

# THE SABBATH RECORDER.

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

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**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.

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.

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.

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* says: "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

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.

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of the Fair as a sin; therefore we are very far from arguing that "we can draw people from one sin by giving them another, one grade higher." There is objection, given on high authority, to straining out a gnat when swallowing a camel. In this case we do not acknowledge the presence even of the gnat. Neither do we maintain that the opening of the Fair would result in depriving the low resorts of their patronage. The contrast of the tight-closed gates of the Fair with the wide-open door of the low resorts is one which, to a person of any imagination, reveals a curious moral judgment. All day Sunday people of low taste and primitive or perverted morals are freely allowed a form of recreation far from uplifting, while other people, who are advanced enough to take their pleasure innocently, are denied access to an unusual source of innocent and indeed uplifting recreation. A dramatic comparison of this sort obviously points a moral better than a long argument." Mr. Crafts' "higher grade sin" contention is a pricked bubble. A fictitious claim of sinfulness is poor basis for a great religious reform.

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**Sunday Law In Pennsylvania.** *The Christian Statesman* for September has some suggestions touching the Sunday law issue, which are worthy of reproduction.

Although an extreme advocate of religious legislation, *The Statesman* has always been sound in declaring that the religious issue is paramount in the matter of Sunday, and that unless Christians reform their ideas and practices no permanent good can be gained. Under the head, "A Crisis in the Sabbath Cause," the *Statesman* says: "Ever since the legislative hearing at Harrisburg in February, 1903, we have endeavored to warn the friends of the Sabbath that the earnest and faithful campaign now being pressed in many quarters for the enforcement of Sabbath laws will end in inevitable failure unless it be accompanied by a genuine revival of Sabbath-keeping convictions among Christian people, and the diffusion of these convictions more widely through the community. Many Christian people have regarded the closing of the St. Louis Exposition on the Lord's Day as a decisive victory, whereas it is only one incident in a prolonged struggle. It may even yet cause such a reaction in the public mind, such a revulsion of anti-Sabbath feeling, as may make it impossible to close the gates of our next great exposition. There are some signs already pointing to such a result. *The Outlook* of New York, representing by no means an insignificant portion of our Christian population, says it appears almost self-evident that the closing of the gates was an error from every point of view, and that while it is too late now to correct the error, 'the fact is worth noting in order that the country may be saved from similar errors in the future.' Some other papers are insisting that the gates ought even yet to be thrown open for the closing three months of the fair. It seems certain that even yet this clamor would prevail if it were not for the iron-clad bond in which the directors were constrained to make themselves personally liable for the forfeiture of the five millions of dollars appropriated by Congress if they violated the condition imposed. We believe that bond will hold and that there will be no opening on the Lord's Day. But it will be a barren victory if it be not sustained by a general and increasing popular respect for the Lord's Day. While we write, the telegraphic dispatches are spreading

over the country the account of a riot in Pittsburgh, in which the detectives employed by the Allegheny County Sabbath Association were assaulted, and one of them fired a pistol in self-defense. The shot killed one of the rioters. Several other men were injured. The anti-Sabbath newspapers, notably the *Philadelphia Public Ledger* and the *Pittsburg Dispatch*, are using the incident to inflame the public mind against all attempts to enforce our Sabbath laws."

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**Common Christian Service.** PEOPLE do not realize as they ought the commonness of Christian service, i.e., that most of those whom Christ calls are to serve him in the ordinary work of life. A few are called to special forms of service, the preaching and teaching ministry, for example, and the thought is too prevalent that such is the main form of service for Christ. This is a serious error. Christianity is a life, and its mission is to sweeten, ennoble and sanctify all life, through the influence of those who are in closest touch with common duties and interests. One weakness of specialists, of ministers, is the danger of getting out of touch with common life, and the ordinary experiences of ordinary people. The world's greatest need is not Christian preachers, but Christian farmers, mechanics, lawyers, physicians, bankers, manufacturers, politicians, teachers, husbands and wives. The people, not the specialists, determine the Christian or non-Christian character of communities and of the world. Ordinary human life is the true field for Christian thought and practice, for Christian theories wrought out in life and service. We may not set too high an estimate on special Christian work, but we do set too low estimate on common service, and we hold its glory too lightly. There is undoubtedly a demand for more and better specialists, better preachers, but that demand is slight compared with the demand for more and better Christians, in ordinary life. It is natural to say, "working Christians," meaning thereby those who are directly active in supporting organized Christianity through the church, but for sake of emphasis it is well to urge the need of better Christian living. Life is contagious; theories are not. Life is attractive, impinging, inoculating. Theories are often repellent, confusing, deterrent. Life is service; hence this plea for Christian service in ordinary things culminates in a plea for more common Christian living, thinking, being.

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**Japan is Our Near Neighbor.** ASIDE from other reasons why the people of the United States should come into closer relations with Japan, is the fact that from this time forth the two nations are to be close neighbors. In former times people sought Japan, if at all, by way of Europe, India and China. Now, by direct communication westward, Japan is as near us, practically, as England is. Intercourse and acquaintance first follow the lines of commerce. While our intercourse with Europe must remain and while common language and historic interests will hold us to England and to Europe in general, the potent demand of business, and the means for constant and rapid communication, will enlarge our intercourse with Japan and China rapidly. The millions of people in Japan and China are clad in cotton goods, and our cotton fields and mills will seek this new outlet. The eastern half of Asia, with its immense population, will also reach for

many other things which American commerce has in hand, and the laws of trade will insure quick response. The people of Japan and China are industrious and frugal. The natural resources of those countries are but little developed. There are millions of acres of fertile soil awaiting the touch of improved methods in agriculture, which the United States is waiting to give. It remains to be seen what staying qualities Japan may develop after her present marvelous resurrection to activity and power. While the resurrection of China may be slower, it has already begun, and is not to be checked. Irresistible laws of influence and interest will draw America and the Orient to each other.

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**Religious Interests.** SEEN in the light of present tendencies, there has been providential guidance in the fact that the United States is so widely represented in missionary enterprises in China and Japan. Surely the most zealous missionary Spirit of Christianity cannot ask a wider or more needy field. American Christians need the reflex influence of such demands, for their own good. They need also to realize, as they have not yet done, the actual benefit their own religious faith will receive from Eastern thought. Such considerations have had too little place in their minds. It is not for highest good when American Christians go to the Orient, thinking that all light goes with them. This does not imply any lack of confidence in their own faith, but rather a larger appreciation of the great truth that God has revealed to those ancient people of the East much of truth, and that among them are millions who long after God, and the things which make for righteousness. One of the best results which come from intercourse between the West and the East is, that on sober second thought and through better acquaintance, each is taught its own limitations and needs, and how the other can minister to those needs. In this way both are strengthened. Considering our Seventh-day Baptist Mission in China, one can see Divine guidance in the planting of our work there half a century ago, before the rejuvenation of either Japan or China was dreamed of or promised.

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**Opinions or Convictions.** THESE years are full of opinions and notions, but too empty as to convictions. Opinions lie on the surface. Convictions grow from the center of life. Opinions are dead pictures of what may be, or ought to be. Convictions throb with life and incite to action. Opinions describe life. Convictions embody life in deeds and results. Opinions recount the duties of life in a general, often in an aimless, way. Convictions focalize the life of each individual into active, vigorous individuality. Genuine Christianity is made up of convictions. It has no use for opinions which are not convertible into convictions. We see little of opinions in the life of Christ, but we know what his convictions were. Reformers are always men of convictions, and no man is a full grown Christian who is not a reformer. True reformation begins with the individual, leading him into better living, and teaching him to labor for the reformation of others. Pray and labor that all right opinions which come to you may take root as convictions, living and vigorous, resulting in wise words and right deeds. God and the world wait on your life as the center of convictions.

**Contributions for Christian Work.** A WRITER in *The Standard* of Chicago, Geo. R. Lewis, announces his sorrow over the meager amount contributed by Baptists for missionary work in foreign lands.

He estimates that amount as 57.05 cents a year, and adds: "Fifty-seven cents is about the price of a pound of candy, a half dozen cigars or a ticket to a concert, and this is what we give in a year for foreign missions! Comment is not necessary." Comparing this with the contributions by others, he reports the Methodists as giving 44 cents; the Presbyterians, "over one dollar each;" the Congregationalists, \$1.14; and the Moravians, \$5.72. In attempting to account for the situation Mr. Lewis says: "The only explanation I can find is the combination of ignorance, indifference and worldliness; ignorance, a lack of interest in the subject of missions, than which no religious subject is more interesting, once one finds it out; indifference, which only some knowledge of the facts will remove; worldliness, the desire for money and the beautiful things money will buy. Few of us have learned to spell 'consecration' much less to practice it. If we gave as the Moravians do (and who can give a good reason why we should not?) we should have not \$700,000, but over \$7,000,000 as our yearly income; and if God blessed it in the same proportion as he has blessed the pittance we did give, it would mean the salvation of 76,600 souls instead of 7,400." Is there some statistician who is curious to tell our readers what Seventh-day Baptists give?

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#### SUMMARY OF NEWS.

The late Peace Congress has done well in calling on the Powers to intervene for the securing of peace between Russia and Japan. It also advises the holding of a second International Conference to supplement the work already done in connection with the Hague Conference and Tribunal. President Roosevelt was asked to lead in calling this International meeting. On the 24th of September, President Roosevelt received the delegates of the "Interparliamentary Union," and announced that he would comply with the request and invite the "Nations to join in a second Congress at the Hague" at an early day. Fourteen countries of Europe were represented by the delegates to whom this promise was made.

The willingness of Russia to dismantle her cruiser, *Lena*, at San Francisco, together with several similar incidents, shows that she is in such straits as to naval affairs that neutral ports are desired by her as an asylum for her half-disabled vessels, which would be an easy prey for Japan, if forced to remain on the high seas.

After many years of effort the Canadian government has secured an appropriation for the survey of a water route by river and canal from Georgian Bay to tide water at Montreal. This would shorten the distance from Chicago, and all the Northwest by several hundred miles, as compared with the Saint Lawrence or the Erie Canal routes. The value of canal connection with the Atlantic is steadily advancing.

The unusually cold weather between the 20th and 25th of September covered a wide area, and was much severer than is ordinary so early in the season. The actual damage done to late crops cannot be told definitely, but the loss is likely to be over-estimated at first.

Some idea of the density of the population in New York City can be gained from the fact that the public schools opened in September with

a registration of 650,000 pupils. This is an increase of 50,000 since last year. Compared with London, which provides for only 550,000 last year, with a million more people within the school limit, this fact shows that the system of popular free schools in the United States is far in advance of the English system.

The death of Prince Herbert Bismarck, son of the great German Premier, closes the line of great political leaders in that family. He was fifty-four years old, and had excellent training and good ability for public service.

It is gratifying to note that General Wade reports to the War Department in favor of reducing the military force now in the Philippines.

The substance of the treaty with Tibet as given in the *London Times* is that the Tibetans are to open three marts for mutual trading with India; they are to demolish the forts which have blocked the way; to give an indemnity, of \$2,400,000, in installments within three years, during which time British troops will occupy the Chumbi Pass. They also agree not to sell, lease or mortgage any Tibetan territory without British consent, nor to allow any other Power to be concerned in the administration of the Government. The Dalai Lama, who fled on the approach of the British, is supplanted by another favorable to their purposes. The cost to India of the expedition into Tibet is said to be about \$4,000,000.

The natural strength of Port Arthur, combined with extensive chains of forts, with their accessories, has prolonged the siege by the Japanese, through weary months. The repeated assaults have been fierce and terribly destructive to life. The progress of the Japanese has been slow, but the coils have grown tighter and closer each month. Military experts differ widely as to the exact situation and the length of time before the Port must surrender. That it must fall, finally, is generally believed. Bravery, ability and great daring have marked the doings of both armies.

The growth of Protestantism in Austria within the last ten years has been rapid. At first the Catholic journals paid little attention to it. At this time opposition to it is being pushed. The line of argument and defence is illustrated by the following extracts from Catholic sources: Was Jesus a Protestant? No! Was Mary a Protestant? No! Were the apostles Protestants? No! Were the first Christians Protestants? No! Is then the faith of the Protestants the faith of Jesus? No! The original church was accordingly Catholic. And this church can never be overcome, because Christ has promised that he would be with this church always. As long as a father guides his child our church can not fail."

Dr. Heber Newton has written somewhat at length lately, on "The Influence of the East on Religion." He takes the ground that Western Christianity lacks certain important elements of faith, which the Eastern religions have in great abundance, notably a quick and keen appreciation of God's presence and power in all things. To the Eastern Religionist God is a living and immediate reality; to Western Christianity He is an abstraction, an impersonal force, etc. Dr. Newton's position is that Eastern Paganism will not supercede Christianity; but will restore to it valuable elements which it has lost, and which belong to it as an universal religion.

Co-operative associations among business men, especially among farmers and fruit growers, have increased rapidly within the last six

or eight years. The "Rochdale Plan," which has been so successful in England, furnishes the basis for American societies. The "Grangers" and "Patrons of Industry" of thirty years ago, were the vanguard of co-operation in this country. The fruit growers on the Pacific Coast, are prominent in these movements. Last year forty-five societies on the Rochdale system from Dos Palos, Santa Rosa, Sacramento, Oakland, and so on through California did a business amounting to over \$15,000,000. They have formed for themselves a wholesale society in San Francisco, modeled on the plan of the co-operative wholesale societies of England and Scotland. In the State of Washington there are over twenty-four successful co-operative societies operating on the same lines, and in such centers as Seattle there are co-operative retail stores with branch establishments in different parts of the city.

A railroad horror of unusual proportion occurred near Hodges, Tenn., on the 24th of September. Two trains heavily loaded with passengers collided. The earliest reports announced fifty-four persons killed and more than one hundred and twenty wounded. The accident happened in broad daylight at 10 a. m. The engineer who seems to have disobeyed orders was killed, as was also the engineer of the train which had the right of way.

The monster steamship *Celtic* brought 2,937 passengers from England on her trip ending at New York on the 24th of September. This is said to be the largest number ever brought by any steamer. The *Celtic's* crew of officers and men raised the number of persons on board to 3,318, a crowd equal to the entire population of some Western cities.

It is reported that Russia is dissatisfied with the treaty made by Great Britain with Tibet, and that official inquiry will ensue as the result. She fears the political influence of England over the Hermit Kingdom that has been, but which is now open to Russia's rival in the East.

The Triennial General Convention of the Episcopal Church will be held in Boston, Mass., Oct. 5-26. Besides the Archbishop of Canterbury, who is the official head of the English Church, a large number of foreign bishops and other dignitaries will be present. The change of the name of the Church in America, and the question of "divorce" will be prominent topics before the Convention.

