of authority we give to these books. These questions were raised among the Jews themselves in ancient times and are not new. Credibility does not depend upon authenticity. The spiritual truths in Isaiah are just the same, no matter who wrote the different parts of the book. The moral principle and virtue enforced by the Song of Songs are not dependent upon its Solomonian authorship. The underlying truth of the book of Ecclesiastes and the spiritual teachings of the book of Daniel are just as valuable and helpful, even though the former was not written by Solomon and even though the latter was composed during the Greek period and many of the so-called prophecies in the book were written after the events happened.

For the canon of the New Testament we rest, first of all on the opinion of the early Church. We accept those which were regarded as inspired always, everywhere, and by all. Thus the so-called apocryphal New Testament books are not accepted. The question of authenticity, however, comes in to make a difference in the estimate of certain books of the accepted canon, such as Jude and the Second Epistle of Peter.

Under the Providence of God the canon has finally settled down to the books of the Old and New Testament as we have them. The Apocrypha of the Old Testament has a recognition by the Roman Catholic Church and a quasi recognition by the Church of England and the Episcopal Church, being considered as profitable, but not of authority to establish doctrine. The apocryphal books of the New Testament have only a recognition by the Roman Catholic Church, and are not accepted by Protestants at all. Nevertheless, when the facts are all compared, some of the books of the Greek Old Testament seem to have almost as good a right to a place in the canon as some of those in the canon which at different times have been questioned. But our canon is the providential result of the sifting of the ages. The test of time and God's providential care have shown the books that we are to regard as sacred.

An interesting question arises: Could a lost book be re-discovered and inserted in the canon? Hardly. And yet it is not absolutely impossible.

The books of the Bible are human and divine—like our Lord. They are imperfect means to a

perfect end—like our Lord's ministers. They are subject to human criticism as are other books. The way we know that we have the Gospel according to St. Luke is the same as the way we know that we have Vergil's Aeneid. Our knowledge of the correct text of either has come by similar means. The comparison of manuscripts and the various readings is quite the same.

There are two kinds of criticism: Lower, or Textual Criticism; and Higher or Literary Criticism. In the former case scholars take the different manuscripts and versions and study them and compare them and by certain principles arrive at what is thought to be the most probably correct reading. In the latter case scholars consider the narratives, their language, style, and statements, as well as allusions and references contained in them, and from these form a judgment as to the time, place, circumstances, and by whom they were written, as well as the evident purpose intended by the writer. A simple illustration of textual criticism is found in the alterations made in the Revised Version of the account of the troubling of the water in the fifth chapter of John. A simple illustration of Higher Criticism is found in the judgment that Moses did not write the last eleven verses of Deuteronomy, containing the account of his own death and burial.

Of the literary forms in the various books of the Bible and their bearing on interpretation, time and space will not admit me to speak.

II. The purpose of the Bible is to reveal God's will for man and chiefly and principally to reveal His plan of Redemption. To this testify the Scriptures themselves, the unanimous voice of the Church, and the evidence of human Reason as applied to the Bible. If the higher or literary criticism of the Bible declares anything it is this, that the purpose of these books is to lift man to God. The great and fundamental ideas of God, man, sin, and salvation are found everywhere, and each book contributes its part to the accomplishment of the one end and purpose. The Messianic idea running through the entire Old Testament; the prophecies of salvation, beginning in the third chapter of Genesis, and gradually increasing in fullness and clearness till realized in the life and work of Christ; the prophetic teaching of God's ancient people; the teaching of the early Christians in the Epistles, and the wonderful prophetic pictures of the final glory of God's coming Kingdom—these all show clearly what the purpose of the Bible is. Our text declares that the word of God shall accomplish that which He pleases. The cumulative evidence of the Bible, the Church, Human Reason and history is that what God pleases is the salvation of man from sin. Whatever else the Bible may have for its object, this is the one made absolutely clear and plain.

III. The Bible is infallible as to this its end and object. This is the promise of the text. True was it when made, proved true again and again since, and more clearly seen to be true today, when after so many centuries and through so many vicissitudes, the Bible is today prospering in that to which it was sent,—prospering as never before in spite of friends and foes. The Bible may not be absolutely accurate in chronology or history; mistakes and errors may be found in its records, some of which are double sins capable of rectification; imperfect conceptions of the world and of the

universe may have existed in the minds of many of the writers, and God has not seen fit to enlighten their minds in this regard; the books may be by many different authors whose names are unknown to us; strange literary forms may have been employed, poetry, parable, drama, fiction, and even the method of putting forth a writing in the name of another, which in modern times would be regarded as a literary falsehood;—all these may be in the Bible, and yet the Bible be what God intended it to be. We might have made a different kind of a Bible; we doubtless would if we had undertaken it! The Bible we have is what we have, and it is what God intended it to be. We have His promise that it shall accomplish His purpose and succeed in all. The united testimony of all the sources of religious opinion tells us that these books of our Bible are essentially those which under God are to be our guide in matters of religion, the winning back of lost mankind to her rightful Lord. Some of us may wish the Bible were different or may deny that it is as it is. That does not alter the facts. Nothing is gained by maintaining about the Bible what cannot be substantiated, and what neither the Bible, nor Reason, nor on the whole the Church has maintained. Like the gifts of God in nature, the sunshine and the rain, the Word of God will go on from age to age, accomplishing God's will and pleasure, prospering ever according to His promise.

#### GREAT BRITAIN OPENS TIBET.

A man would not be human and of pioneer antecedents who did not regard England's incursion of Tibet with sympathetic admiration. To-day an armed and plucky British force, that has suffered and fought its way through extreme peril and hardship, lies camped in face of the walls of the metropolis of Buddhism, sacred Lhasa, the hermit city of the world. The British Commissioner, Colonel Younghusband, attended by General MacDonald, with a mixed force of several thousand men, holds these instructions from Lord Curzon, viceroy of India: "Remain at Lhasa until you secure a treaty opening Tibetan markets to British merchants." This expedition must not be construed as a military invasion, a Jameson raid to disaffect and overthrow, but a demonstration sufficiently impressive to prevail upon a primitive people, notwithstanding the subtle influences of Chinese and Russian diplomacy, to respect negotiations into which they enter; to recognize that neither man nor nation can live alone; and that no imperial power can long suffer herself to be mocked by a people who may be guided into hostility by the machinations of a rival of the aggrieved power seeking sovereignty and territory in the same regions. The Younghusband expedition to the ancient city, to the citadel of the dalai lama, which white travelers hitherto have been forbidden to look upon, has these antecedents. China is suzerain, ineffectual, however, of Tibet. England is prudent and historically aggressive. First, up at the edge of "the roof of the world," on her Indian-Tibetan frontier, she has native peoples to keep in order. Second, or first, as you please, she wants Tibet to respect her; she wants these strange people's trade, and she wants Russia, commercially and politically, to keep hands off. This last is a matter between England and Russia, although it is to the interest of Christendom and civilization that the enlightening of Tibet be

Anglo-Saxon, rather than Slavic. In 1886 Tibetans troops invaded Sikkim, an Indian state, under British protection. Negotiations with Lhasa were futile, and a punitive expedition went against the invaders. In 1890 a treaty was signed, and three years later British and Chinese commissioners met to make the treaty work. Then China and Tibet alike scorned the treaty, boundary pillars even having been overthrown. The Indian government, finding Chinese suzerainty did not enforce treaties, sent a peaceful mission over the Tibetan border. The commission was met by underlings only. Then the Indian government advanced in force, the period of communications unopened by the grand reclusé at Lhasa being past. Twice as a peaceful commissioner Colonel Younghusband has sought to extract a treaty from the grand lama. Now he asks it with force behind him sufficient to execute a retreat from Lhasa, even though the rapprochement between the two parties does not become effective. Battles have been fought and extraordinary difficulties of travel met by this expedition, which went none the keener on its quest at the rumor last November that a secret treaty had been concluded between Russia and the dalai lama.—*Congregationalist.*

#### THE PUMPKIN.

JOHN G. WHITTIER.

