## TABLE OF CONTENTS. EDITORIALS.—Make Your Place The Best; Make Your Models Permanent; Desire and Attainment; Sunday and Sin; The Outlook's Reply; Sunday Law in Pennsylvania; Common Christian Service; Japan is our Near Neighbor; Religious Interests; Opinions or Convictions; Contributions for Christian Work ......625-627

Annual Meeting ......628 Meetings of the Sabbath School Board .. 628 A Man Who Obeyed his Wife .........628 The Business Office ......629 A Great Man's Humble Start in Life ...629 Installation Service ......629

Missions.—Annual Meeting; Editorials; Is Tender-hearted ..........630 The Secret of Success ...............630 The Capture of a Monkey ......630 

Report of Committee on Finance ......633 Self-dependence, Poetry ......633 The Ideal Preparation for the Gospel Min-istry From the Layman's Point of View 634 Five Days in a Week ......634

CHILDREN'S PAGE.—My Babes in the Woods, Poetry; How Harold Found a Home ......635 Young People's Work.—President's Letter; Summer Evangelistic Work in West Virginia; As Opportunity Presents Itself; Through Mud and Rain .......636

POPULAR SCIENCE.—Radium Ore; A Speci men of History ......634 Historical Sketch of the Seventh-day Bap-tist Church, at Independence, N. Y. ..637 Sincerity Between Husbands and Wives ..637 Marriages, ......637 

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#### THE PHILOSOPHER'S SCALES. TANE TAYLOR.

Our readers whose school days were forty or fifty enth-day Baptist churches grant letters of good who are officially the leaders; need to "strive" 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 litera-

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 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 Call to Pastors.

the question of Sabbath Reform, and I am convinced that it would be a great help

cerning practical questions it would be a great meeting leaders, ideal ones, like poets, are born help. This question for example: Should Sev- to success, but it must be granted that pastors, standing to members who do business for finan- earnestly" for the development of themselves in eial gain on the Sabbath Day? Will you not put that important branch of church work. This this in THE RECORDER with an attractive head-development, and a favorable solution of all the line, such as will catch the eyes of our pastors, problems involved will be accomplished best, by and ask them to say what they think about it, keeping in mind what the prayer-meeting is that you may publish their thoughts in its col- for, what end it seeks. The supreme purpose umns? I cannot be content to let Sabbath- of the prayer meeting is to stimulate and clarify breaking go on, and am confirmed in the opinion the spiritual life of the church. That purpose that our churches must insist on good clean Sab- must be kept in mind constantly, for it will go bath-keeping, or we are gone. I hope we can far in determining what the meeting should be. do something to draw out our ministers concern- The study of methods and agencies is almost ing their standard of Sabbath-keeping, for I am valueless, without a clear conception as to what sure it would be a great help to all."

This request from a pastor to his and if those to whom it is addressed will respond, much good must ed 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 from personal experiences in spiritual matters do. There is value and safety in a multitude of counsel. The problems of which this pastor though both have their place and value. The speaks, come to each pastor in some, or in many atmosphere of the meeting should be warm and ways. and the experience of each, together with stimulating as to spiritual things, and not heavy the suggestions each may make because of his with learned discussions nor bewildering with experience, is of great value to all. The call theories. In the last analysis, the best results of this pastor is in line with what The Recorder must come, and they will always depend upon has so often urged. Among the many things the heart-life of the pastor and of the people. needed by our churches is a larger interchange Responsiveness on the part of the people, especof views upon practical questions. Those relational relations the comparatively few who are relied upon ing to specific work in any given church have a to supplement promptly the opening services by common application to all churches, while the the pastor is next to good leadership by him. The great questions of denominational interest have best that a pastor can do is quickly imperilled common and practical value to the whole de- or destroyed by irresponsive and dilatory peonomination. The question which this pastor pro- ple. Good leadership includes good following if poses 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.

WITH the close of the vacation To Die is to season, the coming of longer even- Find Larger Prayer ings and the approach of winter, Welcome. Meetings. the prayer meeting ought to take

on new life. Certain problems appear when- with whom he had held pleasant converse about If I could get the opinion of other pastors con- connected with these problems. Perhaps prayer distinct. She appears to lessen as to size, the

they are to accomplish. The prayer meeting must aim at healthful stimulation of spiritual power. This means rest and soothing for lives,

Who Will be brethren in that office, is timely, weary, worried, and covered with dust, after the rush of the week. It means the promotion of spiritual power and growth through instruction result. Each pastor is strengthen- 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 rather than theories about life and duty, alsuccess 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 can-

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

A PASTOR, writing to THE RE- ever the prayer-meeting question comes up. "Going home." Out of that disappointment corder under date of Sept. 16, How to keep the meeting out of the ruts of same- some comforting thoughts of death and dying says, "I am still pounding away at ness, dullness, and formalism is one problem. have been reawakened. Not infrequently the Another is the right proportion and adjustment writer has watched a vessel starting from the of the machinery of the meeting and the running wharf and going straight out to sea. As the if other churches would take it up in some way. of it. In all cases the question of leadership is distance increases the outline of the ship is less

642

er, and the scope of his vision. The ship is still Japanese is yet much shrouded in tradition. full, and those who wait her coming on the fluence from without, for many centuries. From other shore are gladdened, because what is dis- the first, the natural isolation of Japan has tendappearance to us, is a welcome coming to them. ed to develop self-reliance, and strong tendencies This is an actual description of what takes place toward Nationalization, until a nation of unusual when God's children go from us. To us, death ability and power has been developed. This remeans hands unclasped from hands we love, sult has been produced by adequate antecedent voices changed to silence, and vision shut out in causes, although its coming to the front with momentary darkness. To those who go from such vigor, now, seems almost mysterious. Alus sheltered and redeemed in Divine Love, it is though not much known to the Western world awakening to new and brighter scenes, and ho- for a few centuries past, Japan is by no means a lier joys, while to those who have gone before "Hermit Nation," by choice. She closed her them, and to the waiting angels, it is the home doors against Spanish and Portuguese influence welcoming of an expected one. Less than one in self-protection. 'Naturally the Japanese seek' week since, one of those rare autumn mornings intercourse with others. Of their fitness for came to the coast of New England, in which the such intercourse there are many evidences. atmosphere gave such room to vision that we saw the outer end of Long Island from the Montauk Point and its light house showed as ament Not though carved out from sea and sky and be- Obsolete. longing to both. On ordinary days the Point is tember, makes it certain that Montauk is al- tendency to put aside the Old Testament by done, or to change any vote I have given." ways there, though unseen. So faith, guided minimizing its value and decrying it as obsolete. by God's promises, rests assured that those we This new school of thought, as Professor Brown lose through the change called death, find home | characterizes it, asserts that the teachings of and welcome unseen to earth, but yet most real. Blessed are they who have learned in hours when Against this tendency Dr. Brown brought forfaith lights up the distant scene,

"That Life is ever Lord of Death

And Love can never lose its own." WHAT Japan now is, and is doing, raises frequent inquiry as to what The Past of she has been. Since the fifth century of our era there are three periods quite definitely marked in her history. The first is from the fifth to twelfth century of our era. Previous to that, myth, mythology and uncertainty cover the field. The first period was a primitive feudalism under which one-ninth part of the soil was held for the benefit of the Mikado, supreme chieftan, and the remainder for the subordinate chiefs and the people. Mikado means, "Exalted Gate." The second period, known as the Kamakura period, dates from the latter part of the twelfth century. The general government was a duarchy, and the rulers nominated their successors. At various times, especially in the sixth, twelfth, and sixteenth centuries, large waves of influence came in upon Japan. The first was from China by way of Korea. The second was from Spain and Portugal, under Roman Catholic influence. This movement produced quite an extensive nominal Christianity, which was political and formal, more a name than an ethical or spiritual change. The number of these nominal Christians was much less than claims of Roman Catholic writers indicate. In course of time the King of Spain claimed for himself one-half the output of Japanese mines, which demand coupled with other influences led ciated. to an open revolt against Spain, about 1615, A. D., so that the political influence of Spain was

until the opening of the Modern Period about

main land of Rhode Island, as it is seldom seen. The Old Test- of the Union Theological Seminary persons only. But they have made their way

Christ are the only important part of the Bible. ward many convincing illustrations and arguments. He declared that the fundamental religious truths which underlie the Old Testament are of universal application, and form the core of Christianity. In conclusion he said, "The Old Testament is not obsolete and it will not be so. It is a dead book only to those who have not perceived the mighty spirit which pervades it, and which holds men to Almighty God." This is one of the many indications that the most scholarly and thoughtful men do not accept the extreme and superficial notions of that popular tendency which reduces the Bible to the New Testament, and in some cases to a few books of the New Testament. A few men of whom we know, and who claim to be "far advanced in religious thought," assert that the epistles of the New Testament are the only elements of real value. As a result of the criticism of the last fifty years the Old Testament stands stronger in the opinions of thoughtful men, and the importance and far-reaching character of the truths it contains are more appreciated and better understood than they have been for a century past. Actual truth has little to fear, in the long run, from anything which criticism or open opposition may bring to bear, and little indeed has truth to fear from the superficial and ephemeral claims of those whose looseness of thought attempts to ignore the Old Testament and the permanent religious truths which are embodied in the Ten Commandments. and in Jewish history. The better the Old Testament is understood the higher it is appre-

comparatively brief. Other influences from the Death of Sena-West, among which that of the Dutch is worthy tor George F. of note, continued to affect the Island Empire, Hoar. the middle of the last century. The more direct and venerable figure. Few men in the public as the Blue Law. Therefore, the man who gath-

hull is lost to sight, the masts seem to shorten, contact with America began about 1860, through life of our day have reflected so conspicuously as and while one looks, all disappears, and the the treaty made under Commodore Perry. Since he did the ideals and traditions of an earlier and watcher says, "She is gone." But that disap- that time the influence of English-speaking peo- an inspiring political era. He had his training pearing is only from the standpoint of the watch- ple has advanced rapidly. The origin of the upheaval and transition in national politics which began with Abraham Lincoln. His career just as real as before. Life on her is just as Chinese influence and blood was the largest in- opened with the revolt against slavery, after the repeal of the Missouri Compromise. He lent a hand in the organization of the Republican party in Massachusetts, and through the half century which followed he ardently, devotedly and consistently maintained the political convictions on which that revolt was founded. He entered Congress as a member of the House of Representatives in 1869, and served thereafter continuously in either House or Senate. In these thirty-five years he played an influential and absorbing part in the nations long struggle to readjust itself to the results of the Civil War. In his autobiography, lately published, Mr. Hoar. says of himself: "I formed my opinions carefully in the beginning. I have adhered to them and acted on them throughout. I formed them At the sixty-ninth annual opening in many cases when they were shared by a few of New York, on Sept. 28, the and prevail. They are the opinions upon which "chief address was made by Dr. | the majority of the American people have acted, Francis Brown, Professor of He- and the reasons which have controlled that achidden, and on days when the stifling fogs | brew and cognate languages. His theme | tion seem to me now, on looking backward, to drift in, vision ends a few rods from shore. was, "Permanent Element of Religion in the Old have been good reasons. I have no regret and But one such morning as was the 26th of Sep- | Testament." He noted the fact that there is a | no desire to blot out anything I have said or

While expressions of sorrow, and of honor have been more prominent in Massachusetts than else-

where, the going hence of Senator Hoar brings loss and sorrow to all the Nation. He was preeminently an American citizen, conscientious, noble as to aims, and strong in their execution. In a special proclamation by Governor Bates of Massachusetts, it is said: "A great man has gone from us. He lived and died in the service of Massachusetts. Five times he was commissioned by this Commonwealth to represent her in the highest council chamber in the nation, and under those commissions he served longer than any other man who has represented this State. The character of that service may be measured by the highest standards, and it will not be found wanting. It made him a national figure for a generation. By great abilities and unswerving rectitude he won the respect of the nation, and established himself in the hearts of his fellow men. They gladly honored him because they believed in him. He was a scholar of deep learning, an orator of impassioned power, but above all a sincere man wholly devoted to conscience, hewing close to the line, scorning the arts of the demagogue; not anxious to please men, but to serve them; not seeking to be popular, but determined to be right. Intensely conscious of the loss our State has suffered, we find in the hour of extreme sorrow a great cause for gratification in that the record of his noble life will ever remain to us as a precious legacy."

Under date of Sept. 28, it was reported that Roland Houser and Daniel Blessinger, charged before Justice Lutz by Mrs. Sarah Koch with having gathered chestnuts on her land last THE death of George Frisbie Sunday, were fined \$4 each and the costs of Hoar, at Worcester, Mass., on prosecution. The Justice ruled that "To gather Sept. 30, was an event of deep na- chestnuts is to work; to work on Sunday, extional interest. It takes from the cept under specified conditions, is an infraction stage of politics a distinguished of the act of Assembly of 1794, commonly known

tion to be presented to the next legislature for of broad minds and a keen desire for intellectual touch with God. the repeal of the "Blue Laws." Two distinct training. Never since that time has the instiand antagonistic forces are pushing the Sunday tution ceased to exert a powerful influence upquestion to the front in Pennsylvania.

RABBI Mendes of New York has "The Festival contributed several articles to the public press concerning the nature and mission of the great Hebrew holy days. Writing concerning the

Feast of Tabernacles, or Ingathering, in the New

York Tribune of Oct. 3., he speaks at length of it as the "Feast of Hope for Mankind." Among other things he said: "It is no chance coincidence that the Tabernacle Festival falls in the autumn—the season of the falling leaf and of the rude blasts that tell of coming wintry death. Each year the leaves fade and fall, but is their annual renewal a hopeless effort of nature? Each year the winter of death comes surely. the supreme moments of our lives, when we are useless, a hopeless effort? Not so, for some lives have been beautified by her beauty; some good fruits have been harvested by her effort. So our good resolutions may fade and fall to be the sport of the winds of circumstance, but some will have served their purpose, and good purpose. So our attempts at at-one-ment may bear but little or no fruit. So our ingathering of life's harvests be failures. But shall we not cherish hope that yet there will be some fruit, and yet there will be some successes, and yet there will be some ingathering of experience of human love and of human gratitude; of moral strength to do the right and be the right; of fidelity to religion, the waters of spiritual life, of modesty, and at least some results of our faith, hope and charity? Fading, dying leaves are followed by new leaves, and nature becomes beautiful again. Winter is followed by new birth, and nature lives again. So the leaves of hope of better lives may fade and die, but they must live again, and the spiritual growth which makes character beautiful may seem to die, but they must constantly be vivified into new life; they must constantly be reborn. Yesh Tikva Leacharitech-"There is hope for thy latter end"—was the declaration of the prophet, read in every synagogue three weeks ago on the very first day of this holy day cycle. There is hope for the sinner, hope for him who strives to make his life at-one with the highest ideals, hope for him whose ingathering has been failures, as well as hope for new successes for him who has harvested many already. The message of this festival is the message of hope for the individual. And the remainder of Hebrew nationality means hope for the world. That is of immense importance to you who are Chris-

#### ALFRED UNIVERSITY.

The Hornellsville Times of Sept. 27, contains a notice of the opening exercises of Alfred Uni-Times says:

ty's "grand old institution."

on the young men and women whose good fortune it was to enjoy the educational advantages the university offered.