The great Carnegie Steel Company of Pittsburgh, Pa., has announced that in certain departments of its work men who are past thirty-five and forty years of age will be refused employment. This fixes the "dead line" so near to boyhood that the competency and trustworthiness which come to specialists through experience will not be secured. It will also be a hardship if men are refused place just at the highland of middle life.

Hugh Gurney, Third Secretary of the British Embassy at Boston, Mass., was lately arrested and fined for over-speeding his automobile in the town of Stockbridge, Mass. He claimed exemption under an old United States law which secures those connected with such foreign offices. Proper apologies have been made, and Mr. Gurney's fine has been remitted, but his course in seeking exemption from law, when he was undoubtedly a law-breaker, may result in his recall. No country like Great Britain ought to justify its representatives in disregarding such wholesome regulations concerning public safety on the ground of extraterritorial rights.



The American school teachers in the Philippines are doing excellent work. Schools taught by them are in operation in 338 of the larger towns, while about 2,000 primary schools are taught by native teachers. All schools are taught in English. Arithmetic, Grammar and Physiology are included in the curriculum. The Filipinos are eager to learn, and the school houses are crowded.

The presence of the Archbishop of Canterbury in this country was the occasion for an elaborate service in connection with Columbia University in New York City on the 28th of September. That school was founded as Kings College under the patronage of the incumbent of Canterbury's century ago. A new chapel site was dedicated by the Archbishop on Wednesday. The main feature of the occasion was the confirming of the honorary degree of LL.D. on the Archbishop. The nature and extent of his official relations are suggested in the speech of President Butler when the degree was conferred. He said: "Right Honorable and Most Reverend Randall Thomas Davidson, Lord Archbishop of Canterbury, Primate of all England and Metropolitan, doctor of divinity in the Universities of Oxford and St. Andrews, doctor of laws in the Universities of Oxford, Cambridge and Toronto, trustee of the British Museum, governor of the colleges of Charterhouse and Wellington, successor of Augustine, Anselm, Becket and Cranmer in the proud see of Canterbury, and of him who by virtue of his high office was the first named trustee of King's College in the original charter of George II; scholar, statesman and Christian prelate; I gladly admit you to the degree of doctor of laws in this university and confer upon you all the rights and privileges that belong thereto. In token whereof I hand you this diploma."

The Colleges generally report large classes at the opening of the new Academic year. This is true of the larger Universities, and of the smaller colleges as well.

There have been no special developments in the Manchurian war during the week. Port Arthur is being pressed toward surrender by the unfaltering tightening of the Japanese besiegers, and large movements preparatory to a great battle at Moukden—or another masterly retreat by the Russians are going forward. It is also rumored that plans are on foot for an attack upon Vladivostock. Meanwhile, the dream of the Russian commander that he would dictate peace at Tokio, the Japanese Capitol, seems to drift into the far-away future.

The political pot of the Presidential campaign and of the various state elections boils with increasing bubbling as the season advances.

#### 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.

#### "FAITHFUL."

Our Master does not care about quantity, but about quality and motive. The slave with a few pence, enough to stock meagerly a little stall, may show as much business capacity, diligence, and fidelity as if he had millions to work with. Christ rewards not actions, but the graces which

are made visible in actions; and these can be as well seen in the tiniest as in the largest deeds. The light that streams through a pinprick is the same as pours through the widest window. The crystals of a salt present the same faces, flashing back the sun at the same angles, whether they be large or microscopically small. Therefore the judgment of Christ, which is simply the utterance of fact, takes no heed of the extent, but only of the kind, of service, and puts on the same level of recompense all who, with however widely varying powers, were one in spirit, in diligence, and devotion. The eulogium on the servants is not "successful" or "brilliant," but "faithful," and both alike get it.—*Alexander Maclaren.*

#### MEETINGS OF THE SABBATH SCHOOL BOARD.

##### SPECIAL MEETING.

The Sabbath-School Board of the Seventh-day Baptist General Conference met in special session at the call of the President, at Nortonville, Kansas, on August 26, 1904, with the President, Rev. George B. Shaw in the chair.

The following members were present: George B. Shaw, Ira Lee Cottrell, and Herman D. Clarke.

The Annual Report of the Board to the General Conference was presented and read. After discussion, the report was adopted.

Adjourned.

GEORGE B. SHAW, *President.*

##### REGULAR MEETING.

The Sabbath-School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, September 18, 1904, at 10 o'clock, A. M., with the President, Rev. George B. Shaw, in the chair.

The following members were in attendance: Rev. George B. Shaw, Rev. Arthur E. Main, Rev. Eli F. Loofboro, Frank L. Greene, John B. Cottrell, Edward E. Whitford, Charles C. Chipman, Esle F. Randolph, and Corliss F. Randolph.

Prayer was offered by Rev. Eli F. Loofboro. The minutes of the last regular meeting were read.

The minutes of a special meeting held at Nortonville, Kansas, on August 26, 1904, were read and approved.

The President reported the personnel of the Board for the current year as follows:

*President*—George B. Shaw, Plainfield, N. J.  
*Vice Presidents*—Eastern Association, Edward E. Whitford, Brooklyn, N. Y.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, S. Orestes Bond, Aberdeen, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Arkansas.

*Treasurer*—Frank L. Greene, 490 Vanderbilt Ave., Brooklyn, N. Y.

*Corresponding Secretary*—John B. Cottrell, 1097 Park Place, Brooklyn, N. Y.

*Recording Secretary*—Corliss F. Randolph, 185 N. 9th St., Newark, N. J.

*Members*—Eli F. Loofboro, New York City; Stephen Babcock, New York City; Charles C. Chipman, Yonkers, N. Y.; Esle F. Randolph, Great Kills, P. O., Staten Island, N. Y.

The Recording Secretary reported that in so far as he knew the personnel of the Board for the current year, he had sent the usual notice of this meeting.

The Committee on the *Helping Hand* and the *Sabbath Visitor* reported that for the present at

least, the work on these periodicals would continue as in the past. Those who had prepared the Sabbath-School Lessons for the *Sabbath Visitor* for the past year as follows: Miss Mary Stillman, Webster, Mass.; Mrs. Mary M. Church, Greeley, Colorado; Mrs. Charles Stillman, Alfred, N. Y.; Mrs. John Babcock, Milton, Wis.

Standing Committees for the year were appointed as follows:

*Sabbath Visitor and Helping Hand*—George B. Shaw, Charles C. Chipman, and Esle F. Randolph.  
*Tracts*—Corliss F. Randolph, Frank L. Greene, Edward E. Whitford, and Eli F. Loofboro.

The Treasurer presented his usual quarterly report which showed the total receipts for the quarter, including balance on hand at the time of the last report, to be \$102.56. The disbursements amounted to \$37.35, leaving a balance in the treasury of \$65.21. The report was adopted.

*Voted*, That the Treasurer be instructed to pay the expenses of Rev. Arthur E. Main, incurred in attending this meeting.

*Voted*, That in conformity with the discussions and suggestions of the General Conference for several years past, this Board believes that the time has come when it should employ a Sabbath School Secretary who shall devote his entire time to the interests of the Sabbath School work of the Denomination, and that we take immediate steps to secure such a man.

*Voted*, That beginning with January, 1905, we introduce into the *Helping Hand* a department of Helps for Primary Sabbath School Teachers, a series of Lessons for Advanced Sabbath School classes, and a Home Department.

*Voted*, That we invite Dr. Arthur E. Main, D. D., to take editorial charge of the Lessons for Advanced Sabbath Classes, and the Home Department. Dr. Main accepted the invitation of the Board.

*Voted*, That we appropriate twenty-five dollars for the purchase of books for the use of the editors of the new departments of the *Helping Hand*.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,  
*Recording Secretary.*

#### A MAN WHO OBEYED HIS WIFE.

The squire laid down the law to those about him, but Mrs. Rawson—"Elizy"—laid down the law for him. This the old fellow was ready enough to admit. Sometimes he had a comical gleam in his deep eyes when he turned them on his guests as he rose at her call of "Adam, I want you."

"Boys, learn to obey promptly," he said; "saves a sight o' trouble. It's better in the family 'n a melojeon. It's got to come sooner or later, and the sooner the better for you. The difference between me and most married men around here is that they lies about it, and I don't. I know I belongs to Eliza. She owns me, but then she treats me well. I'm sort o' meek when she's around, but then I make up for it by bein' so durned independent when I'm away from home. Besides, it's a good deal better to be ordered about by somebody as keers for you than not to have anybody in the world as keers whether you come or stay."—*Thomas Nelson Page, in Gordon Keith.*

Read the Treasurer's Conference Paper.

## The Business Office.

We've given you a good long rest all summer. You deserved it, too, for last spring you responded very nobly to our appeals.

But vacation is over, and we must begin again. We just want to remind you that this Publishing House is a business enterprise. Our payroll amounts to \$500 a month; our other expenses as much. All our bills are paid every two weeks; this gives us the best of financial rating.

But where does the money come from?

Why, from you, of course. Its either subscriptions to our publications, or contributions to the Tract Society.

The summer months are always dull ones in most business lines; they were in the printing business. Our receipts were far below our expenditures. Our bills have all been paid, but it has left the Treasurer penniless.

That's our condition now.

Can't you help us out?

If you need any further inducements read the Treasurer's paper on another page. It's good to be out of debt, but it's better to keep out.

#### A GREAT MAN'S HUMBLE START IN LIFE.

Dr. Lorenz, who has wrought such wonderful cures of crippled children since he came to America, was induced by what he thought was too great praise of himself to tell the accompanying story of his life. In an address to an assembly of medical men in Philadelphia, after having told them that they made too much of his work, and that he felt ashamed when he heard them praise his work beyond its merits, he gave this account of his unpropitious start and early hardships:

"Forty-four years ago I was a little and very poor boy. One day, wandering along the street, I found a single glove. I put it on. It was much too large and contrasted harshly with any feet, which were bare. Proud and happy I walked to my home and showed my treasure to my mother.

"My dear boy," she said, 'you will have to work very hard to find the other glove.'

"In the many hardships of later life I often remembered the significance of those words. But at the age of thirty, after many struggles, I had overcome all obstacles as a student and rose to be first assistant to the late Professor Albert. I taught general surgery and the dream of my life was to become a famous surgeon—to rummage in the interiors of fellow mortals.

"But the dream never came true. I contracted a peculiar form of eczema. I could not follow my chosen work. I thought that the other glove was gone forever and I could scarcely resist the temptation to blow out my brains. In complaining of my lot to Professor Albert, he said to me:

"If you can't get along with wet surgery, try dry surgery."

"So it was not by love, but by necessity, that I became a dry surgeon. But necessity is the mother of invention, and after twenty years of hard work, I found at last the other glove and it has brought me the esteem and appreciation of the profession and the grateful thanks of many a mother."—*Selected.*

But for infiniteness, God's patience would be tired out in the tedious expectation of our repentance.—*Rev. Thomas Adams.*

#### INSTALLATION SERVICE.

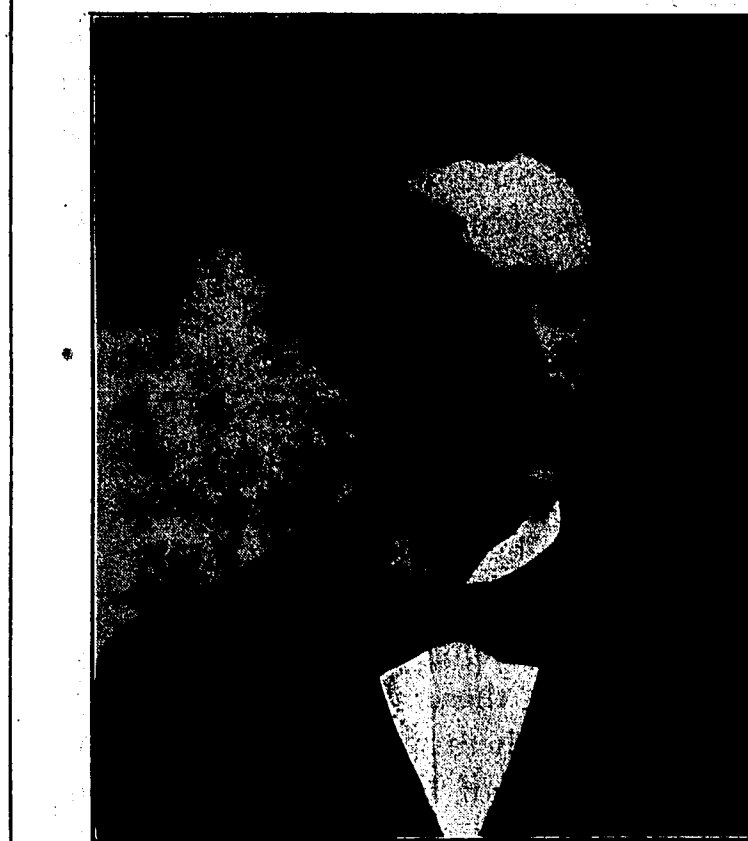
REV. A. G. CROFOOT.

Aug. 20, at Independence, N. Y., Sabbath-day dawned with rain, which continued most of the day. People were so glad to have the rain that they gladly came to the installation services regardless of the wet, being thankful for the rain. Services opened with singing, by choir, followed by the Scripture Lesson, Acts 20: 17-33, read by Rev. A. G. Crofoot, who also offered prayer.

The usual collection and notices were followed by an anthem by the choir.

Pres. B. C. Davis, of Alfred University preached the installation sermon, taking his text from Acts 20: 27-28, "For I shrink not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in which the Holy Ghost hath made you bishops to feed the church of God, which he purchased with his own blood."

President Davis spoke in part: To-day marks another epoch in the history of this church. This



installation service should be a new opportunity for consecrating ourselves to the work. The pastor breaks the bread of life to the church and to preach the gospel, e. g., Paul's relation to the church at Ephesus in exhorting to faithfulness and service.

The pastor is the mouthpiece of God, and as such, like Moses, he brings the message to the people. The pastor accepts a great privilege as well as responsibility in declaring the truth to unconverted and waiting hearts, and in exhorting faithfulness of all.

The church must uphold the hands of the pastor, help him to be faithful, to reach the wayward and win the lost. The church should take heed to herself and help others to be faithful, true and useful. The great shepherd is God, the undershepherd is the pastor, and as such he is to teach and admonish, and love and train for service in the church, and the world. The pastor is to watch over all the flock.