Oh greenly and fair in the lands of the sun  
The vines of the gourd and the rich melon run,  
And the rock and the tree and the cottage enfold  
With broad leaves all greenness and blossoms all gold,  
Like that which o'er Nineveh's prophet once grew,  
While he waited to know that his warning was true,  
And longed for the storm cloud, and listened in vain  
For the rush of the whirlwind and red fire rain.

On the banks of the Xenil the dark Spanish maiden  
Comes up with the fruit of the tangled vine laden;  
And the creole of Cuba laughs out to behold  
Through orange leaves shining the broad spheres of gold;  
Yet with dear delight from his home in the north  
On the fields of his harvest the Yankee looks forth,  
Where crooknecks are coiling and yellow fruit shines,  
And the sun of September melts down on his vines.

Ah! on Thanksgiving day, when from east and from west,  
From north and from south come the pilgrim and guest,  
When the gray haired American sees round his board  
The old broken links of affection restored,  
When the care wearied man seeks his mother once more,  
And the worn matron smiles where the girl smiled before,  
What moistens the lip and brightens the eye;

What calls back the past, like the rich pumpkin pie?  
O—fruit loved of boyhood!—the old days recalling,  
When wood grapes were purpling and brown nuts were falling!

When wild, ugly faces we carved in its skin,  
Glaring out through the dark with a candle within!  
When we laughed round the corn heap, with hearts all in tune,  
Our chair a broad pumpkin—our lantern the moon,  
Telling tales of the fairy who traveled like steam.  
In a pumpkin shell coach, with two rats for her team!

Then thanks for thy present—none sweeter or better  
E'er smoked from an oven or circled a platter!  
Fairer hands never wrought at a pastry more fine,  
Brighter eyes never watched o'er its baking than thine!  
And the prayer, which my mouth is too full to express,  
Swells my heart that thy shadow may never be less,  
That the days of thy lot may be lengthened below,  
And the fame of thy worth like a pumpkin vine grow,  
And thy life be as sweet, and its last sunset sky  
Golden tinted and fair as thy own pumpkin pie!

"Sin sears over the senses of the soul."

## Children's Page.

### BED IN SUMMER.

ROBERT LOUIS STEVENSON.

In winter I get up at night  
And dress by yellow candle-light,  
In summer, quite the other way,  
I have to go to bed by day.

I have to go to bed and see  
The birds still hopping on the tree,  
Or hear the grown-up people's feet  
Still going past me in the street.

And does it not seem hard to you,  
When all the sky is clear and blue,  
And I should like so much to play,  
To have to go to bed by day?

### SQUIRRELS.

Squirrels are charming pets. They become very tame if they are caught when young, and with their soft coats and bright eyes, their pretty way of sitting on their haunches, when they eat, are very engaging. An old cat once lost her kittens by sudden death, cruel drowning in the pond, in fact, and the children brought home from the woods a young squirrel that had lost or been deserted by its mother. Usually a cat will make a meal of such a tidbit as that, but the heart of poor old puss was sore from the loss of her own little ones. She instantly adopted the motherless squirrel, nursed it and took care of it, fondling it and smoothing its fur as if it were her own. Even when the foster-child grew up she was still fond of it, although she was sometimes rather shocked at its behavior which was not always what a polite cat would approve.

### FUZZ.

A lady once had a pet squirrel which she loved very much. He would come when she called him and perch on her shoulder, scolding with all his might if what she did was not exactly to his liking, or when he thought it was time to be fed. He chose an odd place for his nest—a pigeon hole in her desk, and the nest was made of—what do you think? A ball of darning cotton! The squirrel's name was Fuzz. He was of a very inquisitive disposition and got into the bureau drawers, behind the books on the book-shelf and loved to climb the curtains and sit on the curtain rod, where he chattered in glee, refreshing himself with a nut or a bit of apple which he took with him to eat at his leisure. In one of his rummings in his mistress' work basket he found the ball of cotton. He was delighted and after examining it carefully, carried it to the desk, into the pigeon hole, where he worked industriously until it was all unwound. Then he shaped the nest to suit himself, and here he spent many hours curled up asleep. His mistress was too kind to him, as it proved. She cracked all his nuts to save Fuzz the trouble. Now a squirrel's teeth are like chisels, and are kept in order by cutting the hard shells of nuts. Not having this to do, poor Fuzzie's teeth grew so long that they bent upward and pierced the roof of the mouth, and he died a very cruel death. The disease is not uncommon even amongst squirrels that are kept in captivity. A hunter once noticed the squirrels in a tree top near his house, bringing food to one that seemed unable to forage for itself. After awhile he shot the poor creature and found that its teeth were deformed like Fuzzie's. But he did not know, before, that squirrels would care for one another as these did for their sick mate.

### A SAD FALL.

A friend who walks in the woods a great deal

and knows much of the strange ways of birds and animals, once watched a bold mother squirrel trying to teach her young one to leap from one tree top to another. The young squirrel was almost grown, but it was timid, and did not want to follow. The mother made the leap several times just to show the young one how easy it was to do. But he could not muster up the courage. At last she seemed to lose patience, and she seized him by the neck, just as the cat carries her kitten, and as if she said: "If you won't go yourself, I'll make you."

But, O dear me, instead of reaching the tree top beyond, she fell to the ground, a distance of nearly thirty feet. They were not killed, but they were stunned, and lay perfectly still for a while. Then the mother ran up a tree and the young one followed. I wonder if he said: "I told you so!"

### GOOD HOUSEKEEPERS.

In the autumn, after the nuts and corn are ripe, squirrels like good housekeepers get ready for the long winter. They find a hollow tree and begin to lay in supplies of food, and in astonishing quantities. Sometimes they are great thieves. Once a pair found a hole in an attic window and made a raid on the children's stores. Nearly half a bushel of hickory nuts had been carried away by the squirrels before they were found out, and the broken window-pane mended. When they came, as usual, and could not get in, they chattered, ran over the roof and stamped their feet to show what they thought of selfish people that were not willing to share with them.

In many large cities the squirrels are now carefully protected. In Quincy, Ill., they run about the streets near the park where they live and the poor peanut sellers have to cover their barrels and boxes with wire netting to keep them from taking more than they are willing the squirrels should have. There are hundreds of tame squirrels in Central Park, New York. When any one sits down on a bench in that part of the park where they stay, a squirrel will leap on his lap, go through his pockets hunting for something to eat. And, of course, he generally finds just what he wants.—*The Advance.*

### "TALES WORTH TELLING."

The *Philadelphia Ledger* publishes brief stories each week under the head given above. Among those in the *Ledger* for Sept. 11, were the following:

An innocent-looking boy walked into a drug store in a Connecticut town and faced the proprietor.

"Have you got any bees' stings for rheumatism?" he shyly inquired.

"Bees' stings for rheumatism?" the proprietor repeated. "Where did you hear of that?"

"My mother read it in the paper," replied the lad.

The proprietor laughed, and inquired: "Where is the rheumatism?"

"In the hand and arm," said the boy.

"See here," returned the proprietor, with a sudden smile, "I don't keep the cure in the store, but it's in the back yard. You go out through this door, and walk around my flower beds. When you see four or five bees resting on a flower, just try to pick them up."

The boy nodded and went out. When he came back his face was red, and his nose—where an angry bee had alighted—was beginning to swell. He held out his hand and said, "I picked up a few of those bees."

"And does your hand feel any better?" asked the amused proprietor.

The boy looked up. "It ain't for me," he remarked, drily. "It's for my brother."

A well-known resident of Tioga, who has a fondness for keeping his front lawn in order by his own efforts with the lawn mower, was working diligently one morning when he was accosted by a weary-looking woman, a resident of the same suburb, with:

"Well, I've been searching all morning for a man to do some work for me. When you finish this job will you come to my home and move some furniture for me?"

"Certainly, madam; just write the number down for me and I'll be glad to help," said the working householder.