From a modest beginning the university under the administration of the late President Allen grew to occupy an important place in the educational field of western New York.

Immediately upon the election of the Rev. Dr. Boothe C. Davis to the presidency Alfred University took a new hold on life, and it has increased its facilities and resources until now the Academy students are divided equally between school again occupies its old position and is fast girls and boys, but in college the ladies outnumpassing the records of those brilliant years.

From President Davis's address we make room for the following:

Ideals are those lights which flash upon us at But shall we say that nature's annual rebirth is not in the dead level or the ruts of life. You are not your best self when merely plodding at your work: but when the tasks of life glow with pleasure, hope and promise, because you are getting glimpses of something beyond. These ideals inspire the poet, the artist, the musician, the worker at any task when he is accomplishing most for himself and for the world. The consciousness of these ideals, and our nearest approach to their realization, are facilitated by the whom the President's lecture-room is named. epochs of life, where some sudden turn in the path, or a rift in the clouds bring us face to face | college with thirty-six new university chairs for with a new view, or floods the old prospect with the furnishing of this room. Other generous

> I desire also to-day to emphasize ethical elements in liberal culture. The president of a great president, "I want young men who have mental power, developed by a course of study, sufficient to grasp the great problems of our business, and with address and carriage which will secure recognition from others." \*\*Our country has been a rural country, and our people have been struggling to overcome the obstacles which are incident to a new and devoloping country. But as wealth increases and the supply of culture wants comes into prominence along with the supply of existence wants, the ethical and aesthetic side of education is forced more and more into prominence.

> It is not enough that our educated young men should be able to solve mathematical problems and translate Greek. They must have address and carriage which secures recognition from others. This type of culture is largely dependent upon the environment in which the student places himself, and the thought which he gives to securing these particular results.

This age demands service, material, intellectpresent appearances this will be one of the most ture. This address would not fully meet its matic and eight 30-inch machine guns. successful years in the history of Allegany coun-purpose if it did not leave with you as the supreme test of character Christian faith and the York City was crowded on Sunday, Oct. 2, by Apropos of the beginning of the college year Christian's hope. Pessimism and stoicism fade people who came to listen to the Archbishop of it may not be out of place at this time to give in away before a vital religious faith and purpose. Canterbury. He spoke from Luke 19: 10, and

ers chestnuts on Sunday is liable to a fine." brief a few facts regarding the university which Crude amusements and demoralizing dissipations On the previous day it was announced that the has sent so many men out into lives of useful- have no charm for him whose soul is aglow with Hotel Men's Association of Pennsylvania in an- ness and honor. It was founded in 1836 at Al- the divine life. Education, culture and true nual session at Harrisburg, formulated legisla- | fred, which then as now was peopled with men | leadership find their full realization in the soul's

#### MILTON COLLEGE.

The college year at Milton has begun auspicously. Though the attendance is perhaps only a trifle more than last year, the students registered seem to be industrious and studiously inclined almost to a man. There are about twenty-five new students enrolled. The Freshman Class consists of students who seem very well matched as to scholarship and ability, and all give promise of a good career. The senior class numbers six, five gentlemen and one lady. The ber the gentlemen by three.

The professors and teachers are beginning their work with enthusiasm. Prof. A. R. Crandall has started his classes, but is leaving them with instructors until he is able to finish the work he has been engaged upon in Virginia and Kentucky. Miss Agnes Babcock, the new assistant in English and Elocution, is entering upon her work with every prospect of good success. In all departments the work is going forward in a most encouraging manner.

The college has been the recipient of several generous gifts which make the work easier and pleasanter. The Hon. Jeremiah Davis, for known as the "Davis Room," has presented the donors have given furniture for other rooms and books for the library, particularly books for the special use of classes in English, of which there is great need.

Some more work on the "Whitford Memorial business corporation recently said to a college Hall" will be done before cold weather, but the superstructure will not be erected till early spring. We hope, however, to be able to let the contract for the remaining portion of the building some time this winter, in order to start very early and carry the work to completion so that the building may be used at the opening of the next college year.

It is hoped that many other friends of the college may be encouraged by the generosity of friends who are helping us and rally to our support in our attempts to make Milton College stand,—as the students say,—"on top!"

WILLIAM C. DALAND.

#### SUMMARY OF NEWS.

On Sept. 29, the new battleship Connecticut, was launched from the Brooklyn navy yard. Thirty thousand people gathered to see the ponderous mass of steel sweep down into the water. The occasion was notable, as the ship is to be one of the strongest and finest of our navy. The Connecticut has 17,770 tons displacement; she is 450 feet on the water line, 456.04 over all, ual and religious, as the price to be paid for | 76.10 feet beam and 24.06 feet draft. She will versity, together with the "Opening Address" of honor, or respect. It is the well rounded char- be protected by immense armour plate, will carry President Davis. Among other things The acter that can stand the test and pay the price. four 12-inch guns, eight 8-inch guns and twelve -Crude monstrosities, and moral weaklings 7-inch rapid fire guns. In addition, she will Another year's work has been taken up in Al- alike fall back and give place to strength of mind carry twelve 14-pounders, twelve 3-pounders, six fred University and if one is to judge from the and character coupled with refinement and cul- I-pound automatic guns, two I-pound semi-auto-

The historic "Old Trinity" church in New

who are weak.

to hold out until the beginning of the new year. pear hereafter.

A serious accident occurred at Adams, Mass., on Sunday, Oct. 2, while Bishop Beaven, of the Roman Catholic Church was laying the cornerstone of a new Polish edifice. The floor collapsed and 150 persons were thrown into the basement. Thirty-seven were injured so as to require medical treatment. About 7,000 persons attended the service.

A meteorite weighing 36 tons, the largest one known to the civilized world, has been lying at Cobb Dock in Brooklyn navy yard for the last seven years. On the first day of October it was removed to its place in the Museum of Natural History in New York. It was brought from Greenland by the Arctic explorer, Robert Peary in 1897. Such meteorites were first discovered in the Arctic regions by Sir John Ross in 1818. They had been utilized by the natives for the making of weapons, who spoke of the region where many were found as "the great iron moun tain." According to an Esquimaux legend woman was banished from her tribe and took with her a dog and a tent. After several weeks of wandering she died and the dog and tent were turned into iron. The tent became a big meteorite. Much scientific interest centers in these metalic visitors from other planets.

The death of Sir William Harcourt of the British Parliament removes the last of a group of great statesmen connected with the House of Commons. Though perhaps not as great as Peel and Gladstone, he belongs to the same group which these men, together with Disraeli and Salisbury have made famous in the world's history. He was born in 1824 and came into Parliament in 1868 when Mr. Gladstone was property. This sad record is a trumpet call for leader. With his death the "classic school of reform in this department of American life and British statesmen extending from the elder Pitt to Gladstone" is closed. He was found dead in bed on the first of October from heart failure copalians ever held in America was opened at during sleep.

cester, Mass., Oct. 3. The day was beautifully clear and cool, and great numbers lined the streets through which the procession passed. Public and private business was suspended. Buildings were draped and pictures of Senator Hoar were generally displayed with symbols of Washington on Oct. 4, at 6 o'clock in the evenmourning. Members of the volunteer militia, ing, from disease of the heart. President Roosewho assisted in doing police duty, provided the only touch of formal display. Rev. Dr. Edward Everett Hale, chaplain of the United States Senate, and friend of Senator Hoar, conducted prayers at the home just before 2 o'clock. Only vices were held there on Sunday, Oct. 9. Mr. members of the immediate household and a few neighbors attended this short service. The body was then placed in the hearse by the active pallbearers, all present or past secretaries of the Senator. In his address at the church Dr. Hale spoke, in part, as follows: "I think that we who knew him in his home life feel as if no one else knew how to prize him, though a whole country is expressing admiration and tender love. There never was a person so simple, so natural, never a person who relied so entirely upon the realities, truth, righteousness and peace. He would have said to you that the wisdom from above is first pure, then peaceable, then gentle. Yes. Gentle. gates from all the greater nations of the globe tion to Christ.—Rev. M. McDana.

dwelling upon Christ's special mission to those he was. He could be vehement in expression when need was, but in common life, in common Reports on Sept. 29 from Russian sources in- talk, he relied absolutely upon the sincerity of dicate that the garrison of Port Arthur expects his expression; and I think that faith in the American people which expressed itself so mag- the world. Such pleas are timely and though Just how much this may mean, remains to ap- nificently once and again in his public utterance may be traced directly to his faith in man, to his certainty that they are the children of God, that they inherit a divine nature and to his certainty in the being and presence of God which would express itself so simply, so unexpectedly some times, but which was something of course in his Iffe and in his talk."

THE SABBATH RECORDER.

The growing demand of the people of the United States for tropical and subtropical products is pointed out in the Annual Report of the Statue of Liberty. Chief of the Bureau of Statistics, just issued by the Department of Commerce and Labor. I shows that the total value of such products brought into the United States during the fiscal year 1904 amounted to \$430,556,775, including those brought from the Hawaiian Islands, Porto Rico, and the Philippines. Coffee importations in 1904 amounted to 998,831,292 pounds. Importations of raw silk in 1904 amounted to 16,-722,617 pounds, including all classes of unmanufactured silk under this title. The total quantity of sugar, for example, brought into the United States in 1904 from the Tropics, including that brought from Porto Rico and the Hawaiian Islands, is 4,675,627,813 pounds.

The loss of life by railroad accidents in the United States during 1903 reached nearly 10,000 persons, a terrible showing, and one which indicates the necessity of improvement in the management of railroad trains. It is said that between 1895 and 1903 over 67,000 persons were killed and more than 194,000 injured through those killed in 1903, 355 were passengers and 3,606 railway employees, five thousand were killed during that year while trespassing on railroad

On Oct. 4 the most important meeting of Epispresence of the Archbishop of Canterbury adds unusual interest to the gathering.

Postmaster-General Henry C. Payne died at velt has issued a proclamation befitting the event. Funeral services were held on Friday morning, Oct. 7, after which the body was taken to Mr. Payne's home in Milwaukee, Wis. Funeral ser-1843. He entered politics as a prominent figure in the Grant-Greeley campaign of 1872. He became Postmaster-General in December, 1901, and has held a prominent place in the Cabinet since that time. He married Lydia W. Van Dyke in Dain. 1867. They have no children. Mr. George Bruce Cortleyou, former secretary of the department of Commerce and Labor and now Chairman of the Republican National Committee, will succeed Mr. Payne as Postmaster-General.

The International Peace Congress opened its session in Boston on the 4th of October. Dele-

discussed the modern conditions of Christianity, And it was this that made him the gentleman that were present. Edmund D. Mead delivered the opening address. Letters and cable messages were received by the Congress from many parts of the world. The voice of the Congress is an early supplication for peace among the nations of disregarded by many at the moment cannot fail to accomplish good.

> Frederic Auguste Bartholdi, the designer of the Statue of Liberty, died in Paris on the 4th of October. A few days before his death, which resulted from tuberculosis, he modeled a design for his own tombstone. Bartholdi was born in Alsace April 2, 1834. The people of the United States have had special interest in this artist, whose reputation is world-wide, because of the

> The great subway system of underground railroads for New York City is nearing completion. Successful trial trips have been made and the opening of the roads for general use is near at hand. It was a gigantic undertaking which has been pushed forward with marked success

On Oct. 5 the Supreme Court of Wisconsin rendered a decision in favor of what is known as the La Follette ticket. This ends the legal question as between the two National tickets offered by rival factions of the Republican party of that State.

The breach between the French Republic and the Roman Catholic Church continues to widen. The situation in France is a striking example of the evils of the State-Church System. For a long time, religion in France has been intensely a political matter. It seems probable that the final result will be a great modification, if not an entire separation between the State and the Church. But the complications in the situation railroad accidents in the United States. Of are many, and the final end may not be definitely foretold at this writing. The progress of events seems to be in the right direction.

It is announced by Admiral Manney, Chief of the Bureau of Equipment of the Navy Department, that twenty-two stations for wireless telegraphy have already been established on the Atlantic coast between the extreme northeast and the Gulf of Mexico. These stations are at Boston, it being the triennial general convention | Cape Elizabeth, Me., Portsmouth, Cape Ann, The funeral of Senator Hoar was held at Wor- of that denomination. Large delegations of Boston, Cape Cod, Newport, Montauk Point, bishops and leading men from the United States | New York, Navesink, Cape Henry, Norfolk, and Canada make up the convention, while the Annapolis, Washington, Key West, Dry Tortugas, Pensacola, San Juan, Culebra, Yerba Buena Island, Mare Island, Cabras Island and Cavite. Sites for sixty more stations are selected, where apparatus will be installed as rapidly as circumstances and the demands connected with naval work and general shipping interests require.

It is reported that a new anæsthetic has been discovered at Geneva, Switzerland, which promises to revolutionize the practice of dentistry. Payne was born at Ashfield, Mass., Nov. 23, It is a form of blue light which it is said has a "wonderful soothing effect on the nerves." By shutting the patient in a dark room and exposing his eyes to this light for three minutes it is claimed that a tooth may be extracted without

> Honesty is the uncurtained window of man's soul.—Christian Endeavor World.

A bright, joyous religion, filled with the radiance of God's love, kills despair, kindles hope, begets obedience and creates a deathless devo-

## The Business Office.

You've all heard the story of the Irishman, just landed.

He found a job at once, as a hod-carrier.

A friend asked him how he liked the work. "Foine," says Pat. "I just carry the bricks up to the tinth flure, and the man there does all the work," the way we want our subscribers to feel. If they will just give us the bricks, we'll do the work.

work won't go along very well that way.

What we want is systematic bricks-in the form of subscriptions to our publications and contributions to our work.

Anyhow, give us bricks.

OCTOBER 10, 1904.]