The church is the body of Christ. Christ enters into men by his spirit. Seventh-day Baptist churches ought to be spiritual churches and faithful, like Gideon's three hundred. Seventh-day Baptists live upon the Sabbath truth, and faith and hope ought to busy us up. Seventh-day Baptists should concentrate in communities, for economic growth in past years has come from lack of concentration. We should organize and control wealth and situations in many places in town, country, and city. We should be aggressive for our cause and kingdom by taking heed to ourselves and church. There is wealth in

agriculture and we should take new hope and courage, which will inspire us to keep up our church and community.

The sermon was followed by prayer by President Davis, and a solo by Miss Leola Clarke.

Rev. Mr. Crofoot and wife were admitted to church membership by letter, Eld. Jared Kenyon giving the right hand of fellowship in behalf of the church and also the address of welcome to Pastor and Mrs. Crofoot. Elder Kenyon spoke briefly to them in the name of the Great Head of the church, inviting them to come as their shepherd and asking them to watch over the wayward, the aged and all who are in need. Elder Kenyon closed his remarks with prayer.

In response to the address of welcome Brother Crofoot said: I come to you in the name of the Lord Jesus. I recognize my first duty to be to preach the Gospel of Christ, to take heed to myself and then to all the flock, and those outside the church. I heartily thank you for this welcome and installation. Let us remember we are co-laborers together.

Services closed with hymn by choir and benediction by Pastor Crofoot.

#### BIOGRAPHICAL SKETCH.

Alonzo Gilbert Crofoot was born in Preble, Cortland County, N. Y., Oct. 15, 1850. His education till he was sixteen years of age was obtained at the district school, after which he went to the academies in Homer and in Friendship, N. Y.

For a period of ten years he taught school winters and farmed it the balance of the year. At a quarterly meeting and revival in Nile, N. Y., in the spring of 1870, he was converted and accepted the Sabbath of the Lord. At that time Elder Huffman was supplying the Nile Church, while attending school at Alfred, and as he had not yet been ordained, Eld. G. J. Crandall, then pastor at Richburg, baptized the candidates, and Elder Kenyon of Independence received them into the church by the laying on of hands and prayer. While living on Dodge's Creek he was superintendent of the West Genesee Sabbath-School for five years. Having felt for some time that God was calling him to preach the gospel he decided to give up farming and go to Alfred to prepare for that work.

In 1881 he moved to Alfred. Having completed the Theological course he was ordained to the gospel ministry the day before Conference convened at Alfred in 1885. He accepted a call from the Missionary Board, and from the New Auburn, Trenton and Alden churches to become pastor of those churches and general missionary in Minnesota. He started for this field Oct. 1, 1885 and served in that capacity for one year. He served the New Auburn church eleven years more as its pastor, Elder Ernst taking the pastorate at Alden and Trenton.

In the fall of 1897 he accepted the call of the church at Jackson Centre, O., to become its pastor. He labored with this church and the church at Stokes for four years. At the request of a few Seventh-day Baptists he organized the church at Holgate, O., in the fall of 1898 and served them as pastor till the end of his pastorate at Jackson Centre in 1901.

At the request of the Missionary Board, and a call from the Cartwright Church, he became its pastor in December, 1901, and continued his labors there till Aug. 1, 1904, when he accepted the call of the Independence church to become their pastor.

Continued on Page 637.



## Missions.

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

### ANNUAL MEETING.

The Annual Meeting of the Seventh-day Baptist Missionary Society, for the election of officers and the transaction of such business as may properly come before it, will be held in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., on Wednesday, October 9, 1904, at 9:30 o'clock, A. M.  
WM. L. CLARKE, President.  
A. S. BARCOCK, Rec. Sec.

WE would call the attention of the readers of this page and of THE RECORDER, who owe to the Seventh-day Baptist *Pulpit* for the year 1904, that we are in need of the money. The *Pulpit* is filling a long-felt need and is doing a good work, but it is a missionary work and is paying for itself. We need all the money due on it and more subscribers. May we not have fifty or more new subscribers before the year closes. Send in your subscriptions.

THE first of October closes up the summer vacation of families, and of church services and the Bible-Schools. As a rule it takes about twice the time spent in vacation of church and Sabbath-School work, to bring the church services and the Bible-School up to the interest and the good work being done when the vacation commenced. Hence there has to be double patience, earnest work, and hustling to bring things up and forge ahead. Some churches and Sabbath-Schools have no vacation, and do not experience much decline, yet these have some, yes quite a number, who are away for a summer outing and even such churches and Sabbath-Schools have to be more or less toned up. Let us then, pastor and people, Sabbath-School superintendent, teachers and scholars renew our energy, redouble our diligence, and bring up all these interests to a higher condition than they were in before vacation, and earnestly work for a higher standard.

WE do not know why, but somehow and some way we feel that this autumn and coming winter is going to be a time for general revival of religion in our churches. It may be that we feel so because we greatly desire it in our heart and are praying for it. That we need such a revival, and one that will give us permanent results no one will gainsay. There are many young people, and many middle-aged ones in our congregations and communities who are unsaved. There are many members of our churches who are in a back-slidden state. Good many are worldly-minded, and whose interest is in worldly things. Some are in a condition of indifference. Some are sour and need the sweetening power of grace. All need the reviving power of the Holy Spirit. The good work of our homes, our churches and of our denomination will not go on as it should to glorious victory, unless we have such a revival. We do not want a revival spasm. Spasms are unhealthy and destructive. We want a revival that has in it a real conversion, a deep and lasting change, and results that will abide forever. Pastors, Sabbath-School and mission workers, shall we not pray and work as we have never before for such a work of grace in our homes and in our churches! Our Heavenly Father is gracious, and is waiting to pour out upon us just such a blessing if we only seek it with united heart and purpose. May the Holy Spirit move us all to do it.

### IS GOD TENDER-HEARTED?

In a far-away country village lives a dear old saint who has had many rich experiences in the heavenly life here on earth. It is a most touching sight to see her eyes fill with tears and most affecting to hear her voice tremble with emotion, whenever she repeats the words, "His tender mercies are over all his works." The words open her deepest floodgates because she knows that they are true. The "tenderness" has become as real to her as the blueness of the sky is real to the rest of us.

But multitudes of good people lack this faith of hers. They have lost it through some terrible experience which tore down into the very bed-rock of their lives. Reports are coming in to the effect that one of the most distressing effects of the burning of the "General Slocum" in New York harbor is the collapse of faith on the part of many of the survivors. The steamer was loaded with the members of a church. They were God-fearing people, full of love and reverence and well settled in the Christian faith.

Suddenly they were enveloped in flames, and the few survivors found themselves left often alone out of an entire family—the rest had perished in the fire or in the sea. How could a God who would permit a catastrophe like that—to persons who were serving Him—be good, not to say tender? This is the question which these perplexed people have asked again and again, and to which they have found no satisfying answer. They are not alone in their questioning. By vacant chairs and deserted hearthstones all over the world mute lips ask the same question, and the loss is all the harder to bear because the shock has made God seem distant and unloving.

This surely is a wrong way to think of God. He does not inflict these catastrophes and He could not prevent them without throwing the universe into a chaos of lawlessness. We could not live in the world at all if it were not for the mighty forces which are so destructive when we get careless in handling them. The laws of fire and steam and electricity and gravitation must be unvarying if they are to be beneficial to man. They are full of blessing to us, until some day we fail to co-operate with them, and then their inexorableness crushes us.

Does that mean that God forgot to be kind or tender? He would rather be unkind if He changed his laws every time one of us grew careless with them. The universe is stern. It would not be a good universe if it were not. It is just because it has been stern and unyielding that we have slowly learned how to conquer it for our purposes. We should have made no progress if it had varied every time we ran up against any of its hard facts.

Some noble man is taken by typhoid fever and we hear many question how Divine Providence could have removed such a valuable man. God does not have one system of laws for a valuable man and another system for the tramp. The laws of typhoid germs are unvarying. He expects us to learn them. There ought not to be any polluted water. We cannot ask Him to excuse our negligence and to hold up the natural course of things just this once. We have at last learned the secret of typhoid because its laws were unvarying, and some day there will be none in the world, because we have learned to conquer it.

God is kind and tender, but that makes it necessary for the order of the universe to be stern. There can be no advance, no moral or

spiritual discipline in any other kind of a world. We all play more or less with "edged-tools," and no wonder that sometimes they cut, but it does not show that He who made the mighty instruments for our service was therefore unloving.

It is true, however, that we should never have discovered how much God loved the world if we had had only nature and experience to go to. He who wants comfort, he who seeks the oil of joy for mourning, does not go to the beneficent and unvarying forces of nature to find it. They are too impersonal. He goes to "the God and Father of Jesus Christ." He feels his way to the bosom of infinite tenderness and love which the Son of God revealed. No sparrow falls without His care, no mourner weeps without His sympathy, no wanderer says, "I will go to my Father," without bringing joy to His heart. Nature shows that He is not unkind. Christ shows that He is plenteous in mercy and a tender Father to all His children.—*The American Friend.*

### THE SECRET OF SUCCESS.

The following bright analysis of success was written for the Rochester *Democrat-Chronicle* by Mr. Fred D. Lamb, of the Railroad Y. M. C. A. of Rochester.

"What is the secret of success?" asked the Sphinx of a company of railroad attaches.

"Energy," said the coal in the fire-box.

"Be first," said the pilot on the engine.

"Keep yourself under control," said the air-brake.

"Have a good foundation," said the ties of the track.

"Connect yourself to good things," said the Gould couplers.

"Prepare the way for your coming," said the whistle.

"Keep on the right track," said the locomotive.

"Look neat," said the Pullman car.

"Be sure you have a clear track," said the headlight.

"Keep a-going," said the steam.

"Have a system to your work," said the timetable.

"Despise not the power of small things," said the coupling-pin.

### THE CAPTURE OF A MONKEY.

Ringtail monkeys, one of the most valuable and expensive of the smaller animals, says a writer on the traffic in wild beasts, are caught in an interesting way. A coconut is split in two, and a banana with a piece of wood running through is placed lengthwise through the nut, the two halves of which are drawn together by wires. Then a hole is cut just large enough for the monkey's paw to enter. The monkey spies the tempting nut from his tree. He hops down, looks it over, sees the hole and smells the banana inside. He is fond of bananas. Putting his paw in, he grasps it, but the wood prevents it from coming out. Then the catchers appear and the monkey runs for a tree. But he cannot climb because of the coconut on his paw, and he will not let go of that, so he is captured pawing wildly at the tree trunk.—*Frank Leslie.*

Helping Hands for fourth quarter now ready at this office.

## Woman's Work.

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

DURING the first week in September, nine young women sailed from New York for Porto Rico and Cuba, under the auspices of the Woman's Board of Home Missions of the Presbyterian Church. They went as teachers in the mission schools, though their work will be much broader than that of a regular teacher. Through the children, they will gain an entrance into the homes and become the friend and adviser of the fathers and mothers. A mission school is always considered an entering wedge in a new country and by the teacher much good seed is sown and it is often the case that the school is the forerunner of a church. It is claimed that more than a hundred Presbyterian churches owe their existence to the faithful work of the teacher in the mission school.

MRS. J. B. WEST recently attended the Republican national convention in Chicago as a delegate from Idaho. She is probably the first woman in the United States who has been called to fill such a position. She is a graduate of a University, the wife of a lawyer, and a woman who for years has taken a deep interest in the political situations in her own State. She is well known as a thoughtful, vigorous speaker, on all questions of good government, and her opinion is held in high esteem throughout the State she represents. That the people had great confidence in her is evidenced by the fact that she was made their delegate on this occasion.

### REPORT OF THE CORRESPONDING SECRETARY OF THE WOMAN'S BOARD.

From the reports at hand, your Corresponding Secretary can give no figures of the numerical growth of the Ladies' Benevolent Societies, nor would time permit to tell even briefly of the work accomplished by them, but that there has been growth, both as to numbers and interest, is shown from the reports of the secretaries on their different fields of labor.

#### SOUTH-EASTERN ASSOCIATION.

We have in this Association nine churches. Two have ordained pastors. Three have Ladies' Benevolent Societies—Salem and Lost Creek in West Virginia, and Salemville in Pennsylvania. The latter was organized this year; they are few in numbers, and with but very little knowledge of the work they have taken up, but they are earnest workers and will be a help to the cause they have undertaken.

On account of long illness in some of our leading families, and because of the loss of some of our most active members, and of much sickness from epidemics among our people in the last year, we have not been able to carry out all our plans. On account of my own ill health, I have not been able to visit our churches in person, and have found it difficult to accomplish much by correspondence in churches where there are no pastors. We hope for better things in the future. May the kind Heavenly Father bless our Woman's Board in all its interests and help the women of our churches to stand faithfully by them.

MRS. G. H. TRAINER.

#### EASTERN ASSOCIATION.

Reports have been received from seven societies, six reporting a total membership of 325. The past year will long be remembered for the extreme cold during the winter, and unusual prevalence of sickness and death. One secretary says: We could do nothing for the sickness among us. The society of the church of New York City met with a great loss in the death of Dr. Phebe J. B. Wait. She was ever willing and able to do whatever needed, ready always to support with material aid, or words of hearty encouragement the needy or discouraged.

In the death of Mrs. Mary S. Stillman, the society of Plainfield, N. J., lost its first president and one who was most earnest in organizing the society many years ago. The Plainfield society has also lost from its ranks Mrs. E. R. Pope, Mrs. Emma J. Utter, and Mrs. Margaret Randolph, all cheerful, willing workers.

In the New Market society, Mrs. Anna T. Larkin, Mrs. Susan Dunham and Mrs. Joanna Dunn answer no more the roll call. There are many other faithful ones whose names are not known, who are missed by those who have known their helpfulness.

The societies all express interest, and many report much local work done for the relief of those in sickness and trouble.

We may not have raised the usual amount of money, but our women have grown in tenderness for the suffering and in love for the afflicted. May it bring forth a greater usefulness and a stronger desire to extend the kingdom of heaven and to give to others that hope which is an anchor to the soul.

MRS. ANNA C. RANDOLPH, Sec.

#### CENTRAL ASSOCIATION.

Although removed from her field of labor early in May to Albion, Wis., the secretary of the Central Association sends the following report:

From the brief acquaintance I have had with the women of the

Central Association, I find them earnest, loyal, self-denying and eager to work for the Master. With many hindrances, they are still determined to do good service for His cause.

The secretary made an earnest effort to visit personally each of the societies in the Association, to carry and bring away helpful suggestions. She was most kindly received wherever it was her privilege to go, and the interests of the denominational societies, the matter of tithing, the work of education, were discussed in an informal way. Methods of work were exchanged and kind sisterly greetings borne from one society to another.

Much effort has been expended this year in local work, for our women have felt the responsibility of taking a share in the burdens at home. Church repairs and debts have been materially lightened by their willing hands. And these things have been done without forgetting the responsibilities to the wider fields. I think their work has been greatly blessed.