A little later he appeared at the home of his neighbor and worked hard for several hours. The labor completed, the woman asked:

"Now, what do I owe you?"

"Not anything," replied the hard worker. "It always gives me pleasure to assist a neighbor."

The woman gasped, "You don't mean to tell me that you live in the house where I saw you cutting the grass?"

"Certainly, madam," was the reply, "I own the house."

### ONLY A BABY SMALL.

MATTHIAS BARR.

Only a baby small,  
Dropt from the skies;  
Only a laughing face,  
Two sunny eyes;  
Only two cherry lips,  
One chubby nose;  
Only two little hands,  
Ten little toes.

Only a golden head,  
Curly and soft;  
Only a tongue that wags  
Loudly and oft;  
Only a little brain,  
Empty of thought;  
Only a little heart,  
Troubled with nought.

Only a tender flower  
Sent us to rear;  
Only a life to love  
While we are here;  
Only a baby small,  
Never at rest;  
Small, but how dear to us,  
God knoweth best.

### BLINDING JUSTICE.

Senator Spooner tells of a lawyer in Wisconsin who had been retained by a farmer to prosecute a suit against a neighbor relative to the title of a strip of land running between their respective farms. It appears that during a conversation as to the status of the suit the first-mentioned farmer suggested to his attorney that it might be a good idea to send the presiding Judge a couple of fine turkeys.

"Dear me," exclaimed his counsel, "that would never do. You would be sure to lose your suit."

Nothing more was said on the subject. The case came up, was tried and judgment was rendered in the plaintiff's favor. When the news was brought to him the farmer expressed his satisfaction, adding, "I sent him the turkeys."

Too astonished at the man's temerity to say anything, the lawyer merely stared at the client.

"Yes," chuckled the farmer, "I sent the turkeys; but I sent them in my opponent's name."  
—*Public Ledger.*

## Young People's Work.

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

### REPORT OF THE CORRESPONDING SECRETARY OF YOUNG PEOPLES' PERMANENT COMMITTEE.

The work done by the Permanent Committee the past year has been materially the same as heretofore. Although we have not been idle, we can not feel wholly satisfied with the amount of work accomplished. We long to do more, to be more helpful, dear young people, to you whom we seek to serve.

Whatever we have done we have striven to do in the true spirit of service. The Treasurer has received the contributions from the various societies, kept the account and paid out the money as the Committee deemed best. The Secretary has written orders, corresponded with the societies and associational secretaries from time to time, prepared the topic cards, obtained reports of progress from the societies, and gathered the annual statistics. The President has been prevented by illness from doing his usual work, but has been faithful insofar as his strength would allow. God grant that his health may soon be entirely restored, as his present improvement seems to promise.

Our report is as usual, not entirely complete, as several of the societies have failed to report. Those who have done so have with very few exceptions been very prompt and accurate, for which we owe them a vote of thanks.

Two of our societies have disbanded since the last report, those at Boulder, Col., and Berlin, N. Y., but two new societies have been formed, one at Portville, N. Y., and the other at Berea, W. Va., while the society at Salemville, Pa., disbanded some years ago, has been re-organized. Our societies now number forty-seven, with a total membership of 1,964: 1,400 active, 222 associate, and 342 affiliate members.

The financial report is \$1,533.59, divided as follows: \$447.71 for missionary work; \$282.61 for the work of the Tract Board; \$559.11 for home expenses, and the remaining \$244.16 for other useful purposes.

Encouraging reports have come to us regarding the work done by many of the societies. Some tell of a good degree of interest shown by the members, and of well-attended meetings, while a few report better meetings than ever before, for the majority of their young people have felt the responsibility of the work more than formerly. One society of sixteen members, several of whom are non-resident, has had an average attendance of nine, all of whom take part in every meeting. From another society comes the encouraging message, "In a spiritual way the work done by some of our members is great." From another source we are cheered by the words, "Most of our members are young, but they are doing good work."

Literature has been sent to the sick or the poor by some of our young people; comfort bags to be distributed among the sailors; contributions to city mission work, and fresh-air camps.

One society has been helping to send a young lady through Alfred University; some have contributed towards building a parsonage; others have held socials, which have been successful, both in a social and a financial way. We rejoice over the efforts that have been put forth, the successes that have resulted, and the earnestness and devotion exhibited by many of our Endeavorers. We return thanks to the Giver of all for the good work accomplished, while we pray for greater achievements in the future.

Some of our young people still need awakening. They are falling into ruts. We looked for the work of the field secretaries to remedy this trouble, for with stirring addresses from time to time by young men and women full of enthusiasm and new ideas, could we not look for good results?

Although several of the field secretaries have not been idle, this work has in the main been a disappointment. It has fallen far short of fulfilling its mission. Then shall we abandon the plan as a failure? By no means. I feel that we have the key to the situation, but we haven't turned it far enough to unlock the door of opportunity; or perhaps the lock needs oiling with more perseverance and enthusiasm. Besides, we have not been definite enough as to the financial support to be allowed our field secretaries. They will gladly give of their time and strength to the cause free gratis, but if they are to do the work expected of them; if they are to visit the societies in their respective associations at least once a year, strengthening and encouraging them by precept and example; bringing to them new plans of work, some provision must be made towards paying their traveling expenses. It was left to the Permanent Committee at the last Conference to decide upon the amount to be allowed for this purpose, from the funds placed in our keeping by the young people, but we could arrive at no definite agreement. Young people, we want you to share the responsibility with us; to aid us in deciding upon a definite sum. The money is yours. It is for you to say what part of it, if any, you wish to devote to this work.

The two things for which we must strive in Christian Endeavor, are activity and spirituality. Wherever we find these two characteristics, we have a society which is a blessing to the church and to the community, for they denote true Christian service. If the society is to accomplish the right purpose, the workers must always labor "as unto the Lord." It is to our officers and committees that we look for leadership in the inspiration and advancement of our society work. Then we must have prayerful, spiritual young people to fill these

places. The president must be one who is enthusiastic and devout, who studies, works and prays for the betterment of the society he serves. Nor should the vice president be any less consecrated.

The secretary should breathe into every written or spoken message even though it relate only to business, the spirit of true Christianity. The treasurer should be prayerful, even if it be only in receiving in and paying out the funds of the society.

What are the duties of the social committee? To get up socials which shall be helpful and enjoyable to all; pouring all about them a current of prayer and spiritual uplift, which shall permeate the merriest game or amusement. This committee can further serve the society and the Master by arousing the spirit of sociability among the members; cheering and encouraging the timid or those in danger of being overlooked; welcoming strangers with cordial words, a pleasant smile, and hearty handshake. Busy, happy people should the social committee be.

The prayer meeting committee must seek to make each meeting as interesting and inspiring as possible, bringing something new and helpful to each meeting; devoting some of the meetings to Bible study, and study along different lines of religious work, arranging interesting programmes to occasionally take the place of the regular prayer meeting, striving continually to keep the society from falling into ruts.

The duty of the lookout committee is not merely to urge young people to join the society, but to seek to arouse in them the true spirit of Christian service, that when they take upon themselves the Christian Endeavor vows, it may be with a true understanding of their importance. The members of this committee must be filled with the Christ spirit, must enter upon their work with fervent prayer, if they are to influence for good those who are neglecting their duties, or those who have never come into Christ's fold.

The music committee should strive to make each song service a real inspiration, a praise service in the true sense of the word.

The flower committee must breathe through the blossoms they carry, an earnest, heartfelt prayer; making the ministry of the flowers a spiritual one.

Whatever committees you may have in your society, let their end and aim be real Christian service, wholly acceptable in His sight.

I wish to leave this message to you all, dear Endeavorers. In all that we strive to do for the uplifting of humanity, let us remember that we can not serve others well, if we do not fully believe ourselves. We can not successfully lead in the Master's work if we do not believe that God who can not fail, is leading us.

MIZPAH SHERBURNE GREENE,  
Corresponding Secretary.