#### TRACT SOCIETY.

TRACT SOCIETY.			in the	
Treasurer's Receipts for Septem	iber,	1904		
J. Duane Washburn, Earlville, N. Y\$		50	. 1.	1.4
S. F. B. Hood, Ashaway, R. I	2	00	• •	ŧ .
Dr. S. C. Maxson, Utica, N. Y.	5	00	,	r
In memory of Sybil G. Wilcox, for-		٠,		
merly of DeRuyter, N. Y	I	00		
"On old Debt," Glen, Wis	5	00		
Our Third Conference Collection	53	00		2
Churches:				Z.
First Alfred, N. Y	33	· <b>0</b> 4	to almost de la Contraction de	*************
Plainfield, N. J	21	64		
Albion, Wis	4	50		
Farina, Ill	7	00		
Hornellsville, N. Y., Sabbath School		88	133	56
Publishing House Receipts	385	53		
	172	66	558	19
1				

E. & O. E.

F. J. Hubbard, Treasurer. PLAINFIELD, N. J., Oct. 2, 1904.

#### SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

To the Editor of The Sabbath Recorder:

I beg permission to say something in behalf of "A History of Seventh-day Baptists in West Virginia," by Corliss F. Randolph. It has been my pleasant privilege to be familiar with this work from its inception, and I have observed its growth for the past three years with unusual interest. It will be an indispensable source of information concerning all our interests in the South-Eastern Association. I wish to call special attention to the fact, that the book is one of interest, not only to the people of the South-Eastern Association, but to Seventh-day Baptists generally. The early history of the Salem Church, when it was known as the Shrewsbury Church in New Jersey, is intimately related to all of the three centers from which Seventh-day Baptists sprang in this country; vis., Rhode Island, Piscinity. The original membership of the Shrewsbury Church was drawn, doubtless almost wholly from the Westerly (now First Hopkinton) names of Maxson, Babcock and Stillman were conspicuous. The Shrewsbury Church was but the party. some thirty miles distant from the Piscataway with which it was in constant communication. original Sabbath agitation in the vicinity of deposit, and to turn the Frithzof for home. Philadelphia. Almost all of the churches beyond the Ohio River as far west as California have be sent in search early in June, 1905. We do drawn more or less upon the emigration from hope that an earlier arrival on the fields of ice Western Virginia westward.

The missionary operations of our people from

ern Association, and among the active workers about seventy days. on the Boards of the Missionary, Tract and Edutist of whatever locality.

Moreover, the work has been done with a world. thoroughness and minuteness of detail, which

author generously pledges any possible profits to tion as to his fate. the work of the Tract Society. It is expected | We have only to call to mind the terrible suf parsonages, etc., etc.

has never been published before of any group of looks he must look south. We are still wonderour Churches, and it is to be sincerely hoped that | ing if Mr. Peary will reach that point next sumour people will give this enterprise their most mer. loyal support, and under no circumstances allow We have no recollection of ever knowing that have not already subscribed to this book should the South Pole we have very good evidence that iest convenience.

C. C. CHIPMAN.

New York., Oct. 4, 1904.

## Popular Science.

Anthony Fiala.

This gentleman commanded the steamship America, in the second expedition in search of cataway. New Jersey; and Philadelphia and vi- the North Pole, which was fitted out by Mr. lock of gray hair on his father's head, asked: William Ziegler of New York. The ship is now somewhere in high northern latitudes. The America entered the ice fields within the Arctic father answered. "Papa gets a gray hair every Church of Rhode Island. At Shrewsbury the circle more than a year ago, since which not a time his little boy is naughty." word has been heard from her or any one of

We lately gave an account in THE RECORDER Church in the adjoining county of Middlesex, of an attempt to send Mr. Fiala and his com- naughty boys.' pany relief to Franz Josef Land, which failed These two churches had much in common in so- to reach them, meeting an ice pack that drove cial as well as religious life. William Davis, who the Frithzof back, and on Sept. 11, as new ice was almost literally both natural and spirit- was forming at the rate of seven inches in thickual father of the Shrewsbury Church, was one ness in twenty-four hours, Mr. Fiala was obligof the converts to the Sabbath at the time of the ed to give up the idea of reaching the place of at Alfred, N. Y., on Wednesday, October 26, 1904, at

We are informed that another relief ship will than September may prove successful.

as early as 1819 down to about 1840 were largely riving at Prince Rudolph Land, and after sail- tions.

centered in Western Virginia. This was repeat- ing across to Franz Josef Land and establishing ed in the early seventies. Alfred and Milton a cache to then return to Prince Rudolph Land have both drawn upon West Virginia for stu- and follow an overland route to the pole, as the dents, and the present popular president of Al- distance by this new contemplated route was fred is a West Virginia man. Several of our but a trifle over six hundred miles. Mr. Fiala strong pastors have come from the South-East- thought the journey could be accomplished in

Here now are thirty-five men, from whom not cation societies as well as the Sabbath School a word has been heard for over one year; they But don't give us the bricks by spells and jerks. The Board, may be counted several valuable mem- now are doomed without doubt, to spend anbers from West Virginia. In short, this History other year before it will become possible for us is of vital importance to every Seventh-day Bap- to reach and relieve them, or for them to reach an avenue of communication with the outside

> Such a position recalls to mind the sorrowful will make this work a reference book for genera- days spent by Lady Franklin, when her husband tions to come. The author has spared neither | Sir John Franklin, did not return from those pain nor expense to make the book full, compre- icy regions, and of the efforts made in England hensive, and accurate. He has searched the rec- and by Mr. Moses Grinnell in New York, and ords of the State offices of New Jersey, Vir- others, in sending expedition after expedition in ginia and West Virginia for information. Many searching for several years. Lady Franklin herprivate papers never before published, but long self went from place to place enlisting sympathy ago laid away and forgotten, have been brought for her husband until she became heart-broken to light, and their contents used for this work. and discouraged, and efforts had to be aban Mr. Randolph is not publishing this book for doned. As our memory stands, only a very few profit, and the price, two dollars a copy, has been | articles of his, such as a spoon or fork, and a made as low as safety will allow to cover the very few things from the ship were found cost of producing a work of this character. The among the Esquimaux, that gave any informa-

\$691 75 that the book will contain from fifty to seventy ferings endured by the Greely expedition, to fine maps and other illustrations, consisting of cause us to wonder where the fame and glory portraits of ministers and others prominently is to come from to compensate for all these ef identified with our denominational work in West forts, sufferings, and loss of lives, sacrificed to Virginia as well as pictures of meeting houses, find a point on which a man can stand and cannot look "north," for the simple reason there Taken as a whole, the work will be such as is no north beyond him, and whichever way he

t to fail. All readers of THE RECORDER who there was a land route to the North Pole. To forward their names to the author at their earl- it is surrounded by land, and that it will be so found before many years, for it appears to us that the course pursued by Mr. Nansen in his search, and by others for the north pole is quite convincing that around this pole there are several degrees, within which circle there are only fields of ice, and not mountains, whose peaks are chimneys for volcanoes.

#### YOUTHFUL DEDUCTION.

Marcus M. Marks tells the story of his fouryear-old boy, who, noticing for the first time a

"Papa, why are some of your hairs gray?"

Thinking to drive home a moral lesson, the

The child seemed lost in thought. After a short pause, he said naively:

"Well, then, grandpa must have had awful"

#### EDUCATION SOCIETY.

The Annual Meeting of the members of the Seventh day Baptist Education Society for the election of officers and the transaction of such business as may properly come before them, will be held in the Gothic 3:30 P. M.

E. M. Tomlinson, President. V. A. BAGGS, Rec. Sec.

Alfred University was highly honored in the New York Herald of Sept. 18, with a page de-Mr. Fiala's plans were to form a base, on ar- voted to its clay working school, with illustra-

### Missions.

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

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. BABCOCK, Rec. Sec.

THE next regular meeting of the Board of Managers of the Missionary Society will be held on Wednesday, Oct. 19, 1904. All applications and all business which should come before the shall increase at once the influence and mem-Board, ought to be in the hands of the Corresponding Secretary by Oct. 17. We hope those who see this reminder will, if they have any communication to make, attend to it in time.

Christ as their Saviour seem to get no farther. of the evangelistic movement have been felt in view. They experience the assurance and joy of sal- many places, and doubtless increasing effort will vation, but seem to act as if to be saved from be made this coming year in this direction. the ruin of sin for this life and the life to come, rich fruitions. They ought to be more active, was willing he should be. earnest, joyous, happy, growing Christians than they are. They are too content with merely be- zeal and enthusiasm to-day. In changed condiing saved, and do not reach out for and up to tions the demands upon local pastors are not a broad well rounded Christian life. They do the same, and yet there are few of our Associanot seek for the graces of the Spirit. They are tions in which missionary work is not needed living in the valley when they might be living and within the province of the modern minister upon the mountain of spiritual thought, activ- as much as in the case of his pioneer predecessor. ity and development.

gent in the use of means to increase in worldly How many pastors are on the outlook for misgoods. They will fertilize and carefully culti- | sionary outreach? We do not say there are not vate their farms to make them highly productive. | many, but we do believe that there is not enough They will use the best business methods to sell | missionary spirit of this inquisitive and alert and their merchandise and win larger patronage. If | self-sacrificing sort. they are not getting ahead in their business they are concerned and seek with great earnestness that nothing would so surely bring the desired the cause that they may overcome it. They and needed revival in the local churches as the want their crops to grow, their children to grow, birth or rebirth of just such a broad and deep their business to prosper and grow, but how unconcerned about the growth of their souls. They | twentieth century churches need is a rekindling neglect the means of grace. They will stay away from church services, do not go to the us pray for it, and work for the answer.—The Sabbath-school, seldom if ever attend the pray- Baptist Home Mission Monthly. er meeting, give but a pittance of their income to the support of the church, or the spread of the gospel of Jesus Christ in the world. The spirit and animus of their homes are worldly and full of the spirit of earthly gain. It is no wonder where there are so many Christians in of investigation through the regions where Arsuch spiritual decline and barrenness, that there is no interest in missions, and no growth in the lows an old precedent, Secretary Fish having church. What is the need? A thorough going sent Mr. Eugene Schuyler on a precisely similand enduring revival of religion is the need. ar inquiry during the time of the Bulgarian it. It deserves your support. Terms, fifty cents a How can we have it? Let the real earnest, de- massacres. The Armenians have doubtless been vear.

vout, active, spiritual members of the churches aggressive against the Kurds, who are in the and of the community importunately pray for it. employ of the sultan; but we can scarcely real-Lay hold upon the horns of the altar of God ize the provocation they are under, and the and let not go until God shall grant the petition and give gracious answers to prayer.

#### THE RELIGIOUS RENAISSANCE.

There is a general feeling among the churches of America that something needs to be done. Present conditions are recognized by large numbers of Christians in all evangelical denominations as unsatisfactory. Just why, and just what should be done, no one is able to make clear; but there is a longing, a desire, a growing prayer for some kind of spiritual revival that bership of the Christian churches and fill the an interview with Minister Leishman, has promhearts of the saints with joy. In this consciousness of the need of something better, there has to be seen how the promises will be fulfilled. been a general turning of Christian thought to Turkish officials acknowledge no obligation to a zealous evangelism as the most promising keep faith with "infidels," though they may How MANY who repent of sin and accept Jesus | source of blessing. Already the good results |

History is an enlightening teacher. As the is all there is in salvation. But that is only a result of a recent restudy of evangelical movebeginning and a part of salvation. We believe ments in our own country, we are led to the that Jesus Christ came into this world, lived the firm conviction that the Christian evangelical life he lived, and died upon the cross to save renaissance needed at the beginning of the twenmen, but we believe more. We believe he came tieth century is the rebirth of that spirit of misinto this world, lived and died as much to fit sionary zeal and enthusiasm and self-sacrificing men for Heaven as to save them from endless outreach that marked the beginning of the nineruin. He came to put a life into men that will teenth century. In recent issues of The Monthgrow them into the likeness of himself, to put | ly we have given concrete illustrations of this into them his spirit and purpose. He came to spirit. In the home field Hezekiah Smith, John inspire them to the highest life and noblest en- M. Peck, Jonathan Going, John and Stephen deavor. He came to give them high ideals and Gano were possessed of this spirit; but they the means to make them real. There is too low | were only examples of a class of pastors everyconception of salvation in many Christians, and where to be found. Almost every pastor was they do not receive its full developing power and a missionary pastor, and almost every church

There is the same need for this missionary How many churches of to-day would be willing to let their pastors go for a month or two each THESE lean and fruitless Christians are dili- | year to labor in destitute parts of the country?

And we go a step further, in the conviction and consuming missionary spirit. What the of the nineteenth century missionary fire. Let

#### INVESTIGATING THE ARMENIAN MAS-SACRES.

Secretary Hay has directed Dr. Norton, American Consul at Erzerum, to start on a tour menian massacres have recommenced. This folnecessity of their taking up arms to defend their homes and families from spoilation.

Secretary Hay's diplomacy has been successful in obtaining from the sultan acquiescence in the claim of the United States that American schools in Turkey shall have equal privileges with those conducted by citizens of other countries. The graduates of the latter, and of medical schools in particular, are allowed to share in government examinations, which open the doors to practise. These schools may add to their buildings without tedious delay, and are protected from official interference. Abdul Hamid, in ised reform in all these particulars, but it remains promise under compulsion.—The Missionary Re-

#### TREASURER'S REPORT.

For the Month of September, 1904.

GEO. H. UTTER, Treasurer,

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

	DR.	
	Cash in treasury September 1, 1904	\$134 65.
	Interest on balance of deposits	I 04
	Mrs. W. R. Potter, Hammond, La	I 25
•	Mrs. S. E. R. Babcock, collected for Mrs. D.	
•	H. Davis' traveling expenses	31 00
;	One-third collection at Conference	53 00
ı	S. C. Maxson, Utica, N. Y	5 00
	Seventh-day Baptist Mission, Syracuse, N.Y.	I 00
	Mrs. H. Alice Fisher, Northboro, Mass	<b>50 0</b> 0
	Sabath-School at Hornellsville, N. Y	1 36
•	Churches:	
3	Salemville, Pa	2 92
ı	Garwin, Iowa	7 00
	Albion, Wis.	6 <b>o</b> o
	Alfred, N. Y.	41 17
	Plainfield, N. J.	21 63
	Farina, Ill.	900
:	Albion, Wis.	4 00
٠	Leonardsville, N. Y	6 <b>o</b> o
	Waterford, Conn.	7 00
	Conference Pledges on Debt:	
	D. S. Allen, Lavaca, Texas\$ 5 00	
	C. C. Babcock, Farnam, Neb25 00	
	Ernest Randolph, Salem, W. Va 5 00	
l	James O. Babcock, Welton, Iowa 25 00	•
'	Sabbath School, Ashaway, R. I 100 00	
	Geo. M. Cottrell, Topeka, Kan 25 00	
	Mrs. S. E. R. Babcock, Norton-	
	ville, Kan	- 210 00
	, , , –	<b>\$</b> 500.00

#### \$593 02 O. U. Whitford, on salary account ......\$ 20 00 Mrs. M. G. Townsend, salary for August ... 13 33 Mrs. D. H. Davis, traveling expenses to Conference .........\$ 38 00 Mrs. D. H. Davis, traveling expenses to Wisconsin churches ... American Sabbath Tract Society, Pulpits and postage, Sept. and Oct. R. S. Wilson, Attalla, Ala., on salary account. Cash in Treasury, October 1, 1904 ...... 216 56

E. & O. E.

GEO. H. UTTER, Treasurer.