Mission study has been vigorously and enthusiastically pursued at Adams Centre. The associate membership plan has been signally blessed at Brookfield. The Leonardsville society has been a social centre in the church. Women have demonstrated their executive ability in raising funds at DeRuyter. Verona women are a power for every good work. The little band at West Edmeston are doing bravely. May the Master bless what He sees that meets His approval, and lead us out into a broader comprehension of what He desires from our hands.

HARRIET C. VAN HORN, Sec.

#### WESTERN ASSOCIATION.

On account of school duties, your secretary has not been able to visit many of the Woman's Board Auxiliaries during the year, but by correspondence and occasional meeting with members of the different societies, she has kept in touch with the work. Not so much has been done in a financial way for the Woman's Board as in some previous years, because of many local needs in several societies. On the whole, our women seem much interested in denominational work and are zealous in the Master's vineyard, yet not all has been accomplished that might have been, could your secretary have given more personal attention to the work. There was a good attendance at the Woman's Hour of the Association. A good program was presented, and considerable interest manifested. We hope much more may be done for the cause another year.

AGNES ROGERS, Sec.

#### NORTH-WESTERN ASSOCIATION.

The work done in this Association has been quite similar to that of last year. Reports have been received from seventeen societies, and the amounts given for various objects by several of the larger societies exceed that of last year. Much local work is reported, over four hundred and fifty dollars being expended in general benevolence and church work.

The North-Western Association covers so much territory that it is very difficult for the secretary to keep in touch with all the societies. Although communications have been sent two or three times during the past year to all of the organizations in this Association, no reply has been received from several of the smaller societies. This we deeply regret, as we greatly desire to hear from all.

Many report a very pleasant and profitable year of work. Not all has been accomplished that we had hoped and planned, but we are greatly encouraged by the earnest faithful work of the women of this Association.

MRS. A. E. WHITFORD, Sec.

#### SOUTH-WESTERN ASSOCIATION.

The three societies of this Association—Gentry, Hammond and Fouke—report a membership of 73. While there has been no unusual enthusiasm in any of the societies, the women have worked faithfully through the year and have all the interests of our work at heart. There has been a gain in the gifts to the Woman's Board, but less has been given to the home churches and societies. A considerable work has been done by the way of sewing for the poor, which of course can have no money value put upon it. Only one society has taken up the study of Missions, and that only to read "Rex Christus" in the monthly meetings. This band of workers have raised more than double the amount apportioned to them. We are thankful for the blessings of the past year and hopeful for the future.

MRS. LUCY FITZ RANDOLPH, Sec.

This completes the reports of the Associations, but a few statements in regard to some of the lines of work taken up by the Board will be of interest to all.

You will be glad to know that we have been able to pay double the amount necessary to keep each of the scholarships in use this year.

Mrs. Townsend, though in sore trial some of the time, has been enabled to continue her work throughout the year. She has labored in Wisconsin, Iowa, Ohio, and in Texas, and we trust that much good has been accomplished through her efforts.

Our hearts have been made glad by the return of Susie Burdick to the work in China, and the Board is able to report a credit of one year's salary to her account.

The \$3,000 asked for at the beginning of the year for the different lines of work undertaken by the Board was not all contributed, though some of the Associations raised more than was apportioned to them; yet we are not discouraged, but believe that nearly all have done their best, and that the failures have not been due to lack of interest.

NETTIE M. WEST, Cor. Sec.

Adopted by the Woman's Board, Aug. 20, 1904.



# TRACT SOCIETY.

## Paper by the Treasurer, Read at Conference.

At previous Conferences the Treasurer of the Tract Society has read in detail his annual report of receipts and disbursements.

To-day you will find the details printed for distribution that you may examine them at your leisure, but I want to go over with you the summaries of this year's report as the gist of the whole matter is there:

| SUMMARY OF RECEIPTS.            |                    |
|---------------------------------|--------------------|
| Cash balance July 1, 1903       | \$ 129 99          |
| Contributions—General Fund      | 4,090 63           |
| Contributions—Special, on Debt  | 1,636 93           |
| Collections                     | 292 40             |
| Refund on salaries and expenses | 67 75              |
| Income                          | 2,235 27           |
| Publishing House receipts       | 11,495 11          |
| Loans                           | 1,000 00           |
| <b>Total</b>                    | <b>\$20,948 08</b> |

| SUMMARY OF DISBURSEMENTS.                  |             |
|--|-------------|
| Salaries and expenses                      | \$ 3,839 64 |
| Legal advice                               | 79 23       |
| Supplies and safe deposit box              | 16 50       |
| Linotype account                           | 1,500 00    |
| Publishing House expenses                  | 12,852 00   |
| Recorder subscriptions to Publishing House | 12 00       |
| Loans and interest                         | 2,523 27    |
|  | \$20,822 64 |
| Balance, cash on hand                      | 125 44      |

The amount of bequests in the hands of the Treasurer for investment is \$ 5,664 12  
 The Memorial Fund holds Tract Society funds to the amount of about \$51,000 00

Now these figures show some very interesting and very gratifying facts, and I shall be glad if I can call your attention to some of them.

You will recall that, a year ago, we were laboring under a heavy debt—two thousand dollars at Conference time. This has all been paid off, so that at present the Tract Society is entirely out of debt, except as we may consider the Linotype, which will appear later. This is more gratifying to the Board and to the Treasurer than I know how to express, as it has not happened before in many years.

The reason for this changed condition of affairs is obvious from an item of the summary;—the contributions specially designated to pay the indebtedness amounted to \$1,636.93, while the contributions for the general fund amounted to \$4,090.63, making a total of \$5,727.56 contributed by the people during the year. With the single exception of the year 1895, when one of our members gave the large press on which the Recorder is now printed, these figures have never been equalled and seldom even approached in amount.

The reason for this large increase?

I firmly believe because the members of the Society and the people whose creature this Society is, have awakened to their responsibility in its maintenance as never before; that they have come to believe as one member put it a few weeks ago, that if we are ever to do anything as a denomination, if we are ever to place our views before the world, if we are ever to justify our position as Seventh-day Baptists, it must be largely, if not entirely, through the publications of the Tract Society.

Denominationally we should, and, I believe, rapidly are, taking front rank in the minds and hearts of the people.

I believe it because I see many names never before chronicled; I believe it because the support has been heartier, more spontaneous and larger in amount than ever before; I believe, it because this dissemination of Sabbath literature and Sabbath truth is our special work and if we are to live, and we are to live,—then this work must be, and will be, first in the heart of every loyal Seventh-day Baptist.

Look over that report carefully, name by name, and tell me how many you see registered there who have sent of their means as they could; whom you know have earned that money by unceasing, unremitting toil; who have, every day, the problem of very existence before them, knowing not where the next dollar is coming from but glad to give this one to the Master's cause.

One dear old lady has been a cripple for years and earns a small pittance by knitting, but her life is so cheerful, so bright, that everyone who knows her is the better therefor; her money is here. Another is almost blind and yet there is the cheery word and the open hand that gives until it makes the heart of a strong man ache.

So I might go on almost indefinitely, for to me there is something personal in every letter, and I feel almost an intimate acquaintance with every one who sends a remittance to the Tract Society, but

more is unnecessary, I just wanted you to know something of the stuff of which we are made, and feel, as I do, that there is no such thing as fail with so much love and devotion back of us.

Our income account has suffered in amount of interest received for the past two years, but the laws specifying the nature of these investments, necessitated the sale of certain industrial stocks which were paying well, but on which there was no option but to sell and reinvest the money on bond and mortgage at a lower rate of interest.

The Publishing House receipts have never been anything like as much as they are this year and, while the expenses have increased somewhat owing to the large amount of work produced, still the net result makes a better showing along the line of publications than has ever before been known, the excess of expenditures above receipts being \$1,357 which includes over \$1,000 of betterments, or additions to the plant. This amount is fully fifty per cent. better than any showing heretofore made and seventy-five per cent better than ordinarily shown by our annual reports.

This result is due to the earnest effort of the management to convert this fine printing plant into a burden bearer, and our efforts for two years have been to see if we could not so reduce expenses and increase output as to show a clean balance sheet. Work along this line brought us face to face with our limitations and we found that to do such work as would bring adequate returns meant new type, more room, more rent and more help. There was, in the minds of the Committee, but one solution of this problem and hence we installed a "Linotype" machine; traded in the old, worn-out type for new as far as it would go, and found that we had more room, less help and a capacity limited only to the speed of the operator and the amount of type metal we cared to buy.

Instead of being second-rate we are now as well equipped as any, and the work is put out on time;—no small consideration in this world of hurry.

Too much credit for this condition cannot be given to our business manager, Mr. John Hiscox, who has worked unceasingly, with no thought for time, no knowledge of hours; bringing to his work a trained knowledge of the printing business that few men possess, and which the Tract Society is unmeasurably fortunate in having at its command.

This Linotype machine was not purchased outright but rented on one year's trial, with the privilege of applying the first year's rental on the cost, should we decide to buy. It cost to install, including the first year's rental, about \$1,000, and if we keep it we must pay in cash, or notes, \$2,700 more, about the first of April next.

It's a money-maker and a money-saver, and we can no more afford to throw it out than we can to stop our publications, if we have any regard for true economy, but where will we get that \$2,700? Well, I'm optimistic and I believe we will all go down a little deeper in our pockets for a good thing, particularly when it will pay as well as this, and whether it comes in to the Treasurer as a special item for "Linotype account," or in increased subscriptions, I believe it surely will come, in time to meet that payment.

After all the effort that has been put forth to make the plant self-supporting, I know the people will stand with us on the eve of success, and be an integral part of it, as they have been its inspiration all the way through.

This is no rat hole to drop money into, no loafing place for people too lazy to work, but a live, wide-awake institution where everybody hustles and where every dollar invested is placed for a purpose.

That our publications do not pay, financially, you have heard until you are probably tired of the story, but I want to tell you, friends, the reason, and the only reason, they don't pay is because we haven't subscribers enough, and you who feel that you can get something as good for half the money just stop and ponder a moment, for this is specially yours;—not something that somebody is issuing for financial gain, but something that you are trying to do that all of us may keep a little closer together; that your sons and daughters, aye, and our fathers and mothers, all of us, may keep in touch with, and do the work for, the Sabbath we profess as we could not do otherwise. Then think that if you and your neighbor took the Recorder it would be just that much nearer a paying and a price-reducing basis.

The number of paid subscribers has increased during the past year. Let's roll up the number during this year!

You must do that, friends, the management can't without your help.

Then, when you take the Recorder, pay for it in advance just as you do for any outside publication. There is \$1,400 due the Publishing House for Recorder subscriptions; not much more than half what it has been for years, but it would go a long way toward that \$2,700 for the Linotype, wouldn't it?

The business of the Tract Society is peculiar to itself. There is no capital stock to pay dividends on; no working capital to meet current expenses; there is no depreciation fund against which we can draw to replace damaged or worn-out supplies and machinery. Some day, I think, much of this will be changed and the publishing interests managed as any other business enterprise, but at present, the time is probably not ripe for this, instead, we find as capital stock, working capital, depreciation fund and general employers of this greatest work, our people, who, alone, much decide whether we have done well or ill; whether we shall go forward or back; whether they will support and strengthen or abandon this link that, more than

any other in the chain, binds the hearts of our people close together.

Our business interests, then, are entirely wrapped up in and dependent upon our membership as a denomination.

We are the child of the denomination, by it brought into existence, by it fed and clothed, by it taught to be of service in bringing others into the fold.

Have you another child depending upon you? Do you say to that one, "I will give you bread after I have enough myself?" Do you feed that one to-day and let it starve, or shift for itself, tomorrow and the ensuing six months?

No! Your first thought is for the loved ones and then for yourself.

Friends, that's just what ought to happen here; just what has happened in thousands of homes during the past year or we never could have come to you with this best of reports; but until all our people learn that it is their privilege to support this work regularly, week by week, just as surely and just as unceasingly as they pay the grocer and butcher, we cannot do our best, because some of us will not be in it.

You who have been so hearty in your support,—keep it up. You who have not tried it,—begin now to give something every week. Don't say five cents if you can afford a dollar, but don't hold back the nickel because you can't do something more. Remember above all things that this is your work; that you have the best lot of editors, lecturers and colporteurs ever grouped together;—that you have a better printing plant than anybody and that your contributions regularly and systematically forwarded will pay for the linotype and meet every running expense in a manner worthy of Seventh-day Baptists.

### REPORT OF COMMITTEE ON FINANCE.

#### ASSESSMENTS LEVIED ON THE VARIOUS CHURCHES.

To the Seventh-day Baptist General Conference:  
 Your Committee on Finance would respectfully submit the following report:

We have examined the Treasurer's report, have found the same correct, and we recommend its adoption.

We find the following outstanding bills chargeable to the Conference, and recommend that orders be drawn upon the Treasurer for their payment:

|  |            |          |
|--|------------|----------|
| Expense of Recording Secretary                 | \$5 48     |          |
| Expense of Corresponding Secretary             | 11 91      |          |
| Programs, etc.                                 | 24 20      |          |
| Expense of Committee on Denominational History | 10 25      |          |
| Traveling expenses of Recording Secretary      | 37 50      | \$89 34  |
| We have estimated as follows:                  |            |          |
| Conference Music                               | \$40 00    |          |
| Tent, lumber, and labor                        | 300 00     |          |
| Provisions and cook                            | 590 00     |          |
| Stationery, etc.                               | 15 00      |          |
| Coal and freight                               | 58 00      |          |
| Incidentals                                    | 37 00      |          |
|  | \$1,040 00 |          |
| Less cash for sale of tickets                  | 600 00     | \$440 00 |
| For printing and distributing minutes          |            | 250 00   |

\$779 34  
 For printing and distributing minutes 250 00

We recommend that the Treasurer set aside and report as a special fund for the publication of the proposed historical volume the sum of \$300, voted by the Conference of 1902.