### REPORT OF TREASURER OF YOUNG PEOPLES' PERMANENT COMMITTEE.

J. D. CLARKE,

In account with

YOUNG PEOPLES' PERMANENT COMMITTEE.

From August 1, 1903, to July 31, 1904.

DR.	
To balance on hand	\$201 25
Receipts from societies as follows:	
Alfred	\$51 25
Adams Centre	45 00
Albion	31 00
Brookfield	20 00
Boulder (Juniors)	1 00
Dodge Centre	15 00
Gentry	10 00
Little Genesee	53 00
Leonardsville	19 25
Milton	67 72
Milton (Intermediate)	1 00
Milton (Juniors)	2 00
Milton Junction	25 00
North Loup	60 00
Nortonville	35 00
Plainfield	100 00
Pawcatuck	85 00
Shiloh	10 00
Salem (Juniors)	1 00
First Verona	10 00
Welton	10 00
West Edmeston	10 00
Walworth	25 00
Cleona M. Ramsdell, Red Lake Falls, Minn.	1 00—\$880 47
CR.	
Geo. H. Utter, Treasurer Missionary Society:	
Dr. Palmberg	\$225 00
Boys' School in China	25 00
Evangelistic	25 00
Home Missions	25 00
Foreign Missions	25 00
General Fund	75 00—\$400 00
F. J. Hubbard, Treasurer Tract Society	325 00
Publishing House, John Hiscox, Mgr., Plainfield	3 00
W. K. Davis, printing	8 20
Mrs. H. M. Maxson, Junior Superintendent	3 06
Total Expenditures	\$739 26
Balance on hand, July 31, 1904	141 21
	\$880 47

Examined and compared with books and accounts and found correct.  
L. A. FLATTS.

MILTON, Wis., Aug. 20, 1904.

### REPORT OF SUPERINTENDENT OF JUNIOR WORK.

While we have no startling report of progress to make in the line of Junior work this year, there has been much faithful work done that stands for great good in the future. We number 39 societies this year, against 34 last year. Three new societies have been organized, one Junior society at Hartsville, N. Y., one at Brookfield, N. Y., and an Intermediate society at Milton, Wis. Two other societies, of which we have had no previous record, have been strengthened and given new life, so that they have resumed work with new vigor and in some cases are really the greatest work of the church, while others are reported as in good working condition.

There are 34 Junior and 5 Intermediate societies, with a membership of 779 Juniors and 110 Intermediates, making a total of 889 against 836 last year, a gain of 53. The greatest increase has been in the North-Western Association. Seventy-nine have graduated from the Junior societies this year into the Intermediate or Senior society, carrying with them into their new work a training and zeal that promises good results in the work of the men and women of the future.

There has been raised \$243.68 by the societies during the year, and the ways in which the money has been used denote the varied lines of interest and the many objects that have been helped by those boys and girls. Many societies have bought their own supplies and met all their running expenses. Two societies have contributed towards paying for their organ. Others have paid expenses of delegates to conventions, purchased singing books and library books, contributed to local and state endeavor work, helped relieve local poor, given to temperance work, "fresh-air camps," made gifts to the pastor, to the Boys' School in China, and sent contributions to the Tract Society. By helping in these ways, our boys and girls are becoming, not only interested in these objects, but are becoming accustomed to giving, which is one of the most important lessons they can learn.

The sum of \$104.68 has been given for what is called strictly missionary work, but almost everything mentioned in the above list shows a missionary spirit and might well come under that head. There are 178 church members in the societies, 43 having united in the past year.

The first society, so far as we know (many of the society records have been lost), is that at North Loup, Neb., organized in 1891. This is now one of our strongest societies, and shows that a Junior society can live and grow and become a power in itself as well as a power for good in the church and community.

The work has been conducted through the usual committees—prayer-meeting, lookout, flower, missionary, temperance, social, scrap-book, finance, book, sunshine, Sabbath-School and birthday. These titles may not mean much in the mere naming, but they stand for sunshine scattered in dark places, personal thought for others, seeds of temperance and Sabbath truth sown and other lines of work equally important accomplished.

The number of committees vary in different societies and according to individual needs. In some societies there are seven committees, while in others there are no regular committees, but the work is done by the society as a committee of the whole. Money for the work has been raised by means of regular contributions, teas, the sale of various articles of merchandise, and in other ways that have added to the general fund.

Personal words from the superintendents tell of other work. One says, "Our society is in better working order than ever before." Another says, "Our society is strong in a spiritual way. Many attend the church prayer-meeting and take an active part." What better testimony can we hope for than that? One brave worker says, "We are not completely organized, but we keep together." Keeping together and the work that follows, is a long step towards success.

Nearly all of our societies have sent picture cards for use in the schools in China, and a few have made contributions towards the postage. Several of the societies have written for the Junior Department of the *Sabbath Visitor*, and all enjoy the letters that appear there.

A few societies have made contributions to the Tract Society. More ought to do so. The Tract Society is the channel for disseminating the beliefs and practices of our people and should receive the same support as the Missionary Society. The contribution in itself might not mean much in money value, but the broad training to recognize all the needs of the denomination will be a great help in the future in the line of denominational support.

Good work has been done by our evangelists and missionaries in organizing and strengthening societies in the churches where they have labored. There are few of our churches too small to have a Junior society and when all come to realize that a strong Junior society is an evidence of a strong church and that strong churches as well as weak ones are aided by these enthusiastic workers, then we will more rapidly increase in numbers and increase also in power for work at the same time.

Respectfully submitted,  
MRS. HENRY M. MAXSON,  
Denominational Superintendent.

How Do You Stand with this Office?

Don't Wait for a Bill. PAY NOW.

### SYSTEMATIC BENEVOLENCE.

To the Seventh-day Baptist General Conference:

Your Committee of Systematic Benevolence has held several sessions and discussed the ways and means for this object from several positions. To obtain data for consideration and conclusions, we have sent one and in many instances several letters of inquiry to each church. A reply has been received from one letter in every six, resulting in your committee approving and recommending a card and envelope system, which is endorsed by the various Societies.

We urge the adoption of the card in all churches. The pastor of each church is naturally the one to take the lead in the introduction of the new system.

The church treasurer, together with any others who are engaged in the raising of church funds, headed by the pastor, would form a committee to carry out this plan.

It is best to furnish a card to every member of the church and society and insist on its being returned to the church treasurer with some sort of a reply, whether an offering is made or not, and the same put on record with the treasurer.

It is thought advisable that heads of families who are accustomed to give for the entire family should divide their subscription and apportion it out among the members of their families for the purpose of inculcating the habit of regular giving.

It seems best at this time to refrain from much solicitation for larger gifts, but to concentrate our efforts on the establishment of the system and the adoption of the cards.

The card is intended to supersede the usual annual subscription for church expenses, and when it is firmly established a substantial increase in funds given for denominational purposes will surely follow a complete canvass without much solicitation.

It seems prudent to have subscriptions made upon a per week basis, regardless of when the payments are made.

(Sample copies of the card will be sent to any address upon request.)

The efficiency of this system depends upon its universal adoption by every church in the denomination.

We urge every pastor to confer with his lieutenants and to put the system in operation at once.

A supply of cards will be furnished by the secretary to each church without charge. Subscriptions which have already been made for the present year can readily be transferred to the cards.

The board asks for a full discussion of its work at this Conference, in order that its work for the coming year may be clearly defined.

G. W. Post, President.

### CHOSEN OF GOD.

EPH. 1: 4.

ELIZABETH B. CARPENTER.

When Earth in shapeless chaos swung,  
Ere morning stars their anthem sung,  
When o'er the deep the darkness hung,  
And time and space and worlds were not,  
When God Triune the vigil kept  
Ere human being was begot,  
Within Jehovah's heart their crept  
The loneliness of Majesty:  
Omniscient God—yet o'er Him swept  
The cry of all humanity.

