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ANNUAL MEETING.
The members of the American Sabbath Tract Society will meet in adjourned session for the transaction of such business as may properly come before them, at the office of Charles C. Chipman, No. 220 Broadway, New York City, N. Y., on Wednesday, Oct. 26, 1904, at 2.30 P. M.
J. FRANK HUBBARD, President.
A. L. TITSWORTH, Rec. Secy.

THE WORLD'S ADVANCE.
GEORGE MEREDITH.
Judge mildly the tasked world; and disincite
To brand it, for it bears a heavy pack.
You have perchance observed the inebriate's track
At night, when he has quitted the inn-sign:
He plays diversions on the homeward line,
Still that way bent albeit his legs are slack:
A hedge may take him but he turns not back.
Nor turns this burdened world, of curving spine:
"Spiral," the memorably lady terms,
Our mind's ascent: our world's advance presents
That figure on a flat—the way of worms.
Cherish the promise of its good intents,
And warn it not one instinct to efface
Till reason ripens for the vacant place.

AN emblazoned "hard maple" tree,
A thirty feet from the window, suggests this question. The leaves
Melancholy, which cover the upper third of the branches are exquisitely golden.
They are doubly resplendent now—three o'clock in the afternoon—because the afternoon sun of this choicest of October days floods them with a halo of soft shimmering beauty. Thirty feet in another direction is a massive "soft maple," whose leaves yet carry the deep green of summer time. These bar the sunlight so that it falls in fanciful network of shine and shadow on the closely-cut grass of the lawn. The picture is soft, delicate, and slightly evasive, too beautiful to be melancholy. Bryant—prince of poets in some respects—must have been in an unusually plaintive mood when he wrote:
"The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear."

That pictures a rainy day in November. You can hear the rush of the rain on the windows, and the complaint of the trees while the boisterous winds whip them with their own branches. But even such a day is not the time for deep melancholy, but rather a day of thanks for things gained and garnered. Autumn is harvest time for ripened treasures. It is the gathering time for coming days of need. All such ingathering is full of comfort, and the prophecy of coming good cheer. The gray weeping and complaining days in autumn time are few, when set over against such days as this on which we write, and watch the window-picture out of doors. Thomas Buchanan did well to sing of autumn:

"It is the season when the light of dreams
Around the year in golden glory lies;—
The heavens are full of floating mysteries,
And down the lake the veiled splendor beams!
Like hidden poets lie the hazy streams,
Mantled with mysteries of their own romance,
While scarce a breath disturbs their drowsy trance."

What Lessons?
COUNTLESS ones. All service for God and good, is summer sowing for autumn harvest. More, all Christ-like living is daily garnering. Draw the picture if you will so that the later years of life be called its autumn. Let all that goes before sixty years be planting and growing time. Autumn comes, glowing with assurances that you have not lived, sown and toiled for naught. If you cannot tell what of much or little your life has garnered for others, you must be conscious of personal wealth. There are stores of knowledge that earlier years had not. There is tamed and ripened strength of soul. There is steadiness of purpose unknown to impulsive and flighty youth. Self control has taken the place of haste and rashness. Passion shoots have been cut back by the pruning knife of experience and mistakes. Your vision of life is broader, like that of one who looks from the hilltop rather than the valley. You look outward over that which has been gained, rather than upward across unclimbed slopes and unattained heights. Hope has clearer vision, and faith has stronger grasp on things which cannot be shaken. You care less for that which is not worth knowing and have ceased to cry for what is not worth getting. These are some of the gifts which the autumn of life brings to the children of God. Even the unattained gives a sense of comfort, since the soul knows that better chance to gain it in the next life, now closer at hand, is not far away. Beyond the maples, with their green and gold, are glimpses of white marble head stones marking the spots where the dust of those who once lived and wrought, now rests. These tell of garnered souls, added to the treasures of Divine Love in the land of endless day, and glorified life. With such a picture on this autumn day, one finds new joy, comfort and strength in the lines of Addison:
"The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds."

Melancholy? Rather let the autumn time be one of calmer faith and clearer hope. Go on, not cheerless, but confident that more of summer time and roses are not far away in fields of earth and fields Elysian.

A DISCOURAGED man, whose hope and activity cannot be revived, is little better than a dead one. Discouragement means the cessation of effort and the giving up of plans and enterprises. Either of these results are equivalent to removal from the field of action. These facts apply to organized movements as well as to individuals. Business enterprises, political campaigns and the work of religious bodies, illustrate the fact that discouragement, cessation of action and death, are closely allied. The reflex influence of aggressiveness is the main source of success in all enterprises. Immediate results may be wanting, but if hopefulness concerning them continues, the machinery of effort is oiled thereby, and the springs of action are toned up to new force and vigor. Discouragement and hesitation pour acid on the machinery, and hasten its destruction by rust and idleness. Aggressive work by Seventh-day Baptists has suffered from rust and inaction for a few years past. The reasons for this need not be repeated, but the fact is sadly in evidence. The vital center for denominational aggressiveness is Sabbath Reform within, and in the world outside. In many of the more important forms of business—gold mining, railroad building, and orchard planting—much preparatory work is demanded, and years must elapse before final harvests can be gathered. Nevertheless men lavish money, effort and zeal on such enterprises, "cheered by hope and daily strengthened." Our nation begins the Isthmian Canal, stupendous enterprise, in confidence, while the nations of the world await the union of the great oceans with eager but unquestioning faith. Immediate results are found in work begun and pushed. Such results are as valuable a part of the enterprise as those will be which culminate in the meeting of the eastern and western waters at the center of the Isthmus some years hence. The results of aggressiveness, step by step, are as actual and important as the last result with which an enterprise closes.

It is told of a Scotch minister, when one of his hearers, meeting him at the foot of the pulpit stairs, turned some words he had said back upon him, that he replied "Ah, Sandy, you are too soon in your application." The reader cannot be too soon in applying these truths to the question of aggressive work by the American Sabbath Tract Society. This application must be to all our churches, and to each member in each church. American Sabbath Tract Society means little as a name of general application to some one, any one, everybody, and

The Sabbath Recorder.

A. H. LEWIS, D. D. LL. D., Editor.
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Gentry, Ark.

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

that Society is anxious to enlarge its aggressive work, many times, and at once. For several years past the moral and financial response from the churches has compelled inaction as to aggressive work, or else continued indebtedness. The limit in that direction has fully come. If the tide of hopefulness and activity does not rise soon, the inauguration of aggressive work will drift farther away, and become more difficult and uncertain. The contrast between the aggressive movements of former years, when, through the *Sabbath Outlook*, Seventh-day Baptists and their work were familiar to at least an hundred thousand readers every month, is both sad and humiliating. Most of the men who led in that movement have gone to their reward. Did denominational hope and aggressiveness go with them? You who read these lines must answer. Is there yet faith and hope enough to "push the battle to the going down of the sun," along aggressive lines of Sabbath Reform? There is no good reason for lack of faith or for discouragement, if the issues be viewed in their true light. Discouragement comes when men see the field through the mist of worldly influences and human weaknesses. Apathy comes from inaction, and hindrances grow large while men hesitate to attack them. Resolute endeavor is the cure for discouragement. "Speak unto the children of Israel that they go forward."

THE RECORDER can do no more than lead in this call for putting discouragement away, and inaugurating large and persistent aggressive work. If pastors and people take up this call, pass it along all the lines, and begin action, success will be assured. God calls, and waits our answer. There is abundant reason for hopefulness, when spiritual sight is clear. The mountains are filled with forces that make for victory. Do you believe in yourself, and in the work to which God has called Seventh-day Baptists? How deep and strong is your love for the Sabbath? How much do you desire its advancement? Is Sabbath Truth, now ignored by the majority of men, a part of the Everlasting Good News which ought to be preached to all the world? Can you fill your place as a Seventh-day Baptist Christian, pastor, deacon, or unofficial Church member, without consistent obedience in Sabbath observance and liberal hearty support of aggressive work in Sabbath Reform through the American Sabbath Tract Society? Do not put this off to some "next year" that never will come? Tell your answer to God, and send an echo of that answer to THE RECORDER, that you may encourage others, or frankly reveal the fact that you are hopeless.

As a Baptist Puts It. In another column will be found an article, "That Denominational Disgrace Again," from *The Standard*, a vigorous Baptist paper. The polity of the Baptists and that of the Seventh-day Baptists is the same, and the relation of pastors to denominational enterprises is essentially the same in both denominations. Whether Dr. Hobart puts the case correctly as far as Baptist pastors are concerned, each reader must decide for himself. The weakness of an extreme congregational polity, when aggressive denominational work is undertaken, is an unquestioned fact in history, and the best solution of the case lies in the direction of Dr. Hobart's remarks. On the other hand, no fact is better established than this, that our church polity at its best, produces a strong

type of individual church worker, in each member, and a large range of vision along general lines of thinking, all of which tends to denominational strength, when such individual workers pull together, each augmenting the others' strength. The opposite result, too great independence, and too little unity and concert of effort, has been and is yet too common among Baptists and Congregationalists. To secure large development of thought and ability in the individual, and efficient concentration and concert of action in the denomination is the problem of all Congregationalism, and doubly so in the case of a minority with a great mission, like that of the Seventh-day Baptists. The problem has been most successfully solved whenever pastors have been enthusiastic and persistent as denominational leaders. If they are not such leaders, aggressive denominational work will never gain high success. Such problems always come when a large degree of individual independence and freedom of action are coupled with great demands for united action. In the larger field of history it is pre-eminently true that Roman Catholicism, with its creed demanding that all the world be made Catholic, and its strong polity, has been the most successful denomination in aggressive work. On the other hand, it tends to dwarf the average individual member. The writer believes in Congregationalism, but no student of history, no observer of events, can doubt its weak points in aggressive denominational work. A controlling factor in overcoming these weaknesses is the leadership of the pastor in denominational matters.

THE president of the Sabbath-School Board has just told the writer of the plans of that Board concerning a Sabbath-School Secretary. There can be no question as to the value of increasing the extent and the efficiency of Sabbath-School work. As things go, the Bible-School is the main agency by which the study of the Bible is promoted. Thoughts awakened by conversation with President Shaw have turned to thoughts upon soul-feeding through the study of the Bible, and these thoughts have mingled with others awakened by President Daland's learned paper; read at Conference, and since published in THE RECORDER. What the Bible really is, is shown by what it does for men when they feed upon it. Men are nourished by bread when they eat it wisely and digest wholesomely; not when they analyze it chemically or philosophize concerning how it nourishes physical life. Doctor Daland says there are questions touching the history of the Bible, and literary problems connected with it, which he cannot answer. All other devout scholars do the same. But this does not question the authenticity of the Bible, nor suggest even the shadow of a doubt as to its value as a Revelation from God and the source and center of the world's best religious thought, and the pathway of salvation. Unknown elements and unsolved problems attend all human experience. This is as evident in matters intellectual, scientific and educational, as in matters theological and religious. This is also true in common-place matters. When all chemical knowledge combines to analyze the food on our tables, it is forced to own that there remain many unsettled questions and unknown quantities. But both the chemists and the people continue to eat their food and rejoice in the results, in spite of unsolved problems and unknown quantities.

THE scientist is compelled to confess inability and ignorance, because he deals with eternal verities and great divine laws which outreach his analysis and outrun the footsteps of his knowledge. When he has done his best, we honor him for confessing that much remains unknown. Thus it is with the devout and critical investigator of the Bible. If it were an ordinary book, with an ordinary history, critics could settle its problems and pronounce judgment upon it. Its divineness is assured because we cannot grasp it all, and also in the results which always come when the souls of men feed upon it. Its friends have no need for fear concerning it. What it does, answers the important question, what it is. All forms of criticism and unfaith have assailed it in vain. Increasing knowledge changes our abstract conceptions about truth, but the blessings it brings to human life remain untouched. The geographical maps of two centuries ago were meagre and inaccurate, compared with those of today, but the globe has been the same through all the centuries. The only change is in our increased information. We rewrite our creeds, as we do our geographies, but truth remains unchanged, and fears about the failure of the Bible are as foolish as the adverse conclusions of ignorant critics are. We remember the boasts which enemies made, forty years ago, that Renan and Strauss had demolished the Bible. Their crass notions have found burial, while the Book is still soul-food unto eternal life. In the long run, if not also in immediate results, what is now known as Higher Criticism has aided the Bible more than it has injured it. He is the best friend of the Bible who fears not and wastes neither time nor breath in bewailing the work of enemies or critics. Remember the story of the rat and the file.

THE RECORDER says "All hail" to every movement toward larger knowledge and more careful study of the Bible, from the work of the learned investigator to the simple lessons of the Primary Department in the Sabbath-School. Study it as those who seek soul-food unto manliness, purity and righteousness. The world needs spiritual nourishment and incentive for higher living. It needs larger faith and better knowledge concerning coming life in what we call eternity. It needs comfort in the midst of sorrows, and uplifting from moral weakness and temptations to sinning. It needs guidance away from doubt into the rest of faith. It needs to be more confident in divine love, and more praiseful for redeeming grace. So long as men are nourished, comforted and made strong by food, it matters little what problems thwart the chemist who seeks to know how God is revealed in the apples he creates from earth mold and sunshine, or how their juices nourish men. So long as the Bible feeds men unto nobility and righteousness; so long as it convicts them of sin and leads then to redemption; so long as it comforts and guides unto all things good, it matters not that even the wisest critics are unable to answer all questions as to when, where, and by whom each part of the Book was produced. It is our Book from God, through human hearts and hands. It is best of soul-food. Eat and rejoice. Eat and worry not. Cherish and build up the Sabbath-School as God's dining room for souls, and the Bible as best of food supplies.

SUMMARY OF NEWS.

The triennial national council of the Congregational Church was opened by the retiring moderator, the Rev. Dr. Amory H. Bradford, at Des Moines, Ia., on Oct. 13. About six hundred delegates were present. After an interesting contest between laymen and clergy, the Rev. Dr. Washington Gladden, of Washington, was elected moderator for the next three years.

Reports from Sandy Hill, Albany, and Binghamton, N. Y., and from Barre, Vt., announced the first snow of the season on Oct. 13.

The coming agitation as to the repeal of the Sunday law of Pennsylvania, at the next session of the legislature in that State, is often in evidence. Strong utterances were put forth by the State Sunday-School Association at Pittsburg on Oct. 14. John Wanamaker was elected President of the Association.

King George of Saxony died at Dresden, Oct. 14, in the seventy-seventh year of his age, after a brief illness. His eldest son, heir to the throne, was born Aug. 25, 1865.

Ex-Governor Alonzo B. Cornell died at Ithaca, N. Y., Oct. 15. He was the eldest son of Ezra Cornell, founder of the University which bears his name. Alonzo was born Jan. 22, 1832. His political career began while he was a young man. He was elected governor of the Empire State in 1879, by a large majority; was governor for three years and made an excellent record, especially as the inaugurator of important reforms in various departments of the state government. He was prominent in the organization of the Republican party in the state of New York.

Although the presidential election is near at hand, great excitement is still lacking, and only ordinary interest appears on the surface. In some of the States, notably Wisconsin and New York, because of local complications, the main interest centers in State issues.

The war in Manchuria has held a prominent place during the entire week as a matter of universal interest and anxiety. The battle of Yen Tai, which began Oct. 10, is still in progress. The defeat of the Russians, which was reported at the time of our last writing, Oct. 14, was checked the next day, and little permanent advantage has been gained by either army since that time, so far as we can decide from the conflicting reports at hand. Severe storms, swollen streams and the approach of winter, have made military movements difficult, but have not prevented more or less fighting each day. Up to Oct. 20, the great armies were face to face, stubbornly struggling for mastery. The fighting has been fierce beyond all ordinary battles, and the loss by death and wounds is more than appalling. A conservative estimate indicates a loss of at least fifty thousand, a large percentage being that of the killed. In several instances the contest has been a scene of continual murder. The terrible effectiveness of the most modern agencies used in war has been demonstrated in this long-drawn battle, as never before. In common with many others we have hoped that the effectiveness of such agencies would react favorably and unite with better counsels for peace. There is hope that such results will yet come. The world has been horrified during the past week by the slaughter, the appalling slaughter of men. Talk of mediation by other nations, increases, but as yet the contending nations, especially Russia, seem to be in no mood to ask for or accept any thought of interference by others. Nevertheless it is high time that the

United States, England, Germany and France should unite, regardless of sentimental diplomatic country, for the ending of such uncivilized and unchristian contests of brute force and murderous skill. These leading nations owe it to themselves, to the combatants, and to the world; and unless effective protest hastens, they must bear a share of the responsibility for the indefinite continuance of such unholy strife.