We recommend the raising of the sum of \$804.72 and have apportioned the same on the churches, as follows:

| EASTERN ASSOCIATION. |          |
|----------------------|----------|
| Piscataway           | \$9 60   |
| First Hopkinton      | 27 96    |
| Shiloh               | 36 00    |
| Berlin               | 12 84    |
| Waterford            | 4 20     |
| Marlboro             | 8 64     |
| Second Hopkinton     | 10 80    |
| Rockville            | 8 52     |
| First Westerly       | 4 68     |
| Plainfield           | 22 92    |
| Pawcatuck            | 36 00    |
| New York             | 5 16     |
| Greenmanville        | 1 20     |
| Second Westerly      | 2 04     |
| Cumberland           | 2 16     |
|                      | \$192 72 |

| CENTRAL ASSOCIATION. |          |
|----------------------|----------|
| First Brookfield     | \$18 12  |
| DeRuyter             | 11 52    |
| Scott                | 6 24     |
| First Verona         | 7 80     |
| Adams                | 27 96    |
| Second Brookfield    | 17 52    |
| West Edmeston        | 6 96     |
| Cuyler               | 1 20     |
| Otselic              | 1 20     |
| Lincklaen            | 2 88     |
| Second Verona        | 1 20     |
| Watson               | 1 92     |
| Preston              | 1 32     |
|                      | \$105 84 |

| WESTERN ASSOCIATION. |         |
|----------------------|---------|
| First Alfred         | \$54 60 |
| Second Alfred        | 25 08   |
| Andover              | 8 04    |
| Friendship           | 15 72   |
| First Genesee        | 18 60   |
| West Genesee         | 1 44    |
| Hartsville           | 6 00    |
| First Hebron         | 3 72    |

|               |          |
|---------------|----------|
| Hebron Centre | 3 24     |
| Hicknell      | 1 92     |
| Hornellsville | 5 04     |
| Independence  | 8 40     |
| Richburg      | 7 08     |
| Scio          | 1 80     |
| Shingle House | 96       |
| Portville     | 3 60     |
| Wellsville    | 3 00     |
|               | \$168 24 |

| NORTH-WESTERN ASSOCIATION. |          |
|----------------------------|----------|
| Milton                     | \$34 20  |
| Albion                     | 22 68    |
| Jackson Centre             | 6 12     |
| Walworth                   | 12 48    |
| Berlin                     | 1 20     |
| Southampton                | 6 00     |
| Welton                     | 6 60     |
| Rock River                 | 2 76     |
| Carlton                    | 4 44     |
| Dodge Centre               | 15 72    |
| Trenton                    | 2 04     |
| Nortonville                | 21 36    |
| Long Branch                | 1 32     |
| New Auburn                 | 5 16     |
| Farina                     | 15 60    |
| Stone Fort                 | 3 36     |
| North Loup                 | 22 80    |
| Milton Junction            | 20 52    |
| Chicago                    | 6 84     |
| Coloma                     | 2 52     |
| Big Springs                | 1 56     |
| Daneville                  | 60       |
| Big Sioux                  | 2 28     |
| Marquette                  | 1 80     |
| Boulder                    | 3 96     |
| Riverside (Colony Heights) | 1 08     |
| Farnum                     | 2 40     |
| Auburn (Cartwright)        | 3 00     |
| Rock House Prairie         | 1 92     |
| Stokes                     | 2 04     |
|                            | \$234 36 |

| SOUTH-EASTERN ASSOCIATION. |         |
|----------------------------|---------|
| Salem                      | \$19 56 |
| Lost Creek                 | 12 60   |
| Middle Island              | 12 36   |
| Berea                      | 8 40    |
| Greenbrier                 | 5 52    |
| Roanoke                    | 3 48    |
| Black Lick                 | 4 32    |
| Salemville                 | 4 32    |
| Conings                    | 1 68    |
|                            | \$72 24 |

| SOUTH-WESTERN ASSOCIATION. |         |
|----------------------------|---------|
| Gentry                     | \$14 16 |
| Fouke                      | 1 56    |
| Hammond                    | 7 32    |
| Little Prairie             | 2 52    |
| Deleware                   | 75      |
| Attalla                    | 3 37    |
| Crowley's Ridge            | 1 12    |
| Wynne                      | 52      |
|                            | \$31 32 |

S. W. MAXSON,  
 R. J. MAXSON,  
 L. D. LOWTHER,  
 O. S. ROGERS,  
 O. E. BURDICK,  
 C. U. PARKER,  
 Committee.

NORTONVILLE, KAN., Aug. 29, 1904.

### SELF-DEPENDENCE.

MATTHEW ARNOLD.

Weary of myself, and sick of asking  
 What I am, and what I ought to be,  
 At the vessel's prow I stand, which bears me  
 Forward, forward, o'er the starlit sea.

And a look of passionate desire  
 O'er the sea and to the stars I send:  
 "Ye who from my childhood up have calm'd me,  
 Calm me, ah, compose me to the end.  
 "Ah, once more," I cried, "ye Stars, ye Waters,  
 On my heart your mighty charm renew:  
 Still, still let me, as I gaze upon you,  
 Feel my soul becoming vast like you."

From the intense, clear, star-sown vault of heaven,  
 Over the lit sea's, unquiet way,  
 In the rustling night-air came the answer—  
 "Wouldst thou be as they are? Live as they."

Unaffrighted by the silence round them,  
 Undistracted by the sights they see,  
 These demand not that the things without them  
 Yield them love, amusement, sympathy.

And with joy the stars perform their shining,  
 And the sea its long, moon-silvered rool,  
 For self-poised they live, nor pine with noting  
 All the fever of some differing soul.

Bounded by themselves, and unregardful  
 In what state God's other works may be,  
 In their own tasks all their powers pouring,  
 These attain the mighty life you see.



### THE IDEAL PREPARATION FOR THE GOSPEL MINISTRY FROM THE LAYMAN'S POINT OF VIEW.

Read at General Conference by George B. Carpenter.

I am pleased with the wording of the subject of this symposium. It indicates that a "call" to the ministry involves a call for preparation as well as ministry. The old idea was, that a call to preach meant, go right at it, irrespective of the mental or moral condition in which the call found a man.

Contrary to the origin of poets, ministers are made, not born. Most of the servants of Jehovah in Bible times appear to have had considerable preparation.

The first step I would name in preparation for the Gospel ministry is the continuous cultivation of a good digestion. In the strenuous life of to-day, the minister is at the place of highest tension. If God calls a man to such a place, the call involves the paying of such attention to the body as will make the minister buoyant, radiant and wholesome with good health. I can not stop here to elaborate this statement and show its pronounced control over the destiny of a ministerial candidate.

The second step in this preparation I would call "a liberal culture." By that I mean everything that education, travel, experience, observation and intercourse with men can contribute to the broadening, ballasting and deepening of a man's mental and moral nature. Everything that can add to his worldly wisdom, and to the power of his personality. Everything that develops his native talent, that arouses his dormant possibilities, and brings out his capacity for taking an influential place amongst men. In short, everything from a human point of view, calculated to bring out of a man all the best there is in him. Let liberal culture be so liberal that every hidden spring shall be touched and the whole nature be brought into movement.

A third step in the minister's preparation I would define, if you will allow the term, as the "Spiritualization of the Minister," spelled with a capital "S." This is his distinctive preparation. All that has been mentioned before is common to any calling. Let no man think, that, because he has equipped himself with all that education can add to native genius, he is ready for the sacred office of minister. As yet, he is but the raw material out of which a minister is made. He has yet to be touched by that Divine alchemy that alone can make a man a Minister of the Most High God.

The office of minister seems best designated to me by the terms, Prophet and Pastor. Prophet, not in the limited modern sense; as a predictor of events only; not simply a fore-teller, but a for-teller. One who speaks for God, whether it be for past, present or future. And, Pastor as an under-shepherd, caring for the life and growth of those in his charge. As minister, in this sense, I conceive of a three-fold process as essential to his Spiritualization.

1. He must be initiated into the secrets of God's word. How shall he speak for God, until he understands God's message to him? This involves more than a memoriter knowledge of the contents of the Bible. He must grasp it in its entirety as a revelation from God to man. He must have a clear conception of its purpose. He must discover its great central principle of unity. He must recognize its great movements in harmony with that principle and moving on to the

consummation of its purpose. He must understand the place of minor movements, and see their meaning, in relation to the whole Book that he be not led astray in his conclusions. He must interpret modern life by the Book, and not the Book by modern life. And the laymen will hear him. Every drop of blood in his body is hungry for biblical preaching. Every Saturday night last winter in Chicago, over two thousand people met to hear a noted Bible student expound the Scriptures and the next day, I have no doubt, many a preacher of clap trap methods wondered why he could not gain and retain an audience.

The gist of a recent magazine article on "The Education of a Minister" was that he should be up in science. Why? Why more than the lawyer or the statesman? If that writer had really touched the pulse of religious demand he would have found the crying symptom to be, "Be up in your Bible."

The layman's papers, magazines, telephones, phonographs, lecture courses and rapid transit, pour upon him a very babel of voices; changing, modifying, substituting, promising and rejecting, and when the Sabbath morning comes the layman reverently prays, "From all this, good Lord, deliver us," and he seeks a refuge in the "Thus saith the Lord" of his pastor. Woe to that preacher who dares deal out to him an effusion of "contemporary thought" in a foolish hope to be up to date, or, perforce, because he has nothing else to give. Then shall the cry go up from the empty pews, "There is no longer any Prophet" (Ps. 74: 9). Then shall come to pass the prophecy of the famine of the words of the Lord, when people shall wander from sea to sea and from the north even to the east; they shall run to and fro to seek the word of the Lord and shall not find it (Amos 8: 11-12). Let our would-be minister prepare himself to rightly divide the word of truth. It has been wrongly divided or undivided long enough.

2. Again, our would-be minister must be a Spirit-filled man. Only thus can he understand God's word and only thus can he adequately perform the multitude of diverse duties that come to him as a Pastor. Take the Bible's description of the duties and qualifications of a Pastor and then bow your head and say, as you will be bound to say, "Who is sufficient for these things?" Only the God-filled man, for with God, all things are possible. Only thus can he live above the petty turmoils of his flock. Only thus can he be a tactful director. Only thus can he fathom their various and special needs. Only thus can he bring them comfort and trial. Apart from the Spirit, he is no better than an emotional but un-Christian neighbor in the hour of affliction. Only thus can he be a man of effective prayer. Let me say that many a minister has helped the souls of his people more by his prayers in private, than by his preaching in the pulpit; but no preacher can pray as he ought (Rom. 8: 26) or ask aright for himself or his people, except the Spirit help his infirmity. How he shall be Spirit-filled, let the preacher tell. However, I venture that John 7: 3) contains the secret. When the preacher glorifies Jesus by obliterating self and by a complete identification with Christ, then he will be released for service by the resident power of the Spirit of God.

3. And lastly, the minister must learn how to make his message new by a continuously new experience of it himself. Gospel means, good news. After nineteen centuries it has ceased to

be news, though it will never cease to be good. In preaching from the text, "Come Unto Me," etc., a minister reverently said, "This text has seen its best days." It was just as true, and good as ever, but its announcement no longer had the charm of novelty. So with most of the Bible. Now the layman, in common with the mass of mankind, wants novelty. My despairing ministerial brother, lamenting that the world will not listen to what you say and what it needs so much to hear, it is not because it is good that it will not listen, but because it is old. Many a preacher recognizing this, leaps into the sensational; preaches the current scandal or distorts the word of God. Such was the heart poverty of a pastor who recently preached on Peter's Pentecostal sermon from the subject, "A Good Way to Get Drunk." God save the mark! If only so you can be novel, better preach the old story to empty pews, or go into journalism.

The novelty that will draw men and make your laymen lean over their seats to hear your message, is that glow and fervor which will radiate from your own being when once you have a fresh experience in your own life of the truth you preach.

This summer time, with its vision of life, is as unique and dear as though we had never before seen a summer. The one hundredth love story from real life is as interesting and fascinating as the first one ever read. Every new baby is as precious and novel as though it were the first born in the house. That which actually happens in human life, is always of interest to human kind, though it has happened a thousand times before.

You are not to be a reporter of the Divine will but a communicator, and that which you communicate must first possess you, then it will be good tidings and new. Let the minister who would preach on the text, "Come Unto Me," etc., have a fresh experience of being with his Lord. He will not have to advertise that experience; the people will know it and take courage.

The layman's idea, then, of preparation for the ministry is first of all, a sound mind in a sound body; but these are but the dry bones in the valley until clothed with flesh and life by the indwelling word, by the infilling of the Holy Spirit, and by a continuously new experience of the message to be proclaimed.

#### FIVE DAYS IN A WEEK.

Many complain and say that a Sabbath-keeper does not have a fair chance to earn a living.

Oppressed with this thought they come to feel that they are under the necessity of leaving their early convictions in order to secure employment.

If all who have been taught to observe the Bible Sabbath, had been faithful to their early teaching, there would be farms and farms, where Sabbath-keeping young men and women could find work that would suit them.

Some young people have been faithful to the Bible requirement and as they have engaged in the service, have had it well understood that they observed sacred time and could not trifle with their convictions.

Frequently their faith and practice has been respected, and they have been allowed to work on Sunday. If not allowed, then work five days in the week for your employer, and Sunday for yourself. Write your letters, study hard on some subject and thus prepare for future usefulness.

FIVE DAYS.

Read the Treasurer's Conference Paper.

### Children's Page.

#### MY BABES IN THE WOODS.

SARAH PIATT.

I know a story, fairer, dimmer, sadder,  
Than any story printed in your books.  
You are so glad? It will not make you gladder;  
Yet listen, with your pretty restless looks.

"Is it a fairy story?" Well, half fairy—  
At least it dates far back as fairies do,  
And seems to me as beautiful and airy;  
Yet half, perhaps the fairy half, is true.

You had a baby sister and a brother,  
Two very dainty people, rosy white,  
Sweeter than all things else except each other—  
Older, yet younger—gone from human sight!

And I, who loved them, and shall love them ever,  
And think with yearning tears how each light hand  
Crept toward bright bloom and berries—I shall never  
Know how I lost them. Do you understand?

Poor slightly golden heads! I think I missed them  
First in some dreamy, piteous, doubtful way;  
But when and where with lingering lips I kissed them  
My gradual parting, I can never say.

Sometimes I fancy that they may have perished  
In shadowy quiet of wet rocks and moss,  
Near paths whose very pebbles I have cherished,  
For their small sakes, since my most bitter loss.

I fancy, too, that they were softly covered  
By robins out of apple trees they knew,  
Whose nursing wings in far home sunshine hovered,  
Before the timid world had dropped the dew.

Their names were—what yours are. At this you wonder  
Their pictures are your own, as you have seen;  
And my bird-buried darlings, hidden under  
Lost leaves—why, it is your dead selves I mean!