\$593 02

JUST a word about the Seventh-day Baptist Pulpit. Those of you who have not seen it, write the Publishing House for copies. It's published monthly, contains a sermon for each Sabbath, with order of services. The Missionary Society publishes it: we print

## Woman's Work.

OCTOBER 10, 1904.]

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

OCTOBER HILLS.

MRS. C. M. LEWIS. The glorious hills of October Are beckoning lovingly; And we long to walk through the arches, Encrowned with a gay canopy

Of gold, and crimson, and purple, And rich shades of russet and brown, With borders of bright flaming sumacs All showering their wealth to the ground

The birds, the squirrels and children Go scurrying through the leaves That lie in prismatic splendor, Such as only the bright autumn weaves

To contemplate the hills in their glory, As the sun touches them with its beams Brings thoughts of the hills everlasting, Foreshadowed by these earthly gleams.

Oh, glorious hills of Ooctober! Tho' your splendor shall vanish away; The picture you paint with such brilliance Shall abide as a sweet memory.

THE Nineteenth Student's Conference has been held at Northfield, Mass., during the past profitable and helpful meetings that was ever held in that place. The attendance was larger than in any previous year, one hundred and twelve schools and colleges being represented by over six hundred delegates. Several were in attendance from colleges that had never before been interested in the work. Bible study, missionary interests and Y. M. C. A. work were represented by able speakers and teachers. Following the United Study of Missions, when Via Christi, tion in this work, while the workers among the | than they all. children were in a class by themselves under able | Realizing that "union is strength" in this as in est shown in the work this summer is most gratifying.

#### CHRISTIAN WORK FOR WOMEN. EMMA T. PLATTS.

ed intensity of time and endeavor. They echo ward successfully; and think you that in their to impart the truth to others. They inspire to untold effort and self-sacrifice that the knowledge | vant?" of the kingdom whose law is love and whose dominion is from everlasting to everlasting may be quickly extended to the uttermost parts of the earth.

In the blessed privilege of working for the exor free, male or female" may share. The purpose, the spirit of Christian work is one; its lief that it is the Lord's work? forms are infinitely varied, calling into play

until they too, may become fellow-workers upon becomes invested with a real dignity. this grand leveling plane where "all are one in Christ Jesus."

finds or makes a way where many times, her needed purposes. brother would be repulsed and fail. So, as teacher, physician, missionary, friend, home- that much worn term. May we expect spiritual

Public work—work that may be observed and estimated, in part, at least, is for the few; but it must have the background of rank and file, the fine, unnoticed threads of warp and woof which bring out the pattern in beauty and completeness upon which the foundation may rest.

In supplying this background element of Christian work, woman's resourcefulness is continually and efficiently in evidence. The consersummer, and is said to have been one of the most | vator of interests that are vital to human happiness and prosperity, she is, as a rule, without personal, private income. (Every married lady here, having funds set aside by a generous husband for her own use in benevolent work will please stand and be counted. One lady arose.) To maintain her benevolent enterprise she must draw on her own ingenuity and inventiveness: and let it be said in justice and to her praise that seldom do they fail. Those who are accustomthe Student's Conference the Conference of ed to receive large salaries or to manage affairs is one of its best workers. Confined to her Christian Workers held their twenty-second an- that involve the handling of large sums of money nual meeting. One hour a day was devoted to smile indulgently if not contemptuously at the resources and methods of work called out, of Lux Christi and Dux Christus were presented necessity, by the fact just mentioned. We do by their authors. Leaders of missionary meet- not forget the commendation of the Master to ings formed another class and received instruc- the widow with her mite, who had given more

instruction. The plan of instructing the workers | most other things, we have our Ladies' Societies to teach, is one that originated at the Conference work in helping the unfortunate, in aiding the of Woman's Boards of United States and Can- churches, in raising funds for assisting in denomiada during their session last winter. The inter- national work, and in the doing, by the reflex influence, rounding out what might be commonthe Christ-like ideal. "He that loseth his life for my sake shall find it." The principle of selfabnegation, over and over again finds its exemecho of the "Well done, good and faithful ser-

Reports from some of our societies this year, woven for the completion of the plot, if you will. work is promptly done. tension of the kingdom, every Christian, "bond | Can there be doubt as to the happy issue of these

every power and activity of all classes and con- in name, placing, as it does, for a nominal sum, doing. Given the cause that deeply enlists our ditions. There are none so high but that the really valuable articles, good, outgrown cloth- sympathies, that appeals strongly to our Chris-Christian religion may make more noble their ing, etc., in the hands of those who could not tian convictions, and the means to sustain it are position and culture and their highest use be otherwise obtain them, and calling forth sincere forthcoming.

found in its promulgation. There are none so gratitude and thanks from those who would not low but that its acceptance may purify and uplift consent to accept the same as a gift of charity,

"How we painted the church" in method and execution is worthy of the diplomacy of a for-Of the peculiar fitness of women for many eign ambassador. So, by novel ways and means kinds of Christian work there is no longer any must our women, do our women, place gladlyquestion. Sympathetic, quick to perceive, earned, often merrily-earned funds in the hands prompt to grasp and "accept the situation" she of our wise purse-carriers for special and much-

Promoters? Yes, in the very best sense of maker, the realm of her influence, Christian in- results and blessings upon such methods? fluence, is co-ordinate with the race itself and quote: "We have felt the blessing of God upon may be measured only by the Master when he our efforts;" "We record with deep gratification "cometh and reckoneth" with those who have the peace and harmony prevailing in our Society;" "We report with hearts filled with gratitude that we have been able to accomplish something in the way of service." "Besides other things we have been able to make improvements in the parsonage much to the satisfaction of its occupants." These quotations are in connection the separate foundation blocks joined together with the telling of somewhat unusual methods of work. One Society reports the formation of a Mission Study Circle as a new department of the Aid Society with its own Superintendent, a program made out for a year in advance and the Circle "existing solely for the purpose of that education in mission work which will broaden our minds and enthuse our hearts more and more that we may become indeed co-workers with Iesus," an ambition worthy of the broadest knowledge, the profoundest intellect, the highest enthusiasm. But some one may say, "I am so situated that I am utterly unable to work in an associated capacity." There is, in one of our large churches, a little woman, an invalid, who home, often to her bed, for a large portion of the year, she yet holds close to her large heart the welfare of church and individual and out of her careful and prayerful thought come such valuable suggestions and rich results that it is often remarked that she thinks of things never occurring to others.

It is the province of the Woman's Board to foster any form of Christian activity, to help in in Missionary Societies and teaching them how under various names, doing unitedly a grand all undertakings that promise better conditions for individual or organization, and to keep the sisterhood of all our churches in touch with each other, that a channel may be continuously established for the taking up and carrying forward place lives toward fuller, truer proportions of of any project that may legitimately be placed in our hands. (Here let me inquire if the proposed orphanage is such an object?)

Educational work is always practical and al-"Go work to-day!" the words of the Master plification in the renouncing of pleasant things ways needed. The three scholarships, one in come ringing down the centuries with all the add- that these associated duties may be carried for- each of our schools, founded by the Woman's Board are already available and are being put in every heart touched by divine love, and made happy accomplishment there does not come to to excellent use. These have the promise of earnest and eager with the sense of forgiveness | tired frames, to anxious hearts, even here, an | permanence and of continuing their beneficient work after the hands that gave them are folded away. They should be many times multiplied.

> Our missionary to China, for whose financial read like a romance, vividness of coloring, support the Board is pledged, has returned to warmth of emotion, carefulness of detail, well- the field, and with her go the prayers of all our defined personalities or characters, all inter- hearts. We must see to it that our part of her

> One lesson that our African mission taught us clear-cut, well-laid plans, based upon the firm be- and that we should be slow to unlearn, is, that we, the rank and file, are capable of doing, regu-"The Rummage Sale," though a little repelling | larly and systematically, much more than we are

the reapers. To-day, go work.

Read at Conference, 1904.

#### CHURCH FINANCES.

BY THE REV. L. A. PLATTS, D.D.

Church financiering will come upon a successful basis only when church business is conducted on the same principles as other business enterprises. It degrades and belittles to speak of every other item of church expenses.

On the same principle individual pledges made by the members of the church to its funds ought to be treated in the same manner as those same individuals would treat their grocery bills, or share of a business copartnership. Furthermore. member of the church his obligation to contribute his share toward the expenses of his church and make him feel it just as certainly and just as imperatively as he feels his obligation to pay his share of the expenses of a busof stock which he owns. To enjoy the privileges and benefits of the house of the Lord and not pay one's share of the expense of its maintainance, according to his ability, ought to be conevading all claims for its maintainance. When church expenses come to be regarded in this light and subscriptions or pledges to such exthem now are: for it is not, as a rule, because our churches are unable to pay better salaries, or to pay their bills with business promptness to handle these things as matters of business.

When this principle is generally recognized and adopted by our churches, the problem of the raising and management of church funds is easily solved. A few points may, however, be noted:

the whole administration of church finances. ference has been called upon to express regret ability to live just as Christ would have us live. This system will, first of all, embrace some plan that it seemed necessary to speak of finances in l of raising money. What that plan shall be is connection with spiritual things! Why should take him into our every-day life, into our every of comparatively small importance so that it such a conjunction seem unfortunate? We, per- thought and action, into our joys and sorrow; gets everybody contributing his share, and doing haps, all know the name of the man whose relig- if we do not walk with him in our every-day life, it regularly. The experience of those who have lous ferver drops from the warm glow of the how can we expect to meet him in his father's tried various methods points with singular mountain top to the damp shades of the valley house on the Sabbath-day? unanimity to some modification of what is because after the melting sermon it was neces-

Lord's, and is all about us not only, but extends general denominational purposes is hardly a religion is worth when he gets out into the cold as far as our influence and means may be made proper subject for discussion in a paper devoted world; and we could easily guess how many pento reach. Men, women, children all have their to the single question of Church Finances. The nies went from his pocket to the collection basshare of the labor, a part suited to the ability of Board of Systematic Benevolence will have ket. Is it too much to say, in the language of each, increasing day by day with the cultivation something to say upon this larger question of the Apostle James, "This man's religion is of that ability, and every one promised a sure general denominational finance at the Confer- vain?" What test was it to which God, through share in the Harvest home when the angels are ence which all should hear and heed. This sys-the mouth of his prophet, called his ancient tem will also provide a definite time for paying people? "Bring ye all the tithes into the storeof bills. It may be weekly, monthly, or quarter- house, that there may be meat in mine house, ly. As a rule, it is better that the pastor's salary and prove me now herewith, saith the Lord of and other regular dues be paid monthly. Wheth- hosts, if I will not open to you the windows of er at the beginning, middle or end of the month heaven, and pour you out a blessing that there is of small consequence, that it be done at the shall not be room enough to receive it." specified time is of the utmost importance. All incidental expenses were better paid when con- er revivals in our churches? Is it because we

THE SABBATH RECORDER.

The salary of the pastor is earned the same as | be adopted, some person must be appointed to | God, when we ask him? It may be so. Is it are the wages of the dry goods clerk, or the make it work. The system which will work salary of the principal of the graded school; itself has yet to be devised, and holds a fortune and the promise to pay it is as strictly a busi- for the man who secures a patent for it. Pledges ness obligation as is the agreement to pay for from members must be taken at regular times, a piece of real estate, or a stock of goods, or a and the lists must be kept up to date; at frespan of horses; to neglect or refuse to pay it quent intervals the condition of the treasury at the time and on the terms specified in the will need to be explained to the people; some agreement is as dishonorable as it would be to will pay in advance and others will fall in arrepudiate a note of hand, or refuse to pay the rears, which conditions will need to be kept in gas bill. That which is true of the pastor's mind in order to keep the supplies coming to salary, as a business obligation, is true also of meet the demand. All this will take time and require effort on the part of some one. It may be the treasurer, the collector, or a steward chosen for that purpose. But it must be some one, not a committee of several persons with the responsibility so divided that it rests nowhere. their obligation to pay their taxes, or their regu- | If the church is large and the work is too great lar dues to a life insurance company, or their to ask of one man, pay him for it. It will pay the church to do this. In most cases, if not in this same business principle would lay upon each all, some competent person can be found who will do this work as his contribution to the support of the church.

3. For the effectual working of any system of church financiering, the principles here enunciated must be heartily accepted and rigorously iness concern according to the number of shares | followed. The average congregation needs to be educated up to this idea of the business char acter of church finances. Naturally, the pastor feels reluctant to urge these matters lest he be thought to be over-anxious about his salary. sidered as dishonorable as to expect to share in But he can hardly be too anxious that his people the profits of a concern while deliberately be prompt and honest in meeting their business obligations of which their obligation to their church is one. He should be exceedingly anxious that the church under his care shall not culpenses are treated accordingly, our churches will | tivate in the minds of its young people slovenly be stronger and better supported than most of business habits by the indifferent manner in which it does its own business. The managers of the business affairs of the church must second the teachings of the pastor on the subject and regularity, but because they have not learned until every member feels it his duty, as well as his privilege, to do something for the support of his church, and to do it as conscientiously as he meets any other financial obligation.

of the church than we think, and in a way most 1. There must be a well-defined system in of us do not often think. Some one at this Con-

"Go, work to-day." The vineyard is the Whether this system should include pledges for obligation! We also know about how much his

[Vol. LX. No. 41.

Why don't we have more frequent and greatdo not pray for it as we should? Possibly. Is church subscriptions as gifts or benevolences. v 2. In the second place, whatever system may it because we do not expect great things from because we have failed to grasp the meaning of the promises concerning the gift and power of the Holy Spirit? It is altogether probable. But has anybody thought to ask whether it may not be because we so often fail to pay our bills in a straightforward business fashion? Can a business firm prosper that is slack in its methods to the verge of dishonesty? It is a familiar adage that we value things in proportion to what they cost us. Conversely, we are willing to pay for things in proportion to the value we put upon them. Can we expect men to believe that our religion, for which our church stands, is of supreme importance when we make it one of the last things for which we are willing to pay? We cannot reasonably pray for great spiritual blessings upon our church until we have, obeyed the Lord's voice concerning this grace also, and filled his house with the treasures which belong to it. It was of the Christian brotherhood, sometimes called the church, of which Paul was speaking when he said, "Not slothful in business, fervent in spirit, serving the Lord." Who, in the light of such Scripture teachings, would think of separating the business of the church from its spiritual welfare?

> Business methods in the management of its finances is essential to the welfare of the church, not only in its material features, but also in its spirit and life. May the day hasten when we shall all come upon this firm foundation.

#### THE SPIRIT OF TRUE ENDEAVOR.

Read by Mary Mentzer of Marion, Iowa, at the recent annual meeting of the Iowa churches.