Meanwhile the siege of Port Arthur is pressed with increasing evidence that its surrender is a foregone conclusion. The movement of the Russians, which began the battle still in progress, looked toward the relief of Port Arthur. Whatever the final outcome of this battle may be, there is no hope that Russia can bring aid to the beleaguered seaport, and if the siege is carried through the winter, famine will add horror to dread and make history more black and bloody. It is reported in various forms that the much-talked of Baltic fleet is still about to start for the scene of war. Whatever it may attempt or finally accomplish, it can bring no relief to Port Arthur or to the Russians, who are struggling to save themselves from disastrous defeat at Moukden. The time has come when all the world should call: "Peace! peace! peace!"

Since we wrote the foregoing, the *New York Tribune* for Oct. 19 has come in. In an editorial, after summarizing the leading features of the slaughter at Yen Tai, it says: This, we may say, staggers humanity. We must say it, lest humanity be discredited. The world cannot afford to look unmoved upon a slaughter at once so great and so void of consequence. It could regard with some equanimity the striking of the heaviest blows, provided they were "knock-down" blows and they brought the fight to an end. But for two antagonists to maul and maim each other atrociously and yet "get no farrarder" is unspeakably repulsive. Such a process, if long continued, must certainly arouse a public sentiment throughout the world that even the belligerents themselves cannot withstand, a sentiment for peace and for the settlement of international differences by some means that will indeed settle them, and not by an indeterminate pouring out of lives without profit to either side and without bringing the quarrel any nearer to an end.

A fair summary of the situation as we go to press—Oct. 21—is this: The Russian advance has been definitely and disastrously turned back. The fighting and loss of life has been sickening and terrible. Both armies are worn and exhausted. The rains have made movements difficult, or impossible. New positions are being taken, and a renewal of the struggle will come as soon as either army is prepared to open the conflict.

Secretary Taft is to visit Panama to adjust some differences which have arisen because the Panamians fear that the United States will encroach upon their interests in governing the canal zone, while prosecuting work on the Canal. Secretary Taft is authorized by the President to take with him whomever he pleases in connection with the work at hand, and while the personnel of the party has not yet been arranged, it will be a large one. Representing Panama, will go as a representative of the Canal Commission. Judge Charles Magoon, the law officer of the commission and of the Bureau of Insular Affairs, who has been of much assistance in framing orders and regulations for the canal strip, also will be of the party.

MEMORIAL BOARD MEETINGS.

The annual meeting of the Trustees of the Seventh-day Baptist Memorial Board was held on Monday, Oct. 3, at 9 A. M., in the parlor of the Seventh-day Baptist Church, Plainfield, N. J., at which time the following officers were elected for the current year:

President—J. Frank Hubbard.
Vice-President—Joseph M. Titsworth.
Treasurer—Joseph A. Hubbard.
Secretary—David E. Titsworth.
Finance—J. F. Hubbard, J. M. Titsworth, J. A. Hubbard, W. M. Stillman.

The following standing committees were re-appointed:

Auditing—J. M. Titsworth, J. D. Spicer, W. M. Stillman.

The regular quarterly meeting of the Board was held in the Seventh-day Baptist Church on Sunday, Oct. 9, at 10 A. M.

Members present—J. F. Hubbard, J. M. Titsworth, J. A. Hubbard, J. D. Spicer, Wm. M. Stillman, Henry M. Maxson, C. T. Rogers and David E. Titsworth.

Ex-officio—W. H. Crandall, Treasurer of Alfred University.

Absent, Stephen Babcock.

Reports were presented from the Finance Committee, showing changes in securities during the quarter, and from the Treasurer for the quarter ending Sept. 30, 1904, both of which were adopted. The Treasurer's report showed cash balances on hand as follows:

Endowment account	\$1,583 80
Income account	4,328 41
	\$5,912 21

The Treasurer was instructed to forward to the various beneficiaries of the fund the amount of income due them.

Appropriations were made for the help of young people preparing for the gospel ministry, and for Salem College.

The Secretary reported that he had in his possession the bond of the Treasurer in the Fidelity & Casualty Co., of New York.

Correspondence was presented from Presidents Davis, Daland and Gardiner, reporting upon the number of students in Alfred, Milton and Salem preparing for the ministry; and from Mrs. Martha Wardner.

After the transaction of routine business the Board adjourned.

J. FRANK HUBBARD, Pres.

DAVID E. TITSWORTH, Sec.

A NEW BOOK ON THE GOSPEL OF JOHN.

Some two years ago, a movement was started by a few of the pastors of country churches in Washington County, R. I., to draw the attention of the people to the beauty of John's Gospel. Conferences were held at different places, Wood River Junction, Rockville, Hopkinton City, Ashaway and others, addressed by men of note who were found willing to help in the work. The matter spread until it was taken up by the churches of the city of Providence, and a number of conferences similar to those held in the churches of the different denominations there.

The addresses delivered in these conferences were of such an order that there was a call for them in book form. A committee was found to take charge of that work, of which the undersigned was a member.

The book is to be of about 500 pages, bound in cloth and paper. There are to be fifty-four addresses, given by the leading Bible students of the East. We cannot name them all, but such

ones as Presidents Strong, Wood and Mackenzie, Professor Setterly, White, Beardly, and Revs. A. C. Dixon, John Balcom Shaw, Donald Sage MacKay, form a good sample of the men who gave these addresses. This publication is not for the purpose of getting money, but to meet a call. If any of our people desire a copy, a subscription sent to the undersigned will be attended to. The book will be \$1 in paper, and \$1.25 in cloth, post paid.

C. A. BURDICK.

WESTERLY, R. I., Oct. 18, 1904.

THE NORTH LOUP CHURCH.

RECEPTION TO NEW PASTOR—BIOGRAPHICAL SKETCH—HISTORY.

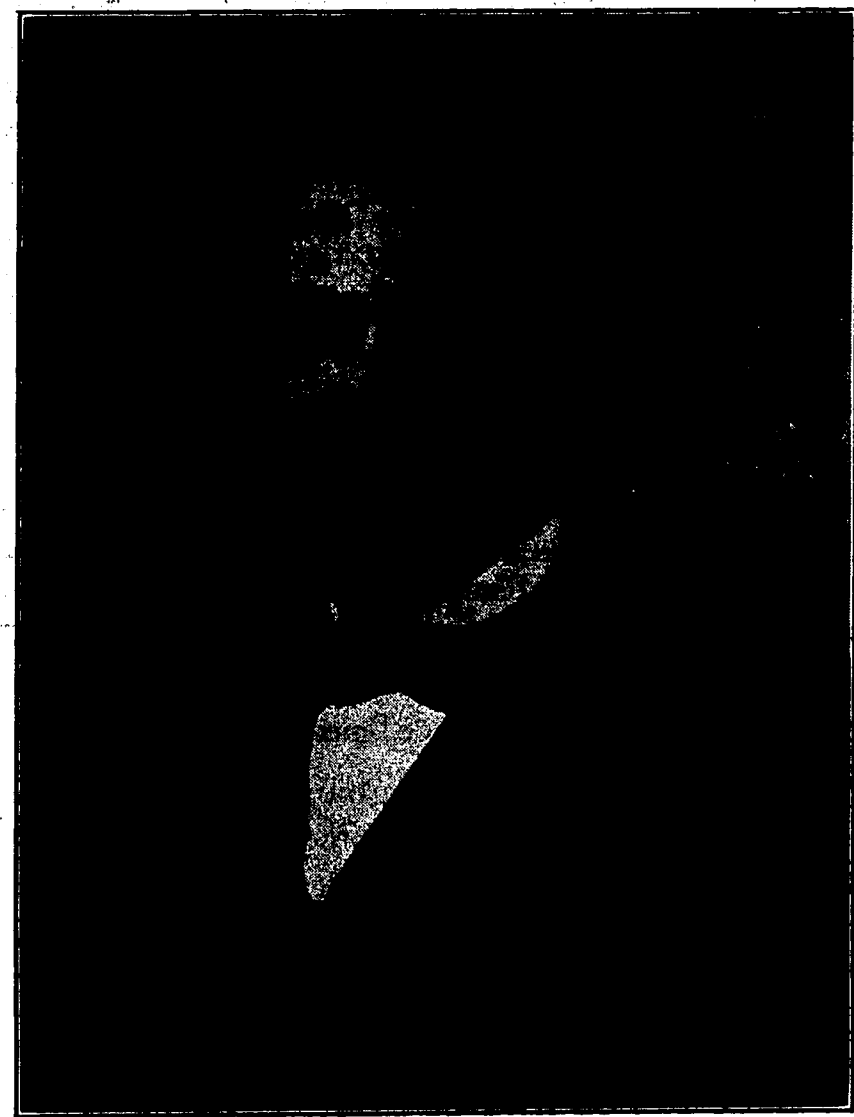
An informal reception was given Rev. M. B. Kelly and family, Thursday night, Oct. 13, which was attended by nearly all the resident members of the North Loup (Neb.) church. After a short song service led by Roy Lewis, Rev. Oscar Babcock, in behalf of the church, gave Mr. Kelly and his family a cordial welcome. In his remarks he reviewed, somewhat, the early struggles of the church, and told why the colony was founded. He was followed by Leslie Greene, president of the Christian Endeavor Society, who spoke in behalf of the young people. To these addresses of welcome Mr. Kelly responded in a happy way, and assured his people that he was among them for work, and that so far as possible he was going to do the will of God whom he is here to serve. Following the addresses, all who were present personally welcomed the new pastor and his family to a place in their homes and hearts and to all the departments of church work. Special music was furnished by Mr. and Mrs. Wesley Hutchins, and by Roy Lewis. M. D.

BIOGRAPHICAL.

Mordécai Bartley Kelly, Jr., son of Mordécai Bartley and Nancy L. Kelly, was born in a log cabin near Villa Ridge, Pulaski County, Ill., June 19, 1863. From early childhood he was inclined toward the gospel ministry, but for lack of educational advantages he concluded to be a farmer, and with this intention, was married, Aug. 17, 1884, to Dorothy Jane Lewis, daughter of Elder Robert Lewis of Stone Fort, Ill. Before two years of married life had passed, his wife and a three-months' old child were taken to Heaven. The evening after his child was buried, the heart-broken father and husband went out into the darkness to pray for comfort, or that he might follow his loved ones in death. While thus pleading for help, the first ray of light and comfort came through this forcibly impressed suggestion: "Give yourself to the gospel ministry." As he believed in an educated ministry, Mr. Kelly began at once to shape his plans for school work, and a few months later he entered Alfred University, in the autumn of 1886. His school duties were greatly enjoyed and appreciated. Having to "work his way," it was after many struggles and quite serious impairment of his health that he completed the course in the Theological Seminary, in the spring of 1892, still lacking two years of finishing a classical college course.

As soon as his health was somewhat improved, he accepted the pastorate of the Friendship Seventh-day Baptist Church at Nile, N. Y., where he was ordained in July, 1892. He served this church for nearly four years, when, thinking that his health was sufficiently re-established to permit the completion of his college course, he returned to Alfred for that pur-

pose, expecting to defray expenses by preaching to the churches at Hartsville and Hornellsville, N. Y. The two-fold work of College and these pastorates, including a twenty-mile drive each week, brought back his old illness, and with sorrow he was obliged to relinquish his college work. He then accepted a call from the Second Alfred Church, continuing also his work with the church at Hornellsville, which place could be reached by railroad.



REV. M. B. KELLY.

Mr. Kelly became the pastor of the Seventh-day Baptist Church of Chicago in 1899, which position he filled for three years and four months, resigning that pastorate to enter the field as an evangelist. While in Chicago he did special work in the Divinity School of the University of Chicago. He continued reading along the lines of such study, as opportunity offered, during his travels, and at intervals while connected with evangelistic work. Excessive work in the field as an evangelist brought him to a "nervous collapse" in January, 1904, from which, after complete cessation from ministerial labor for eight months, he feels sufficiently recovered to assume the care of the church at North Loup, where he succeeds the late lamented Asa B. Prentice. During his ten years of pastoral labor, Mr. Kelly baptized 122 candidates, and during his evangelistic work 107. Besides this number, many persons who were brought to Christ through his labors united with other churches.

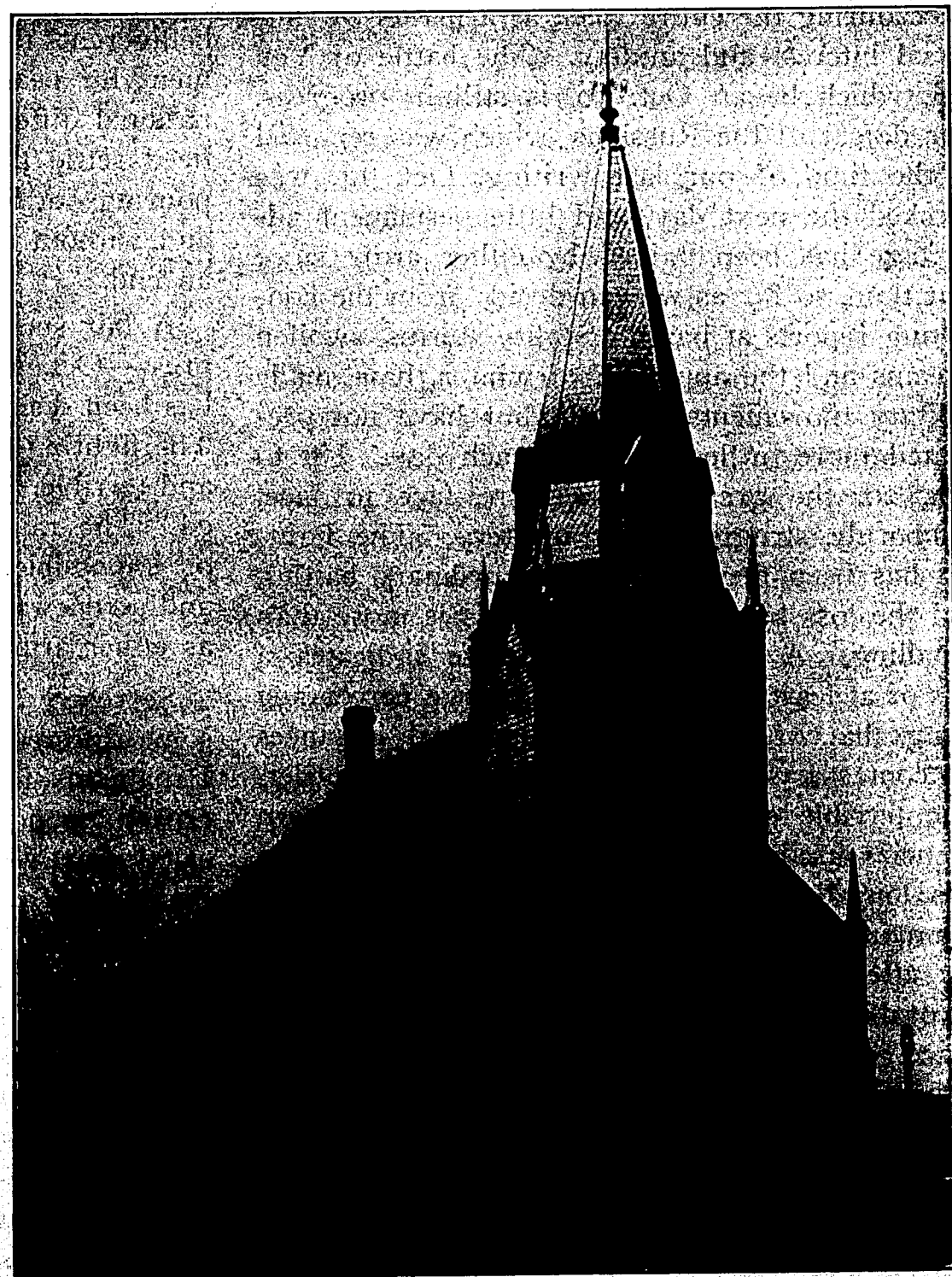
On June 30, 1888, Mr. Kelly was married to Kate Florence Threlkeld, who has been a true helpmeet in his chosen work. Three children have come to their home.