#### HOW HAROLD FOUND A HOME.

It was a "red-letter" day in Harold's life when he was told that he was to have an outing—two weeks in the country. Whether he was Harold Brown or Harold Jones or Harold Smith or Harold something else I do not know. He was known in the slums simply as Harold. He had been an orphan as long back as he could remember. His home—if the wretched back room in which he lived could be thus designated—was in the most dismal part of the slums. He shared it with an old rag collector, who had no love for him, but was glad to give him bed and board for his assistance. Harold's bed was a bundle of rags (as was his employer's), and his board—for the greater part—scraps. "Old Jake," the rag collector, made life lively for Harold in one respect, cursing at him and calling him vile names, and—even at times using a lash. Could you have seen the boy's emaciated and bruised body you would have wept. Could you have known of the sorrow and longing in his heart it would have made yours ache. But at last there came a break in the dark clouds over Harold's head. He had been asked to go to the country. The old rag collector would not consent to Harold's going, but as he had no claim on the child, the latter was taken from him. For the first time in his remembrance he was thoroughly cleansed and neatly dressed. It was noon when he, in company with nine other children and a caretaker, left the city in a trolley car. At three they reached the terminus of the road, where there were carriages in waiting.

A few days before Harold was asked to go to the country an old couple sat on the porch of a small house talking earnestly. They had outlived their children and found life lonely. The

old man was rheumatic and often needed young hands to help him with the chores.

"Samuel," said his wife, "the Hunts are going to take two fresh air children—did you know it?"

"Yes, Liza, Tom Hunt told me about it to-day, and there are two going to Silas Greer's, two girls, Tom said. I wish we could take a boy," wistfully.

"Do you really mean it, Samuel?" her face lighting up, "Would you like to take a boy?"

The old man laughed softly.

"I'd like to have a boy around for a week or two just to see how it would seem, and I'd like to give that boy a good time. I'd like some poor little homeless chap—an orphan—who doesn't know what a good time means."

His face lighted up for a moment and then the light faded.

"But it won't do," he added, "it won't do."

"What won't do?" the old lady asked.

"It won't do to take a boy—it would make too much extra work for you—cooking and so on."

"I'd like the extra work," was the answer, "I'd like to cook for a hungry boy."

Her face glowed at the thought. His caught the glow.

"Would you?" he said, "then let the boy come."

And the boy came—it was Harold. Samuel Swift sent the message through the agency of Tom Hunt.

"Ask for a boy who has never had a good time," was the message.

Perhaps there had never been a more surprised boy than Harold was when the Swifts welcomed him. He had not looked for a welcome, but when the old man took his hands in a gentle but close clasp and the old woman kissed his cheek and smiled upon him, a new world dawned. A lump came into his throat and choked him so that he could not find his voice, but when the lump disappeared joy was born. The Swifts were not rich, but they were in "comfortable circumstances" to use an old-fashioned phrase. They owned the small cottage in which they had lived all their married lives and the few acres of good land around it. They always had the best of food. Best of all they were truly good and it was characteristic of them both to be ever ready and willing to lend a hand to anyone in trouble. The moment they looked into the face of their small guest they knew that life had been hard to him. Had a guest come to them from the upper walks in life he would not—in fact he could not—have received better treatment nor a warmer welcome than Harold did. The boy's heart went out to them in the first love he had ever felt. They saw it in his eyes and heard it in his voice and they felt happier than they had felt for years. A small, pleasant room next to theirs was Harold's. When the boy was stretched out in the soft bed it seemed that the old world had passed away. The simple, sweet old home was—to him—the most beautiful place in all the beautiful new world into which he had come. It could not have seemed so beautiful had it not come after a life in the slums. The boy's heart was full of joy and gratitude. After the restful sleep in the peaceful room came the call to breakfast. On the bed of rags there had been a kick to awaken him. Now as he dressed he heard a bird outside the window and he felt the sweet breath of new mown hay as the soft wind touched his pale cheeks.

And, oh that morning greeting in the cozy

kitchen when the breakfast table was laid! He would never forget it—never. Then there was the breakfast—bacon and newly-laid eggs, toast and coffee with real cream. In all his poor little dreary life Harold had never—until the night before—sat down to a table to eat.

Two weeks seemed to have wings, it was morning—blessed morning and then it was night. How to describe the time between night and morning I do not know except to say that it was all joy—pure joy. If the boy had been the Swifts' own grandson, he could not have pleased them better. After the first morning he was never called. He awakened when he heard the old folks stirring. By the time Mr. Swift was dressed, he was with him feeding the chickens and pigs and hunting for fresh eggs in the barn. Before the first week ended the old folks felt as if years had rolled off of their shoulders. The young lad whom they were helping, was helping them. He was growing stronger every day and more necessary to them. His great love for his new friends made him long to help them in any way that he could. Old Mrs. Swift said he was the "handiest boy" she had ever known. At the breakfast table one morning old Mr. Swift remarked:

"It doesn't seem as if it was two weeks since you came here, Harold, but it is."

The young face that had become so dear to the old folks, clouded.

"Oh," the boy cried out, "Oh! It's the day to go—isn't it?" and the bright world suddenly seemed to darken.

"To go where?" questioned Mr. Swift.

"Back—to—the-slums."

"It is time for us to tell you that we love you and want you to stay with us all the time," said the dear old man.

"And," put in the dear old lady, "if you could call us Grandpa and Grandma we'd like it."

Harold could not speak, but in his loving big brown eyes there was an expression that made them strangely beautiful. His lips quivered and his eyes filled with tears. Presently he arose from the table and—throwing his arms around Mrs. Swift's neck—then Mr. Swifts, he cried out, "Grandma! Grandpa."

After that life grew still more beautiful in that humble home. The lovely summer passed away. There were no bird songs now, no green grass or sweet flowers, but the joy was there to stay. In November "Grandpa" had a severe rheumatic attack, but he did not seem to mind it much.

"For," said he, smiling, "I have a pair of hands that I call blessed hands—they do so much for us old folks."

It was a "picture beautiful" to see Harold doing the chores during these cold days. He fed the chickens and pigs, cut up turnips for the cow, cared for the turkeys that Grandma was fattening for Thanksgiving and looked after things generally as if he were the man-of-the-house. As for Grandma, he helped her in various ways, looked out for the wood and water, peeled potatoes and apples.

Over and over he told himself joyfully, "It's home—home—my home and theirs and they love me and I love them. Dear old Grandma and Grandpa."—*The Christian Work and Evangelist.*

The Publishing House would be glad at this time to receive all THE RECORDER subscriptions that are due. All such remittances would be a great help now to the Office and the Society.



## Young People's Work.

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

### PRESIDENT'S LETTER.

ADOPTED.

The Young People's Permanent Committee was adopted into the denominational family at the Nortonville Conference, and has taken the family name of "A Board." She was the youngest of the family, was well brought up by Messrs. Saunders, Kelly, Randolph, Dwight Clarke and others, and has always appeared to be a bright and hopeful child. The Denomination has certainly felt proud of her, as each year she would come up to Conference with a smiling face and a happy heart. On the other hand, she has been proud of the Denomination, and as the rest of her brothers and sisters, "The Boards" had the family name, she longed to drop her name and become like them. Now it is a good deal for an orphan child to ask to be adopted into a family. But this child knew how kind and warm the parent-heart was, so she plucked up courage and made her request. The parent said "Yes," opened her arms to receive her and now her name is "The Young People's Board."

### THE ENDEAVOR PRAYER MEETING.

Will the Endeavor Societies and the Prayer Meeting Committees, in particular, kindly note the following: At Conference it was suggested "that we make our prayer-meetings more interesting by: 1. A varied program, Bible study, general missionary meetings, study of Seventh-day Baptist missions, etc. 2. By a more thorough preparation of the lesson on the part of the leader. 3. By cottage prayer meetings, etc.

We will consider these points:

1. A varied program. "Variety is the spice of life." Some time ago the writer was in a Christian Endeavor meeting. The leader had taken her place. Of course everybody expected that the meeting would begin with singing. It always had. But the leader said, "Let us open the meeting by bowing our heads in silent prayer." A hush followed. All hearts were fixed on God. The leader then made a short audible prayer that came straight from the heart. The rest of the service was also warm and inspiring. It was different from any meeting that had lately been held in that society and was a grand awakening. And now you who are on prayer meeting committees have scores of ideas in your ingenious minds that will help the services. Tell the leader what kind of a meeting you want. Try and have each meeting different from any other. Change things around. Introduce new things. Better have the benediction at the beginning of the service than to always run the meeting in the same machine-cut path. Think about this matter. Pray over it. Plan for it. More next week. Good-bye for this time.

Yours in Christian Endeavor,  
A. C. DAVIS, Jr.

### SUMMER EVANGELISTIC WORK IN WEST VIRGINIA.

I labored on the field twenty-two days in all; at Greenbrier, Middle Island and Berea, summarized as follows: Sermons preached, 20; calls, 80; average attendance, 53; least attendance at any one meeting, 11; greatest number present at any one meeting, 125; subscriptions taken to THE RECORDER, 5.

The meetings in every place were well attended considering the time of year, and a good

interest was manifest in all the churches—they were especially attended by the young. There were no conversions, but I could scarcely expect that, my stay being very brief at each point. I endeavored to make a thorough canvass of every Seventh-day Baptist, and made a special effort to introduce more RECORDERS into the homes.

The one need above most every thing else on the West Virginia field is pastors. Middle Island and Greenbrier combined can easily support a minister, and will I believe if they can find one. Berea can support a pastor alone, and needs one so badly. The Salem boys, Sutton, Brissey and Ford, are doing all they can, and doing good, but this is only temporary—what the people need and must have is permanent, settled pastoral work. If they do not get this soon, I fear to think what the outcome will be. They are losing ground now, and will continue until this need can be supplied.

Sincerely yours,

A. L. DAVIS.

### "AS OPPORTUNITY PRESENTS ITSELF."

224 G. STREET, S. W.,  
WASHINGTON, D. C.,  
Sept. 15, 1904.

Dear Pastor Randolph:—I have been very sick and was in the hospital, but I am quite well at present. I am doing manual labor on a building which is about eight miles from my residence; we work ten hours per day at fifteen cents per hour. It takes me two hours to reach there. I leave my residence daily at 5 o'clock a. m., and reach my work place at 7; leave my work place at 6 p. m., and reach my residence at 8. I was working in a printing office, but finding that I was not earning enough to pay for my board and lodging, I had therefore to leave and do other work. I also teach a Bible class in my lodging on Friday night, and Saturday night. My studies in Howard will begin in the first week in October. I shall then leave my present residence for one which is nearer the school. I am still making known God's Sabbath truth as opportunity presents itself. Hoping you and your family are well, and things are moving on pleasantly in the church in Alfred,

Yours sincerely,

J. C. DAWES.

Such a letter as the above ought to bring courage to every worker and shame the faint-hearted. In all Brother Dawes' letters there has never been a word of complaint. He faces every difficulty and responsibility courageously, in the faith that God will be with him all the way.

### "THROUGH MUD AND RAIN."

SOUTH OTSELIC, N. Y.,  
Sept. 18, 1904.

MR. RANDOLPH:

Dear Sir:—The church of Otselic wished me to write and thank you for sending Mr. Norwood here. We all thank you for sending him, and him for coming. We feel as though he had done us good. He went through mud and rain and kept all his appointments. He did extra well preaching and made it very interesting and pleasant in our homes. It hardly seemed as though we could let him go, but we feel that it is for his good. We hope that he will come back, if it is his wish.

With thanks and best wishes,

MRS. GEORGE R. STILLMAN.

Brother Norwood is in Alfred University

again, looking better and happier than I ever saw him before. A letter like the above warms the editor's heart all through, and makes him feel like joining with the rest of the Young People's Board in the student evangelistic work with new life and energy. Did you read A. C. Davis's letter two weeks ago? That has the right ring. Let us enlarge our conceptions and our deeds.

## Popular Science.

BY H. H. BAKER

### Radium Ore.

Radium is said to be the most valuable mineral ever discovered. Its discovery by Mrs. Curie in Paris is of so late a date that its name and definition has not as yet found its way into our dictionaries. A tiny little piece, in a little wee bottle, was said to be valued at one thousand dollars in gold.

We are informed that it requires several tons of ore to yield even a drachm of radium, but when once obtained, it will give out a remarkable heat and light to all ages, without any deterioration, or diminution.

The ore in which radium exists, has lately been found in three places within the gold-bearing district of Cripple Creek. In two of those places it has been found in a well formed vein, averaging from eighteen inches to two feet in width, while at another place it is more scattered on the surface, and found in larger quantities; here the ore is known to exist to quite a depth.

Thousands of dollars worth of radium ore has been taken out by the miners and thrown away as refuse, which will be lost, because the value of what was thrown out as waste was unknown.

Well did David, the psalmist, say, "O Lord how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches."

### A Specimen of History.

A College learned expedition that was sent to one of our United States in pursuit of fossils, has returned within a month, and brought to light one of the most remarkable finds ever discovered or history given an account.

These gentlemen learned in fossilology, have brought back fossils of monkeys, pigs, and squirrels, but the most remarkable fact remains to be told, and that is that these pigs, squirrels, and monkeys are pronounced to have lived and had their being on this earth over four millions of years ago.

Four millions of years takes back in history to some time gone past, and although memory, or thought, has a speed far excelling that of lightning, yet we find our time too limited to undertake so vast a journey in pursuit of any evidence to establish any statement made concerning anything that took place thus early.

We are anxious that those learned gentlemen from Amherst should be commissioned to make another and more extended search among the fossils of Wyoming, with a view of finding a more extensive group of fossils and of even an earlier date.

We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the walk of active love.—J. C. Hare.

Read the Treasurer's Conference Paper.

## HISTORICAL SKETCH OF THE SEVENTH-DAY BAPTIST CHURCH, OF INDEPENDENCE, N. Y.

The first religious meeting held in what is now the township of Independence was held by a Seventh-day Baptist deacon, Daniel Babcock, of Alfred, afterwards known as Eld. Daniel Babcock. This service was held in 1820, at the home of Samuel S. White, near where the village of Whitesville now stands. From this time forth Independence was frequently visited by missionaries from Alfred and those from the Missionary Board of the General Conference. Under these labors there were converts to the Sabbath and Seventh-day Baptists from Alfred and Brookfield were moving into the community. In September, 1823, the brethren petitioned the Alfred Church for a council to organize them into a church. This council met March 21, 1824, and organized a church, Elder Amos Satterlee, Dea. Daniel Babcock and Richard Hull assisting. The records of this organization are destroyed and there is only a brief mention for a few years to be found elsewhere. It evidently became extinct.

In 1833, the Sabbath-keepers in Independence asked to be organized as a branch of the Alfred Church (now called First Alfred). The council met August 16. Eighteen members, probably the relics of the former organization, came forward and joined the Alfred church and were set off as a Branch. The year following there was an extensive revival, conducted by Elders Stillman Coon, and Walter B. Gillette. A distillery was turned into a place for holding meetings, and August 8, 1834, the Branch became an independent church, with about forty members, and has since maintained itself. It is situated in a large rural district where churches of other denominations have risen only to go down.

