

THE SABBATH RECORDER.

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TO AN OAK.

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.

Individual Specialists.

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.

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 Gardner, 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-

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ting forth interesting and instructive facts and figures. For example, at the end of 233 years of denominational history, there were but 2,000 Congregational churches organized. Forced to take an entirely new departure, Congregationalism entered upon an aggressive policy in 1852. Since that time the number of churches has increased to 5,900, with a membership of 660,400, against 200,000 fifty-two years ago. Concerning denominationalism, *The Advance*, of Oct. 13, says: "Congregationalists are not sectarian. They ought not to become sectarian. Nevertheless, having adopted the Congregational way, they ought to press forward along that way. Only tramps wander up and down all roads and believe one way as good as another. People who are going somewhere select a way, and go. Congregationalists should keep going. * * * Iowa farmers raise a corn crop which beats the world, and they do it by ploughing in their own fields. A farmer may be a good fellow, but if he rides around passing compliments to his neighbors he will hardly fill his crib with corn. Congregationalists should hoe their own row, and the harvest will justify the proceeding. It is pleasant to be called broad-minded, liberal and all that, but after all a man's breadth is measured largely by his usefulness. Water is more useful when it gets into a mill race and turns a wheel and grinds a grist, than when it broadens out into a swamp and breeds mosquitoes and malaria."

CONGREGATIONALISTS have no Seventh-day place or mission different from Baptists Should other Protestants, aside from their democratic church polity, which involves to some extent older forms of the question of religious liberty. Seventh-day Baptists have a place and mission equally important on those lines, and ten-fold more vital, since they stand almost alone for Sabbathism and Sabbath observance according to the Bible and the example of Christ, the Sabbath's Lord. If Congregationalists are bound by duty to "hoe their own row," to "go somewhere and keep going," Seventh-day Baptists are thus bound by larger considerations and stronger bonds. The great need of the hour with those who read THE RECORDER—and more with those who do not read it—is stronger intelligent denominationalism. To deny this is to yield our place and admit the mistake of our existence. To that choice we have come.

THE importance of studying the Bible as literature has gained general recognition, and much good has resulted from such study. But the place of the Bible in literature is by no means understood or defined until its influence on the more permanent literature of the world is taken into account. This must also include the great tides of influence which appear in the daily literature of newspapers, magazines, etc. If it be answered that such lines of thought are common to human experience, that fact exalts the Bible still more, because it is a perennial source of moral, ethical and religious influence from which good flows through so many channels into the hearts and lives of men. Whoever studies Shakespeare, the world's greatest dramatist, soon discovers that he drew largely upon the Old Testament for the finest dramatic elements, and the most vigorous characters in his writings. First among these elements is the

majesty and permanence of the eternal law of God, of right and wrong, reward and punishment. All his greatest conceptions echo the central thought of the Bible, that God is the Ever-living One, from the grip of whose law nothing human can escape. It goes without saying that Dante's immortal poetry is the product of Biblical and theological thought.

THE longing of all thoughtful Faith, Courage, souls, and all manly men, is for Future Life. present faith and courage concerning what is yet to be. Those who know Robert Browning even a little find in his poems the courage of faith in God and Future Life, full voiced, a shout of triumph and victory. Take for example the first stanza, and the closing one from "Rabbi Ben Ezra," and do not forget that this song of faith is at once Biblical and Jewish. Browning the Christian Seer learned it from the Bible:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid."

So, take and use thy work,
Amend what laws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same;
Ever and always does Browning tone up one's faith and courage. His words make life stronger and the coming of death less to be dreaded.

THE Bible teaches us the joy of Longfellow and hopeful endeavor, of confident out-reaching after good, and trustful waiting for the revelations from God. Longfellow revels in that realm of thought and sings of hopefulness and of doing to that softer music which charms, comforts and strengthens, like promises of Holy Writ. The New Testament overflows with the idea of our sonship with God. "Our Father who art in heaven," is a dominant chord in its music. Divine fatherhood and human brotherhood are central in the Christ idea and the gospel. Whittier's pages are rich with such treasures. Hear this:

In weakness and in want we call
On Thee for whom the heavens are small;
Thy glory is Thy children's good,
Thy joy Thy tender Fatherhood."

Our purpose is not to add illustrations, but to call attention to the extent and strength of the influence of the Bible on the best and most nearly permanent literature of the world. All such literature repeats and emphasizes the glad evangel which has created the Bible, and is in turn announced and repeated by it. It is well to unfold the literary treasures of the Bible, but a large part of these are found in its influence on other literature.

THE Pittsburg (Pa.) *Chronicle-Telegraph* for Oct. 24, contains the following: "The synagogue gave some thoughts yesterday to the Christian church concerning the Sabbath. When Rabbi Levy said, 'Let those who agitate for a legal Sunday remember that when it is instituted, they will obtain that which Jesus opposed,' he showed a better knowledge of the purposes of Christ than seems to be posses-

sed by most of those who are endeavoring to fasten the yoke of their Sabbatarian ideas upon the people. It is worth their while to devote a prayerful half hour to this assertion of the rabbi: Were this gentle and loving Jew (Jesus) to come to Allegheny county on a summer's day and desire to practise his generous art by the modern method of purchasing ice, forsooth, his followers would cry out against him and charge him with breaking the laws of 1794 for doing the very thing they so highly approve when reported in the Scriptures." The *Chronicle-Telegraph* added the opinion that the law of Pennsylvania is right and good if it be "interpreted and enforced in a Christian Spirit," and not in the perverted manner which "Sabbatarian sentiment reads into it." When the *Chronicle* has reached the core of the case by further thought and investigation, it will acknowledge that Rabbi Levy is right and that Christianity, according to Christ, its founder and source, is in open opposition to such legislation as the Pennsylvania law of 1794 embodies.