He spake. The light from darkness came,  
The Heaven, the Earth, the Sea took frame,—  
Soon Life sprang forth to meet His aim,  
And then, Creation's crowning part,  
To sound the depths of Parenthood  
And satisfy His Father-heart,  
A son in His own image stood,  
Angelic praise and honor worth.  
God saw that all was true and good  
And gave dominion o'er the earth.

But man, denied no perfect gift,  
Betrayed the trust and sought to rift  
The veil God bade him not to lift.  
From child of God to Satan's slave  
He fell and vacant was his place.  
The Father yearned in love to save  
The race, and marvel of His grace,  
To men in trespass dead, through faith,  
He gave redemption from all trace  
Of sin and guilt, as Scripture saith.

To Calvary's Cross Christ's feet were led,  
He suffered in the sinner's stead,  
For us His priceless blood was shed  
That we Jehovah's sons might be.  
God's gracious plan—how sweet the thought  
That His by his own choice are we,  
Before the world's foundations sought  
And precious always in His sight,  
With Heaven's rarest treasure bought  
And-guarded by the Spirit's might.

—Reality.

## 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. 40: 1-11  
Nov. 26. World's Temperance Lesson ..... Isa. 28: 1-13  
Dec. 3. Hezekiah Reopens the Temple.  
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 II.—THE WIDOW'S OIL INCREASED.

LESSON TEXT.—2 Kings 4: 1-7.

For Sabbath-day, Oct. 8, 1904.

*Golden Text.*—"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psa. 37: 3.

#### INTRODUCTION.

The chapter between our lesson of last week and this tells of the wonderful way in which the prophet Elisha aided the allied kings of Israel, Judah and Edom in their expedition against the king of Moab who had rebelled from his vassalage to Israel. We note that Elisha was like Elijah a prophet well-known and respected before kings. He was also a plain prophet of the people, and much that he did was in private life far removed from the camps of armies and the courts of kings. We have many stories of the miracles that Elisha wrought, illustrating his kindness and the beneficence of the God whom he served.

It is to be noted that the narrative of the early portion of the second book of Kings is not so much a collection of historical incidents in regard to Northern or Southern kings of Israel as a group of stories about Elisha.

Many of the doings of Elisha have a counterpart in the deeds of Elijah. For example, the incident of our present lesson reminds us of the jar of oil which belonged to the widow of Zarephath, and which did not fail through the long months of famine while Elijah was a guest in her house.

*TIME.*—There is no definite mark of time. Elisha's prophetic activity continued for forty or fifty years from about the year 850 B. C.

*PLACE.*—This also is indefinite. We can guess that it was somewhere in Northern Israel.

*PERSONS.*—Elisha, the prophet; the poor widow and her two sons.

#### OUTLINE:

1. The Need of the Poor Widow. v. 1, 2.
2. The Instruction of the Prophet. v. 3, 4.
3. The Miracle of Bounty. v. 5-7.

#### NOTES.

1. *A certain woman of the wives of the prophets.* We are to infer that the schools of the prophets were not like the modern monastic orders—companies of men who for the sake of the religious life had renounced the right of marriage. It is very probable that the young men did not continue in the schools of the prophets for life, but were from time to time returning to their families and friends. *Unto Elisha.* Elisha is evidently recognized as the chief of all the prophets of Israel, and the one to whom it is most appropriate to make a petition for relief. *Thy servant my husband.* She calls her husband "thy servant" out of deference to Elisha, not that he really was the one who served Elisha. He may not have even been acquainted with the prophet. Josephus and the Jewish writers say that this woman's husband was Obadiah, and that he had used up his property in the care of the persecuted prophets. This is, however, extremely improbable. *Thy servant did fear Jehovah.* This fact she mentions probably in

order that the prophet may infer that she is worthy of aid. Perhaps she would have Elisha understand that her husband did not die in debt because of a reckless sinful life. *The creditor is come,* etc. That the creditor had the right under the Mosaic law to sell the debtor and his children in order to cancel his debt is to be inferred from Lev. 25:39-41. Compare Matt. 18:26. We are to notice, however, that they were not to be sold into absolute slavery, but must be released at the year of jubilee. The holder of such bondservants had a right to their labor rather than absolute possession of their persons. They were like hired servants whose wages had been paid for a number of years in advance. It is very likely, however, that the condition of those sold for debt was often much worse than this theory would suggest. At best it would be a great misfortune for the children themselves to be sold for debt, to say nothing of the fact that the mother would be left destitute. *My two children.* In verse 5 we are told that they were sons. We may guess that they were grown lads, but the mother naturally speaks of them as children. *To be bondmen.* Or, slaves.

2. *What shall I do for thee?* A possible way out of the difficulty might have been for Elisha to appeal to the creditor on behalf of the poor widow that he might forego the right to sell her sons as slaves. *What hast thou in the house?* This question suggests that as we seek for aid we should consider what our own resources are and make the most of them. It also suggests the economy of the miraculous: the aid given to this poor widow was not altogether independent of her own resources. The widow of Zarephath was sustained by means of the increase of the oil and meal that she had; the five thousand were fed from the five loaves and two fishes. We are to note that the resource of this widow was most scanty. *A pot of oil.* The first of the two Hebrew words is rather peculiar and does not occur elsewhere in the Bible. It is not improbable that we should translate "oil for anointing," and that we should infer that she did not have any oil suitable to use with food, but rather a small supply that might be used for anointing the body after a bath.

3. *Go, borrow thee vessels abroad of all thy neighbors.* She was to make extensive preparation for the miracle. As she was poor she did not have very many empty vessels of her own. *Borrow not a few.* The prophet was afraid that she would not borrow enough, and so is very explicit in his exhortation that she borrow a great many. As she made these preparations her faith would be strengthened.

4. *And shut the door upon thee and upon thy sons.* The door was to be locked in order that there might be no interruption from without. Strangers were not even to be allowed as spectators, for the pouring out of the oil was no ordinary act, but the special interference of Jehovah on behalf of this destitute family. *And pour out,* etc. We are evidently to imagine a continuous pouring, and the vessels removed and set away as soon as full.

5. *So she went from him,* etc. She followed directions implicitly, and had an immediate reward worthy of her faith. Compare the conduct of Naaman in following the directions given him by the prophet.

6. *When the vessels were full,* etc. We may guess that one boy was carrying away the vessels that were filled and the other was bringing the empty ones. As the last one was being filled she called for another, but the boy could not fetch another as there was none. *And the oil stayed.* That is, ceased flowing. Here is seen another example of the economy of the miraculous. Why should it not have continued to flow and have covered the floor of the house? God gives for use and not for waste.

7. *Then she came and told the man of God.* Since the oil was given her thus directly from God, she hesitated to make any use of it until she had the direction of the prophet. The title "man of God" is often used in reference to Elisha, and sometimes of other prophets. *Go,*

*sell the oil, and pay thy debt.* It was given for this purpose. *And live thou.* The extent of the miracle is shown from the fact that there was more than enough to pay the debt, so that this poor widow had the means to support her self and sons for some time—probably until the sons were old enough to support their mother.

## GENERAL CONFERENCE

### Minutes of the Sessions at Nortonville.

SECOND-DAY—EVENING.

At 7:30 o'clock a praise service was conducted by Rev. Eli F. Loofboro and Prof. A. E. Whitford.

Prayers were offered by Revs. I. L. Cottrell and O. U. Whitford.

Anthem by the choir.

Rev. L. C. Randolph read Eph. 3, and then conducted a farewell testimony meeting, in which many took part, expressing their gratitude for the blessings received at this Conference and their purposes to be more consecrated and faithful in the coming days.

The service closed with singing.

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

To the Seventh-day Baptist General Conference:

Your Committee on Credentials would report that they have endeavored to secure a full list of the delegates in attendance at this General Conference, and that this list represents thirty-five churches, with a representative delegation of two hundred and sixteen.

Respectfully submitted,

WM. L. BURDICK,  
W. C. HUBBARD,  
B. I. JEFFREY,

Committee.