The first pastor was Elder Stillman Coon, who served the church from about the time of its organization, in 1834, till 1840. From the close of his pastorate till 1845 there seems to have been no settled pastor, the church being in a measure supplied by ministers from other churches, and by Decatur M. Clarke, a licentiate.

In 1845, Eld. S. S. Griswold became pastor and served three years. Subsequent pastors and their terms of office have been as follows: Thos. E. Babcock, 1848-1855; Jared Kenyon, 1855-1880; I. L. Cottrell, 1880-1883; G. H. F. Randolph, 1883-1884; J. E. Backus, 1885-1886; H. D. Clarke, 1887-1893; Madison Harry, 1893-1895; Wm. L. Burdick, 1896-1904.

Nathan Merritt was the first deacon, and was recognized as such at the organization of the church, having previously served in such capacity elsewhere. He served till the close of 1837, or the beginning of 1838, when he moved away. Wm. S. Livermore and Daniel S. Remington were next chosen. The exact date is not known, because the early records were burned, but it was as early as 1839. Deacon Livermore served till his death in 1899 and also, Deacon Remington, with the exception of a few years during which he was not a member of the church, served till his death in 1888. Dea. A. G. Coon served the church in this capacity from 1857, to 1865, and Dea. Asa C. Burdick from 1865 to 1870. The present deacons are S. G. Crandall, chosen in 1870, and D. E. Livermore, chosen in 1894.

Rev. L. E. Livermore was raised under the influence of this church, and ordained to the Gospel ministry by a council called by the church.

Three of its members have been chosen by the Denomination and sent to our China mission. They are, Mrs. Olive Forbes Wardner and Mr. and Mrs. G. H. F. Randolph. Both Mrs. Wardner and Mrs. Randolph were baptized into the church in early life and remained members till consecrated to a foreign mission field, and Mr. Randolph was ordained by the Independence Church.

In 1841, Decatur M. Clark was licensed by the church to preach, which he did very acceptably for a few years, as occasion offered.

The work by the women of the Independence Church has been no small factor in its history. Their noble consistent living has been a tower of strength and their zeal in pushing works of benevolence has been a marked feature in the life of the church. From near its beginning till the present, they have, in addition to doing their part in the regular work of the church, had a separate organization. The first was called The Ladies' Mite Society. The means gathered by this Society was expended on missions and other benevolent works. At the breaking out of the Civil War, this Society was submerged into the Soldiers' Aid Society. Hundreds of dollars worth of provisions and clothing were sent by this society to the officials in Washington to be distributed among the soldiers. When at the close of the war the work of such a society was no longer needed, the ladies organized themselves into The Seventh-day Baptist Aid Society, which still thrives, aiding in all denominational work, providing repairs on the parsonage and helping the needy at home and elsewhere.

The first church was erected about 1844, at a cost of \$800. A new one, costing \$3,000 was built in 1875. This burned in 1884, and the same season another was placed on the same site, costing \$2,500.

### SINCERITY BETWEEN HUSBANDS AND WIVES.

It is to the highest advantage of both that each should be kept frankly informed as to everything concerning their mutual interests, material or spiritual, and that each should bear part of the responsibility of these things. Especially should perfect sincerity be fostered and encouraged by each one's mode of speech, and the manner in which he receives the other's confidences. There are husbands and wives who have put an end to all frank understanding, by their narrow-mindedness and their unpleasant remarks. Man's sincerity should never be put too rudely to the test, it needs encouragement and most indulgent welcome. He who rebuffs it by inhospitality is likely to frighten it from his house. Even if there is surprise at learning certain things, and if what is disclosed cannot always be approved, at least the candor should be acknowledged.

With honesty and kindness on both sides, it is always possible to find a way out of our difficulties; but the moment one knows fear in the presence of the other, or prefers to conceal his sentiments for the sake of peace, the union has received a hard blow. Then, built by their own hands, between these two who ought to understand each other, there rises a wall that grows forever more and more impenetrable. Under the same roof and at the same table it separates one from the other, cutting off all real communication. Many a man comes to regret having left his wife in ignorance of things upon which his

prosperity, his health or his honor depended, but few husbands and wives ever regret having kept each other informed. How many misfortunes has this one habit not warded off! Husbands and wives must share frankly life and all that it brings. And let neither withhold his own confidence while demanding the confidence of the other; the advance should come from both sides, heartily and loyally.

Those who do not follow this course know not what they do. In all the trying events of life they become for each other a cause of unhappiness and a source of strife, and every such event shows them their isolation by uncovering their mutual dissimulations. The burdens are thus made heavier, the evils worse. O, the pity of the troubles that make discord between those who ought to bear them together!

On the other hand, what a resource when two make one, and can count upon each other absolutely! No matter what happens, they bear it with one effort, saying to each other, "Thy pain is my pain." There is no thought of mutual accusation. Each regrets the faults of the other as though they were his own, and tries loyally to atone for them. Where harmony is lacking, every difficulty that presents itself is like an enemy with inside information; where harmony exists, the stronghold is well guarded, each is at his post.

To work together, fight together, suffer together, never to find one's self shut out when he needs to be calmed or encouraged; to walk abreast, like comrades in arms—how good it makes life! what courage it gives us! The farther on we go, the more closely allied we feel; all the common past binds us together. And when this harmony is once experienced, it becomes the most cherished thing in the world; everything else is secondary. How often have I heard such words as these, spoken from hearts attuned to it: "Come what may, so long as we two remain of one mind!"—Charles Wagner, in *By the Fireside*.

Read the Treasurer's Conference Paper.

## MARRIAGES.

DAVIS-TALBOTT.—At the home of the bride in Barrackville, W. Va., by Rev. Martin Talbott, Sept. 1, 1904. Mr. Alva L. Davis, of Leonardsville, N. Y., and Miss Flora Talbott, of Barrackville, W. Va.

TITSWORTH-STILLMAN.—At the home of the bride's parents, by Pres. B. C. Davis, Sept. 15, 1904. Mr. Paul Emerson Titsworth and Miss Vida Rose Stillman, all of Alfred, N. Y.

WHIPPLE-RANDOLPH.—In Westerly, R. I., Sept. 23, 1904, by Rev. C. A. Burdick, Mr. Everett E. Whipple and Mrs. Lizzie Clark Randolph, both of Westerly.

## DEATHS.

RANDOLPH.—At Plainfield, N. J., Sept. 21, 1904, Charles Stillman Randolph, in the 32d year of his age.

He was the son of Edward F. and Jennie West Randolph, and was born in Plainfield, Sept. 30, 1872. Charles accepted Christ as his Saviour when in his thirteenth year and was baptized by Rev. A. H. Lewis, on Jan. 30, 1885. On Oct. 14, 1896, he was married to Laura M. Pennington of Plainfield. Another young man has fallen, strong, conscientious and brave. He was anxious to live for his young wife, to whom he was devotedly attached, and for his parents who have now buried four of their five children, but he was not afraid to die and went to meet his Saviour in perfect peace. The farwell service was conducted by his pastor, assisted by Rev. W. C. Snodgrass. G. B. S.



## 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.  | Joshua the Boy King         | 2 Kings 11: 1-16   |
| Nov. 12. | Joshua Repairs the Temple   | 2 Kings 22: 4-21   |
| Nov. 19. | Isaiah's Message to Judah   | Isa. 1: 1-9 16-20  |
| Nov. 26. | World's Temperance Lesson   | Isa. 28: 1-13      |
| Dec. 3.  | Hezekiah Reopens the Temple | 2 Chron. 29: 18-31 |
| Dec. 10. | Captivity of the Ten Tribes | 2 Kings 17: 6-18   |
| Dec. 17. | Review.                     |                    |
| Dec. 24. | The Prince of Peace         | Isa. 9: 1-7        |

### LESSON III.—ELISHA AND THE SHUNAMITE.

LESSON TEXT.—2 Kings 4: 25-37.

For Sabbath-day, Oct. 15, 1904.

Golden Text.—"The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23.

#### INTRODUCTION.

Since the miraculous is so far beyond our comprehension it is not wise for us to say which miracle is the most marvelous; but of all miracles, that of raising the dead to life seems the greatest. We cannot understand what it is that makes one organism so essentially different from another. One is inert and ready for dissolution, another is full of activity and subject to impulses of its own. We call the difference life, but we cannot explain what life is.

The great miracle of nature is the gift of life. It is indeed so common that we almost lose sight of the fact that it is wonderful and beyond explanation. But that the life should be restored to a body that had possessed life and lost it is so uncommon that our attention is drawn to such a circumstance as certainly expressing the divine interposition. The incident of our lesson is therefore remarkable as showing in a marked degree the power of God that was manifest through his prophet Elisha.

TIME.—Indefinite. See the note in regard to time in last week's lesson.

PLACES.—Carmel, near the seacoast in northern Palestine; Shunem, about sixteen miles southeast from Carmel, three miles north of Jezreel.

PERSONS.—Elisha, the prophet; the Shunamite lady, and her son: Gehazi, the servant of Elisha.

#### OUTLINE:

1. The Shunamite Comes to Elisha. v. 25-28.
2. Gehazi Bears the Staff of Elisha. v. 29-31.
3. Elisha Restores the Child to Life. v. 32-37.

#### NOTES.

8. *A great woman.* The precise meaning of this expression is not certain. Perhaps it means that she was wealthy, but more likely that she was a lady of social prominence.

10. *A little chamber on the wall.* Or, as some think, a little chamber with walls. Probably it was a room made upon the roof of the house, and was accessible by an outside stairway. It is not surprising that these people should be hospitable to the passing prophet, for generous hospitality is an Oriental characteristic, but the making of this addition was carrying hospitality to the extreme. It is no wonder that Elisha felt under obligation to her.

13. *Spoken for to the king or to the captain of the host.* Showing that Elisha was recognized as a man of influence. To have a good word spoken for them to those in authority would be for many people a great favor, and Elisha could not think of anything better to offer her. Of course it would be out of the question to offer her a compensation in money for her hospitality.

14. *Verily she hath no son.* It was considered particularly unfortunate to be childless, and sometimes almost a disgrace. Compare 1 Sam. 1: 10, 11, and other passages.

19. *My head, my head.* We may guess that he had a sunstroke. Very likely the father did not realize that the illness was serious.

21. Laid on the bed of the man of God, and shut the door upon him. Thus the body would escape the notice of any chance intruder while she was gone and would be where the prophet would see it as soon as he came even if the mother did not come with him.

23. *New moon nor Sabbath.* From a number of references in the Old Testament we see that the first day of the month was regarded as a festival day, and in some sense classed with the sabbaths. *It shall be well.* Literally, Peace. She does not stop to explain at all. Evidently she feels that she must get to Elisha with all haste, and fears if she stops to tell her husband what has happened she will be delayed.

25. *And came to the man of God to mount Carmel.* A journey of about sixteen miles. It must have taken several hours. *Yonder is the Shunamite.* Elisha recognizes her at a distance. Very likely there was a public place of worship at Carmel, and this Shunamite and her husband were prominent worshippers.

26. *Run, I pray thee, now to meet her.* Elisha perceives that there is some trouble in the family of the Shunamite. Her coming at so unusual a time would indicate this. He shows his high estimation of her by sending his servant to meet her. *And she answered, It is well.* Many have thought that she told a lie to the servant and hastened on to speak to Elisha. Her apparent prevarication is due to the fact that the Hebrew word translated, "It is well" is used in several ways. Gehazi asks as instructed by his master for the welfare of the members of her family, and she answers, Peace—the most common word used in salutations. In this connection it means practically, I thank you for your inquiries, and hope that you also are well. This Shunamite is intent upon getting to the man of God, and will be hindered by the questions of this servant no more than she was by her husband.

27. *To thrust her away.* Gehazi evidently thought that she was infringing upon the dignity of the prophet. *And Jehovah hath hid it from me.* Elisha realizes now that it is some very serious matter that has brought her, yet he has had no divine revelation in regard to it. It seems almost as if he is surprised that God has not revealed to him what the trouble is.

28. *Did I desire a son of my lord?* Literally, ask. She had been almost content without a son; but now that a son had been given to her and she had cherished him for so many years only to see him die, she feels that the prophet's blessing has turned out no blessing at all, but rather the most bitter bereavement.

29. *Give up thy loins and take my staff in thy hand.* Even with no more from the Shunamite than we have recorded Elisha would know that her great trouble was some serious calamity to the boy. So he sends Gehazi, who could travel more rapidly than he could himself, and by him he sends his staff which is like Moses' rod the symbol of his official position. *Salute him not.* The messenger was to go in the greatest haste, not stopping a moment to speak with the friends that he met.

30. *I will not leave thee.* The sending of the staff does not satisfy the mother. She believes that there is need of the prophet himself. Accordingly he returns to Shunem with her.

31. *But there was neither voice nor hearing.* The staff had no effect just as the mother feared. There have been many conjectures as to why Elisha sent the staff at all. Some think that it was to let the mother see that something was being done, and others, that the staff really did have the effect of arresting the consequences of death in the body of the lad. It is more likely however that Elisha at first thought that there was a power in the staff that might be detached from his presence. *The child is not awaked.* The language used of sleep is often applied figurative-

ly to death. Gehazi knows as well as the Shunamite that her son is dead.

32. *The child is dead.* Perhaps we would translate better, the lad; for we see from v. 18 that he was already of considerable size.

33. *And shut the door.* There was to be no witness of the mighty deed. *And prayed unto Jehovah.* Compare the prayer of Elijah and the other details in the raising of the son of the widow of Zarephath. 1 Kings 17: 17-23. It is by the power of God in answer to prayer that the miracle is wrought and not in particular by the means recorded in the following verses.

34. *He lay upon the child.* Compare these means with our Lord's usage in some of his miracles of healing. The anointing of blind eyes with clay certainly did not bring sight; nor did the warm body of the man as he lay upon the body of the child bring back life.

35. *Then he returned and walked in the house.* Evidently moved by great mental excitement. Some have supposed that the fact that the lad was not at once restored to life as in the case of the son of the widow of Zarephath, indicates that Elisha was not as powerful a prophet as Elijah, but this evidence is of very doubtful value.

36. *Called Gehazi.* Probably the servant of the prophet was waiting close at hand. *Take up thy son.* Thus the prophet gives back the son to the bereaved mother.

37. *Fell at his feet.* In reverent thankfulness for the great gift that God had bestowed upon her through this prophet. This she does before she gives way to joy over the son restored to her arms.