Do we as Endeavorers realize our duties and privileges as such? Our motto, "For Christ and the Church," does not mean that we should keep the pledge as far as our relation to the church and society is concerned, and not forget the more important part, which should be the prompting motive in keeping the rest, namely, "To strive to do whatever he would like to have me do." This does not simply mean in what we do on the Sabbath, but it means every day and Finally, this whole question of church finan- every hour. Our six days living must furnish ces has more to do with the spiritual condition the evidence to the world that our testimony on the Sabbath and in the Endeavor meeting is true, and that we are striving to the best of our

If we as Endeavorers can not find Christ and

We read in Matthew. "No man can serve two known as the pledge card and envelope system. sary to take up a collection to meet some honest masters," so if we as Endeavorers would serve

him one day in the week, that is the Sabbath-day, it becomes necessary that his services should be the uppermost thoughts of our minds each day.

If we would remember that we never step outside of our door, never walk along the street, never perform a just or unjust act, never speak a kind and sympathetic word or pass a harsh and criticising remark of our associates, but that some One is watching us who knows the true motive of our actions, we would be more careful what we say and do.

George Herbert's familiar verse comes to our

"Teach me, my God and King, In all things Thee to see, And what I do in anything To do it as for Thee."

Neither is he a true Endeavorer who from out ward appearance is living up to the motto, "For Christ and the Church," and taking Christ for the man of his counsel only in appearance, and at the same time says to himself, "There is no God." This individual, whoever he may be, is not only deceiving his friends, but is deceiving himself. To this person we can say, as did Paul, "Be not deceived; God is not mocked." Did we ever stop, when the Christian Endeavor Society was not doing the work which we thought it should, and ask ourselves what kind of a society would our society be if all the members were just like ourselves. Each one of us should ask ourselves this question, and do our best to make ourselves what we should be. We are apt to think that only others are responsible for the condition of our society, whether good or bad. Nearly all societies have at some time in their history been in a condition in which the life of the society seemed to be lost. One member may be the means of preventing this, if he will only attempt it. A new method of conesting thing to our readers is that Florence is ducting the regular prayer meeting or a change from the regular order of music may enliven a society so that new interest will be taken in the

We do not always realize what influence we may be having on those younger or those to whom the work is new, by being indifferent to the welfare of the society. We would remember how we have been encouraged by the earnestness of others, so we would be more careful to perform our every duty.

Do we as Endeavorers realize our privileges and improve them? Do we ever stop to think that we have advantages which we would not have were it not for the Endeavor meetings: If we are faithful to our pledge we will be ready and willing to lead the meeting or to speak on any question which may be presented by its leader. We may not realize what great value this training is to us. By it we will be more sure of our beliefs and better prepared to express them when it becomes necessary to do so.

Our work in the Endeavor Society is another opportunity for us to show to the world that we are ready to put our shoulder to the wheel. Not only does it give us the privileges which are valuable to us in our present service, but it prepares us for future service. In fact, the Christian Endeavor Society is one of the schools for the future church, and the instruction and training which we receive, prepares us for future usefulness in the church.

#### "AWFU" STICKY."

In a Glasgow Sunday School one Sunday the lesson bore on the land of Canaan, where it is ment for Bro. Shaw's book, "Pulpit Gleanings." spoken of as a land flowing with milk and honey. In journeying about I have taken a copy and street.

and honey would be like?" asked the teacher.

chap at the foot of the class.—Sel.

## SEVENTEEN WAIFS.

H. D. CLARKE. They came from the country in New Jersey, and from Brooklyn; nearly all the girls from the tian to bring and lay at his feet all plans and Five Points House of Industry. Eleven girls and six boys. Iva and Eva were twins of nine | Sermon IV. Get a copy right away. years and were placed in homes in the same town. Alice and Bella Q—were sweet sisters with eyes that sparkled like jewels in the sunlight. The dear things had to be separated ten miles apart, in the Century Magazine, utters some epigrams but with the promise of frequent visits together. Lillie and Margaret were the largest, but not re- lowing: lated. Lillian was homesick. She cried for nearly two whole days after being separated down in the bottom of my heart, then set on the from the rest of the company, and cried to go lid an' smile." where she could be with other girls! But that was impossible. Margaret was just happy to go | a' comin'. Who ever would 'a' thought, when to a very pleasant home in the country and said we aimed at the cemetery, that we'd land up at good-bye in a cheery way, with a promise to a first-class fire?" write. Henry came from the E. D. Industrial School and is a full blooded, jolly Dutchman. He is a regular money getter and knows how to | plan, you want to git yerself another right quick, pull the ropes with the sympathizing crowds. before yer sperrits has a chance to fall." Robert, Sarah and Margaret H- are of one family. Paul is a very affectionate boy with feel bad, to think about somebody else's headblack eyes and full of mischief. George and ache when yer own is 'most bustin', to keep on Florence were left motherless a few weeks ago | believin' the sun is a-shinin' when the clouds is and were given up by an aunt. They are eleven | thick enough to cut." and thirteen years of age, and so attached to each other that when we found a home for Florence and could not for the brother in the same county, we took them both a hundred miles away to another part of Iowa and found them homes a hairlip? Why, that one thought is three miles apart, where they can phone to each enough to keep me from ever gittin' sorry fer other daily and see each other often. One inter-

Frieda and Lizzie, eleven years of age. We had them sing three times in the Methodist church and once in the Presbyterian. The congregations were delighted and we could have placed them easily in separate homes, but they must go to Nebraska to visit two brothers who were placed two years ago, and then find a home together where their remarkable talent can be cultivated. They have had eight years of careful training in the House of Industry at Five Points, and are as innocent and sincere in all their ways as God designs the pure in heart to be. It was almost a grief to part with them. It has taken eleven days since the party left New York City to place these children. We have not mentioned all their names, but in some respects they are an unusually fine company of children.

in a Sabbath-keeping home now, but George is

with Methodists. But best of all were the twins,

Our next company will be in southern Iowa October 20th, and will leave New York the 18th. Three of us are the "care takers." As soon as this present company is off our hands we have a beautiful curly headed little boy of five years to take to Welton, Iowa, where we hope he will be brought up in the love and fear of God and bring much sunshine to his home.

advisability of a Seventh-day Baptist orphanest and profit.

In this connection let me give a free advertise-

"What do you think a land flowing with milk read it with great interest and have been spiritually fed. It is a book I wish all our young peo-"It would be awfu' sticky," responded a wee ple would read, dealing as it does with such practical themes, suited to our present times. "Evil Communications Corrupt Good Manners" is a sermon to inspire a young man to swim up stream against "the current of indifference" and lead others with him. "God wants every Chrispurposes and hopes of life," and more like it in

#### SOME GOOD ADVICE.

Mrs. Wiggs, in "Lovely Mary," published first worth remembering. Among them are the fol-

"I've made it a practice to put all my worries

"You never kin tell which way any pleasure is

"I b'lieve in havin' a good time when you start out to have it. If you git knocked out of one

"The way to git cheerful is to smile when you

"Don't you go an' git sorry fer yerself. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry fer 'stid of yerself? Ain't ye proud ye ain't got

#### TURNING THE TABLES.

An amusing story is told by The Pilgrim, of the way in which an old colored man matched wits with a Covington, Ky., lawyer, who was standing on the post-office steps.

Touching his hat the old colored man asked 'Kin you tell me, is dis de place where dev sells postage stamps?"

"Yes, sir; this is the place," replied the lawyer, seeing the chance for a little quiet fun; 'but what do you want with postage stamps,

"To mail a letter, sah, of course."

"Well, then, you needn't bother about stamps; ou don't have to put any on this week." "I don't?"

"No, sir."

"Why for not?"

"Well, you see, the conglomeration of the hypotenuse has differentiated the parallelogram so much that the consanguinity doesn't emulate the ordinary effervescence, and so the government has decided to send letters free.'

The old man took off his hat, dubiously, shook his head and then with a long breath

"Well, boss, all dat may be true, an' I don't say it ain't; but just sposen dat de eckesentric-We wish soon to say a few words about the ity of de aggregation transsubstantiates de ignominiousness of de puppendiceller and subage. With five years of experience in orphan limites de puspicuity of de consequenses, don't work we believe we can say something of inter- you qualificate dat de government would confiscate dat dare letter? I guess I'd better put some stamps on anyhow, fer luck!"

And the old man passed solemnly down the

## Children's Page.

"THAT YOU IS YOU, AN' ME IS ME." There's something I'm awfully anxious to know, I think it's important as it can be-S'pose it had happened beforehand, so That I was somebody else but me! Then some other boy would be your little boy, And love you more than "a tongue can tell" I wonder would he be his "muver's joy," And smooth your headaches to make 'em well

-'Cause I think its funny as it can be, That you is you, an' me is me!

I've worried an' bothered for most a day, 'Termining what I should ever do If things should be 'ranged in a different way, An' you should be somebody else but you. You'd live in some nother place but here— Far away, maybe—but, anyhow, I'm perfectly positive, mother, dear, I'd love you 'zactly as much as now.

-But I think it's funny as it can be, That you is you, an' me is me!

If you was somebody else but you, P'raps we'd meet in the street some day, An'. I'd be p'lite an' say "How-de do?" An' "What a nice little boy!" you'd say. Then we'd walk for almost a block before I'd tell you just who I was—an' then You wouldn't be somebody else any more, An' I'd be your little boy again!

-An' I think it's funny as it can be, That you is you, an' me is me!

#### THE REBELLIOUS GRAY PONY.

the sadness of it I will not tell you how many —there lived two little sisters out in the wide, beautiful country. They had a dear, splendid father, and the sweetest and tenderest of mothers, and were as care-free and as happy as the day was long. They lived in a pleasant, white farmhouse, on the summit of a hill shadowed by immense maple trees which made it delightfully themselves useful as well, and many an errand cool in summer, and in the autumn days gave they did for their parents. a brilliant coloring to the landscape as they reared their crimsoned heads high up toward rebelled. He decided to turn about and go the blue heavens. In front of the house, which home, notwithstanding the remonstrances of the stood well back from the road, was a wide, sisters. In vain were the expostulations and grassy lawn filled with shade trees; and at the pleadings; in vain was he caressed and coaxed East, exposed to the early rays of the quicken- With a steadfastness of purpose worthy of a ing sun, was an orderly vegetable garden. A better cause he kept on his way carrying his tearbroad walk ran through its center terminating at ful and protesting mistresses. He may have a "bow apple" tree, which was at once a snare thought that he had too many working hours and a delight to the childish heart. The walk in the day; that he worked altogether too hard was bordered with bright flowers which grew for the oats that he received; that those healthy in great profusion. There were great crimson girls were as able to walk as he was to carry; peonies, and snowballs, and fleur-de-lis; there that the conditions of life were not evenly balwere pinks, and marigolds, and larkspur, and anced, etc., etc. But as Dapple lived before bachelor buttons, and there were roses galore. Trades Unions and Labor Organizations were I have seen many fine gardens since that time, even thought of, these ideas may not have enbut never one, that looked so beautiful to me as tered his head. Probably his easy life made Smith sneered at William Carey as a "consecratthat well-kept and thrifty garden with its bor- him indolent and capricious of temper. Things ed cobbler," going on a fool's errand to springtime when the young fruit orchards and little girls returned home broken hearted. It three years. He was visited on his deathbed by the lilacs were abloom, and all the air was was the first trouble of their young lives. scented with their fragrance, it was the loveliest spot on earth.

the children of to-day. They had never heard of croquet or tennis, and as for golf, they knew not have, and with which they were quite con- wicked indeed. tent; and contentment, you know, is the true cation was not neglected; they went to the little she could cry no longer. The fountain of her noblest pioneers.—The Missionary Review.

they recited Latin to the minister. How cool which was the unkindest cut of all. and fragrant it was in the darkened room, and Ah me! long years have passed since then,

brought home one of the dearest and cunningest ponies that ever was seen, and gave to the little girls as their very own. He had a long mane and tail, and his dappled gray coat shone like satin. The children were beside themselves with delight, and never was a pony loved so well. Why, they kissed and fondled him, washed his face and braided his hair; in fact they tumbled all over him, and if perchance they fell they were not hurt as the distance was not great, and he was as kind and as gentle as a kitten Oh! that was a halcyon and life was one long holiday then.

Of course, when one of the sisters wished to ride, the other wanted to go at the same time, and it was a familiar sight to the people in the Once upon a time, years and years ago,—for country roundabout to see those two sun-bonneted figures seated on the sturdy pony's back I really do not remember whether they had a saddle or not, but that made no difference, they rode safely and securely. So over the green hills and through shaded roads those three jogged along, Dapple apparently enjoying the fun as well as his small mistresses. They made

One day, for the first time in his life, Dapple

secret of happiness. In the meantime their edu- an errand that morning. She had cried until Protestant Christianity honors him as one of its

red school house, which stood at the junction tears was dry. But she must wear some outof three roads, as was the usual custom in those ward symbol of her grief. So she took her days, and learned their lessons well, and "went | mother's black shawl, which by the way had a off head" at night when perfect in spelling: gay border, but it was the nearest approach to Very happy, and proud were they to report to a mourning costume, and quietly left the house. their father a well-earned honor. He was a It was a warm, sultry day, and the large shawl cultured man, and critical, and nothing jarred was burdensome, but in memory of poor Dapple on his sensitive ear as a mispronounced word or it must be worn, however great the discomfort. an ungrammatical sentence. Consequently he Her aunt, seeing her pass, came out to send took great pains with his children and encourag- some message by the child. She never noticed ed their efforts. One summer morning the sis- the grotesquely dressed little figure, the tearters went to the vineshaded parsonage where stained face, nor the mourning garb she wore,

what quivering shadows played upon the floor, but I often wonder if the children of this day as the sun filtered through the sweet briar vines and generation, with their costly and ingenious toys are as happy as were those little girls in It was a red letter day when the kind father the long ago. I trow not.—Evangelist.

> BUTTERMILK. Some people long for lemonade, And some for fancy drinks, And some for soda—with the aid Of sundry wicked winks-But when the sun is fierce and high, 'Tis then my fancies turn To buttermilk; 'tis then I sigh For nectar from the churn.

Somewhere on earth there still must be A "spring house," deep and low, Half hid beneath a willow tree, Whose boughs sweep to and fro And whisper to the rills that gush Between the roots, and turn To loiter in the shadowed hush Where stands the sweating churn.

A dipper hangs upon the wall To rob that soothing hoard— But better, better yet than all, Perhaps there is a gourd! No votary has ever poured Libations from an urn Like buttermilk held in a gourd. Raised from the roomy churn!

Ah, can there be a finer thing! It's sweet as honey dew! The water rippling from the spring Is laughing back at you While merrily it drips and drips, Through watercress and fern-You taste the tang upon your lips Of nectar from the churn.

Forgotten then are drafts of wine That all the senses cloy, And you your happy soul resign To deep drawn breaths of joy. And he who does not know of this Has one glad truth to learn: That buttermilk is liquid bliss When ladled from the churn.

-The Chicago Tribune.