HISTORY.

The settlement at North

Loup was made by Seventh-day Baptists from various churches in the denomination. A colony, having been organized at Dakota, Wis., in the spring of 1871, in June of that year it sent out a committee of four (C. P. Rood, N. B. Prentice, C. H. Wellman and Amos Travis) to find a location in Kansas or Nebraska. They reached the North Loup valley on July 3, and after a short stay returned to Wisconsin. In October following, C. P. Rood made a second trip, accompanied by Hermon Rood, John Sheldon and Mansell Davis. Sheldon and Davis took up land and the party returned to Wisconsin. During the following winter the president and secretary, Oscar Babcock and George B. Rood, corresponded with people of the denomination inviting them to join with the colony in building up a new Seventh-day Baptist community. In the spring of 1872 settlers began to arrive as early as April from the various churches of our denomination. Here follows a list of names, for which we have not space. The places from which people came to join the colony were Minnesota, Nebraska, Iowa, Kansas, Wisconsin, Missouri, New York and Ohio. Many of these were married men, who came without their families, but were joined by them during the autumn or winter.

The first Sabbath service held at North Loup was on May 18, 1872. It was conducted by Elder Oscar Babcock in a grove two miles east of where North Loup village now stands. The following week Elder Babcock returned to his home in Wisconsin to prepare for coming again in the fall. Sabbath service of some kind was held during the summer, in private houses, though at times it consisted of nothing but singing Gospel hymns. Elder Babcock returned to the colony in November and conducted Sabbath services through the winter. The church was organized on March 19, 1873, at the home of Dr. Charles Badger. Elder Oscar Babcock



NORTH LOUP (NEB.) CHURCH.

was elected pastor and N. W. Babcock and George B. Rood were elected deacons.

Elder Babcock served the church as pastor until June 30, 1878, a period of five years and three months. Elder M. B. True was pastor from September 28, 1878, to March 30, 1879, six months. Elder Babcock again served the church from November 22, 1879 to June, 1880, and again from October 4, 1880, to January, 1881. Elder George J. Crandall served the church as pastor from March 1, 1881, to December 20, 1890, a term of nine years and nine months, when he was called to Ashaway, R. I. Elder J. W. Morton became pastor May 1, 1891 and served until his health failed, in June, 1893, but was still pastor until he died, July 27, 1893. Elder James H. Hurley became pastor the following September, coming from Alfred University. Soon after his arrival he was called to ordination, the ordination service taking place on Oct. 29, 1893, Elder E. M. Dunn, of Milton, Wis., Elder S. R. Wheeler, of Boulder, Col., Elder Benjamin Clement and Elder Oscar Babcock, of North Loup, taking part in the service. Elder Hurley's pastorate continued until June 27, 1897, when he resigned on account of failing health. Elder E. A. Witter became pastor Jan. 1, 1898, and resigned Sept. 30, 1901, to accept a call to Salem, W. Va. On Oct. 28, the church invited Dr. F. O. Burdick to act as supply until a pastor could be secured, to which he kindly consented. Elder A. B. Prentice, of Alfred Centre, N. Y., became pastor April 1, 1902, and continued his service until his sudden death, which occurred May 24, 1904. H. Eugene Davis, one of our home boys, a student in Alfred University, served the church as pastor during the summer following the death of Mr. Prentice. Elder M. B. Kelly began his pastoral labor with this church Oct. 8, 1904.

Other ministers whose homes have been here have preached for us occasionally as follows: Elders George C. Babcock, Benjamin Clement, J. M. Todd, C. P. Rood, L. C. Jacobs, L. H. Hunting.

Since N. W. Babcock and George B. Rood were chosen and ordained deacons, other deacons have settled among us and served the church as follows: Henry Thorngate, Maxson Crandall, Clinton R. Lewis, (deceased), Jacob B. Williams, James Boaz, (deceased), George W. Lanphere, Archibald Coon.

The first school house at North Loup, which was of cedar logs, was also our first meeting house. When the school district built a good frame school house, we also used that until we built our present meeting house at a cost of over \$3,000. This house was built in 1883. Of the above sum, over \$300 was raised by the Woman's Missionary Society, which has always been noted for its zeal in helping in all financial matters of the church, as well as every other good work.

The present membership of the church is 282. We have very active Christian Endeavor and Junior societies. Our Junior Society has now held the State Junior Banner for several years.

List of constituent members:

*Dr. Chas. Badger, Mrs. Samantha Badger, Miss Kate M. Badger, Miss Hettie S. Badger, *Mrs. Sarah M. Janes, *A. Wilson Babcock, *Mrs. Louisa J. Babcock, Lewis Hurley Babcock, Mrs. Rocelia C. Babcock, *Mansel Davis, *Mrs. Mary M. Davis, John Sheldon, Mrs. Mary H. Sheldon, John Furrow, Mrs. Olive D. Furrow, *Miss Rosina P. Furrow, Miss Eva A. Furrow, Miss Nina V. Furrow, Martin V. Elliott, Mrs. Martha S. Elliott, Geo. B. Rood, Mrs. Virginia A. Rood, *Chas. J. Rood, Daniel C. Merriott, Mrs. Sarah D. Merriott,

*C. H. Wellman, Mrs. Mary A. Wellman, Mrs. Lavina Wellman, Austin Terry, Mrs. Emily L. Terry, Albert L. Clark, Mrs. Charlotte D. Clark, *Rev. Oscar Babcock, *Edwin J. Babcock, Lyman C. Jacobs, Mrs. Electa E. Larkin, Thomas C. Davis, Mrs. Eliza L. Davis, Garrett S. Maxson, Enoch Davis, Harvey S. Davis, Miss Lucy Jane Davis.

*Still living.

M. DAVIS, Church Clerk.

KEEP YOUR FRIENDSHIP IN REPAIR.

It is essential to happiness that men should keep their friendships in good repair. How pathetic the loneliness of some old men. They have a hunger for affection. In youth and early manhood they formed the closest ties with their fellows, and bound men to them with bands of steel. But having formed these ties, in their ignorance they have thought they had friends enough, and so had no care to search out new ones. Then, ere their career is half run, lo, their friends have gone, one by one—some through death, and some through removals. The man stands alone, having lost the power to grow new friendships. That man is foolish beyond compare who does not study the signs of the times and recognize that new conditions command new methods. In the store or factory each new year brings a few new methods, and in the realm of friendship wise men should be constantly on the alert, so that the old man is making overtures to the youth, that he may keep himself young—making this year an overture of friendship to the man of mature years, that he may keep himself in touch with the new problems of life. The measure of a man's happiness will be the number and strength of his friendships among people young and old, people rich and people poor, people representing professions and those representing occupations. The appetite of friendship grows by that on which it feeds. The great man will ask for more light—more light for the intellect; great heart will ask for more friendship for the inner life.—*Baptist Commonwealth.*

EIGHT MONTHS' BUSINESS.

Reports on representative trade movements in the internal commerce of the country, as made to the Department of Commerce and Labor through its Bureau of Statistics, show that for the first eight months of the year live-stock receipts reached a total of 20,960,342 head at the five leading markets of Chicago, Kansas City, Omaha, St. Louis, and St. Joseph. A summary of receipts at twelve primary grain markets naturally indicates a marked improvement in August over the volume of business done in July. August arrivals amounted to 70,547,687 bushels. The total receipts of grain at these points in July were 30,844,305 bushels, against 43,682,671 in June. At these twelve markets for eight months total receipts were 369,855,773 bushels; last year the corresponding total was 377,762,838 bushels. The markets which have thus far in the year shown an increase over the receipts of 1903 are Cincinnati, Detroit, Duluth, Kansas City, Louisville, and Minneapolis. Commerce in cotton is a matter of increasing importance to both domestic and foreign trade. The total port receipts of the year just closed amounted to 7,252,222 bales. For the preceding year port receipts were 7,724,104 bales. Among the leading ports participating in the receipts of cotton, Galveston ranked first with 2,406,031 bales, New Orleans next with 2,008,257 bales, and Savannah with 1,164,557 bales.

The Business Office.

While some of the popular priced magazines are soaring up toward the million mark in circulation, THE RECORDER has no such aspirations. From conditions, it must cater to the tens, while these other more pretentious publications cater to the world. But those to whom it does come as a welcome visitor owe it to THE RECORDER and to themselves to see to it that there is an equal exchange. The Publishing House runs day in and day out, but you can't run a mill without fuel. We try to do our part in the work, but we can't do it all. And now is the time when our readers can help us when help would be greatly appreciated.

The Publishing House is of the opinion that the denomination would prefer to see its society out of debt. It cannot keep out of debt if its friends do not extend to it the support that belongs to it. Action now is worth lots of regrets later on.

DISCOVERED CONDENSED MILK.

"How and when was condensed milk discovered?" said D. M. Miedell. "Well, that is an easy question, known to all venders of the article.

"It chanced that in 1854, the journey from New Orleans to New York was a considerable trip. A certain woman—Mrs. Albert Cashingor had a sick baby, and on account of that condensed milk was discovered.

"Mrs. Cashingor's baby was so ill that she realized that it would be necessary to make a trip to New York to receive expert medical attention if she hoped to save the child's life. But to travel that long distance the child had to have milk. Milk wouldn't keep fresh more than a few hours. So there she was, kept back from making the trip merely because she could not supply the child fresh milk.

"In her despair she began to experiment to see if she could not preserve the milk the same as she did jelly or anything else. She tried several different methods and finally hit upon a plan which seemed to give satisfaction. So she preserved several big jars of the stuff, put it upon a sailing vessel and made the trip. The child fed upon the milk, and was nourished.

"In New York several men learned of her discovery. They tried to make some of the condensed milk in the manner that she had told them, but failed. They followed her to New Orleans, and there she unwittingly unfolded her valuable secret. On the island of Galveston the men started a small factory, and there the first salable condensed milk was made.

"The woman died poor. The manufacturers made a fortune. Now condensed milk is sold in every part of the world."

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the psalmist; "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath, neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—*Bishop Huntington.*

Missions.

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

FROM THE MISSIONARY FIELDS.

DELAWARE CHURCH, BOAZ, MO.

This is the only church in Missouri that maintains regular services and a Sabbath-School. The church is small; the average congregation is about 20. Bro. L. F. Skaggs, the missionary pastor, reports that the last quarter some services had to be omitted, because of sickness. Good health prevails now, and the attendance is better. A protracted meeting was held in the place, and he had a part in it. Prejudice is very great there against Sabbath-keepers, and it seems as if some would crush out, if they could, every appearance of Sabbath-keeping. But they are trusting in God who says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Bro. Skaggs regrets that he was not financially able to be at the General Conference when it came so near to him. He hopes to attend the South-Western Association to be held this month with the Crowley's Ridge Church, Ark.

CARLTON CHURCH, GARWIN, IOWA.

Rev. D. C. Lippincott is the missionary pastor of this church. This church has been diminished in membership by removals. The congregations average about 50. He reports that they are making progress in spiritual life. The appointments of the church, prayer meetings, Sabbath-School, and the preaching service are well attended, and earnest work is being done. The regular quarterly business meeting, held a week ago, was attended by nearly all the members, and the indebtedness of the church for Conference and Association expenses were provided for, which is a source of great satisfaction. During the past quarter Bro. Lippincott spent five Sabbaths with the Farnam (Neb.) Church, preaching, visiting, and helping in a general way the cause there. The brethren and sisters there are holding the fort bravely, maintaining the gospel and the law faithfully. They stand for Sabbath reform, and for right and righteousness in all other reforms.

BOULDER CHURCH, BOULDER, COLO.

The missionary pastor of the Boulder Church is the Rev. F. O. Burdick, M. D. He reports that during the past quarter the usual weekly Sabbath services have been held with the usual attendance. The congregations average about 45. The Sabbath-School is kept up with interest, and is a source of encouragement. The Rev. S. R. Wheeler, who organized the church in 1893, served as its pastor so faithfully for so many years, and did so much to build it up and secure to it such a good meeting house, is to leave Boulder and settle as pastor of the Marlboro (N. J.) Church. He expects to be with the church Nov. 1. The Marlboro church is to be congratulated in securing such an experienced, ripe and able man as Bro. Wheeler for its pastor in its time of loss and bereavement in the deplorable death of its earnest and devoted pastor, Rev. N. M. Mills.

THE CUMBERLAND CHURCH, LAYETTEVILLE, N. C.

Rev. D. N. Newton is the missionary pastor, and superintendent of the Sabbath-School. He held a series of meetings for about two weeks in August, but he was hindered in giving them his undivided attention, because of sickness in his home, one sister stricken with paralysis, and another taken seriously sick with erysipelas, rheumatism and a slow fever. Eld. J. A. Biggs assisted him in the meetings and finally had to

take the lead of them. Bro. Biggs was the pastor of the church for two years. There were two of the young people baptized and received into the church. The crops in that section of North Carolina are better than they were last year. Cotton is the main source of income. Let us pray for Bro. Newton and this little church, and for the restoration of the dear sisters of the pastor to health and strength.

ATTALLA CHURCH, ATTALLA, ALA.

Bro. R. S. Wilson, the pastor and general missionary on the Alabama field, who has been rather out of health for a year or more, reports that his health has been better the last quarter than it has been for two or three years. He has been able to meet all his appointments. He made one trip into Cullman county during the quarter among Sabbath-keepers. There is no special interest there, though some are studying the Sabbath question. At Heald's School House, one of his preaching stations, he held meetings evenings for eight days. There were no conversions. Mr. Wilson is quite a preacher of the Sabbath truth and is leading many to study the Sabbath question. Several prominent men are deeply interested in the question. Bro. Wilson is at this writing with Bro. W. H. Godsey and the Wyrine (Ark.) Church holding meetings. He is on his way to the South-Western Association to be held at Crowley's Ridge, Ark.

THE MISSIONARY CONSCIENCE.

Long ago a middle-aged shoemaker began the study of the nations of the world. He made a map, and thus began to trace the settlements of the globe. Soon his mind began to waken up to the fact that there were many millions of people who did not know Christ as the Saviour of the world. His heart began to move along in the same lines as his studies. He no longer took the deep interest in the work of shoemaking that he formerly did. How could he? His heart was in India. Conscience said: "Do your part." And so this man went happily on his way to India and happily he went into all the sufferings of his work among a people who knew not the Lord.

A few years since a young man in college felt that he must go to Africa. He had no love for the place; he shrank from contact with the people of that continent. But he had been studying some of the great questions of life. These questions solved for him, meant that happiness was not the chief end of living: He must work under the direction of God. He must do what his conscience told him to do, whether pain or pleasure were the result. Then Africa loomed up before him, a dark, suffering continent. He must go. He loved scholarship; he loved the associations of friends: Literature to him was a great pleasure, but conscience said to him: "You must give God the right-of-way in your life and go to Africa." He went at his Lord's bidding and found Africa a field of suffering. His pillow was eased because of a good conscience.

The roots of the missionary conscience run deep down into the words of Jesus: "Go ye into all the world, and preach the gospel to the whole creation." Not every man sees that he is meant in the command to work for the kingdom. Most men have to be awakened to their true part in the giving of the gospel of God to the world. Brainard awoke Martyn long after he (Brainard) had fallen into his last sleep. Martyn has been awakening the consciences of thousands all these years since he fell asleep in

that far-away land of Islam. Moffat and his son-in-law, Livingstone, with MacKay and Haddington have helped men to see Africa as a great missionary ground, which the Lord gives them to cultivate.

The seed germ of missions, let us say, lies in every human heart that has felt the Redeemer's touch. But very frequently the seed lies buried by neglect and often never awakens to productive life. Too often the slightly opened eyes of conscience are closed by sheer will power, and the good impulse dies a still death. The Church yet needs much instruction on this subject so important to its welfare. A deeper search into our Lord's commands will arouse the conscience of the Christian to greater zeal for his kingdom at home and abroad. Prayer and knowledge with the direct influence of the Holy Spirit will impel the conscience to act. The man whose conscience burns brightly with the fires of the Spirit will do his duty. When he prays, "Let thy kingdom come," he works and gives for its coming.