### REPORT OF SABBATH-SCHOOL BOARD.

To the Seventh-day Baptist General Conference:

#### I. PUBLICATIONS.

1. *The Helping Hand.* *The Helping Hand* has been edited and published under the same arrangement reported for a number of years. The Tract Society publish the *Helping Hand* and our Board provides the editorial work. Prof. W. C. Whitford has given his services as editor for another year. Our Board has paid the editor's incidental expenses and has made its annual appropriation of \$25 to the theological library of Alfred University. The present edition of the *Helping Hand* is 3,300. The cost of publication has been \$607.41. Received from subscriptions, \$853.76. It thus appears that this paper is still the banner Seventh-day Baptist publication.

2. *The Sabbath Visitor.* *The Visitor* is also being conducted the same as last year. The editor's salary is paid from the money which you contribute to our Board and the publisher's deficit is made up from the money you contribute to the Tract Society. The need of *The Visitor* is a larger circulation. The present edition is 1,400. The cost of publication has been \$1,995.34. Received from subscriptions, \$543.04.

#### II. FINANCIAL.

The financial affairs of the Board continue in a reasonably satisfactory condition. Forty-four schools have contributed to our support. We invite attention to the report of our treasurer, which is submitted herewith; and we promise not to let you forget our system—"one generous collection each year from each school."

#### III. DENOMINATIONAL HISTORY AND DOCTRINE.

One year ago, by the adoption of the report of a special committee, you instructed our Board to arrange for the publication of a series of lessons "covering denominational history and doctrine, to be published in the *Helping Hand* in connection with the regular Sabbath-School lessons." This service we are trying to perform with the able and generous assistance of Dr. A. E. Main as editor. We earnestly invite suggestions in regard to the manner in which this work can be done to the greatest advantage. This was not our plan, but yours, and we trust we may have the sympathy and the assistance of every friend of the Sabbath-Schools as we undertake this valuable but difficult service.

#### IV. GENERAL INTEREST.

There is a fairly good interest in the Sabbath-Schools and in the work of our Board throughout the denomination. Wherever there are Seventh-day Baptists there is a Sabbath-School. But there should be greater enthusiasm in Bible study and in Bible teaching. Is it too much to hope that we shall have a man giving his time to this important work. The members of the Board are all busy men. All the money we can get goes into our publications and running expenses. Pastors and superintendents are urged to renewed and untiring efforts to exalt the Bible and the Bible-school before all Seventh-day Baptists both old and young alike.

Respectfully submitted,

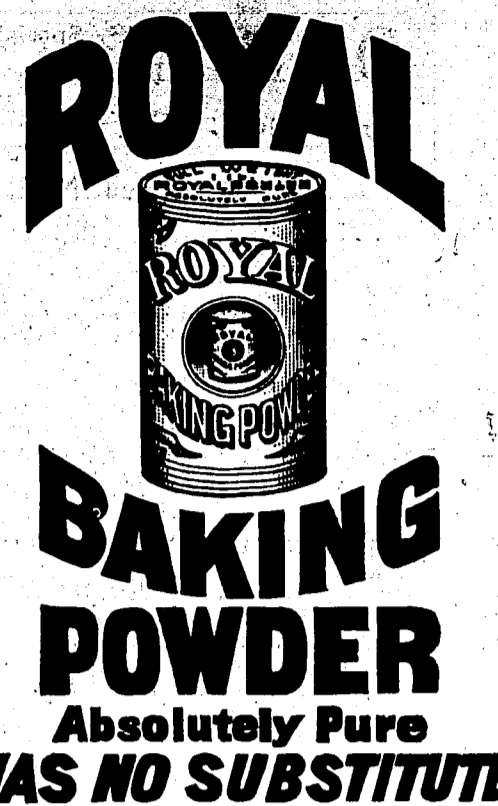
Geo. B. SHAW, President.

JOHN B. COTTRELL, Corresponding Secretary.

How Do You Stand with this Office?

Dont Wait for a Bill. PAY NOW.

### A MATTER OF HEALTH



### REPORT OF IOWA YEARLY MEETING.

The Yearly Meeting of the Iowa Seventh-day Baptist Churches convened at Garwin, Iowa, Friday, Sept. 2, at 10 A. M. The introductory sermon was preached by Rev. D. C. Lippincott of Garwin, from the theme, "What Lack I?" taken from Matt. 18: 19. In the evening an excellent sermon was preached by Rev. G. W. Burdick of Welton, and Deacon J. O. Babcock conducted a short conference meeting.

On the Sabbath, Sabbath-school was held at 10 A. M., after which Rev. G. W. Lewis gave an interesting talk on the morning's lesson.

At 11 o'clock, Rev. H. D. Clarke, of Dodge Centre, Minn., preached from 2 Kings 11: 2, 3. At 3 P. M., Rev. G. W. Lewis, of Dodge Centre, led the C. E. session.

Rev. H. D. Clarke and Rev. G. W. Burdick gave talks on topics assigned, after which an essay, written by Mrs. May Mentzer of Marion, was read by Miss Mae Van Horn.

In the evening, praise service was conducted by C. C. Van Horn of Gentry, Ark. Directly following, Rev. B. P. S. Bussey of the U. B. Church, preached from John 14: 1, "Let not your hearts be troubled, if ye believe in God believe also in me."

Sunday morning at 10 o'clock J. H. Lippincott led a praise service. Rev. G. W. Burdick preached from Psalms 126: 3. An essay, written by Olin Arrington of Welton, entitled "A plea for individuality," was read by Miss Berniece Furrow.

At 3 P. M. the usual business session was held. In the evening praise service was conducted by C. C. Van Horn, followed by a sermon by Rev. G. W. Lewis from 1 John 3: 1, and John 4: 19. The closing conference was led by Rev. D. C. Lippincott.

The music furnished by the Seventh-day Baptist Male quartette of Garwin was greatly appreciated.

The closing conference was one to be remembered in years to come, and many hearts carried away with them renewed courage for Christian work and helpfulness.

L. A. VAN HORN, Moderator.

BERNIECE FURROW, Secretary.

### "BONE-CABIN QUARRY."

In central Wyoming, at the head of a "draw," or small valley, not far from the Medicine Bow River, lies the ruin of a small and unique building, which marks the site of the greatest "find" of extinct animals made in a single locality in

any part of the world. The fortunate fossil hunter who stumbled on this site was Mr. Walter Granger, of the American Museum expedition of 1897.

In the spring of 1898, as I approached the hillcock on which the ruin stands, I observed, among the beautiful flowers, the blooming cacti and the dwarf bushes of the desert what were apparently numbers of dark-brown boulders. On closer examination, it proved that there is really not a single rock, hardly even a pebble, on this hillcock; all these apparent boulders are ponderous fossils which have slowly accumulated or washed out on the surface from a great dinosaur bed beneath. A Mexican sheep herder had collected some of these petrified bones for the foundations of his log cabin, the first ever built of such strange materials. The excavation of a promising outcrop was almost immediately rewarded by finding a thigh bone nearly six feet in length which sloped downward into the earth, running into the lower leg and finally into the foot, with all the respective parts lying in the natural position as in life. This proved to be the previously unknown hind limb of the great dinosaur Diplodocus. In this manner the "Bone-Cabin Quarry" was discovered and christened.

### Special Notices.

PROGRAM of the South-Western Association, to convene with the church at Crowley's Ridge, Ark., Oct. 20, 1904.

#### FIFTH-DAY—MORNING SESSION.

Devotional exercises, led by W. H. Godsey. Address of Welcome, J. G. Herd. Response, T. H. Monroe. President's address, Pres. R. J. Maxson. Communications from churches.

#### AFTERNOON SESSION.

Devotional exercises, led by Jacob Bakker. Introductory sermon, Elder J. F. Shaw. Communications from corresponding bodies. Appointment of committees, etc.

#### EVENING SESSION.

Praise service and sermon, Rev. J. H. Hurley.

#### SIXTH-DAY—MORNING SESSION.

Devotional exercises, led by C. G. Beard. Educational Hour, led by representative of Education Society. Sermon by Elder L. F. Skaggs.

#### AFTERNOON SESSION.

Devotional exercises, led by R. J. Ellis. Reports of officers, committees, etc. Tract Hour, led by representative of Tract Society.

#### EVENING SESSION.

Sermon and praise service, led by Rev. G. B. Shaw. Paper, "Our Greatest Need, and Some Practical Remedies," W. R. Potter.

#### SABBATH—MORNING SERVICE.

Sabbath-School hour, led by Rev. G. H. Fitz Randolph. Sermon, Rev. F. E. Peterson. Joint collection.

#### AFTERNOON SESSION.

Praise service, led by S. S. Kerr. Lone Sabbath-keepers' Hour, led by C. G. Beard.

#### SABBATH—EVENING SERVICE.

Sermon, W. H. Godsey. Song and testimony service, led by Rev. J. H. Hurley.

#### FIRST-DAY—MORNING SERVICE.

Praise service, led by Pres. R. J. Maxson. Reports of committees. Sermon by Rev. G. B. Shaw. Joint collection.

#### AFTERNOON SESSION.

Devotional services, led by Elder J. G. Herd. Woman's Work, by Mrs. Lucy Randolph. Papers on Young People's Work, Oakley Hurley. Sermon, Rev. A. P. Ashurst.

#### EVENING SERVICE.

Unfinished business. Sermon, Rev. F. E. Peterson. Closing service, led by Rev. G. B. Shaw.

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

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

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

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

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSTHYE LOOFBORO, Pastor, 260 W. 54th Street.

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WHOLE No. 3111.

THE PHILOSOPHER'S SCALES.

JANE TAYLOR.

[Our readers whose school days were forty or fifty years ago will recall the following poem as a favorite one in the school books of that time. For just analysis as to real worth, and for quiet satire, the poem is unsurpassed by any similar bit of modern literature.]

What were they? you ask: you shall presently see; These scales were not made to weigh sugar and tea; Oh, no, for such properties wondrous had they, That qualities, feelings and thoughts they could weigh, Together with articles small or immense, From mountains or planets to atoms of sense; Naught was there so bulky, but there it could lay, And naught so ethereal, but there it would stay; And naught so reluctant, but in it must go: All which some examples more clearly will show.

The first thing he tried was the head of Voltaire, Which retained all the wit that had ever been there; As a weight, he threw in a torn scrap of a leaf Containing the prayer of the penitent thief; When the skull rose aloft with so sudden a spell, As to bound like a ball on the roof of his cell.

Next time he put in Alexander the Great, With a garment that Dorcas had made, for a weight; And though clad in armor from sandals to crown, The hero rose up, and the garment went down. A long row of almshouses, amply endowed By a well-esteemed Pharisee, busy and proud, Now loaded one scale, while the other was pressed By those mites the poor widow dropped into the chest; Up flew the endowment, not weighing an ounce, And down, down, the farthing's worth came with a bounce.

By further experiments (no matter how), He found that ten chariots weighed less than one plow; A sword, with gilt trappings, rose up in the scale, Though balanced by only a tenpenny nail; A lord and a lady went up at full sail When a bee chanced to light on the opposite scale.

Ten doctors, ten lawyers, two courtiers, one earl, Ten counselors' wigs full of powder and curl, All heaped in one balance, and swinging from thence, Weighed less than some atoms of candor and sense; And not mountains of silver and gold would suffice, One pearl to outweigh—'twas the "pearl of great price!"

At last the whole world was bowled in at the gate, With the soul of a beggar to serve for a weight; When the former sprung up with so strong a rebuff That it made a vast rent and escaped at the roof, While the scale with the soul in 't so mightily fell That it jerked the philosopher out of his cell.

A PASTOR, writing to THE RECORDER under date of Sept. 16, says, "I am still pounding away at the question of Sabbath Reform, and I am convinced that it would be a great help if other churches would take it up in some way. If I could get the opinion of other pastors con-

cerning practical questions it would be a great help. This question for example: Should Seventh-day Baptist churches grant letters of good standing to members who do business for financial gain on the Sabbath Day? Will you not put this in THE RECORDER with an attractive headline, such as will catch the eyes of our pastors, and ask them to say what they think about it, for what end it seeks. The supreme purpose of the prayer meeting is to stimulate and clarify the spiritual life of the church. That purpose must be kept in mind constantly, for it will go far in determining what the meeting should be. The study of methods and agencies is almost valueless, without a clear conception as to what they are to accomplish. The prayer meeting must aim at healthful stimulation of spiritual power. This means rest and soothing for lives, weary, worried, and covered with dust, after the rush of the week. It means the promotion of spiritual power and growth through instruction by the leader, and activity in prayer, praise and counsel on the part of the people. The counsel and instruction must be such as results from personal experiences in spiritual matters rather than theories about life and duty, although both have their place and value. The atmosphere of the meeting should be warm and stimulating as to spiritual things, and not heavy with learned discussions nor bewildering with theories. In the last analysis, the best results must come, and they will always depend upon the heart-life of the pastor and of the people. Responsiveness on the part of the people, especially the comparatively few who are relied upon to supplement promptly the opening services by the pastor is next to good leadership by him. The best that a pastor can do is quickly imperilled or destroyed by irresponsible and dilatory people. Good leadership includes good following if success is attained. It is both illogical and unkind to charge the leader with failure when the people fail in that promptness and genuine devotion without which the ideal prayer meeting cannot be.

Who Will be The First to Respond.

This request from a pastor to his brethren in that office, is timely, and if those to whom it is addressed will respond, much good must result. Each pastor is strengthened in his work when the influence of others unites to throw light upon the problems he is considering, and the work he is attempting to do. There is value and safety in a multitude of counsel. The problems of which this pastor speaks, come to each pastor in some, or in many ways, and the experience of each, together with the suggestions each may make because of his experience, is of great value to all. The call of this pastor is in line with what THE RECORDER has so often urged. Among the many things needed by our churches is a larger interchange of views upon practical questions. Those relating to specific work in any given church have a common application to all churches, while the great questions of denominational interest have common and practical value to the whole denomination. The question which this pastor proposes to his brethren is practical and vital. THE RECORDER unites with him in calling for responses from all pastors. Our columns will be open on every possible occasion to such responses, and to any other inquiries which pastors may desire to propound to their brethren.

Prayer Meetings.

With the close of the vacation season, the coming of longer evenings and the approach of winter, the prayer meeting ought to take on new life. Certain problems appear whenever the prayer-meeting question comes up. How to keep the meeting out of the ruts of sameness, dullness, and formalism is one problem. Another is the right proportion and adjustment of the machinery of the meeting and the running of it. In all cases the question of leadership is connected with these problems. Perhaps prayer

To Die is to Find Larger Welcome.

A WEEK ago the writer was much disappointed because he could not attend the farewell service of one whom he had baptized, at whose marriage he had officiated, and with whom he had held pleasant converse about "Going home." Out of that disappointment some comforting thoughts of death and dying have been reawakened. Not infrequently the writer has watched a vessel starting from the wharf and going straight out to sea. As the distance increases the outline of the ship is less distinct. She appears to lessen as to size, the