The needed-revision of the Rules of Order was referred to the Executive Committee, with power.

The minutes were referred to the Executive Committee for corrections and publication.

The following resolution, presented by Rev. I. L. Cottrell, was adopted:

WHEREAS, A large number of the Seventh-day Baptist ministers and laymen believe in the general principle of tithing, and practice it; and, since great promises from God are conditioned on tithes and offerings; therefore,

*Resolved,* That this Conference commends to all our people the practice of tithing, and requests our pastors to encourage, by every proper means, its adoption by the people.

Song, "Onward and Upward," by all male quartet singers present.

Adjournment was then taken in accordance with previous action, after benediction by Rev. A. H. Lewis.

GEORGE W. POST, President.

EARL P. SAUNDERS, Recording Secretary.  
WAYLAND D. WILCOX, Ass't Recording Secretary.

#### WHY COUNTERFEITED.

Did you ever see a counterfeit ten dollar bill?

Yes.

Why was it counterfeited?

Because it was worth counterfeiting.

Was the ten dollar bill to blame?

No.

Did you ever see a scrap of brown paper counterfeited?

No.

Why not?

Because it is not worth counterfeiting.

Did you ever see a counterfeit Christian?

Yes, lots of them.

Why was he counterfeited?

Because he was worth counterfeiting.

Was he to blame for being counterfeited?

No.

A MATTER OF HEALTH



## Popular Science.

BY H. H. BAKER

### The Return of the Frithjof.

It will be remembered that Mr. William Ziegler of New York, some five years ago fitted out an expedition to go and find the "North Pole," and placed in command a gentleman from Canada.

This expedition, so far as the pole was concerned, turned out to be a complete failure, and of no particular value in a geographical or scientific point of view.

Mr. Ziegler, nothing daunted, at once fitted out another expedition, even more extensive than the former, and sent it in search for the pole. That expedition, now over two years away, is somewhere in the frozen regions of the north at the present, and will have to remain for at least another winter.

Anticipating the danger of delay and need for relief at a critical time Mr. Ziegler arranged to send this year a relief ship to Frans Josef Land, so that the Arctic ship America may find there relief, if needed.

Accordingly, he fitted out the Frithjof and sent her forth in due time, but it seems that she has failed to reach her point of destination and has returned, having reached Tromsø, Norway, on the 18th inst.

Mr. Champ, Mr. Ziegler's secretary, who was sent in charge of the relief ship, reports that the very best that the ship could be made to do was to reach seventy-nine degrees and ten seconds north, when they met such conditions of ice and temperature which were perfectly insurmountable, and heavy freezing with winter at hand, compelled them to abandon further efforts and return home.

Here now is a ship's crew that may be in perilous circumstances, and no relief can possibly reach them before another year, no use for them to watch the horizon thinking to catch a gleam from a rocket or a dark line on the sky caused by the smoke from a steamship.

We admire the plan of Mr. Peary, viz., to deposit the relief before starting for the pole, and then take a plenty with us to use on the way going and returning.

What is there in that inhospitable region beyond where humanity can live that causes such great anxieties and expenditures? Mr. Peary is working hard, full of hope, anxious, after having spent years of hardship up there, to be the first one in at the raising of the pole from out the

ice for this government. We would think Mr. Peary would be reminded by the loss of his toes that warmer climate was more preferable.

Were we inclined to visit high northern latitudes and wished advice we would seek to obtain it from Mrs. Peary, thinking as we do, that hers would be for us the most valuable.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Edward Howard Griggs.

We do not learn to know men through their coming to us. To find out what sort of persons they are we must go to them.—Goethe.

## MARRIAGES.

COON-CLARK.—At the home of the bride's parents, Mr. and Mrs. H. Benson Clark, Little Genesee, N. Y., Sept. 13, 1904, by Rev. S. H. Babcock, Mr. Biol O. Coon, and Miss Grace M. Clark, all of Little Genesee. S. H. B.

## DEATHS.

DAVIS.—Emily V. Davis, daughter of William F. and Rachel Hughes Davis, was born in Dodsridge Co., W. Va., Aug. 7, 1826, and died Sept. 17, 1904.

She was the seventh child in a family of twelve children. At fifteen years of age she was left without a mother, and the care of a large family of brothers and sisters, the youngest of whom was four years of age. When seventeen years of age she had a remarkable conversion in a meeting at Salem conducted by Elder Peter Davis, and by him was baptized and received into membership in the Salem Seventh-day Baptist Church. She was married to Elder James B. Davis Feb. 9, 1854, and went with him to Ohio, where she became a member of the Jackson Centre Church. In 1857, she with her family returned to Salem, and took her membership in the Salem Church again. About the close of the Civil War she went to Middle Island and became a member of that church at its reorganization. Here she labored with her husband for the strengthening of the church and the kingdom of God among men. In 1889 she returned to Salem and again identified herself with the church of her youth, where she remained loyal to the church and its interests till called Sept. 17 to the Church Triumphant at the ripe old age of 78 years, 11 months and 10 days. Never strong, she has known much of suffering. Possessed of a cheerful and hopeful disposition, she has been able to give good cheer to many. In these latter years she has delighted to meditate upon the things of heaven. Christ and the things of His kingdom seemed to be first in her thought and heart. Her death came like the peaceful going to sleep of a child, so quietly did the life go out no one could say just when the breath stopped. Burial services were had from the church late on the afternoon of Sept. 18, conducted by the pastor, Rev. E. Adelbert Witter, who preached from Phil. 1: 21. Her lifeless body was laid to rest beside the husband who had gone on before two years ago last July. E. A. W.

LANGWORTHY.—At Adams Centre, N. Y., Sept. 14, 1904, Mrs. Margaret Greene Langworthy, aged 90 years, 5 months, and 4 days.

Mrs. Langworthy, the daughter of Caleb and Susanna Williams Greene, was born April 10, 1814, in Verona, Oneida County, N. Y. She was converted early in life and united with the First Seventh-day Baptist Church of Verona. She was married, October 14, 1844, to Morris Langworthy, to whom were given three children, Jerome M., who died when fourteen years of age, Caleb S., and Emagene, now Mrs. Eugene D. Greene. These all were born in Verona. Also John Langworthy, of Adams Centre, N. Y., is an adopted son. In 1867 the family moved to Adams Centre, where or in the vicinity of which the subject of this sketch resided for the remainder of her life. Her church connections were with the First Verona and Adams Centre Seventh-day Baptist Churches. She

lived to see her children and grandchildren all serving the Lord. Her last days were truly a benediction to those who knew her, from the radiance of her Christian experience; and her death-bed was triumphant. Retaining her faculties to the last, as she had wished, she bore an inspiring testimony to all. Loving ministries are over now and she has gone to join the blood-washed throng. The funeral was from the home of her daughter, Mrs. Eugene D. Greene, and was largely attended. S. S. P.

## Special Notices.

THE Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will convene with the church at New Auburn, on sixth-day, Oct. 14, 1904, at 2 o'clock, P. M. Rev. G. W. Lewis of Dodge Centre will preach the introductory discourse, with Eld. H. D. Clarke as alternate. There will be essayists from New Auburn and from Dodge Centre, and a grand good meeting is anticipated.

D. T. ROUNSEVILLE, Cor. Sec.

THE Seventh-day Baptist Church of Hörnellsville, 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 LOOFBORO, Pastor, 260 W. 54th Street.

#### 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.

## AGENTS WANTED

TO SELL

STRICTLY HIGH-GRADE FOUNTAIN PEN

Good Proposition Experience Not Necessary

ALL MAKES OF FOUNTAIN AND GOLD PENS REPAIRED

OLD GOLD TAKEN IN EXCHANGE FOR PENS

PERRY PEN CO.,  
MILTON, WISCONSIN.



# THE SABBATH RECORDER.

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

VOLUME 60. No. 40.

OCTOBER 3, 1904.

WHOLE No. 3110.