A good woman who heard a sermon on "What Can I Do For Missions?" set a hen and after the chickens were hatched and grown sold them. Giving most of the proceeds to foreign missions, with the remainder she bought a book on missions in Japan. As she kept on reading and working she could hardly rest because of the needs of the work. Such a conscience every church would do well to possess.—*The Missionary Record.*

RULES FOR THE ONE HUNDRED YEAR-CLUB.

Sir James Sawyer, an English physician, has formulated the following nineteen rules for prolonging life to one hundred years:

1. Eight hours' sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat to your bedroom door.
5. Do not have your bedstead against the wall.
6. No cold tub in the morning, but a bath at the temperature of the body.
7. Exercise before breakfast.
8. Eat little meat and see that it is well cooked.
9. (For adults.) Drink no milk.
10. Eat plenty of fat, to feed the cells, which destroy disease germs.
11. Avoid intoxicants, which destroy those cells.
12. Daily exercise in the open air.
13. Allow no pet animals in your living room. They are apt to carry about disease germs.
14. Live in the country if you can.
13. Watch the three D's—drinking water, damp and drains.
16. Have a change of occupation.
17. Take frequent and short holidays.
18. Limit your ambitions: and
19. Keep your temper.

WHAT WAS THE FIRST TRADE?

Scotchmen are fond of argument, and delight to find flaws in an opponent's logic.

Two blacksmiths were once conversing as to which was the first trade in the world. One insisted that it must have been gardening, and quoted from Genesis: "Adam was put into the garden of Eden to dress it and keep it."

"Ay, John, retorted the other, who had stood up for his own trade, "but who made the spades?"

Woman's Work.

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

REPORT OF WOMAN'S BOARD TREASURER.

Mrs. L. A. PLATTS, Treasurer.

In account with the WOMAN'S EXECUTIVE BOARD.

For the year ending July 31, 1904.

Balance on hand, Aug 1, 1903	\$ 535 51	
Receipts during the year as follows:		
SOUTH-EASTERN ASSOCIATION.		
Black Lick, W. Va., Ladies of Church	\$ 60	
Charlottesville, W. Va., Mrs. S. C. Maxson	50	
Lost Creek, W. Va., Ladies' Aid Society	20 00	
Roanoke, W. Va., Miss G. B. Bond	2 00	
Roanoke, W. Va., Ladies	50	
Salem, W. Va., Ladies' Missionary Society	100 00	123 60
EASTERN ASSOCIATION.		
Ashaway, R. I., Ladies' Sewing Society	\$ 45 00	
Berlin, N. Y., Ladies of Church	5 00	
Daytona, Fla., Mrs. Lucy Langworthy	\$ 5 00	
Daytona, Fla., Thank-Offering box of Mrs. W. H. Langworthy	1 33	6 33
Marlboro, N. J., Ladies' Aid Society	5 00	
New Market, N. J., Ladies' Aid Society	29 16	
New York City, Woman's Auxiliary Society	75 52	
Phenix, R. I., Miss Josephine Stillman	5 00	
Phenix, R. I., Mrs. D. C. Babcock	5 00	10 00
Plainfield, N. J., Woman's Society for Christian Work	202 00	
Rockville, R. I., Mrs. A. McLean	1 00	
Rockville, R. I., Miss Jennie Crandall	1 00	2 00
Shiloh, N. J., Ladies' Benevolent Society	21 00	
Webster, Mass., Mrs. Lizzie Stillman	5 00	
Westerly, R. I., Woman's Aid Society	153 80	
Westerly, R. I., C. Latham Stillman	50	154 30
560 31		
CENTRAL ASSOCIATION.		
Adams Centre, N. Y., Ladies' Aid Society	\$ 100 00	
Brookfield, N. Y., Woman's Missionary Society	\$ 95 00	
Brookfield, N. Y., Mrs. B. G. Stillman, Jr.	5 00	100 00
DeRuyter, N. Y., Ladies' Benevolent Society	23 40	
Leonardsville, N. Y., Woman's Benevolent Society	65 00	
Norwich, N. Y., Miss A. F. Barber	10 00	
Norwich, N. Y., Mrs. F. A. Lewis	2 00	12 00
Syracuse, N. Y., Mrs. E. R. Maxson	2 00	
Spartansburg, Pa., Mrs. L. A. Slike	3 00	
Verona, N. Y., Ladies' Benevolent Society	25 00	320 40
WESTERN ASSOCIATION.		
Alfred Station, N. Y., Woman's Evangelical Society	\$ 54 36	
Alfred, N. Y., Woman's Evangelical Society	104 74	
Akron, N. Y., Mrs. S. A. B. Gillings	17 00	
Andover, N. Y., Mrs. A. Z. Langworthy	5 00	
Hartsville, N. Y., Ladies of Church	10 00	
Hebron, Pa., Mrs. Esther Burdick	1 00	
Independence, N. Y., Ladies' Aid Society	12 00	
Little Genesee, N. Y., Ladies' Auxiliary Society	54 00	
Nile, N. Y., Ladies' Aid Society	10 00	
Portville, N. Y., A. Friend	1 00	
Peninsula, O., Miss Frances E. Stillman	7 00	
Wellsville, N. Y., Ladies' Evangelical Society	31 00	367 10
NORTH-WESTERN ASSOCIATION.		
Albion, Wis., Woman's Missionary Benevolent Society	\$ 43 00	
Auburn, Wis., Woman's Missionary Benevolent Society	8 00	
Boulder, Colorado, Woman's Missionary Society	10 00	
Berlin, Wis., Ladies' Aid Society	5 00	
Coloma, Wis., Woman's Benevolent Society	5 00	
Chicago, Ill., Ladies' Society	\$ 40 00	
Chicago, Ill., Mrs. M. J. Burns	2 00	42 00
Edelstein, Ill., Ladies' Missionary Society	13 50	
Eau Claire, Wis., Mrs. L. R. Davis	4 25	
Farina, Ill., Ladies' Aid Society	31 00	
Glen, Wis., Miss Elizabeth Crandall	4 00	
Jackson Centre, O., Ladies' Benevolent Society	2 50	
Milton Junction, Wis., Mrs. Nettie M. West	2 50	
Milton Junction, Wis., Ladies' Aid Society	20 00	22 50
Milton, Wis., Mrs. C. W. Green	2 00	
Milton, Wis., Mr. and Mrs. J. H. Babcock	2 00	
Milton, Wis., Mrs. E. D. Bliss	2 00	
Milton, Wis., Mrs. W. H. Ingham	5 00	
Milton, Wis., Mrs. E. M. Dunn	2 00	
Milton, Wis., Mrs. S. J. Clarke	6 00	
Milton, Wis., Mrs. H. Vine Clarke	3 00	
Milton, Wis., Ladies' Benevolent Society	229 50	251 50
Madison, Wis., Mrs. H. W. Rood	1 00	
Mora, Minn., Mrs. Carrie E. Green	3 00	
Nortonville, Kan., Woman's Missionary Society	85 00	
North Loup, Neb., Woman's Missionary Society	30 00	
New Richland, Minn., Mrs. Susan Ayars	50	
Welton, Ia., Woman's Benevolent Society	20 00	
Walworth, Wis., Ladies' Benevolent Society	25 00	
Wausau, Wis., Mrs. Emma Coon Witter	5 00	661 75
SOUTH-WESTERN ASSOCIATION.		
Fouke, Ark., Ladies' Aid Society	\$ 15 00	
Gentry, Ark., Ladies' Aid Society	15 00	
Hammond, La., Ladies' Aid Society	9 00	
Hydrick, Ark., Mr. and Mrs. R. J. Ellis	1 50	40 50
MISCELLANEOUS.		
Collections: Conference, 1903	\$ 38 25	

Eastern Association	7 17
Central Association	10 00
Western Association	8 00
Collections by Mrs. Townsend	9 98
Received anonymously	16 77
90 17	
Total	\$2,699 34

Disbursements.	
TRACT SOCIETY.	
Debt account	\$ 43 20
Recorders	12 00
Jacob Bakker	3 00
General Fund	397 93
456 13	
MISSIONARY SOCIETY.	
Debt account	\$ 37 45
Boys' School	22 00
Girls' School	5 00
Education of Yung Yung	30 00
China Mission	20 25
Crofoot Home	5 50
Dr. Palmberg's Salary	75 00
Medical Mission	29 50
Home Missions	15 06
Evangelistic Work	5 50
General Fund	335 81
Miss Burdick's Salary	600 00
1,181 07	
EDUCATION FUND.	
Scholarships:	
Mary F. Bailey, Milton College, founded by Woman's Board	\$100 00
Jennie B. Morton, Milton College, founded by Ladies' Benevolent Society, Milton	145 00
Susie M. Burdick, Alfred University, founded by Woman's Board	100 00
Ladies' Aid Society, Alfred University, founded by Ladies' Aid Society, Westerly, R. I.	25 00
Sara G. Davis, Salem College, founded by Woman's Board	100 00
470 00	
Tuition at Alfred	10 00
Mrs. M. G. Townsend, Salary to Nov. 1, and expenses to Aug. 15	223 69
Board Expenses	69 00
Church Lighting	35 50
Home Benevolence	5 00
Cash on hand and balancing account	248 95
Total	\$2,699 34

Money expended and reported to the Board, not paid through its treasury:

SOUTH-EASTERN ASSOCIATION.	
Lost Creek, Ladies' Aid Society	\$ 24 00
Salem, Ladies' Aid Society	47 78
71 78	
EASTERN ASSOCIATION.	
Ashaway, Ladies' Sewing Society	\$ 34 14
Marlboro, Ladies' Aid Society	99 84
New York City, Woman's Auxiliary Society	3 00
New Market, Ladies' Aid Society	11 25
Plainfield, Woman's Society for Christian Work	267 83
Shiloh, Ladies' Benevolent Society	101 00
Westerly, Ladies' Aid Society	180 00
697 06	
CENTRAL ASSOCIATION.	
Adams Centre, Ladies' Aid Society	\$ 28 78
Brookfield, Woman's Missionary Aid Society	45 00
DeRuyter, Woman's Benevolent Society	212 77
Leonardsville, Woman's Benevolent Society	165 35
Verona, Ladies' Benevolent Society	75 00
West Edmeston, Woman's Benevolent Society	5 00
531 90	
WESTERN ASSOCIATION.	
Alfred Station, Woman's Evangelical Society	\$ 2 00
Alfred Station, Woman's Industrial Society	165 83
Alfred, Woman's Evangelical Society	95 18
Alfred, Ladies' Aid Society	93 22
Hartsville, Ladies' Aid Society	46 03
Independence, Ladies' Aid Society	67 73
Little Genesee, Woman's Benevolent Auxiliary Society	104 63
Richburg, Ladies' Aid Society	35 00
610 52	
NORTH-WESTERN ASSOCIATION.	
Albion, Woman's Missionary Aid Society	\$ 27 00
Chicago, Ladies' Aid Society	132 00
Berlin, Ladies' Aid Society	38 00
Dodge Centre, Woman's Benevolent Society	20 00
Edelstein, Ladies' Missionary Society	30 35
Farina, Ladies' Aid Society	26 00
Glen, Ladies' Aid Society	12 50
Milton Junction, Ladies' Aid Society	60 28
Milton, Ladies' Benevolent Society	2 45
New Auburn, Ladies' Society	12 90
North Loup, Woman's Missionary Society	25 40
Nortonville, Woman's Missionary Society	46 40
Walworth, Ladies' Benevolent Society	35 00
Welton, Woman's Benevolent Society	18 75
487 03	
SOUTH-WESTERN ASSOCIATION.	
Hammond, Ladies' Society	\$ 15 00
Total	\$5,112 63

Mrs. L. A. PLATTS, Treas.

Adopted by the Board, Aug. 20, 1904.

A NEW WORKER.
THE department of elocution and oratory in Boston University is to be under the charge this year of Mrs. Agnes Knox Black of Cambridge. She has the honor to be the first woman to hold a position on the faculty of this institution. She brings to the work a broad training and the University will doubtless find her a great addition to its corps of instructors.

Children's Page.

TABLE MANNERS.

The blue jay is a greedy bird; I often watch him eat, when crumbs are scattered from our door, he snatches all the treat.

He drives the smaller birds away, his manners are so rude,

It's quite a shocking thing to see him gobble down his food!

And sometimes, when I'm not polite, I hear my mother say,

"Why, now I see a little boy who's eating blue-jay way!"

The sparrows are a noisy set and very quarrelsome, because each hungry little bird desires the biggest crumb.

They scold and fight about the food, all chirping, "Me! Me! Me!"

And sometimes, when we children are inclined to disagree

About the sharing of a treat, my mother says, "Why, you

Are acting now the very way the silly sparrows do!"

The jolly little chickadees are perfectly polite: They never snatch, they never bolt, they never, never fight.

They hold the crumbs down daintily with both their little feet,

And peck off tiny little bites,—we love to watch them eat,

And, when my sister's good at meals, my mother says, "I see

A little girl who's eating like a darling chickadee!"

—Good Housekeeping.

SQUIRREL TALES.

An odd place for a squirrel's nest was discovered by Master Mechanic John Horn, of the Mount Washington Railway, last season. While repairing one of the locomotives to make it ready for the summer work he found that the piston rod wouldn't move, and on opening the cylinder head found that the cylinder contained nearly two quarts of cherry stones, which had been deposited there by a squirrel which had built a nest in the fire arch of the engine. In going to the place where he had deposited his winter store of nuts little bunny had passed through the grates into the fire arch; thence through one of the flues in the boiler to the smoke arch; then through the exhaust steam pipe into the steam chest; then through the steam porthole into the cylinder. In making his trip in and out he had traveled nearly forty feet each time.

A German apothecary once had a tame squirrel, which he was in the frequent habit of regaling with nuts, and which he used to keep in his own private room adjoining his shop. The little fellow was allowed plenty of liberty, for the door of his cage was frequently left open, and he used to climb up doors and windows, and spring thence upon his master's hand. On one occasion he jumped on the broad-brimmed hat of a Quaker who came into the shop. He made friends with all his master's acquaintances, but if anybody teased him he could show that he knew how to bite. As the winter came on he was in the habit of building himself a nest of any tow he might find about, and used to choose for his residence the pocket of his master's coat.

When, in the evening, the coat was taken off and hung upon a nail the little squirrel would climb up the door on which the nail stood, run down the coat, and take up his quarters in the pocket, carrying always in his mouth a good supply of tow, which he had prepared and rolled together beforehand, and with which he contrived to make in the pocket the coziest night's lodging in the world. Wasn't he clever,

Great results followed from this habit of the squirrel's, as you shall hear. A housebreaker, watching his opportunity, selected an especially dark night for getting in through the window of the apothecary's little back room behind the shop, with, as you may imagine, no good end in view. He knew that the apothecary kept no dog; he could easily guess where his coat was likely to be hanging up. He soon found the pocket, and was just about to lighten it of purse, pocketbook, and keys when a misfortune totally unexpected befell him. In rummaging he had struck the sleeping squirrel, of whose strange habits with regard to his bedroom he had not been aware. Not liking to be thus suddenly woke up, the little animal gave the thief so sharp a bite on his thumb that he could not forbear yelling with pain, and the master of the house, alarmed at the unusual sound, came in to the room, armed with the poker, just as the thief was escaping through the window. The watchman happening to be passing, the unwelcome guest was given into custody, and as the geese at Rome had saved the capital by their cackling, so the little squirrel had saved his master's property by lodging in his coat pocket.