A HUNDRED YEARS AGO AND NOW. Christian England laughed when Sydney ders of sweet, old-fashioned flowers. In the went on from bad to worse, and each day the convert the heathen. Carey died, aged seventythe Bishop of India, the head of the Church of One morning a stranger appeared at the farm. England in that land, who bowed his head and A little while later Dapple was led away by his invoked the blessing of the dying missionary. The little girls had few toys or games as have new master. When the children learned that The British authorities had denied to Carey a he had been sold they were inconsolable, for landing-place on his first arrival in Bengal; but with all his faults they loved him very dearly. when he died, the government dropped all its not the meaning of the word. But they had They never thought of blaming their father, but flags to half mast in honor of a man who had many simple pleasures, which city children do the man who was guilty of buying him was done more for India than any of their generals. The universities of England, Germany, and It chanced that the younger sister was sent on America paid tribute to his learning, and to-day

## Young People's Work.

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

THE COUNTRY PREPARATION FOR THE MINISTRY.

While studying Amos, I have cast my eye over our ministry in modern times to see if there are any parallels. Out of the ten pastors in our Western Association, at least eight were farmer boys. I cannot say in regard to the other two. Brother Sherman and Doctor Main; but we all who are neighbors of the genial Dean know that he seems to have something of the spirit and instinct of a farmer at the present time. I glance through the leading churches of the east. The pastor of Westerly was a western farmer boy. The pastor of Ashaway was a farmer boy from the Western Association. The pastor of New York city was a western farmer boy. The pastor of Plainfield was a western farmer boy. The pastor of Shiloh was a western farmer boy. The President of our University was a farmer boy from West Virginia. The editor of the SABBATH RECORDER was a western farmer boy. Do these cases form a coincidence, or is there some principle back of them? There are at least four ways in which the life of the farm helps to make a man like Amos;

I. There is the physical development. A great prophet needs a sturdy, rugged frame to bear the responsibilities which will rest upon him. There is no gymnasium like the country life. I pity the boys who can get up the winter's fuel by touching a thumb-screw and turning on the gas. They know nothing of the exhileration of swinging the axe in the frosty air while the merry chips fly. O, the joy and glow of the royal exercise, and how sweet is the dinner pail lunch at noon! Delmonico never furnished anything equal to it. England's grand old man found his recreation felling trees up to advanced years.

tion of which nothing else can take the place. purpose of raising money, the money we give shepherd are woven all through the discourses a sociable we have a sociable, and not some of Amos. You see the pastures, the desert and money making scheme, which is a libel on the the wild animals, the brilliant heavens, Pleiades and Orion as the shepherd saw them in his nighting in its wrath, the cart rolling along the homethe plowman and the reaper, the sower and the the regular Endeavor prayer meeting. At a recountry life.

query is how to furnish the children amusement. There are mothers of one child who are not equal to the task and have to hire someone to to his work at Alfred the young people were inhelp them. Think of what it means for a man | vited to take charge of the regular prayer meet- | them or a woman to grow up with the idea that they ings and the Sabbath services. On the 17th we must always be amused and amused and amused. | listened to reports given by those who attended | facts? Is it that the modern minister should not Such a character is in danger of being frivol- the General Conference. The reports were know Latin and Greek and Hebrew and higher ous, selfish and false. One of the wisest fathers | very interesting and made those of us who were | criticism? Hardly. But although there is a di-I know lays down as one of the central principles | not fortunate enough to attend the Conference | versity of gifts, and it is important that there in the training of his children, that they find wish we had attended. All agreed in saying it should be religious scholarship, it is clear that their pleasure in ways which contribute to use- was an ideal gathering, one that was so full the preacher who is like Christ will not display fulness. What greater joy could a boy have of good things; they were glad they were Sev- his scholarship. It is a preacher's business to than to climb the tree and pick the splendid, lus- enth-day Baptists. On the 24th we enjoyed a instruct as well as to arouse, to teach as well as cious snow apples, and then join the triumphal number of papers which had been prepared by to exhort; but his instruction is to be a more improcession at night as the fruits of the field are some of the Juniors and Seniors. The papers portant thing than instruction in language. brought home to be stored away for winter's were of more than the usual merit. Quite an Goodness and not grammar is the thing he is use; to see the potatoes leap from the ground; interesting discussion was entered into, the ques- sent to teach. Perhaps the chief reason why a to gather the pumpkins and corn and grapes and tions being along denominational lines. The preacher should really know Greek and Hebrew melons while the crimson glory is coming on questions were our attitude on Baptism and on is that he should know enough to keep his learn-

the maples and the whole universe is singing its the communion. The regular communion coveentrancing music? The memory of those hal- nant services will be observed next Sabbath cyon days comes sweetly back to me yet and I Oct. I, under the direction of Eld. Oscar Bablong that my own boys should know the same cock. Our new pastor, Rev. M. B. Kelly, will experiences.

4. There is the simple home life of the coun-served us very acceptably during his summer vatry where character may be matured apart from cation. Rev. E. A. Witter was with us a few the contagion, the false standards, the artificial days after the Conference and preached on the atmosphere of modern society. There is time Sabbath. That we were glad to see and to hear and strength and disposition for communion him goes without saying. One of our members

Now I grant you that there are plenty of men paper of the Endeavor societies and is also servand women who were brought up on a farm who ing his fifth term as president of the Seventh are not worth a flip of your finger. There are District Nebraska C. E. Union. country boys who have gone into dissipation and ended in ruin. There are country girls who have grown into scarce a semblance of womanliness. And there are city homes from which have come grand men and women to bless the world. We are laying down no foolish iron-clad rule here regarding the influence of country life. It is not a patent process by which men are made, whether they will or no. The individual will comes in. Then so much depends on the atmosphere of the home. The best home everywhere will contrive to make use of the principles I have mentioned by which the rural homes are blessed. They will give the children physical development, contact with nature, amusement along useful lines, plain living and high thinking, communion with God.

#### FROM NORTH LOUP.

The North Loup societies are not dead, nor are they sleeping; the trouble is the correspondfailing to do for the society what he ought to do. It has been years since the societies were in better condition spiritually than they now are, so they must be in good working condition. are not able to report as much money raised as at some other times, yet we have given more be- are striking from an educational point of view. cause all that has been given we gave. We do 2. Contact with nature. That is an inspira- not give so-called sociables any more for the the family of a scribe, but in that of a carpenter.

ly vigil. You hear the lion roar, the storm com- tend the Friday night prayer meeting are Enforty-five prayers and testimonies, all voluntary. eight classes.

be with us Oct. 7, if all is well. Eugene Davis is serving his third year as editor of the state

#### THE IDEAL PREPARATION FOR THE CHRISTIAN MINISTRY FROM THE POINT OF VIEW OF A TEACH-ER OF ENGLISH.

Written for Presentation at Conference by Prof.

If ministers tried to attain all the excellencies that all the different kinds of their critics wish them to possess, they would be too busy all their lives ever to do any preaching or any pastoral visiting. If therefore there be any young candidate for the ministry here, this evening, who in his modesty is already abashed at the variety of virtues and accomplishments which have been demanded of the ideal theologue, let him not take all our remarks too seriously unto himself. For there is a diversity of gifts, and there is no ideal man save One.

Speaking however in ordinary parlance, one may surely say that the ideal preparation for ing secretary is careless and indifferent and is the ministry will be that which renders the candidate most nearly like Jesus of Nazareth. Just how far the human training of Jesus brought out his qualities as a preacher and a pastor it We is of course impossible to say. But there are certain facts about the early life of Christ which

In the first place, he was brought up not in

His boyhood training was not directed toward Notice how illustrations from the life of the comes from our own pockets and when we have producing a precocious scholar in Hebrew grammar. So far as we know Jesus never had any thing to say about Hebrew grammar, or such matters of criticism as the probable identity of Nearly seventy-five per cent. of those who at- | the so-called second Isaiah. He spoke Aramaic and read biblical Hebrew, but so far as we know deavorers, many of them being Juniors, and he did not speak Latin to Pilate, nor did he ever ward road laden with the sheaves. You watch more of them take part in this meeting than in let fall any remark like that of Eliakim, Shebuah, and John, "Speak, I pray thee, to thy serthresher and enter the very atmosphere of the cent Junior meeting there were given more than vants in the Syrian language, for we understand it." Whether Jesus could have discussed He-3. The farmer boy takes his enjoyment in use- The average attendance at our Junior meetings | brew grammar, or could have spoken various ful ways. In so many modern homes the great is between sixty and seventy. We have now languages besides Aramaic, all this is not the question; the fact is that we have no record of When our pastor, H. Eugene Davis, returned | these accomplishments, and we may perhaps infer that if he had them he did not care to use

What is the inference to be drawn from these

ing subordinate. If he gets sound learning, not | should have learned to love some good woman. | could exist anywhere, and that it was not at all a mere smattering, he will learn to get along ish by the pen.

hood of every minister should have some manual training. To plow a furrow straight, or youth: it gives him a knowledge of fact; it puts prophet of the spiritual vision. him in sympathy with the men and women whom he shall later minister unto; and above all | but manual, social, real, spiritual. Yet he searchit trains him to habits of action. To use one's ed the Scriptures. He knew the prophets by will, and not merely intend to use it; to accus- heart. He quotes the book of Deuternomy con- to our race does not lie in his sermons; and tom the body to obey the mind—surely this is stantly. He knew wherein Israel and Judah had doubtless the chief value of a good preacher more important to the clergyman than all his done well in their ideals and struggles, and he does not lie in anything he says, but in what he Hebrew. It will be a large part of his future soon saw wherein they had failed. Doubtless is. But surely the parables of Jesus should task to get people to do things, and not merely we have all wondered what Christ's method of teach the young sermonizer to bring his message to dream them. And it is essential that he Bible study was like. Perhaps the word "search- home by simple, fresh, vigorous imagery drawn should know what he is talking about when he ed" throws some light on that method. He from the daily interests of the people he adurges any action upon a man. He must know tried to get at the very bottom of the thoughts dresses. how much that action will cost, and how it may of the long line of prophets whose work the Old | There is another characteristic of Christ's be led up to. He must know more than other Testament, under divine guidance, was. He did sermonizing which should not be overlooked, men know about the secret springs of the human | not go searching out particular texts to bolster | but which is overlooked by most preachers. I

But the early training of Jesus brought him into social contact with real people in their daily life. He was not a boyish recluse, but the member of a family. He shared the joys and sorrows of those about him—his brothers, his mother, his father, and the neighbors. Doubtless he knew when a boy the loss of playmates the kind of figurative language that is found by death. And all this helped to fit him for his in the Old Testament. His teachings are literministry. No boy should think of entering the ary and poetic in the highest degree. He took pastorate if he is by temperament unsocial. A an ancient proverb and expanded it into a story, bookworm has no call to preach. A preacher or he made the proverb or story as he went must be a good mixer with all sorts of persons. | along. No man ever used so many figures of He should have learned by his social life to be speech. We westerners are more prosaic by free from egotism and selfishness and jealousy; temperament than are the orientals; but even a to be truly interested in the lives of others; to westerner, when he gets thoroughly in earnest rejoice with them that do rejoice and weep with to convey a message, is bound to do it in figurathem that weep. This requirement of course tive language. For that matter, every word in touches upon the very heart of\_Christ. To have | every language was once a figure of speech, and a deep love of men and a profound anxiety to nothing is more startling than to investigate the to write or speak fifty. But they should be short do them good is now recognized as the chief es- original sense of the words we use every day. sential of the minister's call. Perhaps in speaking of preparation for the ministry one ought | ter preparation for sermonizing than to study the to assume that this call has already been felt, so-called parables of Jesus, for without a parand that this loving disposition exists. But one able spake he not unto them. The one great thing is sure: no man was ever fitted for this figure that Jesus used was that of the kingdom of call except through associating with men. No heaven, as opposed to the kingdom of Babylon man is given outright the perfectly modest, per- or the kingdom of Persia, or even the magnififectly affectionate, perfectly social state of mind. cent kingdom of Solomon, which the Jews of It comes through suffering and striving and his time were so pathetically anxious to have the education given by living. The good preach- back. This kingdom of heaven was Christ's name er must have fought his boyish battles in behalf | for a certain condition of the human heart, a con- | ple faults in the use of the English language, of the weak, must have forgiven his boyish dition which he was sent to bring about. He was and in remedying the lack of an elementary enemies, must have abandoned the desire to be always talking about this new kingdom, and try-knowledge of how to organize a sermon. This rich or famous, must have been afflicted, and ing to show people that it was something which is all wrong. It may not be necessary that a

THE SABBATH RECORDER.

without much Greek and Hebrew in his pastoral have included some experience in business is baking and dishwashing. And so he kept telling work. If we are to have linguistic study press- perhaps a question. Certainly it is a cross to a people what it was like. He changed the figure ed into the service of Christian apologetics, let church to have an extravagant minister, or one of speech again and again, many times in the us have the soundest and most thorough, and whose interpretation of the words "Jehovah same sermon, but it always came out like somethen we shall not need so much of it. God does | jireh" is so sanguine that he leads them into | thing that his congregation knew all about benot need poor scholarship in his defense. Half | building churches for which they can never pay. | fore. He told them that the kingdom of heaven the critical stuff that is written about the Bible A good business judgment is a great boon to a was like farming and the sowing of seed; like does more harm than good, for it is not sound, minister. But there is a diversity of gifts, and farming when a malicious neighbor plants cockle or true, or informed by the most recent knowl- not every minister needs to be a raiser of church and chess in your field; like a very small seed edge. They say that the pen is mightier than debts or a drummer for every good cause. If that grows into a great tree; like a lump of the sword. But Jesus told Peter that the man the preacher is to monopolize all the functions, who takes up the sword shall perish by the his ideal will be that of a Roman Catholic priest in a field; like a valuable pearl; like a dragnet sword. Even so of the pen. The vain and in- rather than that of a Congregational leader. that gathers all kinds of fish; like cash in hand, competent scholar takes up the pen only to per- The minister will do better to encourage his which a wise man invests, and a foolish man business men to assume the financial responsibili- hides in the ground; like a piece of money that The early training of Jesus was manual train- ties, and be guided by their judgment. There is lost, and that a sensible woman will sweep the ing. He learned to split wood and plane boards is nothing finer to see than the business men of house to find. In all these images he tried to and make a neat and honest joining. The boy- a church lending their consecrated judgment to make them feel that righteousness is not a thing the wise management of the church finances. The minister of such a church need not study that God's goodness is a present reality, here bind a sheaf firmly, or file a saw true, or solder to be an Ezra or a Nehemiah, who were the busy and now; that all ground is holy ground, and a tin pail or forge a shoe, or tend a lathe, is to Marthas of the Jewish church. He is free to every common bush aflame with Jehovah's receive a very important element of education. give himself to the task of an Isaiah, and to be- presence. And then he went on in even more This kind of training does several things for a come under God a great moral force and a human and tender phrase to show them their

> The boyish training of Jesus was not bookish, up his theories, and he did not worry about the mean the structural simplicity of his discourses. exact meaning of Hebrew roots. His method Christ never tried to make many "points" in was free, intimate, ardent, profound. He knew one sermon. He remembered our flesh, and poetry when he saw it, and did not try to read knew that the human memory is weak above all theological creeds into figures of speech, as the things, and desperately treacherous. Two or scribes did.