**TABLE OF CONTENTS.**

**EDITORIALS**—What of Ourselves; Read-justment for Service; An Invitation; Sunday Law in Pennsylvania; Sunday Closing in Pittsburg; Baptist Doctrine; The Future of Judaism; Judaism and Christianity; Law and Love; Higher Political Methods; Whence the Greatness of Japan; Death of Dr. Lorrimer; How to Test a Sermon; Longing to Believe; Are Most Christians Overworked. . . . . 609-611

Summary of News. . . . . 611

Annual Meeting. . . . . 612

A Revolutionary War Memorial. . . . . 612

**MISSIONS**—Editorials. . . . . 614

Conference Committee. . . . . 614

**WOMAN'S WORK**—The Sower; Poetry; Editorial; Women's Meetings at Conference; Paper; Christmas Box. . . . . 615-616

Resolutions. . . . . 616

The Word of God, Its Purpose and Promise. . . . . 616

Great Britain Opens Tibet. . . . . 618

The Pumpkin, Poetry. . . . . 618

**CHILDREN'S PAGE**—Bed in Summer; Poetry; Squirrels; Tales Worth Telling; Only a Baby Small, Poetry. . . . . 619

Blinding Justice. . . . . 619

**YOUNG PEOPLE'S WORK**—Report of the Corresponding Secretary of Young People's Permanent Committee; Report of Treasurer of Young People's Permanent Committee; Report of Superintendent of Junior Work. . . . . 620-621

Systematic Benevolence. . . . . 621

Chosen of God, Poetry. . . . . 621

**SABBATH SCHOOL**. . . . . 622

General Conference. . . . . 622

Why Counterfeited. . . . . 622

**POPULAR SCIENCE**. . . . . 623

**MARRIAGES**. . . . . 623

**DEATHS**. . . . . 623

**ALFRED UNIVERSITY.**

**One Hundred Thousand Dollar Centennial Fund.**

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund . . . \$100,000 00  
Amount needed, June 1, 1904 . . . \$95,833 50

Mr. Nathan F. Barrett, New Rochelle, N. Y.  
Mrs. Nathan F. Barrett, New Rochelle, N. Y.

Amount needed to complete fund, \$95,754.50

**Autumn Term Milton College.**

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

A college of liberal training for young men and women. Three principal courses: Ancient classical, modern classical, and scientific.

Many elective courses are offered. Special advantages for the study of Anglo-Saxon and Teutonic philology.

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.

Excellent school of music, with courses in Pianoforte, Violin, Viola, Violoncello, Elementary and Chorus Singing, Voice Culture, Harmony, etc.

Classes in Bible study, Elocution, and Physical Culture.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

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.

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 to-day 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 1909. 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 "Sabbath Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.

**Chicago, Ill.**

**BENJAMIN F. LANGWORTHY,**  
ATTORNEY AND COUNSELOR AT LAW.  
Suite 510 and 512, Tacoma Bldg.,  
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

**Seventh-day Baptist Bureau of Employment and Correspondence.**

President.—C. B. HULL, Marquette Bldg., Chicago, Ill.  
Vice-President.—W. H. GREENMAN, Milton Junction, Wis.  
Secretaries.—W. M. DAVIS, 602 West 53d St., Chicago, Ill.; MURRAY MAXSON, 516 West Monroe St., Chicago, Ill.  
ASSOCIATIONAL SECRETARIES.  
Wardner Davis, Salem, W. Va.  
Corliss E. Randolph, 185 North 9th St., Newark, N. J.  
Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.  
Rev. E. J. Saunders, Alfred, N. Y.  
W. K. Davis, Milton, Wis.  
F. R. Saunders, Hammond, La.  
Under control of General Conference, Denominational in scope and purpose.  
INCLOSE STAMP FOR REPLY.

**Plainfield, N. J.**

**AMERICAN SABBATH TRACT SOCIETY.**

EXECUTIVE BOARD.  
J. F. HUBBARD, President, Plainfield, N. J.  
A. L. TITSWORTH, Secretary, Plainfield, N. J.  
J. F. J. HUBBARD, Treasurer, Plainfield, N. J.  
REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

**THE SEVENTH-DAY BAPTIST MEMORIAL FUND.**

J. F. HUBBARD, President, Plainfield, N. J.  
J. M. TITSWORTH, Vice-President, Plainfield, N. J.  
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.  
D. E. TITSWORTH, Secretary, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

**Milton, Wis.**

**M. STILLMAN,**  
COUNSELLOR AT LAW,  
Supreme Court Commissioner, etc.

**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.**

President, Mrs. S. J. Clarke, Milton, Wis.  
Vice-Presidents, Mrs. B. Mouton, Milton, Wis.; Mrs. W. 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. K. Rogan, 664 W. 7th St., Plainfield, N. J.  
Secretary Eastern Association, Mrs. Anna Randolph, Plainfield, N. J.  
Secretary South-Eastern Association, Mrs. G. E. Fraim, Milton, Wis.  
Secretary Central Association, Mrs. R. E. Wheeler, Leonardville, N. Y.  
Secretary Western Association, Miss Agnes L. Rogers, N. Y.  
Secretary South-Western Association, Mrs. G. H. F. Randolph, Fouke, Ark.  
Secretary North-Western Association, Mrs. A. E. Whitford, Milton, Wis.

**New York City.**

**SABBATH SCHOOL BOARD.**

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J.  
Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.  
Corliss E. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J.  
John B. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y.  
Vice-Presidents, Esle F. Randolph, Great Kills, N. Y.; C. C. Chipman, New York; Rev. E. F. Looftboro, New York; Stephen Babcock, New York; Orestes Bond, Aberdeen, W. Va.

Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

**HERBERT G. WHIPPLE,**  
COUNSELLOR AT LAW,  
St. Paul Building, 220 Broadway.

**C. C. CHIPMAN,**  
ARCHITECT,  
St. Paul Building, 220 Broadway.

**HARRY W. PRENTICE, D. D. S.,**  
"The Northport," 76 West 103d Street.

**ALFRED CARLYLE PRENTICE, M. D.,**  
155 W. 46th Street. Hours: 8-10 A. M. 1-2; 6-8 P. M.

**ORRA S. ROGERS, Special Agent.**  
MUTUAL BENEFIT LIFE INS. CO.,  
of Newark, N. J.,  
137 Broadway. Tel. 3037 Cort.

**Alfred, N. Y.**

**ALFRED UNIVERSITY.**  
First Semester, 6th Year, begins Sept. 20, 1904.  
For catalogue and information, address  
BOOTH COLWELL DAVIS, Ph. D., D. D., Pres.  
ALFRED ACADEMY.  
Opens Sept. 12, 1904.  
Preparation for College.  
TEACHERS' TRAINING CLASS.  
Opens Sept. 6, 1904.  
S. G. BURDICK, Prin.

**YOUNG PEOPLE'S PERMANENT COMMITTEE.**

Rev. A. C. Davis, President, West Edmeston, N. Y.  
Mrs. Walter L. Greene, Secretary, Alfred, N. Y.  
Starb A. Burdick, Treasurer, Alfred, N. Y.  
L. C. Randolph, Editor Young People's Page, Alfred, N. Y.  
Mrs. Henry M. Maxson, General Junior Superintendent, Plainfield, N. J.  
Associational Secretaries, Roy F. Randolph, New Milton, W. Va.; L. Gertrude Stillman, Ashaway, R. I.; Ethel A. Haven, Leonardville, N. Y.; Mrs. H. C. Van Horn, Alfred, N. Y.; C. C. Parker, Chicago, Ill.; C. C. Van Horn, Gentry, Ark.

**ALFRED THEOLOGICAL SEMINARY.**  
REV. ARTHUR E. MAIN, Dean.

**Westerly, R. I.**

**THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.**

WM. L. CLARKE, President, Westerly, R. I.  
A. S. BARCOCK, Recording Secretary, Rockville, R. I.  
GEORGE H. UTTER, Treasurer, Westerly, R. I.

The regular meetings of the Board of managers are held the third Wednesdays in January, April, July, and October.

**BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.**

IRA B. CRANDALL, President, Westerly, R. I.  
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.  
FRANK HILL, Recording Secretary, Ashaway, R. I.

Associational Secretaries: Stephen Babcock, Eastern, 363 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; E. S. Griffin, North-Western, Nortonville, Kans.; P. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

**Shiloh, N. J.**

**THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.**

Next session to be held at Shiloh, N. J., Aug. 23-28, 1905.  
Dr. George W. Post, 1087 Washington Boulevard, Chicago, Ill., President.  
REV. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec.  
REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec.  
PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.

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

**Utica, N. Y.**

**D. S. C. MAXSON,**  
Office 225 Genesee Street.

**West Edmeston, N. Y.**

**D. R. A. C. DAVIS, JR.,**  
General Practitioner.  
Specialty: Eye and Ear.

**Gentry, Ark.**

**DANIEL C. MAIN, M. D.**  
PHYSICIAN AND SURGEON.

**GOOD-BY.**

"Farewell! farewell!" is often heard  
From the lips of those who part;  
'Tis a whispered tone—'tis a gentle word,  
But it springs not from the heart.  
It may serve for the lover's closing lay,  
To be sung 'neath summer sky;  
But give to me the lips that say  
The honest words, "Good-by!"

"Adieu! adieu!" may greet the ear,  
In the guise of courtly speech;  
But when we leave the kind and dear,  
'Tis not what the soul would teach.  
When'er we grasp the hands of those  
We would have forever nigh,  
The flame of friendship bursts and glows  
In the warm, frank words, "Good-by."

The mother, sending forth her child  
To meet with cares and strife,  
Breathes through her tears her doubts and fears  
For the loved one's future life,  
No cold "adieu," no "farewell" lives  
Within her, choking sigh,  
But the deepest sob of anguish gives,  
"God bless thee, boy! Good-by!"

Go, watch the pale and dying one,  
When the glance has lost its beam;  
When the brow is cold as the marble stone,  
And the world a passing dream;  
And the latest pressure of the hand,  
The look of the closing eye,  
Yield what the heart must understand,  
A long, a last good-by.

**ROBERT BROWNING** wrote:  
**Make Your Place the Best.**

"The common problem, yours,  
mine, every one's,  
Is not to fancy what were the fair  
in life,  
Provided it could be; but, finding first  
What may be, then find how to make it fair  
Up to our means."

Too many people add to their failures in life by dreaming about what might be, and complaining of what is. The best philosophy, and the highest religious considerations, demand that we waste neither time nor strength in dreams or futile complaints. Each man must begin with life as he finds it. His first and constant duty is to make it better whenever and wherever he touches it, and wherever it impinges on him. Theories concerning what ought to be, and pictures of what might be, are valuable if they incite to action, and valueless if they do not. There is countless value in ideals that lead to effort. Two days ago we saw a group of boys trying in vain to send up a kite. Either the wind was unfair or their skill was inadequate. Yesterday that same kite was floating like a live bird hundreds of feet above the earth. From where we sat, neither boys nor cord were visible, but the

ideal of two days ago was attained, through persistent effort. That was the triumph of theory and dream carried into action. All higher attainments come by the same law. He theorizes best who supplements each step by corresponding action. Browning was right. Make life fair "up to your means." Until you have done that you have no right to complain of others, much less of Providence. The world is a better one than you could have made, with all your theories for its improvement; but each one can gain good for himself, and bring betterment to the whole, by becoming all that his best theories propose for others. Too many people have little goodness beyond their ideals for other people. He serves God and men best who embodies his highest ideals in himself.

**Make Your Models Permanent.**

MANY of our best aspirations and highest purposes are not put into permanent form by obedient action, and fidelity to our convictions. It is said that the great Italian sculptor, Michael Angelo, once made a beautiful model of snow, which stood for a day, and then melted into oblivion. We have looked upon his famous figure of Moses, carved from marble. To have seen that face once is to hold forever in memory a conception of the world's greatest Law-giver, which words cannot convey. As a work of art, that "Moses" is immortal, as the work of the living Moses is. The snow image was made in an hour, and it melted as soon. Years were necessary to form the Moses in marble. One was an evanescent dream, the other is a permanent reality. Our dreams, fancies and hopes uncarved by action and obedient living are snow—beautiful, short-lived snow. What we mold into character and carve into destiny endures unto eternal life. Dream? Yes. Create beautiful ideals? Yes, by all means yes, but create them out of that which is most enduring. God seeks permanent beauty.

**Desire and Attainment.**

CHRIST'S words abound with appeals for earnestness in seeking after good, in desiring higher and better things. "Agonize to enter in at the narrow gate," embodies his constant advice. In this, as in all else, Christ had in view the primary and essential spring of action. Earnest desire, a consciousness of need, a longing to attain, go before all adequate efforts to secure good. This fact is the core of that Beatitude, "Blessed are they who hunger and thirst after righteousness." Such are "filled," not as a reward of hungering, but because thirst and hunger incite to efficient action, and hence

to attainment. One important lesson Christians need to learn is the cultivation of spiritual desires, longings, hunger. God aids and guides our endeavors so fully, that when souls really want forgiveness, strength, guidance, any good, and are willing to seek as He directs, attainment is certain. Many times people wonder that they themselves, and their friends, are so slow to do that which is right. The primal difficulty is the absence of actual desire for higher and better living. Too often, we would be glad to have the results of right doing, but are unwilling to pay the requisite price. In all cases deep desire, intense longing, must be developed as the source of action, the motive power which attains. There is no more important field for spiritual culture and unfolding, than those deeper desires which develop in action, obedience and attainments.

**Sunday and Sin.**

MANY of those who uphold Sunday closing at St. Louis, and the execution of Sunday laws, in general, start with the assumption that to open the gates of the Fair, or to attend to "Secular affairs" on Sunday is sinful, etc. The false character of this claim is shown in the fact that Sunday observance and Sunday legislation have neither origin nor standing in the Bible, nor historic authority outside the State Church. To assume that the opening of the Fair is sinful and leads to the sinful desecration of Sunday in general, is to accept the dogma that the State Church may determine what is sinful by civil law. Such a claim out-rivals the ordinary Roman Catholic contention, and denies the fundamental principles of Protestantism and of religious liberty. In a late issue of *The Outlook*, Wilbur F. Crafts calls that paper to account in the matter of Sunday opening at St. Louis, in the following representative sentence: "The whole theory that we can draw people from one sin by giving them another, one grade higher, would call for a graduated scale starting with the opening of a Sunday fair to draw from a beer garden, and then by the same logic the beer garden should be offered as a substitute for the brothel. The remedy for the lawless Sunday openings in St. Louis is not more Sabbath-breaking, but law enforcement."

To this charge by Mr. Crafts, *The Outlook* replies: "Without attempting to carry on a discussion upon the subject, we should like to correct the interpretation of our views which this letter of Dr. Crafts gives. We do not consider the opening of the grounds and the art galleries

**The Sabbath Recorder.**  
A. H. LEWIS, D. D. LL. D., Editor.  
JOHN HISCOX, Business Manager.

**TERMS OF SUBSCRIPTION.**

Per year . . . . . \$2 00  
Papers to foreign countries will be charged 50 cents additional, on account of postage.  
No paper discontinued until arrearages are paid, except at the option of the publisher.

**ADDRESS.**

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

**THE SABBATH VISITOR.**

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at  
PLAINFIELD, NEW JERSEY.

**TERMS.**

Single copies per year . . . . . \$ 60  
Ten copies or upwards, per copy . . . 50  
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

**HELPING HAND IN BIBLE SCHOOL WORK.**

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

**THE SEVENTH-DAY BAPTIST PULPIT.**

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I.; sermons and editorial matter to Rev. O. D. Sherman, Richburg, N. Y.

**DE BOODSCHAPPER.**

A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price . . . . . 75 cents per year

PUBLISHED BY  
G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important facts.