No creature is too small sooner or later to be of use. A lady in India writes this pretty description of one of her pets, an affectionate squirrel. The little thing, sad to relate, ate a pear not long afterward, and died of cholera in a few hours. While it lived it had great freedom, being confined neither by cage nor by chain, and at night was shut up in a little bath room, leaving the sitting room and the dressing room between him and his mistress. "I was awakened," says the lady, "two nights ago by this little creature sitting on my pillow and licking my face. I thought it was a rat at first, and did not like it; indeed, I did not like it much better when I found it was the squirrel. I called up Wright (the servant) who carried him back to his room, where she found he had broken a pane of glass, got out into the garden, where he had never been before, and come in through the window of my dressing room. "Wright would not believe that he had really been so clever; however, she stopped up the broken pane and shut all the doors, and within a quarter of an hour I heard another scratch, and there he was again patting my ear. "Then I gave it up, wrapped him in the mosquito net, and let his sleep there the rest of the night. But it must have been pretty to see him hopping through the garden and finding his own way in."

It is not generally known, but squirrels, and probably hares and rabbits as well, are able to see an enemy approaching directly from behind without turning the head.—*The Christian Advocate.*

THE CRY OF THE CHILDREN.

ELIZABETH BARRETT BROWNING.

Do ye hear the children weeping, O, my brothers,

Ere the sorrow comes with years? They are leaning their young heads against their mothers,

And that cannot stop their tears.

But the young, young children, O, my brothers,

They are weeping bitterly! They are weeping in the playtime of the others,

In the country of the free.

Still, all day, the iron wheels go onward,

Grinding life down from its mark; And the children's souls which God is calling sunward,

Spin on blindly in the dark.

Young People's Work.

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

THE TACT OF AMOS.

Notice the tact with which Amos began his preaching. He was an outsider, and it behooved him to first win the confidence of the audience. He did not begin by denouncing the sins of Israel.

The first day his subject was Damascus. Amos said that God was ruler over all nations, that all were responsible to him, that God would punish individual sin and national sin wherever it was to be found. Three times—yea, four times.—Damascus had transgressed and God was about to send upon this people the fire of his destruction. We can imagine the people going home that day and saying, "What a fine sermon that was! I did not think at first that that homespun preacher would amount to much; but he certainly spoke with power today."

The next day the subject was the Philistines. God's hand would be against them too for their sins. The prophet's voice rang out in definite condemnation and prophecy of punishment. The people went away more pleased than before. "Ah, that is just what I like to hear, a prophet who is fearless and eloquent. I could have listened to him for hours. How true it all was." If there is anything the average man loves to hear it is a sermon against the sin of someone else.

It went on thus from nation to nation of whose history the people knew. We can see the congregation growing day by day as the fame of the speaker spread. His favor probably reached its climax when he spoke in no uncertain tones concerning his own nation. "Thus saith the Lord: For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after which their fathers have walked: But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem."

It was plain to Israel that Judah was guilty, and the message sank into the soul of the people. Aye, indeed, perhaps there began to be an uneasy feeling in the minds of many, a premonition of what might be coming on the day following.

Then the prophet turned on the Northern Kingdom. In vivid language he paints the conditions as they are. He uses definite terms which everyone understands and which none can deny. Here was the people whom God had brought out of Egypt trampling on his law and despising his warnings.

WHAT IS SO VERY WRONG?

After all now, Amos, what are we doing so very bad? What is wrong about eating the flesh of fat calves and living in nice houses, decking our homes with ivory, furnishing them with soft couches? Of course we are not perfect, but we are not so bad as some. We drink wine; we are liberal in our ideas about religion, and easy in our notions of morality; but we are not such bad people as the world goes. You know people do these things nowadays, and you cannot insist on too old-fashioned ideas. Do you really think there is much harm in enjoying yourself and drinking a little wine and putting the image of a calf on a pedestal, and doing like other folks?

Ah, the sad thing was that the nation had

drifted, drifted away from the old standards until now they could scarcely realize their own condition. The moral fibre of the nation was rotting away under the fair exterior of material prosperity. They did not realize their condition because they were all slipping along together, comparing themselves with one another and with the peoples about them. What they needed was just what Amos brought them.

"Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel."

You are not to be tested by the Moabites nor the Philistines nor the Assyrians; but by the eternal will of God. You must measure to God's plumbline or your building will fall. A simple message, but one that is forever needed—it is needed to-day.

Have done with nonsense and sophistry. You stand before God's judgment bar. To him you must answer.

GOD'S PLUMBLINE.

A plumbline is a very simple thing. All you need is a string and a weight. God's eternal law of gravitation will do the rest. Let the lead hang down and oscillate until it comes to rest. That cord is then in a straight perpendicular line from earth to heaven. God's spiritual plumbline is a simple thing. The elements are at hand. It is very easy, my friend, to test your life. You are to test it, not by the standards of the world, not by the example of your friends, not by the easy permission of your neighbors, no, no, the plumbline is the life of Jesus Christ. Put your life alongside his. Let this mind be in you which was also in Christ Jesus.

You Seventh-day Baptists demand a high standard of your pastors, and I am glad of it. You would not tolerate for a moment such an one as I saw not long ago in charge of a church of another denomination. He had not enough interest in the souls of people to stir out of his house to win them to Christ, and his presence was offensive with the smell of tobacco.

You may go to your pastors one after another and ask them about certain questionable habits and questionable amusements. They are men who think for themselves and each would have his own way of stating his conclusions; but their voice would be one voice, and their example is one example. It is because they are seers. They live more out of the fog and smoke nearer to God where they can see clearly—and that is the reason why you want them as your pastors. You want men who have a clear vision of truth, who obey it unflinchingly in their own lives and who teach it fearlessly to others.

What about your life, business men? What do you stand for? As the boys pass by and see you always standing there at your place of business, what does your character and record mean to them?

O, we judge ourselves by the loose standards of the world, and lay its flattering unction to our souls when we have no right to any such thing. There hangs the plumbline always by our structure. We may know any moment that we will whether our work is true.

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 at Alfred, N. Y., on Wednesday, October 26, 1904, at 3:30 P. M.

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

Popular Science.

BY H. H. BAKER.

MONT VESUVIUS IN ACTIVITY.

Mont Vesuvius, nine miles southeast of Naples, in Italy, is the only active volcano on the continent of Europe. The volcano summit is about 4,200 feet high and can now be reached by a wire rope railway. The first eruption recorded was in the year 79, A. D., the one that destroyed Pompeii, Herculaneum and Stabie, since which time there have been twelve noted eruptions. The one now taking place appears to be more violent than any one since 1872. Red-hot stones are being hurled more than a thousand feet into the air, and are falling on the mountain mostly outside the crater. In one day lately, between the hours of 5 o'clock in the morning and 6 o'clock in the afternoon, the seismic instruments in the observatory recorded 1,844 violent explosions which threw out great stones, some of which would weigh tons.

The flowing lava has destroyed the upper station of the railway, also a portion of the track, and has burned the huts in which the guides have lived.

The crust surrounding the crater has been broken and has fallen in, only to be thrown out with great force. The whole mountain is being shaken and is giving away apparently in several places.

Many of the people living in villages, eight or ten miles away, are leaving their homes and seeking safety at a greater distance. Even now soldiers have to patrol the mountain on all sides, to keep the traveling public away from places of great danger.

Why do people out of danger make such efforts to place themselves in the way of it? It seems that they want to be in at the death, if for no reason only to tell that they were there, and how near they came to being swallowed up, yet escaped.

We are pleased to note that the relief committee appointed by the President to collect and disburse money to the sufferers of the Mont Pelee volcanic eruption in Martinique, West Indies, in 1902, now make a final report to the President, which shows that the subscriptions amounted to \$157,592 and the interest to \$2,260. The general relief disbursements were \$15,640 for food and clothing, \$11,848 for a hospital and asylum at Martinique, \$47,052 for miscellaneous relief work, \$25,000 sent to Governor Taft at the suggestion of the President, and by consent of the subscribers, for relief work in the Philippines, and \$57,409 returned to subscribers. The expenses amounted to \$2,902. The report is signed by Cornelius N. Bliss, William R. Corwine, John Clafin, Morris K. Jesup and Jacob H. Schiff.

We sincerely hope that no disaster like that of Herculaneum will attend Vesuvius again, when after a lapse of seventeen hundred years, a woman was found showing that she was overwhelmed with lava suddenly, while she was placing her bread in an oven for baking.

UNIQUE POWER PLANT.

The Everett Railway and Electric Company has commenced the construction of a power plant to generate 15,000 horse power at Lake Isabel on the Great Northern Railroad thirty-five miles east of Everett. The plant will be unique in that the head of waters used will be the greatest in the United States. The intake for the thirty-two-inch steel pipe will be thirty feet below the

surface of Lake Isabel. The pipe will be carried 12,000 feet, with a fall in that distance of 2,500 feet. Owing to the enormous pressure a special steel pipe has been ordered, decreasing in diameter to 22 inches near the nozzle. The diameter of the nozzle itself will be only five-eighths of an inch. Using a Pelton wheel this five-eighths stream will develop 10,000 horse power. Later another stream and wheel will be installed developing 6,700 horse power. The pressure on the steel pipe will be 1,100 pounds to the square inch. The speed of the water leaving the nozzle will be 25,000 feet, or more than four miles, per minute. The plant will cost \$600,000, furnishing power for the street railways and factories of Everett. The only plant in the world exceeding this in head of water is one in Switzerland, having a head of 3,700 feet. In California there is one with a head of 1,900 feet.

NOTABLE ACHIEVEMENTS OF THE ALBATROSS.

Among the most notable achievements may be mentioned the development of important fishing grounds in the Gulf of California, on the coast of California off San Diego, Santa Barbara, and San Francisco, also off the Straits of Fuca and Vancouver Island; the discovery and development of rich cod and halibut grounds in the northern Pacific and Bering Sea; the study of the salmon fisheries of Alaska, and the fishes and other aquatic resources of the Hawaiian Islands. About a hundred new genera and more than 2,500 new species have been based on the collections of the Albatross. The results of the investigations of the Albatross have been published in more than 275 separate articles and reports which have appeared chiefly in the publications of the United States Fish Commission, the United States National Museum, and the Museum of Comparative Zoology.—*National Geographic Magazine (Washington, D. C.)*

CATS AS VEGETARIANS.

It is generally supposed that cats are carnivorous animals, yet from investigations recently undertaken by a French cat fancier it would appear that vegetarians are to be found even among the feline tribe, says the *London Daily Telegraph*. Green peas—cooked—are among the vegetables most favored by these fourfooted gourmets, and asparagus is regarded as an extraordinary dainty, even the white hard stalks usually rejected by the most fastidious "humans," being eagerly devoured. Haricot beans and sorrel are not much thought of, nor spinach, but cooked cabbage and lettuce are more to their taste. Carrots are generally appreciated and are said to be beneficial to cat health.

They are also excessively fond of maize, either green or the hard grains when cooked. Fruit apparently does not appeal to puss, apples, pears, peaches and apricots failing to rouse her appetite. On the other hand they show a decided taste for melons and bananas, while some were found to be absolutely greedy over cocconut in any form.

A rather loud-spoken and pretentious church member came into a shoe-shop and inquired:

"How much religion have you got here to-day?"

"Enough," replied the shoemaker, as he hammered away on his lapstone, "enough to make good, honest shoes—glory to God!"

To a conscientious man or woman secular affairs are sacred. Paul was serving his Lord with his tent-needle as truly as with his tongue.

SYSTEMATIC LEADERSHIP.

Address delivered at Conference at Nortonville by Charles B. Hull of Milton, Wis.

A great cause or a great people needs a great leader. We have a great cause, therefore we need a great leader. I said, we have a great cause. Are we not also a great people and therefore have a two-fold need?

Greatness is not measured by numbers but by kind. He only who denies that truth is mighty can charge us with insignificance or successfully challenge the importance of our mission. We are of noble lineage, our ancestral line reaching back to John the Baptist and the Sabbath-keeping Christ.

Our purposes are unselfish and beneficent, our mission the spreading of God's truth, our field the world. Planted in Puritan soil, we have spanned the continent, so that now "in the land of the setting sun" there are faithful ones to bid God-speed to our devoted Susie Burdick as she once again goes forth to join the consecrated workers in a less favored land.

We stand, as it were, today with one foot on either shore and our hands across the seas, one in the Occident, the other in the Orient, and in each of those outstretched hands we hold, as the one priceless gift to man, the unmutated Word of God.

A people with such a mission as ours has a right to demand much of its leaders and it is well for us to see that our methods are the most approved and best adapted to accomplish the work in hand.

Permit me to assume that the work of re-organization is to be an accomplished fact. It is our next duty then to name the man who is to lead us to victory or defeat, for it is one of the essential features of that re-organization that some man shall be chosen who shall have all our interests at heart and who also shall have them all in hand.

What then shall be the qualifications of this man, both positive and negative, and what the plan upon which he shall work. The qualities and the qualifications of the one we choose will largely determine the nature of his work.

The man must be greater than his office and possess the qualities of an organizer and a leader, or the best ready-made system in the world would be as useless to him as Saul's armor would have been to David.

When, therefore, I talk to you of systematic leadership, I must get back of the machinery of his office and speak of the qualities of the man.

Let us assume that our work here is done and well done. We have chosen a man to serve the people who is fully alive to the responsibilities of his high calling. He is conscientious and believes that he should make the best possible use of his time. He believes in God, and he believes that God does all things; nevertheless, he believes that God works through human instrumentalities and that God will not do the work that he ought to do, so he prepares to do his part the best that he knows how.

He believes in his fellow man. He believes that his brothers and sisters in the church are willing to do valiant service in the Master's cause, but that they need direction that all may work together for the greatest good.

This wise leader believes in council, so he calls together the Sanhedrin or cabinet, or whatever it may be, and discusses much with the wise ones the things that affect the church and the Kingdom of God. Together they plan for the advancement of the work. Wise plans are laid, extending with much detail over weeks and months. Correspondence multiplies. The future is set thick with dates when a myriad of things should be done. Can any man remember so much? No, and he should not try to. So our President arranges a very simple little device called a tickler or date box, so that all matters for future reference can be jotted down on slips of paper and filed under any future date within one year. On that date that slip of paper will be laid on his desk. In this way his mind is relieved of the necessity of remembering so many matters of detail; and he has a freer and a clearer mind for other things.

Our people realize that it is impossible for any one man to do all that would be required, including correspondence and detail work, so they provide the President with a stenographer and typewriter, thereby doubling his efficiency at slight expense. Our President believes in personal correspondence to get the sentiments of the people, to find the needs of the various churches, mission fields and mission workers, of our schools, our various Boards and the lone Sabbath-keepers to communicate those needs to those most interested, etc.

This mass of correspondence would become unwieldy unless kept by some system. The vertical filing system is adopted. Letters are filed according to locality. Every letter from Nortonville is filed under Nortonville. A carbon copy of all letters written is filed in the same way and all correspondence with each individual is kept together, so that, in less time than it takes to tell it, your President or his helper can go to the drawer and lift out the entire correspondence with any individual or institution and will find it in perfect order chronologically from the first to the last. In this way the whole or any part of the correspondence can be quickly and easily examined.

As stated above, all correspondence from any locality is filed alphabetically under the name of the post office. In this way all matters pertaining to each church is at once get-at-able. For each point where we have an ordained minister he has a folder. On the face of it he has a general record of his life, where and when he was born, where he secured his education, where and when ordained, what churches he has

served, etc. In this wrapper is kept all sorts of information concerning him. Wise things that he has said and done, important articles or even sermons that he has written, notes regarding special abilities for certain lines of work, so that when our President wants a certain work done, he will know just whom to send to do it.

There would be another wrapper for the church/itself. On the face of it would be statistical information regarding that church. Inside would be a list of resident and non-resident members with post office addresses, memoranda regarding who are the able and liberal ones, who would respond to special appeals for work or funds, who are the members of the society but not of the church. If they will not give to our churches will they give to our schools, and so on. A record can be kept of all matters pertaining to that church.

Other envelopes or folders can be used for other purposes and each different class may be of a different color. These are merely hints of what can be done with this file, and all so simple that one can go and almost instantly put his hand on the information wanted. These files are built on the sectional plan. One can start with one drawer at a slight cost, and add to as occasion requires.

Some one may ask what is the good of all this. It sounds very fine and may be necessary in business, but of what use is it to us? Good people, it is of just the same use to us, as sensible men, doing God's business, as it is to us as sensible men doing man's business. Joseph Cook once said, "There is a best way to live and it is best to live the best way." If Joseph Cook could stand sponsor for a thing so dangerously near a platitude as that, I dare say, "If there is a best way to do a thing, it is best to do it the best way." Yes, and further, if there is a best man to do it, it is best to have the best man.