All of Christ's own teachings were cast

A theological student can give himself no bet-

Whether the preacher's social training should inconsistent with poverty and ploughing and yeast in a pan of dough; like a treasure hidden for one day in the week, but for every day; true relations with God. The story of the prodigal son—how it has come home to every father for two thousand vears!

It is quite true that the chief service of Christ

three points are enough for any sermon, but these points should be driven home till they stick. An honest listener ought to be able to recall the outline of every sermon he has heard in a whole year. But the average sermon has no outline, or none which the preacher cares to exhibit. The average sermon is like a jellyfish, mushy and slippery. It has no bony structure. It is wordy and wandering. In the multitude of words there wanteth not transgression.

There can be no doubt that the average theological student does not get enough practice in writing and speaking under criticism. Instead of two or three sermons a year, he ought and to the point. Theological seminaries teach everything under heaven and earth except how to preach. This is partly the fault of the seminaries, but largely the fault of the people who fail to endow them. Where one man teaches homiletics there ought to be half a dozen assistants to help him hear or read the work of his

Two professors of homiletics, attached to two seminaries in Chicago, told me recently that most of their time is taken up in correcting sim-

preacher should speak literature every time he The method of Jesus, as the late Matthew Aropens his mouth, or show the eloquence of a nold loved to point out, and as Paul the apostle Burke or an Addison, but it is necessary that pointed out before him, was the method of sweet what he says should be effective; it should do reasonableness. A young preacher should be execution. And no sermon can have much effect | taught by somebody to save his thunders for now if it is badly put together, or spoken in dull, and then. No good is done by screaming at commonplace, worn-out phrases. The parables people till your voice becomes falsetto. The of Christ seem the simplest of discourses, but news of the kingdom of heaven is good news we need not assume that Christ gave no thought The word of the Lord distils like the quiet dew to them. They doubtless represent hours of upon the new mown grass. It is in silence that silent brooding, of careful selection of the best the heavens declare the glory of God; in them thing to say and how to say it. Of course in there is no speech nor language. The call of the rush of pastoral work there is always a lack the preacher is, Comfort ye my people. Doubtof time for the preparation of sermons. There less many of the people are at ease in Zion, and is all the more reason, therefore, why much of need to be waked up. But the soldier who is the student's period of preparation should go to tired of the sound of guns will sleep through a the practice of sermonizing.

Perhaps it will be expected that a teacher of

English should say something about the relation of profane literature to theological study. It would be strange if the preacher could not find a great aid to his work in a knowledge of not belong to the preparation of ministers, but the literature which has been written under the influence of Christianity. The works of such men as Dante, Milton, Wordsworth, Tennyson Browning, Matthew Arnold, Longfellow, Whitfull of interpretations of Christianity, and show of natural sciences as well as literary studies. how the successive ages of doubt and faith have Whatever enables the preacher to reach his audcome and gone, leaving the heart of man still ience he ought to know. It is not necessary for pinning its faith to God. The works of Shakes- him to be a specialist in any science, any more peare reveal the secret places of human nature, than to be able to give his farmers many pointers and show the preacher what manner of being on how to farm. Omniscience, even a slovenly it is to whom he is sent. A thorough knowl- omniscience, is not required of him, for his busedge of such men must inevitably deepen and iness is with the eternal heart of man rather broaden the nature of any lesser man who stud- than with his scheming head. Nor does the Lord ies them. And they will often supply him with need that his ministers should be able to quarrel words which will enable him to enforce the learnedly with all the latest scientific attackers divine message.

preacher whose sermons are strings of quotations, or who turns the pulpit habitually into of proof or disproof. A wicked generation a lecture platform. Here the command to unite the wisdom of the serpent with the harm- the hearts of men. lessness of the dove is in full force. What one audience needs will not move another. Paul preacher should be a scholar, but not obtrude at the end of her journey from Chicago to Detroit. quotes an Athenian poet to the Anthenians, but or depend on scholarship; should have a manual he quotes the prophets to the Jews. In any case, training; should learn to know people and to the preacher has to remember the sacredness love them; should know the Scriptures intiof words, and the grave importance of their be- mately; should study Christ's use of homely ing fit for the time and place. The lips of the parable; should be trained to write or speak righteous know what is acceptable. With his what can be remembered; should make a sparmouth the godless man destroyeth his neighbor. ing but intelligent use of profane literature in The lips of the righteous feed many.

young preacher's studies should be directed to- abreast of his people; and above all should model ward the words of Jesus more than towards the the spirit of his studies on the sweet reasonablewords of Dante or even the words of the prophets. It is a fault of youth to love invective. briefly, he should model himself on Christ the The vocabulary of reproach in any language preacher, should study and love human beings is fuller than the vocabulary of gentleness, and and while possessing a sound scholarship should the words of lamentation gather to the lips more quickly than do the words of praise. The fierce threats of an Elijah have their place in the preacher's training, and so have the sad wails of Jeremiah, the shrewd symbolism of Ezekiel, and the glorous visionings of Isaiah. But denunciation and warning saved Israel and Judah from Baal and Babylon only for a season. When Jesus came to speak to men, he did not strive nor cry, neither did he lift up his voice in the street. The message he gave was almost a whispered message. The voice of God was not in the whirlwind nor in the earthquake, nor in the fire. It was the still small voice of Christ's sweetness that brought savage men to listen.

thunderstorm, whereas the whisper of his comrade or his child will rouse him at once. It is the preacher's business to find his way to people's hearts, not to harden those hearts by crossness and bad temper. Maybe this subject does a little sweetness and tact would be a better thing to teach the boys in the seminary than all the learning of the schools.

No time is left to speak of the general need tier, and Emerson, to mention only a few, are of a good college education, with a full quota She loved the services of the church. of the ancient faith. Religion cannot be proved One can have no patience, however, with the or disproved by science; and it is a great mistake so to rationalize religion as to make it a matter seeketh after a sign. But the Lord God trieth

his preaching; should have a good collegiate There is one reason in particular why the training as a means of keeping intellectually ness of Christ. To put the matter still more use it as a subordinate tool.

E. H. Lewis.

The Publishing House had great expectations of rushing work on the minutes of Conference, but it was no use. We still lack the copy of an address given on the first day of the sessions.

#### MARRIAGES.

County, Minn., by Rev. H. D. Clarke, Sept. 21, ed by Rev. F. W. Reynolds. Text, John 14: 1-20. 1904, Mr. Richard C. Brewer, of Santa Rosa, Cal., and Miss Leah Baxter.

DAVIS-DAVIS.—At the home of the bride's parents. Mr. and Mrs. Daniel W. Davis, of Shiloh, N. I., July 26, 1904, by Pastor E. B. Saunders, Prof. Walter G. Davis, and Miss Euphemia L. Davis, both of Shiloh, N. J.

#### DEATHS.

ALLEN.—In Alfred, N. Y., Sept. 20, 1904, Olive Bur-

She was born in East Valley, July 8, 1837. Of the five children born to Osmond Alexander and Amarillys Vincent Burdick, only two daughters now remain. The family, on both sides, were pioneer residents of this section, and people of high standing in the community. She attended school in the Pleasant Valley school house and went to church with her parents in the Second Alfred church, then near by. At the age of fourteen years she was baptized and became a memper of that communion, her fellowship being transferred, after her marriage, to the First Alfred Church. of which she has remained a faithful and devoted member. She was married to George Franklin Allen Dec. 20, 1855. The six children of their union all have their homes within a mile and a half of the parents, and all are members of the same church. This was a source of much satisfaction to her. Her faith in God was the stay of her life. Ever since that first morning in the new home nearly fifty years ago, Bible reading and prayer have been the rule, and this is one of the most inspiring memories to the children

It was her unselfish desire not to linger in sickness and feebleness to make trouble for others. Death did come swiftly, only eighteen hours after her daughter was called home from work to her side. Funeral services were held in the church, Sept. 22, conducted by Pastor Randolph and President Davis.

Edwards.—Mrs. R. Cordelia Edwards, wife of D. R. Edwards, formerly of Little Genesee, N. Y., now of Orange, Texas, died at the home of her sister, Mrs. Perry, in Detroit, Mich., Sept. 29, 1904.

She was a native of Ceres, N. Y., where she was married to Mr. Edwards many years ago. From a newspaper of Saginaw, Mich., we quote: "Mrs. Edwards was well known in this, her home city, where she reared her family and spent many happy years. She was held in the highest esteem by her friends. who will learn of her sudden passing away with deep regret." Mrs. Edwards had been an invalid from cancerous trouble for three or four years past. She was To recapitulate what has been said, a young | seeking new methods of treatment when death came

> Maxson.—Libbie, wife of Byron E. Maxson, was born at Bingham, Potter County, Pa., and died at Richburg, N. Y., Sept. 17, 1904.

Sister Maxson gave her heart to the Saviour in early life. She was first a member of the West Genesee Church, but with her husband she ioined the Richburg Church in 1880. Hers was a sweet and lovely Christian life and character. In all her relations as daughter, wife, mother, friend, and church member, she filled the measure of obligation with cheerful loving, doing, and giving. She leaves an aged father, a husband, son, and daughter to mourn their loss, as well as a large circle of friends and neighbors. Funeral services were largely attended at the Richburg

Osgood.—James Bird Osgood was born at Everetts, Pa., July 16, 1877, and came to his death by an accidental gun shot, fired from his own hand, Sept. 24, 1904, at Galeton, Pa.

He was the youngest son of Lewis and Mary Jane Bailey Osgood. He leaves a wife, Maude Irene Barber, and an infant son. About five years ago he was baptized by Rev. G. P. Kenyon at Hebron, Pa. During the past year he had renewed his activity in Christian work. He was a kind husband and father, and an exemplary Christian among his fellow workmen and neighbors. His was a cheerful, sunny life with a smile and a kindly word for all, always pleading with his associates to seek the better part. He is BREWER-BAXTER.—At the home of the bride's parents, gone and Heaven seems to bend low and bring us in Mr. and Mrs. Nathan Baxter, Canisteo, Dodge touch with his spirit. Funeral services were conduct-

(Alfred Sun please copy.)

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Bi -lical Languages and Literature in Alfred University.

#### INTERNATIONAL LESSONS, 1904.

#### FOURTH QUARTER.

- That is, marauding bands. lexpeditions they carried awa and also even some of the partial least part
- Captivity of the Ten Tribes .2 Kings 17: 6-18

#### LESSON IV.—ELISHA AND NAAMAN.

\*For Sabbath-day, October 22, 1904.

LESSON TEXT.—2 Kings 5: 1-14.

Golden Text.—"Heal me, O Lord and I shall be healed; save me and I shall be saved."—Jer, maid was saying. 17: 14.

#### INTRODUCTION.

Old Testament. We remember it especially because of the part played by the little captive maid. Without her with her faith in the power of Jehovah Naaman never would have found cleans-She was deprived of her liberty, and yet was not of God in doing good to fellow men.

any one else from the taint of leprosy; but we his expedition to Israel. may infer that he had done so. Probably he had 6. Now when this letter is come unto thee done many miracles that are not recorded. How etc. Our author does not give us the letter in else explain the great faith that the little maid full, but rather a summary of the important item

rosy is so often regarded as a type of sin. The healing is to be the work of the king of Israel. man can not cleanse himself

and in Palestine.

Persons.—Elisha, the prophet; the King of Syria; the King of Israel (possibly Jehoram, or may be Jehu or his son Jehoahaz); Naaman, and he cannot perform in order that he may take the fusal to receive any gold or silver or costly garhis servants; Naaman's wife; the little captive

#### OUTLINE:

- in Israel. v. 1-4.
- Healed. v. 5-7.
- Obtained. v. 8-10.
- Cleansed. v. 11-14.
- NOTES. is. a man of high official position and of promi- the prophet's words restored confidence to the in the house of Rimmon, nor Elisha for allowing nence. His "master" is the king of Syria. terrified king. At any rate he concluded that him to do so. They did not live in an enlighten-Honorable. Or as we might say, highly esteem- matters could be no worse for himself if he sent ed aged like ours. When a man gets the first faint ed and respected. The term is passive rather Naaman to Elisha. So this great general with glimmer of the truth it can hardly be expected than active. Jehovah had given victory unto Sy- his retinue of servants and soldiers went to that he will live up to the highest standards of ria. Our author regards Jehovah as the God of call upon the prophet. all the world. The Syrians no doubt would 10. And Elisha sent a messenger unto him.

that he was the warrior who drew his bow at a ing was to be accomplished by no external means venture and shot Ahab at Ramoth-gilead; but but by the divine power, and he would direct his there is no evidence to substantiate this guess. attention not to the prophet but to Jehovah the Mighty man of valor. That is, a soldier. He unseen God. Go and wash in the Jordan seven had skill and bravery and perhaps great physical! times. Naaman knew that there was no medicstrength also. But he was a leper. This great inal value in the water of the Jordan. The calamity virtually deprived him of his position test for him was whether he would have confiof trust in the kingdom and incapacitated him for dence in the God of Israel whose prophet made his duties as a soldier.