This is an age of intense activity, and consequently of progress. Progress means change. Progress means the discarding of even good things for things that are better. It is the survival of the fittest. God, in His dealings with men, has led them by constantly changing plans from one step to another. The truth has not changed but methods have, and even truth is given us a little at a time. God adds to our store of knowledge as fast as we can comprehend and use it. Methods that were good enough yesterday are not good enough today, and with better methods the impossible of today will be attainable tomorrow. Are we afraid of it? Do we shrink from the strenuous life? No! A thousand times no. Give us the storm and tempest of thought and action rather than the dull calm of indifference and inactivity. Not man's indifference but man's extremity is God's opportunity. We have no right to ask God to do what he expects us to do. The cruse of oil and the barrel of meal were not replenished until they had first been emptied. No more can we expect God to do our work for us until we have reached the limit of what we can do.

We are often told that we are God's chosen people, and I trust we are. We are told that we have been miraculously preserved; that, according to all natural laws, we should have become extinct long ago, and that, therefore, God must have a purpose in perpetuating our existence, that under him we may accomplish a great work.

Do we realize what that means? Do we have any conception of such an honor? Shall we then sit supinely down and wait to see what blessings God is going to shower upon us?

Let me tell you, men and brethren, that God never had a people, chosen or otherwise, that he would not punish for disloyalty or indifference. Perhaps we are being punished now. It is hard to understand our lack of growth on any other basis than that God's love and care keep us from dying and our indifference keeps us from growing.

God will work out his purposes, but he does not have to have us, and unless we realize our responsibilities and meet them God may choose "of these stones to raise up children unto Abraham."

Now, Mr. President and people, if we are moving fast enough, I haven't a word to say. I'll fold my manuscript and go home and, instead of burning the midnight oil over plans for better work, I will lie me down in mid-afternoon in the hammock that swings on the shady side of the house and go to sleep. But there are some of us who feel that while God could get along without any Seventh-day Baptists he would be pleased with a few more—good ones—and so we want more and more and more.

How and from whence will thy come? Will God send them with his horsemen and chariots and leave them at our church doors? No, brethren, they will come with wise effort, with prayer, with toil and with burden of soul. One trouble with us is we do not expect enough; we do not demand enough; we do not lay our plans large enough. We have become so used to simply hanging on with our regular ten thousand that we seem to think that it is a part of God's plan that we should. I believe that it is a part of God's plan that his truth shall prevail, and that the day which he has blessed shall be honored and kept by his people.

I believe we should lay our plans to convert the world to that belief and that practice. Down deep in your hearts you believe it too, and that is why you are here. You have come, not simply to be entertained or to see the sun-flowers, you have come to find out what's the matter with Kansas and Illinois and New Jersey and Rhode Island? My brethren, there is something the matter and the matter is with us—not with God or his truth.

I have seen Seventh-day Baptists who seemed to think the Sabbath was a thing to be endured like the toothache. The truth is, we have a pearl and think it only a clam. The possession of any truth is a blessing to any man here and now. God's Sabbath truth is no

exception. One of the blessings—and not the least—is that the man who has the true knowledge of the Sabbath, has a higher conception of obedience to God than he would have without it, and obedience is the very foundation upon which is reared the beautiful temple of the Christ life.

And so, beloved, we must plan to carry this truth with convincing and convicting power—not to the few only, but to the many, and not as a painful duty but as a glorious privilege.

How are we to do this? Some would say, "We can do nothing. This whole matter is in God's hands, and he will work it out in his own way and in his own time." That is doubtless true, but his way is to work through his loyal and consecrated servants and his time for doing this is when his chosen people are ready. If God is to do this, regardless of our efforts, then we might as well strike our tents and disperse.

Let us face this question fairly. Are we responsible for the propagation and promotion of the truth, or are we not? If we are not, then what are we here for? The fact that we are here, planning as wisely as we know, shows that we recognize our responsibility. Perhaps the correct answer is that we are, in a large measure, partners with God. God will do his part always, but he will not compel us to do ours. He has made us free moral agents and he respects that freedom. We can have a part in the work of rebuilding the broken walls of Zion and receive the welcome plaudit, or we can shrink our part and receive the condemnation.

Brethren, if I have said or can say one word to fasten upon you a sense of responsibility for spreading the truth, then that word shall not have been spoken in vain, for, until we realize that much is required of us, and strive with all our might to meet those requirements, our work cannot be blest in fullest measure. Realizing then that God's eye is upon us let us acquit ourselves like men.

Our organization should be the most perfect that human ingenuity can devise. With our limited financial resources every dollar should be most wisely used. Also, with our limited resources in workers, every soldier of the cross should occupy the most strategic position and receive all the support that loyal hearts can give. A loyal force, though small, working wisely and unitedly, and backed by a devoted people, may accomplish more than you or I dare even hope for. Unity of plan and unity of effort are most essential to any great success. Devotion and heroism, unguided, may rush over a precipice and be lost. Devotion and heroism, guided by a master hand, may scale the heights and take a citadel. The Chicago Tribune of the twentieth inst. contained this brief statement: "Field Marshal Oyama personally is directing the assault upon Port Arthur. He is daily in contact with his soldiers. This morning after reviewing a company of engineers he asked those who were ready to occupy a position whence none were likely to return to step forward. The whole company advanced to a man." That kind of devotion bids fair to work one of the miracles of the ages, and a little nation of little men may whip the big bully and send him limping back where he belongs.

"Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Lev. 26:8).

"Five," "an hundred." Wee small numbers, not in our class at all. If one hundred can put ten thousand to flight, what can ten thousand do? That just depends upon whether we are the ten thousand that's running or whether we are chasing the millions from one false position to another until they shall be driven for refuge upon the rock of God's eternal truth. When they reach that firm foundation we will join hands with them and around the cross will sing, "All hail the power of Jesus' name."

Some have told me that our people are too independent and that they would not be led. That is wrong. We will be led but we will not be driven. We have as valiant a fighting force as was ever marshalled under a victor's flag. The trouble just now is that it is not marshalled. Like the children of Israel we are waiting for a Moses to organize and lead. I say "a Moses." I grant you that our people will not rally to the call of a man of straw. But when some man with a brave heart and a clear brain and a knowledge of men shall lead the way, holding aloft the unchanged Word, ten thousand loyal souls will leap forth to stay his arm to keep that book from being trampled in the dust.

Men and brethren, it is time for us to act. The principles for which I plead are neither new nor revolutionary. They are born of the experience of men of affairs. Wise and systematic leadership is essential to any great success, whether in religion, business or war.

What is everybody's business is nobody's business. It should be somebody's business to see that our churches, so far as possible, are supplied with pastors. That churches needing pastors are assisted in getting the one best adapted to their needs. That pastors out of employment shall find that place where they can be of greatest service. That our churches shall be educated to pay their pastors enough so that their wives need not teach or take in washing or sewing to help supply the necessities of life and educate their children.

Not many of our pastors have sufficient income to provide themselves with suitable libraries and the best periodicals. Perhaps a literary bureau could be established, through which our ministry could secure much valuable literature at greatly reduced cost. I believe that some form of circulating library might also be established, of such classes of books that one reading will suffice. There are many

expensive works of this kind, such as George Adam Smith's "Geography of the Holy Land," Thompson's, "The Land and the Book," and others too numerous to mention, that are out of reach of most of our pastors. One careful reading of such works would broaden the mind by adding to its store of knowledge and would help to keep our ministry progressive, alert and efficient. If you keep drawing from the spigot without pouring in at the bung you will soon draw settlements. I believe too that our pastors should be gotten together once a year, either at one place or in groups, for a sort of miniature Northfield, where Dr. Main, Dr. Lewis, Dr. Daland, Dr. Platts, Dr. Davis, Dr. Whitford, Dr. Gardiner, Dr. Randolph (You didn't know we had so many big guns, did you?)—where these and other wise and holy men can put them through a course of Bible study and lectures on pastoral work, which would give them a mental and spiritual uplift.

Then we could have some of our M. D. doctors there to put them through a course of physical culture, and teach them how to keep the body well and how to make it strong. This is of no small importance. I know some of our ministers who have been helped from chronic invalidism to comparative good health by systematic physical exercise for just a few minutes each day.

In this way our pastors would be refreshed in body, mind and soul and would come back to you with a new sparkle in the eye and a new message on the tongue. The ripened experience of these fathers in our Israel can in this way be made of greatest service to all our people. Only the pastors themselves know what a blessing it would be to them.

It should be this somebody's business to take a firm hold of the matter of systematic benevolence. The Board recently created for this purpose have worked out a splendid system, but unless it is somebody's business to constantly and "systematically," if you please, keep the matter before the churches, the very ones who need it most will not put it into successful operation. No system or plan will run itself.

Advertising men are very familiar with what they call "the follow-up system," and I dare say that many of you have been victims of it. Did you ever, in an unguarded moment, answer an advertisement of a bicycle or a cook stove or some other article that you needed or at least wanted? Then your troubles began. Your answer came quickly. Unless your order came as quickly Mr. Manufacturer happens to think of something he overlooked in his first letter, and writes you again. This time a little more urgently. Then in a week or ten days more he writes you that on the 20th of July you inquired about his patent cooker, or whatever it may be, and wants to know if you received his catalogue; if not he is very anxious to send you another.

In the next letter he takes on rather of an injured tone and wants to know what is the matter. He supposed you wrote in good faith and is very much grieved because he has not heard from you. You would think that manufacturer was lying awake nights thinking about you and waiting for your order. That sort of work brings the orders and it pays. Some sort of battery of this kind should be turned loose on the pastors and the churches who need it, and, in the end, they will be thankful that you woke them up.

Systematic benevolence should be adopted throughout the entire denomination, and no church should be left in peace until it is adopted in that church. When that is done, the question of funds will be largely settled and settled right. Our treasuries are empty because the great mass of our people do not give anything to our various denominational boards. Our total gifts from the people to both our Missionary and Tract Societies combined are only about one dollar per member per year. The youngest and the least favored could do that much, the majority could do more, and these with the heavier gifts of the few would enable us to extend the work and enlarge our borders.

Much can be done to assist the churches by an interchange of ideas. Some pastor has tried a new method of doing something, and it has proved successful. It should be reported to headquarters and from there to every pastor. Perhaps that particular plan would not work everywhere, but it will stimulate thought, and whatever stimulates thought is a creating force. The effort at publishing books of sermons, histories of our people, etc., should be encouraged. A wise leader can give direction and valuable advice in such matters. I am glad to note a revival of such efforts at this time. If Brother Shaw finds a few good agents who are successful in selling his book of sermons, Brother Corliss F. Randolph should know of them and probably could get some of them to sell his "History of the Seventh-day Baptists of West Virginia," and, visa versa. The commissions may be a help to the solicitor and the successful issue of these books may bring forth more. One of our needs to-day is more of our own literature, bought, paid for and read by the people, and much may be hoped for along this line.

Then our laity should be set to work and latent talent developed. I believe, my brothers and sisters, that when the books are finally written up regarding our student evangelistic work that there will be a great big balance on the profit side from the effect on the workers alone.

Some form or forms of activity should be employed that will get an ever-increasing number at work and fan the smoldering embers of the spirit life into a consuming fire. Our President should at least once a quarter call together his cabinet, consisting of the representatives of all our various interests—Tract, Missionary, Education, Sabbath-School, Woman's Work, Young People and perhaps others—

and there consider as a whole and in detail the work which we are called upon to do. In much council is great wisdom. Our plans should be well discussed and wisely laid. We are one people serving one God. We have no interests that are not common to all. Our workers should be trained and instructed to represent all our interests. And they should be sent out in ever-increasing numbers. The printed page and the spoken word should be carried by loving hearts and laid upon the consciences of the people. There our responsibility ceases. The rest is with God. Some seed may fall upon stony ground, some be choked by the thorns, but some will fall upon good ground and bring forth an hundred fold.

My brothers and sisters, it is our Heavenly Father's good pleasure to give us this increase if we are ready to win it and receive it. But we must first put ourselves in position to win, receive and nurture. Lest I might be accused of assuming too much and proving too little, permit me to say that I have not tried to prove anything. As I said in the beginning, I have assumed that the work of re-organization is an accomplished fact, and I have tried to show you a few, and only a few, of the things that a wise leader could do. I had thought that the time had passed when proof of the wisdom of this course was necessary. God has given us ears to hear, eyes to see, a brain to reason, and a heart to feel. Our ears hear the rumble of the swift forward sweep of the car of progress. Our eyes behold the constant triumph of the new order of things, and the constant defeat of those who refuse to advance. Is our brain so befogged that it fails to teach us a lesson in all this? Is our heart so cold that it fails to respond to what our ears hear and our eyes see?

My dear brother Ingham gave you a most wholesome chunk of wisdom the other evening when he said that if you wanted council and advice, have a large committee, but if you want something done, have a committee of one. We have boards and committees, and good ones too, and still we live on, or at least stay on, year after year at the same poor dying rate. Perhaps we have ceased to live and are just simply "boarding." Re-organization without this central idea of some one to do something is a hollow mockery and will be a failure. But re-organization, if it is an organization standing loyally back of our chosen leader, may lead us out into a new and a promised land. We will have battles to fight and hard ones; but if we present a solid front to the enemy God can give us the victory. It is a grand and glorious thing under God to lead a united and consecrated people outward, onward and upward from victory to victory. It is just as noble and just as glorious to be led. Brethren! the way to do a thing is to do it. Let us do it.

THAT DENOMINATIONAL DISGRACE AGAIN.

The article by Mr. Lewis in *The Standard* of Sept. 24, on "Denominational Disgrace" is a most forceful and penetrating one. Somehow the facts of the situation are put in a way to make them felt as they ought to be felt. Especially true is his serious charge that on the pastors rests the responsibility, and the failure to respond is almost wholly due to them. One needs but one minute's thought to see that no church would be without one contributor and one contribution if the pastor himself made one; and further than that no church would be limited to one contributor if the pastor had the courage and the grace to put the collection box on the table and say: "Those who desire to help carry out the great commission will find a channel here for their gifts," and then put in his own. A pastor who could not do that in any church, no matter how hide bound and soul shriveled its "dominating individuals" are, has not the leading qualities to fit him for that field. He will do better work where the stumps are out and the meadows clean, than he will clearing the land. I have been situated so that for twenty-five years I have been called upon to study missionary statistics, and I know many pastors. I have yet to find one case where a pastor who loved missions (or who even worked for them without love, but from duty) did not get offerings from his church.

To use the new and inelegant but well understood phrase, "It is up to the pastors" to see that the vacant places in the missionary columns of statistics are vacant no longer. They cannot escape. Every man of them is a guilty man if some offering is not presented, and if some one of the guilty ones reads this and feels angry let me push the sword of truth in a little further, and turn it around. You, my brother, whose business it is to preach and teach the great commission, are recreant to one-half your duty; and in your heart of hearts you know it. Do not be angry at this. It is not said in anger, but in the most sincere, brotherly love. "Why art thou angry? And why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well sin coucheth at the door, and unto thee is his desire but thou shouldst rule over him" (Gen. 4: 7).

The arraignment by Mr. Lewis which is contained in

averages is too severe to be accepted without a word of protest against the method of obtaining the averages. It is a common error which does injustice. No average of giving should be made except it is based on actual givers. For example, Y. M. C. A. statistics in Yonkers, N. Y., by counting the entries to saloons one day decided that one-half the young men in Yonkers went into saloons that day. In Chester, the other day, a colored woman was fined for taking the name of God blasphemously eighty-one times, in about ten minutes. Suppose that a minister and a policeman heard her, and the papers reported that in a little gathering of three persons on the corner the name of God was used blasphemously eighty-one times in ten minutes, that is twenty-one times apiece! and one of them a minister! Now there are twenty-one ministers in town, and that means that the ministers of Chester on that day swore publicly once apiece! Some of us object to being put in the 57-cent class by any such method of averages.—*The Standard*.

THE NORTHWEST GATEWAY.

Like the star of the East which 2,000 years ago guided the wise men with their gifts to the cradle of the Messiah, the star of empire rising in the Far East, above the cradle of the race, has guided the people, wealth and power of the world to these Western shores, above which it is ascending the zenith.