- That is, marauding bands. In these plundering malady. Thy flesh shall come again to thee. The expeditions they carried away crops and cattle, disease consumed away the flesh. The recovery and also even some of the people as slaves.  $A \mid$  of flesh would be therefore the indication that little maiden. Doomed to slavery, and yet from the disease was cured.
- "God" in this line in King James' Version, should Jordan. be omitted. Then would he recover him of his 12. The rivers of Damascus, better than all leprosy. She has every confidence in the ability also touched. The sparkling waters of the mounand willingness of the prophet.
- 4. And one went in, and told his lord. That better than those of the more sluggish Jordan. is, some one told the king of Syria what the little
- He is ready to catch at any hope to obtain re- reputation. The officers of a king are often see if the words of this slave girl have any foun- as spokesman for the company, and addresses This story of Elisha and the Syrian captain is dation. He seems to think that the prophet is him by this respectful title. Do some great one of the best known of all the narratives of the a sort of court magician for Israel whose ser- thing. If he had been required to do some great vices are to be obtained for a foreigner only deed of military prowess, or of the severest penthrough the interposition of the king of Israel. ance, no doubt he would have complied with Ten talents silver. The value of a silver tal- alacrity. Wash, and be clean. The servant ent can not now be accurately determined: say would have his master see that the prophet has ing or even known that cleansing was possible. \$1200 or \$1800. Six thousand pieces of gold. made only the simplest requirement. There is no word in the original for "pieces." sour or morose in her captivity. She wished It is probable that "shekels" is to be understood. well even to those who held her in servitude. The shekel was probably worth six or eight We may hope that her master gave her a suit- dollars. The shekel was in that age a weight able reward. At any rate she had a reward in rather than a coin. Ten changes of raiment. the consciousness that she was fulfilling the will Clothing was estimated as a considerable item of wealth. The king of Syria shows his hearty We don't know that Elisha had ever cleansed good will for Naaman in thus equipping him for
- of its contents That thou mayest recover him. This lesson is also very interesting since lep- etc. The Syrian king seems to imply that the man shows his manliness in his readiness to give
- process of cleansing is very simple, and yet a 7. He rent his clothes. He was terrified by the demand made upon him, and in his grief and | forgotten the seeming discourtesy of the prophet TIME.—The precise time can not be ascertained. consternation rent his clothes, an act symboliz-Evidently not very near the beginning of Elisha's ing great sorrow. Am I god, to kill and to make alive. He recognizes that it would take divine Places.—Various localities in the land of Syria power to heal a leper, and thinks that it would the earth but in Israel. The gods of his own land be as difficult as to raise the dead to life. He had not been able to help him in the least. Take seeketh a quarrel against me. He thinks that a present. Literally, blessing. the Syrian king has asked of him something that refusal of the king of Israel as a pretext for ments—conduct so unlike the priestly representa-
- in good condition to resist a foreign invader. heard this. Very likely the fact that the king him. 2. The King of Syria Sends Naaman to be had rent his garments created such a sensation 17. Let there be given to thy servant two among those who were near him that the occur- mules' burden of earth. Notice how respectful 3. Elisha Directs How the Healing May be rence was soon noised about. The prophet ad- he is in calling himself the servant of the prophet. monishes the king for his faintheartedness. He He wanted the earth because he imagined 4. Naaman Persuaded to Obedience is shall know that there is a prophet in Israel. A that Jehovah could be worshiped appropriately representative of the God who can "kill and make only upon the soil of Israel,
- 1. Was a great man with his master. That | 9. So Naaman came, etc. We may guess that must not judge Naaman too harshly for bowing

have ascribed their deliverance unto some other Many others, as well as Naaman himself have Treasurers of Sabbath-Schools are requested to god. Perhaps Naaman had distinguished him- wondered why the prophet did not come out to render the Publishing House timely assistance, self in the wars against Israel, but more-likely greet this almost royal visitor. Elisha certainly by promptly paying for supplies sent their rein the defence of his land against the Assyrian was not in fear of contamination from the lep- spective schools. Systematic payment of state-

no outward show of power and would not even 2. And the Syrians had gone out in bands. come forth to examine into the nature of his

- 11. But Naaman was wroth. He was angry 3. Would that my lord were with the prophet not so much at the seeming discourtesy of the that is in Samaria. That is, the city of Samaria. prophet as because everything went contrary to (The name was not applied to the region till his expectations. He expected some elaborate later). We are to infer that Elisha lived at the ceremony of cleansing. But here he is sent pricapital of the Northern Kingdom. The word vately away to wash in the muddy waters of the
- leprosy. More literally, remove him from his the waters of Israel. Naaman's national pride is tain streams of Syria might well be considered
- 13. And his servants came near. That is, the members of his retinue. Probably they were 5. I will send a letter unto the king of Israel. freemen, and inferior to him only in rank and lief for his honored officer, and so determines to spoken of as his servants. My father. One acts
  - 14. Then went he down. The Jordan was far below the mountain region of Samaria. And dipped himself seven times. We may guess that the leprous condition of his flesh did not appear at all improved until he had plunged into the water for the seventh time. His flesh came again like unto the flesh of a little child, Not only was it perfectly restored, but it was much fresher and fairer than the flesh of a man of his age under ordinary conditions. The wine which Jesus made for the wedding feast was the best of all.
  - 15. And he returned to the man of God. Naathanks, and to acknowledge his obligation to who would not come out to speak to him. And stood before him. Elisha now readily grants an audience to the Syrian captain. No God in all
- 16. I will receive none. Elisha's steadfast rewar. Probably the kingdom of Israel was not tives of other gods, would help to impress upon Naaman the character of Jehovah who gives 8. When Elisha . . . . heard that the king had blessings to mankind because he delights to give, I. The Captive Maid Tells of the Prophet rent his clothes. We dont know how Elisha and not in any way to persuade them to serve

  - 18. In this thing pardon thy servant, etc. We righteousness.

invaders. Some Jewish writers have thought rosy; he wished to teach Naaman that his heal- ments would be greatly appreciated.



OCTOBER 10, 1904.

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ADAMS CENTRE.—Cold days and frosts have warned us of the swift approach of winter. Farmers are very busy harvesting their corn, potatoes and garden products, some of which suffered from the two hard frosts of last week.

The repairs on the interior of the audience room of the church were completed some time ago. Following this the vestibule received new paint and paper, and now the societies of Ladies' Aid and Christian Endeavor are contemplating 20, 1904. new paint and paper for the session room. When this is done the church will be in very good repair throughout.

A much needed Junior society of Christian Endeavor was organized early in the summer, with Mrs. Anna Greene, superintendent. A committee of three from the Senior society was appointed to assist her in the work.

Mr. and Mrs. O. De Grasse Greene, who attended the General Conference at Nortonville, are now visiting Mrs. Greene's relatives in Minnesota.

A box of things useful in the China Mission was sent from this church to be put in the Christmas box for China, in which the children of the Primary department sent \$2 to be used in some way beneficial for the children of China.

Several of our young people have left for their school work: Miss Anna Maltby as teacher in New York; Arthur Graves as medical student in New York; Miss Allie Dealing, Welcome Lewis, Garrelt Bakker, who has been spending his vacation with us, as students in Alfred University.

Twice during the summer we have been to the waters for baptism. Each Sabbath was a glorious day, when all nature seemed to rejoice. Following are the names of those baptized: Anna Gurley, Helen Whitford, Harold Whitford, Adelaide Jones, Marion Thomas, Helen Powell, Ruby Greene, Pearl Greene, Eva Greene, and Mrs. Kirch, a daughter of Mr. and Mrs. Orrin Durham, of East Watertown.

On Sept. 14, death removed the oldest member of our church, Mrs. Margaret Langworthy, who died at the home of her daughter, Mrs Eugene D. Greene, at the advanced age of ninety years. Although her physical strength had been failing for a long time, her mental powers retained the strength of former years. Oftenduring the last few days of her life she expressed her peace and trust in Him who would take her in His own good time. "Blessed are they who die in the Lord." M. G. S.

#### Special Notices.

THE Semi-Annual Convention of the Seventh-day Baptist churches of the Western Association will meet with the Portville Church, Oct. 21-23, 1904. It will convene at 2 P. M., Oct. 21.

MRS. ABBIE B. VAN HORN, Sec.

THE Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin and Chicago, Ill., will be held with the church at Albion, Wis., beginning Sabbath evening, Oct. 21, 1904, at 7:30 o'clock. The program for the ministerial conference, whose session will occur First-day morning, Oct. 23, is given below. This is the annual meeting. The Local Union of Christian Endeavor will hold its session in the afternoon of the same day:

the Rev. O. S. Mills. a. Is farm life conducive to a high grade of intellectual, moral and spiritual life? b. What the rural church owes its young people looking forward to city work. c. How strongly shall we urge our young people to "stick to the farm a while

2. "Can the Denomination Use to Good Advantage a Sabbath-School Evangelist and Organizer?" Mrs. Geo. W. Post. a. Methods of securing attendance upon the Sabbath-School, b. The value of a teacher's meeting. c. Normal methods in Sabbath-School work.

3. The Financial System Recommended by our Conference Board of Systematic Benevolence, Walton H. Ingham. 4. The tenth as a right proposition. b. Giving as a religious exercise. c. An ideal church treas-

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

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. AFTÉRNOON 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 Ran-

Sermon, Rev. F. E. Peterson. Joint collection.

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. Hur-

FIRST-DAY-MORNING SERVICE. Praise service, led by Pres. R. J. Maxson. Reports of committees. Sermon by Rev. G. B. Shaw.

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 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 1. "The Problem of Saving the Rural Churches," | 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 cor-W. D. WILCOX, Pastor, dially welcomed.

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 ELI FORSTHYE LOOFBORO, Pastor, all visitors. 260 W. 54th Street.

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WOMAN'S WORK.—October Hills, Poetry; Editorial; Christian Work for Women. 647 'Awfu' Sticky.''. . . . . . . . . . . . . . . . . 649 Turning the Tables . . . . . . . . . . . . . 649 CHILDREN'S PAGE.—" That You is You, An' Me is Me," Poetry; The Rebellious Gray Pony; Buttermilk, Poetry. . 650 A Hundred Years Ago and Now. . . . 650

YOUNG PEOPLE'S WORK.—The Country Preparation for the Ministry; From North Loup...... The Ideal Preparation for the Christian Ministry From the Point of View of a Teacher of English . . . . . . . . . . . . 651 SABBATH SCHOOL. . . . . . . . . . . . . . . . . 654

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WHOLE No. 3112.

HOME IS WHERE THE HEART IS. T is home where'er the heart is, Where'er its loved ones dwell In cities or in cottages, Thronged haunts or mossy dell. The heart's a rover ever. And thus, on wave and wild, The maiden with her lover walks, The mother with her child.

'T is bright where'er the heart is; Its fairy spell can bring Fresh fountains to the wilderness. And to the desert spring. Green isles are in the ocean O'er which affection glides, A haven on each sunny shore, When love's the sun that guides.

'T is free where'er the heart is; Nor chains nor dungeons dim May check the mind's aspiring thought, The spirit's pealing hymn. The heart gives life its beauty, Its glory, and its powers; 'T is sunlight to its rippling stream, And soft dew to its flowers.

ONE needs little acquaintance with

that its financial standing is "A No. I because by the deeds of his congregation. The men and paratory, and destructive only in the sense of rethe business world believes in the integrity and women of a church preach much oftener and moving that which prevents men from seeing

combustibles to ashes, but purifies the gold living. which may be in the burned edifice, so history on earth, and in Eternity, leaves nothing enduring except character.

In opening a lecture in Brooklyn Who Preaches.

devotion of the denomination which owns the more effectually than their pastor, be he ever plant." This statement is a practical illustration so eloquent. Their deeds advance or retard, of the commercial value of character, and of upbuild, or undo, the pastor's sermons. Across fidelity and honor in business. Equally impor- the street from my library window men are tant is genuine Christian character in every de- building a brick wall. For a week skilled workpartment of life. Brilliant literary attainments, men have been bringing it to completion. It is commanding eloquence, and masterful power to well done, and invites the house to come and move men to action, are likely to be sources of stand securely on it. But one unskilled man evil if such character as we are here consider- may come to-night, with coarse tools and skilling is absent. All other things in the history less hands, and ruin, in a few hours, what care of the world are ephemeral, and leave little and skill have been a week in accomplishing. trace by way of permanent results. Character So careless and disobedient hearers, preaching endures. Those actions, projects and books counter to the words of pastors, destroy their which embody the best elements of Christian good influence, and tear down the Church of character, manliness and womanliness, are the Christ, which the Word of God exhorts them to permanent things. As a great fire reduces all "edify," i. e., to build up, by their preaching, and

Construction, in almost all cases. Constructive or must wait on more or less of de-Destructive. struction. This is noticeable in all large reform movements. The rub-

the other evening, Booker T. bish of error must be removed before new foun-Washington, the great African dations can be built. When men have accepted teacher and philanthropist, said: partial or total error as truth, and time has given Money Value the business world to learn that "I shall not preach a sermon, for I am not a min- it a permanent place in theories and practices, of Character. the most permanent element in the ister; but the words of the Bible which I have a large amount of destructive work must be done assets of any man, or combination just quoted are so potent and wide in their ap- before actual reform can begin. Men cling to of men, from a financial standpoint, is character. plication to education, morals and religion, and errors and half-truths until they crumble in use-Keenness and shrewdness in business have their to our duty as citizens, that I begin what I shall lessness or positive evil. Hence it is that revalue, but if associated with dishonesty, or if say with them." The words he quoted were: forms usually come by reaction against evil rethe real elements of trustworthiness are lacking, "But be ve doers of the word and not hearers sults rather than by direct acceptance of new their value is greatly decreased; indeed, such only." Those forms of public discourse com- truth, regardless of errors which man have adcharacteristics promote weakness rather than monly called sermons, are but a small part of hered to. Sabbath Reform is governed by this strength, since keenness without conscience is preaching. It is a serious error when men think great law. Having adopted certain errors conalmost sure to result in dishonesty. The per- that preachers are the only ones who preach, cerning the Sabbath, the world is indifferent to manent interests of business seek reliable men, All doing is preaching. All obedience to the the claims of the Sabbath, and to direct appeals and while the value of character cannot be ex- Divine Word is preaching unto righteousness. in its behalf. When the baneful results of such pressed in dollars and cents, as readily as the All disobedience and neglect of the Divine Word erroneous views reach the final stage of ripeness, value of a pile of brick can be, it is nevertheless are preaching unto unrighteousness. Actions and error brings its full harvest of evils, men the most valuable asset. Young men are likely are powerful preaching. Deeds are eloquent, are compelled to give up all hope of reform, or to overlook this fact in considering how they Choices are potent influences. Men follow each listen to the call of truth long ignored and dismay make themselves most valuable and gain other as to deeds more than they follow advice regarded. For many centuries a few voices success in business matters. The business world in words. Mr. Washington called his words a made appeal in behalf of the fundamental prinbelieves in conscience, in purity, and in all the "lecture." He preached eloquently and well. ciples which gave birth to the Protestant Reforhigher and better elements of manly character. Preaching in words is no less actual because it mation, with little evident effect, beyond their The absence of conscience is the immediate is called "lecture," "address," or "remarks." own condemnation, or death. To defend the source of most of the troubles in the business Neither is it any less actual because it is spoken truth then, meant ignoring, condemnation, marworld. If character be lacking all other attain- by deeds, rather than by words. That which in- tyrdom. It was only when the evil results of ments soon come to naught. Direct and indi-duces results in the thoughts, acts, and lives of Romish errors, religious, political and social, rect defalcation, direct and indirect thievery, to- others, through your influence, is preaching. grew to be a crushing weight, that Germany and gether with all minor forms of dishonesty, grow Every church has as many preachers as there England gave heed. Self-protection compels luxuriantly where conscience is lacking, and are members, though it may have but one pastor. reform, in the end. Otherwise destruction hasgenuine manly character is not. Our readers The writer listened to an excellent sermon by a tens. It is because the world is so slow to heed who were at the Conference will recall with pastor yesterday, from the text, "Be ye angry, direct appeals in behalf of truth, that so much satisfaction and pride the statement made by and sin not." His preaching will be of little time must be spent in destructive work. But the Business Manager of the Publishing House, account if it be not seconded and complemented such work is not actually destructive. It is pre-