The first circuit of empire is nearly run; the signs point to a culmination on these Pacific slopes. Ere many years the pressure of population will be felt in our Eastern states and cities as it now is felt in the Old World; then the tides of immigration will flow rapidly westward across the plains and mountains to this great West, and here will meet, transfuse, overcome and absorb the opposing tides from the Orient. Here upon this fair stage—the massive, shining mountains its background; the Western sun its footlight, glowing against the shimmering Pacific for a reflector; the nations of the East-drama of the twentieth century.

According to the history of the past and the signs of the future, here will be established the stronghold from which civilization will go forth across the sea upon another circuit of the world, to educate and Christianize her people. Here in the loom of the West will be woven the second strand of the mighty cable which is destined to bind the world to heaven and man to God.

Washington is among the youngest children of the republic. She is yet in the formative period of her youth, having passed scarcely a dozen years of statehood; but these few years have been full of history. Already has she attained to large stature. She is great in the development of her vast natural resources, in her mines and fisheries and timber; she is great in her commercial enterprises, her railways and ships and factories; she is great in her sons and daughters; she is great in promise for a useful future.

In past years Washington has been usually thought of as a Western wild, far away and inaccessible—a frozen corner of the country. A corner she may be, but she is neither frozen, distant, nor inaccessible to the world. In this age of railroads and steamships and telegraphs and cables, the world is just one big neighborhood. Chicago is just across the street from us; New York is in the next block; China is across the back alley; we say good morning to Canada across the fence. Three transcontinental railroads through the passes and tunnels of the Cascades give close connection with the East; the seaports of Puget Sound furnish regular connection with the Orient. San Francisco is the southern gate and Puget Sound is the northern gate to the Eastern world. At present a rivalry exists between these two places, but at the present rate of increase of Oriental traffic it will not be long before they will be too busy to quarrel.—*The Interior*.

FOUR NEVERS.

If possessed of the spirit of true politeness you will never—

1. Accept a favor of any kind without expressing gratitude to the giver.
2. Talk while others are reading.
3. Whisper or laugh during public worship.
4. Laugh at the mistakes of others.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING.

The Seventh-day Baptist Missionary Society met in annual meeting in the vestry of the Pawcatuck Seventh-day Baptist Church in Westerly, R. I., Wednesday, Oct. 19, 1904, the President Wm. L. Clarke in the chair.

The Annual Reports of the Treasurer, Corresponding Secretary, and the Committee on Bequests and Permanent Fund were presented and were adopted.

It was voted that the President appoint a committee of three members to nominate officers for the ensuing year.

Chas. H. Stanton, Alex. McLearn and Eugene F. Stillman were appointed Nominating Committee, and later in the meeting the following report was presented and unanimously adopted:

To the Seventh-day Baptist Missionary Society:

Your Committee on Nominations for officers for the ensuing year beg to submit the following report:

President—Wm. L. Clarke, Westerly, R. I.
Corresponding Secretary—Oscar U. Whitford, Westerly, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.
Treasurer—Geo. H. Utter, Westerly, R. I.

Board of Managers—Geo. B. Carpenter, Ira B. Crandall, Rev. Samuel H. Davis, Joseph H. Potter, Albert L. Chester, Lewis T. Clawson, Chas. H. Stanton, Rev. Clayton A. Burdick, Rev. Madison Harry, Geo. N. Burdick, Chas. P. Cottrell, Geo. H. Greenman, Rev. Andrew J. Potter, Rev. Oliver D. Sherman, Gideon T. Collins, Benj. P. Langworthy, 2d, Albert S. Babcock, Rev. Lewis A. Platts, Rev. Alex. McLearn, Rev. Wm. L. Burdick, Eugene F. Stillman, Paul M. Barber, J. Irving Maxson, Frank Hill, John H. Austin, Herbert C. Babcock, Rev. Arthur E. Main, Rev. Simeon H. Babcock, Rev. A. Herbert Lewis, Rev. Ira Lee Cottrell, Rev. Lewis A. Platts, Rev. Theo. L. Gardiner, Rev. Lester C. Randolph, Irving A. Crandall, David E. Titsworth, Rev. Judson G. Burdick, Preston F. Randolph, Rev. Geo. J. Crandall, O. E. Larkin, Wm. R. Potter, U. S. Griffin, Rev. Horace Stillman.

C. H. STANTON,
A. McLEARN,
E. F. STILLMAN,

Committee.

Upon motion, it was voted that the recommendations of the Committee on Missionary interests of the last General Conference be referred to the Board of Managers with authority.

It was voted that when we adjourn it be to meet in annual meeting in the vestry of the Pawcatuck Seventh-day Baptist Church in Westerly, R. I., on the third Wednesday in October, A. D. 1905, at 10 o'clock A. M.

Adjourned.

WM. L. CLARKE, Pres.

A. S. BABCOCK, Rec. Sec.

REGULAR MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Oct. 19, 1904, with the following members present:

Wm. L. Clarke, O. U. Whitford, A. S. Babcock, A. McLearn, G. B. Carpenter, Geo. H. Utter, J. Irving Maxson, B. P. Langworthy, 2nd, C. A. Burdick, G. T. Collins, Wm. L. Burdick, Madison Harry, Ira B. Crandall, C. H. Stanton, E. F. Stillman, L. F. Randolph, John H. Austin, Frank Hill.

Prayer was offered by Rev. Wm. L. Burdick. The minutes of the Annual meeting of the Missionary Society held this day were read and approved.

The quarterly reports of the Treasurer and Corresponding Secretary were approved and recorded.

Upon motion the Board approved of the ac-

tion of the Trustees of the Memorial Board in executing quit claim to certain property belonging to the estate of Rev. Nathan Wardner, deceased.

Correspondence from Miss Susie M. Burdick shows that she sailed from San Francisco, Aug. 6, 1904, and arrived at Shanghai, Aug. 30, where she is now engaged in missionary work.

AFTERNOON SESSION.

Prayer by Rev. Alex. McLearn.

The following appropriations were voted for 1905:

Rev. D. H. Davis	.....	\$1,000 00
Jay W. Crofoot	.....	1,000 00
Rosa Palmberg	600 00
School Work	500 00
Incidentals	100 00

Joseph Ammooko (Gold Coast)	\$ 160 00
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Rev. G. Velthuysen	\$ 300 00
Rotterdam Church	220 00

HOME.

O. U. Whitford, Corresponding Secretary	..	\$ 900 00
Salemville, Pa., Church	.....	100 00
First Westerly, R. I.	.....	200 00
Hartsville, N. Y.	.....	50 00
Stokes, Ohio	.....	50 00
Rock River, Wis.	.....	50 00
Welton, Iowa	.....	75 00
Carlton (Garwin, Iowa)	.....	100 00
L. F. Skaggs	.....	25 00
Pacific Coast Seventh-day Baptist Association	.....	100 00
W. H. Godsey	.....	25 00
G. H. F. Randolph	.....	600 00
R. S. Wilson	.....	360 00
Pacific Coast Seventh-day Baptist Association	.....	100 00

It was voted to invite Rev. L. D. Seager to become an evangelistic worker under the direction of the Corresponding Secretary.

It was voted to continue the appropriation for work of Mrs. M. G. Townsend during the months of November and December of the present year.

Charles H. Stanton, Albert L. Chester and Ira B. Crandall were elected committee on Bequests and Permanent Fund for the ensuing year.

The Corresponding Secretary reports sermons and addresses delivered during the quarter, 13, communications, 635. He has prepared the Annual Report, attended the General Conference at Nortonville, Kan., and attended to the general work of Secretary.

Adjourned.

WM. L. CLARKE, Pres.

A. S. BABCOCK, Rec. Sec.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased our Lord and Master to remove from us our treasurer and faithful member, Menzo W. Fuller; therefore, be it

Resolved, That we, the Christian Endeavor Society, extend to the bereaved family our sympathy, and prayerfully commend them to the loving care of our Heavenly Father, who doeth all things well. Furthermore, that we show by our daily living that we appreciate the influence of his quiet but firm Christian life. By order of Society.

R. J. SEVERANCE,
MRS. LAURA VAN HORN,
MRS. LOTTIE BABCOCK,
Committee.

GENTRY, ARK., Oct. 15, '04.

MARRIAGES.

CARPENTER-BURDICK.—In Dodge Centre, Minn., Oct. 2, 1904, at the home of the bride's parents, Mr. and Mrs. A. M. Burdick, by Rev. G. W. Lewis, Clarence J. Carpenter, of New Auburn, Wis., and Miss Jennie Burdick, of Dodge Centre.

CLARKE-LOWTHER.—At Salem, W. Va., Oct. 12, 1904, by Rev. Theo. L. Gardiner, assisted by Pastor E. A. Witter, Mr. J. Dwight Clarke of Milton, Wis., and Miss Beatrice Lowther of Salem.

DAVIS-BOND.—At Roanoke, W. Va., Sept. 22, 1904, by Rev. Theo. L. Gardiner, Mr. Edward Davis, of Salem, and Miss Goldie Bond of Roanoke.

FULLER-ROGERS.—At the home of the bride's parents, Mr. and Mrs. Alvin E. Rogers, Scio, Allegany County, N. Y., by Rev. Edgar D. Van Horn, Oct. 12, 1904, Mr. Harry H. Fuller and Miss Ruby V. Rogers.

GROVES-DAVIS.—At the home of the bride, in Jackson Centre, O., Oct. 13, 1904, by Rev. J. G. Burdick, Curtis Groves and Miss Edna Davis, both of Jackson Centre.

SANFORD-HOOD.—At the home of the bride's parents, Mr. and Mrs. W. N. Severance, in Gentry, Ark., Oct. 2, 1904, by Rev. J. H. Hurley, Mrs. Gertrude A. Hood of Gentry, and Deacon E. A. Sanford of Dodge Centre, Minn.

SYKES-STEBBINS.—At the home of the bride's parents, Mr. and Mrs. Alfred B. Stebbins, Canisteo, Steuben County, N. Y., by Rev. C. S. Sayre, Sept. 25, 1904, Mr. Linas W. Sykes of Alfred, N. Y., and Miss Mae B. Stebbins of Canisteo.

DEATHS.

BURDICK.—Frances A. G. Burdick was born in the town of Charlestown, R. I., Dec. 25, 1832, and died at her home in Westerly, Sept. 27, 1904.

She was the daughter of Oliver and Hannah (Saunders) Crandall, and was the ninth child in a family of eleven children. At present only two are living, Mrs. Woodbury Coy, and Miss Harriet E. Crandall, both of Westerly. On Feb. 14, 1853, she was married to Robert P. Burdick, of Charlestown. At the same time and place her sister, Patience N., was married to Geo. S. Greenman, of Westerly. Mr. Burdick being a machinist was for a time employed by Nichols & Langworthy of Hope Valley, but later entering the shops of Cottrell & Babcock, they moved to Westerly, where they resided until 1858, when on account of ill health of Mr. Burdick, they removed to Charlestown, where they lived until his death, March 30, 1900. In November, Mrs. Burdick, with two daughters, returned to Westerly. She united with the Pawcatuck Seventh-day Baptist Church April 20, 1850, by baptism, and remained a faithful and consistent member. She left six children to mourn the loss of a kind and loving mother: Wayland G. and Julian R., of Wakefield; Elmer C., of Pittsfield, Mass.; Walter A., of Providence; Addie F. and Nellie D. Burdick, who resided with the mother at the time of her death.

C. A. B.

DALTON.—In Westerly, R. I., June 9, 1904, in the 33d year of her age, Mary Louise Dalton.

She was born in Stonington, Conn. Since twenty-two months of age, she had lived with an aunt, Sarah Congdon, to whom she was as a daughter. She was baptized by Rev. O. U. Whitford and united with the Pawcatuck Seventh-day Baptist Church, Sept. 12, 1885. There are no nearer kin surviving than the aunt above referred to and another aunt, Harriet Lyles, also of Westerly. She had a long and painful sickness, but through it all she was patient and trustful, giving assurance of her faith in this way, as well as by her words of resignation and hope. Funeral services were held at her late home, 159 Main Street, June 11, conducted by the pastor.

C. A. B.

FULLER.—Menzo W. Fuller was born at Bellrun, N. Y., June 9, 1860, and died at his home near Gentry, Ark., Oct. 2, 1904, from accidental scalding.

J. H. H.

ROSE.—Jennie L. Rose, daughter of Nathaniel M., and Nancy Green Rose, was born at Rock River, Wis., Nov. 2, 1871, and died at the same place, Oct. 9, 1904.

She was baptized by Rev. Geo. W. Hills, Aug. 1, 1891, and became a member of the Rock River Seventh-day Baptist Church, where her cheerful, loyal, and regular support will be sadly missed. She was a teacher in the public schools, having taught thirty-two terms in four districts. She was taken violently ill Thursday afternoon while in her school at Newville, and she died Sunday morning. Services in memory of her were held at the old home in the forenoon of Oct. 11, conducted by Prof. Edwin Shaw, and her pastor, Rev. O. S. Mills, assisted by Rev. L. A. Platts. Burial was made in the family lot of the Rock River cemetery by the side of a sister, Katy Rose, who in almost the same way passed on to the better land a few years ago.

E. S.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1904.

FOURTH QUARTER.

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

LESSON VI.—JOASH, THE BOY KING.

LESSON TEXT.—2 Kings 11: 1-16.

For Sabbath-day, Nov. 5, 1904.

Golden Text.—"When the righteous are in authority the people rejoice."—Prov. 29: 2.

INTRODUCTION.

In the chapters from which our recent lessons have been taken Elisha is the principal personage. All things turn upon the action of the man of God. The kings who are mentioned are often unnamed. We turn now to study again a little of the political history of the nation.

When Jehu as instigated by the prophet rebelled against his royal master the king of Israel and made himself king by force, he found with the king of Israel his nephew Ahaziah, sometimes called Jehoahaz, the king of Judah. The ruthless revolutionist did not stop with the slaughter of his own king, but killed also the king of Judah. This king was the grandson of Jehoshaphat concerning whose good reign we studied in last quarter, but his father Jehoram had been married to Athaliah the daughter of Jezebel. This wicked woman showed herself the true daughter of her mother, and became a great influence for evil in the reign of her husband and much more in the reign of her son, for the influence of the Queen-mother according to the usage was superior to that of the Queen-consort.

Now that her son was dead she saw that her power was likely to slip away from her. Our lesson tells of her boldness and her wickedness, and of her final defeat. We may judge of the degradation of Judah from the fact that for a number of years the people submitted to the reign of a woman, and that too one not of the line of David, but a granddaughter of the Baal-worshipping king of Sidon.

TIME.—It is probable that Athaliah began to reign in the year 842 B. C.

PLACE.—Jerusalem.

PERSONS.—Athaliah, the queen; Joash, the boy-king; Jehoiada, the priest; Jehosheba, the aunt of Joash; the soldiers, and others.

OUTLINE:

1. Joash is Preserved while Athaliah Reigns. v. 1-4.
2. Jehoiada Plans a Revolution. v. 4-8.
3. Joash is Made King. v. 9-12.
4. Athaliah is Slain. v. 13-16.

NOTES.

1. Now when Athaliah the mother of Ahaziah saw that her son was dead, etc. Ahaziah is called Jehoahaz in 2 Chron. 21: 17. It is very probable that Athaliah was reigning as queen-regent during the absence of her son as he was helping his uncle Jehoram in the expedition against Ramoth-gilead or visited with him during his retirement at Jezreel. It was therefore easy for her to seize the reigns of government for herself. Destroyed all the seed royal. That is, from his relationship to the late king, her son. Most if not all of those whom she killed must

every one who might claim a right to the throne have been her own grandsons (for we are told in Chronicles that Jehoahaz-Ahaziah had no brother left alive); but this fact did not hinder her cruel purpose. Jehu was her unconscious ally in this slaughter; for we are told in chap. 10: 13 that he slew forty-two representatives of the royal house of Judah.

2. Jehosheba, the daughter of King Joram, sister of Ahaziah. We are to understand of course that she was only half sister and was not a daughter of Athaliah. The name "Joram" is an abbreviated form equivalent to Jehoram. The king's sons that were slain. These all must have been mere children as we learn from chap. 8: 26, that their father was but twenty-three when he was killed. (The Chronicler says that he was forty-three, but he is less likely to be accurate.) In the bedchamber. We see from the next verse that this was in the temple; we may infer therefore that it was one of the series of chambers which in three stories surrounded the holy and the most holy places. See 1 Kings 6: 3. It is probable that the room in which the child was concealed was not an ordinary sleeping room, but a store room for beds.

3. Hid in the house of Jehovah six years. It is more than likely that Athaliah supposed that she had accomplished her purpose, and did not know that there was another son of Ahaziah whom she had not slain.

4. In the seventh year. Perhaps the reign of Athaliah was becoming more oppressive; or perhaps it was felt that at the age of seven years the prince was more than a mere child, and that so it was the appropriate time to strike a blow for the lawful sovereign. Jehoiada. In v. 9 we are told that he was the priest, and in 2 Chron. 24: 11, that he was the chief priest. (So far as the scriptural account is concerned he is the first to bear the title of chief priest, or high priest.) Of the Carites and of the guard. The Carites were probably a band of foreigners who acted as body guard for the king or queen. By securing their co-operation Jehoiada would take a very important step in the carrying out of his plan. And took an oath of them. Evidently an oath of allegiance to the new king that he was to show them. In the house of Jehovah. Very likely he took them into the temple in order that his meeting with them might not be observed by Athaliah or any one that might report to her; perhaps also the oath might be felt to have greater weight if taken in the holy place.

5. And he commanded them, etc. Jehoiada is to be himself the leader of the revolution: he directs the others as to the part that they are to play. That come in on the Sabbath. Evidently the guard was relieved upon the Sabbath: thus double the usual number of soldiers might be at hand without attracting attention. It is worthy of notice that although the Sabbath has not been mentioned before in the history of the monarchy except in the story of the Shunamite, its observance is here alluded to as a matter of course. Keepers of the watch of the king's house. And so, could prevent any one from coming to interfere with what was going on in the temple.

6. A third part shall be at the gate Sur. Chronicles reads, "at the gate of the foundations." It is evident that Jehoiada made very careful plans, but at this distance we can not exactly understand his disposition of his forces.

7. Shall keep the watch of the house of Jehovah about the king. The king was first to be revealed in the temple, and here the guards were to be especially careful that no unfriendly person should be allowed to approach.

8. And he that cometh within the ranks let him be slain. If any unauthorized person slipped through between the soldiers, they were not to wait for an investigation, but to kill him at once. The safety of the little king was supremely necessary to the success of their revolution.

9. And the captains over hundreds did, etc. With this verse begins the record of the carrying out of the plan that had been made. The captains were the willing allies of Jehoram, and they instructed their men.

10. The spears and the shields that had been king David's. That is, some that King David

had taken in war and laid up in the temple as devoted to Jehovah. It is possible that all the guard were not fully armed. At any rate Jehoiada wished to make sure, that the soldiers were equipped for every emergency and no weapons were too sacred for his purpose.

11. From the right side of the house, etc. The description is a little indefinite, but we are evidently to understand that the ranks of the guard were so arranged as to enclose a space which included the altar, and that into this hollow square (or triangle, as some suppose) the young king was led.

12. And put the crown upon him. The first public appearance of Joash was therefore at his coronation. And gave him the testimony. If there is no mistake in the text, we are probably to understand that a copy of the Ten Commandments, or some fuller writing of the law was given to the young king. But the words "gave him" are not in the original, and instead of the word "testimony" we should very possibly read "armlets." The reference would be then to some other sacred insignia of office beside the crown. And anointed him. It was customary to anoint kings and priests upon their induction into office, as the symbol of the sacred setting apart. We do not know however that this was always done. They clapped their hands. Thus expressing joy and approval.

13. The noise of the guard and of the people. We are probably to understand that a great throng of people were assembled in the outer courts of the temple, and that they were informed in regard to the new king immediately after his coronation, and that they joined at once in the revolutionary movement. Queen Athaliah was aroused by the tumult and came immediately to see what was the matter. Very likely she was attended by guards, but these would not be allowed to enter.

14. The king stood by the pillar, as the custom was. We don't know exactly what this pillar was, and some translate "platform" instead; but the next phrase indicates that this spot was connected with the official ceremonies of the coronation of the kings of Judah. It is evident therefore that Athaliah took in at a glance the whole situation. Rent her clothes. Expressing her great grief, and possibly terror. And cried, Treason, treason. Perhaps she thought to win to her side some of those who had been her loyal subjects, and to save herself even against the great odds that confronted her.

15. Have her forth between the ranks. We are to understand that they drove her out from the temple, but kept her hemmed in by the soldiers, so that she could not get back to her royal abode or get out into the city to seek aid. And him that followeth her slay with the sword. If there should happen to be any induced to follow her by her cry of Treason, they were to be killed at once. Let her not be slain in the house of Jehovah. Jehoiada did not wish to pollute the temple by slaying her within its limits.

16. By the way of the horses' entry. Probably, the door of the royal stables.

To the Sabbath-School Treasurer:

Your school is using the *Helping Hand and Sabbath Visitor*. These are furnished by the Publishing House. Will you not look up in your cash book, and see when you sent your last remittance to the Publishing House in payment of copies sent you? It may tell you a story of neglect, and explain, in a part, the necessity of the call of the Publishing House for the systematic payment of obligations due it.

A MATTER OF HEALTH



Our Reading Room.

ALFRED, N. Y.—The *Sunshine Bulletin*, organ of the International Sunshine Society, published in New York City, devotes a page to Alfred University, and the "Sunshine Scholarship" which the Society has established there. Tichomor Graddinaroff, a young Bulgarian student, is the first beneficiary of this Scholarship. The page is finely illustrated with excellent pictures of Kenyon Hall, the Steinheim Museum, Treasurer W. H. Crandall, and young Graddinaroff.

BOULDER, COL.—Since our last communication in these columns two incidents, at least, have occurred in our Boulder Church and society, which may be of interest to your readers.

So few of our brethren in the ministry, or officers of our denominational boards ever visit Boulder, that we are more than usually glad to see them when they do stray out here. Bro. Daland's visit (reported last week in connection with the Ordination of Deacons. Ed.) here endeared himself to our people. Personally I never really knew Bro. Daland till we had him in our home for a time, and carried him from place to place. If any one is about to have the "blues" I would suggest that he send for Bro. Daland. While here, he gave a lecture on the "History of Music," which was highly appreciated.

In order to give the pastor and his family a "house-warming," the people of our Church Society gave us a surprise, Sunday evening, Oct. 2. We had been from home, and on our return we found that some of our good people had taken possession, and others were coming in with many pounds of different household necessities. It was an enjoyable occasion, and will be long remembered by us. We have just completed our new house and hereafter may be found at home, at 829 Mapleton Avenue.

The members of the Church and Society gave a farewell surprise to Rev. Samuel R. Wheeler on first-day evening, Oct. 9. It may not be generally known that he has accepted the pastorate of the Marlboro (N. J.) Church, and will soon leave for that field. Bro. Wheeler had been the efficient pastor of the Boulder Church for a little more than ten years; he severed this relation a little over a year and a half ago. He was the organizer of the church and its only pastor up to that time. Bro. Wheeler deserves great credit for his faithful work for the Master in Boulder, and the people of the Society endeavored to show their appreciation of his services to some extent, at least, in giving this sur-

prise. Thus we lose three of the founders and constituent members of the Boulder Church, viz., Dea. A. G. Coon, and Rev. S. R. Wheeler and wife. Still our hearts and church doors stand wide open to welcome those who may be looking this way for their future home.

F. O. BURDICK.

SALEM COLLEGE NOTES.

Of all seasons in the year the fall time among the hills of West Virginia is most beautiful. Here in this rugged country, nature shows herself to good advantage. These bright sunny days, followed by frosty nights, change the coloring of nature into variegating hues which make these hills one grand picture of ever-changing beauty. Nature seems to be rehabilitating herself for the long sleep of winter. To the student, it is a maturing time. Nature's processes, patient and slow, remind him constantly of the great laws of growth and development by which he, through silent forces, is being transformed into a being of power. This is the season when a student may do his best work. Here is an opportunity to get in close touch with nature, and through nature, with Nature's God. If minds are developed under the constant view of grand and picturesque scenery into strength and vigor, surely, here the student has a great advantage.

Salem College, amid such surroundings has begun its sixteenth year with an enrollment of more than sixty students, including all departments. Her seven teachers have entered enthusiastically upon their work. Our fall term is small, owing to the fact that many of the more advanced students go from us to teach. Many young men, in view of the high wages they are able to command in this region of the oil industry, are also temporarily out of school. The classes of 1905-06 have been organized with sixteen members. An encouraging feature of the work here lies in the fact that most of our students are of mature age, and come to us with a determination to win. This fact makes rigid discipline entirely unnecessary. Two lyceums are well patronized and hold regular sessions each week.

Much interest is being manifested in our proposed new building. Plans have already been submitted, but nothing definite has been decided upon by the committee. While many have responded very generously to our appeals, there is not at present money enough in hand to warrant the beginning of the structure. The Board of Trustees very wisely voted to build no faster than the finances would warrant. Additions are continually being made to the fund and the prospects are good for a new building in the near future. Following are some of the messages which have come to us showing interest in the project:

- "Hope it will be a success."
- "I heartily approve of the idea of putting up a new building upon your campus."
- "Though the gift is small our interest in the success of the College is large."
- "Your plan is A1."
- "I beg to offer you our sincerest good wishes for Salem in all its plans."
- "It gives me great pleasure to send the enclosed check for the building fund. I trust that the needed amount may be raised."
- "We are deeply interested in the work of Salem College. You have our best wishes."
- "Kind regards and best wishes for the work of Salem College."
- "Though the building may not be begun at

once, this spirit on the part of the friends of the College makes the building an assured thing.

CORTEZ R. CLAWSON, Sec. S. C. SALEM, W. Va., Oct. 13, 1904.

WHAT THE SABBATH IS.

- "The pearl of days."
- "The golden clasp of the week's volume."
- "The diamond in the ring of the week."
- "A golden finger-post that points to an everlasting rest."
- "Heaven's milestone on the highway of time."
- "Smooth stepping-stones along the stream of life."

Special Notices.

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

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

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

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

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

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VOLUME 60. No. 44.

OCTOBER 31, 1904.

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O Time-defer! standing near the way
Where thousands pass who are but leaves to thee,
Clinging to the frail bough, Humanity,
And both alike earth-destined, thou and they,
I look on thee with wonder; let me stay
Beneath thy stalwart shadow till I see
Clearly the vision thou wouldst bring to me:
I shall surmount defeat, survive decay!
Thy soil is Earth, and mine is God; if I
Could thrust my roots down with such faith as
thine,
What leaves and boughs of love would greet the sky,
Their buried lips thirst-quench'd at springs divine!
Yea, thy hale permanence were less than mine,
I who, though slain by Death, can never die!

—C. E. World.

In another place will be found a communication from Dr. Post, concerning the circulating library to which THE RECORDER made reference a few weeks ago. Dr. Post puts the case so clearly, that those who are interested can act at once. THE RECORDER gives the project hearty commendation, and yields first place to this note, by way of emphasis. We also add that this new movement toward reading matter for our pastors should include such literature as bears directly or indirectly on the vital issues connected with denominational life and work. It is well known that over-estimate as to knowledge, and over-confidence as to success, have ruined many excellent enterprises and well-meaning men. Our pastors are more likely to be over-worked men, than men "who have leisure to burn." This fact, together with over-confidence as to their knowledge concerning the Sabbath question and its relation to our denominational mission, increases the danger and the probability of unfavorable results. We state a fact of which there is too much evidence that Seventh-day Baptist ministers and their congregations are in no small need of larger and more definite knowledge concerning themselves and their work. With this enlarged knowledge of themselves, there should be that larger general knowledge of which Dr. Post speaks, and which the proposition for a circulating library is intended to secure. But the practical call for a library must come from individuals who want to read. To them we appeal. The presence or absence of such calls will be the success or the failure of the library scheme.

A DEMOCRATIC church polity, like Self-Discovery our own demands that each member of the denomination be well informed and zealous concerning all church and denominational enterprises. A monarchical polity, like Roman Catholicism, a monarchical and aristocratic polity, like the Church of England, a combined oli-

garchical and democratic polity, like Presbyterianism or Methodism, can do much aggressive and successful work if the few who are officially responsible for plans and their prosecution are wise and earnest. With Seventh-day Baptists, Baptists and Congregationalists, where initiative and administrative power rests with the people combined, where each church is so nearly independent, and the power of denominational bodies and officers is only advisory, the case is very different. The history of Christianity gives unmistakable testimony that no democratic polity ever finds success of an high order, unless the majority of the people making up the denomination or joining in a given movement, are well informed as to the purposes and ends sought, and well united in enthusiastic efforts for their accomplishment. When men cannot be commanded, as in military matters, they must command themselves, or co-operation and success are impossible. If men are not concentrated and subject to direction through authoritative organizations, and by officers who have power to command and require, they must be concentrated, ruled and inspired by common purposes and ideas. This is the highest and most effective form of union and authority, hence we believe in our democratic polity. It starts with the idea that the whole membership will be so intelligent, devoted and zealous in the defence and promulgation of that for which the denomination stands, that all necessary unity of opinion and action will be secured. Such a body of Christians must be men of convictions, rather than of theories and opinions. In the case of a minority, standing for truths neglected, ignored or denied, this organic and controlling conviction must center in faith and consciousness of a distinct and imperative work and mission. In view of these fundamental principles THE RECORDER continues to urge the necessity of larger information on the part of the people as to why they are Seventh-day Baptists, and being such, what they ought to be and to do. This cannot be secured, unless pastors do much to inform themselves and their congregations on all points touching Sabbath truth, what it requires, and what it means. A pastor said to the writer not long since: "Our people are not interested in denominational literature. They do not seek it, and they do not read it if it is sent to them." He knew whereof he spoke. If the people will not read our literature, they cannot be informed unless their pastors make frequent and systematic efforts to impart such knowledge, and awaken such enthusiasm and zeal as are needed to secure united action and gain success. Seventh-day Baptists, whose lines of thought and action are only general, who have

not specific information and training as to denominational work, and purposes, will grow flabby as to denominational strength. Seventh-day Baptist pastors who are not well informed and zealous concerning the Sabbath question and what is demanded of Seventh-day Baptists at this time cannot accomplish the high and important work God demands of them. Those who are not broad-minded and well-read concerning religious truth as a whole, and equally broad-minded and well-informed as to Sabbath truth and all it involves, cannot be such Seventh-day Baptists, pastors or members as the twentieth century calls for. The standard for Seventh-day Baptist Christians is that of large-viewed, well-informed specialists, every one.

Individual Specialists. It is both natural and necessary in a denomination like ours, that there should be individual specialists. The last generation was rich in that direction. The reader will recall Thos. B. Brown, James Bailey, Nathan Wardner, J. W. Morton, Wm. M. Jones, L. C. Rogers, C. D. Potter, and others, who, as writers or speakers, or both, were specialists of note on the Sabbath question. The present generation is probably weak in the same direction, and this is a prominent cause for the decline of aggressive Sabbath Reform work. Doubtless pastors and other leaders would be more aggressive if they were actually officially responsible for initiating and pushing such work. The consciousness that they have no official power or authority tends to prevent pastors from taking the initiative; while the people readily wait to be led or urged into active service and large benevolence in any form of denominational work. Such a situation is not easily overcome, while the necessity for overcoming it is heightened by the exigencies of our time. Such wide-spread knowledge as is described above, would arouse both pastors and people, while that knowledge, coupled with adequate devotion and zeal, would result in strength and efficiency greater than other forms of church polity could give. It is the old story of the efficiency of the man, the people, behind the gun. The first question to be answered is, "Why are we Seventh-day Baptists?" That correctly answered, will determine, in a great degree, what we ought to do. We know too little of ourselves, and of what our existence means.

THE problem of aggressive work and its relation to strength and growth has forced itself upon our Congregationalist brethren, for several years, with increasing pressure. Leading authorities among them are put-