DURING the first week in October an unusual movement was inaugurated in Atlanta, Ga. "A Business Men as Revivalists." began extensive work for a general revival of religion in that city. It is a union movement, led and engineered by laymen, although the clergymen of the city aid in the work. The *Atlanta Constitution* says: "The movement is unique, in that it will be under the auspices of the laity entirely, although the local clergy, irrespective of denomination, will lend the big crusade all the weight of its counsel and influence. The plan is the outgrowth of the organization some weeks ago of the Business Men's Union. In this union are associated the representative business men of Atlanta, without regard to creed or religious division. Jointly, they feel that the spiritual welfare of Atlanta is inevitably connected with its commercial growth and prosperity, and to the end that they might share the responsibility and uphold the hands of the local ministry, they formed an association which had for its object such a revival of practical religion as would mark a new epoch in municipal history." We do not know whether the situation in Atlanta is specially favorable for such a movement, but when the men of affairs in any community unite for the advancement of religion, better results ought to be gained than are possible in ordinary revival efforts. Too often such efforts are hindered by the indifference, or worse, of the majority of business men. Business men control the larger general interests of every community. If churches and religious interests must go on without their aid, or with meager support from them, both ordinary and extraordinary religious and reformatory work must suffer accordingly. Open opposition is less dangerous to the higher interests of a community than covert opposition, indifference and neglect. To "leave an enterprise severely alone" is one of the more effective ways of digging its grave. All lovers of good will rejoice if this movement in Atlanta finds high success and spreads far and wide among business men. Pastors should be among the first to welcome such movements.

HIGHER Criticism is so prominent and important that its application to Church History is quite as valuable as its application to the Bible; in some respects it is more valuable.

It is more valuable. Prof. Adolf Harnack, of Berlin, Germany, is the greatest critic and author touching the history of Christianity, now living. He is on a visit to the United States, and we give on another page an editorial from *The Independent* of Oct. 20, summarizing a late lecture by Professor Harnack. His special field of investigation has been the beginning and development of the expressed creeds in the Christian Church, especially the earlier creeds concerning Christ, his nature and work. Therefore THE RECORDER is the more anxious to call attention to the fact that this prince of church historians believes in the divinity of Christ. Such scholarly conservatism is in strong contrast with the extreme and often superficial liberalism of lesser men. The most conservative orthodoxy of Germany has reckoned Harnack as dangerously liberal. Such an idea does not seem to be well-founded. In 1889 the writer visited Berlin and had repeated interviews with Doctor Harnack concerning the corruption of early Christianity through Pagan influences. Those interviews showed him to be deeply interested in the matter of higher spiritual life on the part of Protestants. Replying to our questions, he said, with great emphasis, that unless Protestantism becomes more spiritual-minded, it will be worsted in the unfinished conflict with Romanism. If any of our readers are fearing the final effects of historic criticism on the Bible, or Christ, or Christianity, it will be well to remember that full knowledge, ripe scholarship and devout faith in God, do not shrink from the sharpest criticism, and are not moved by the passing storms of assertions and unfaith based on partial knowledge and hasty conclusions. Whatever will not endure the test of genuine historic investigation, and the final verdict of history, when all the evidence has been weighed, is not worth preserving.

UNDER this head a writer in the *Jewish Exponent*, of Philadelphia, urges that actual reform and the revivification of Judaism in America must come, in no small degree, by a higher conception of its value and a better observance of the Sabbath. He urges that genuine returning to the ancient faith can mean: "Nothing less than to do God's commandments, and to begin with one of the chiefest, which is to remember the Sabbath day to keep it holy. Let us labor to establish strict Sabbath observance in the great cities of the States, where our co-religionists are thickly settled, and we will find, as the rabbi put it, 'The accomplishment of one precept leads to the fulfillment of other commandments.' It is very likely that on this basis the Talmudic sages predicted that if all Israel would properly observe the Sabbath our redemption would follow." Give special attention to the important truth expressed in the words: "The accomplishment of one precept leads to the fulfillment of other commandments." This truth is well exemplified in Christianity as well as in Judaism. It is a logical conclusion and a fact in all experience. Sabbathism and Sabbath observance include so much, so many other religious duties and experiences center in these, that it is an all-inclusive institution of religion, Jewish or Christian. Seventh-day Baptists, and all other Christians, ought to give double heed to the fact that "the accomplishment of one precept leads to the fulfillment of other commandments."

YESTERDAY the writer rode three miles into the country, on a bicycle. A wheel is not the best place for a man who is seeking rest of nerves and material for thought at the same time, on poor country roads. But in spite of the danger of finding an "upsetting" sin, or stone, under the dead leaves which just now carpet every available spot, one can do some thinking while he rides. This autumn is paying good dividends. We saw New Jersey sand turning out large harvests of excellent potatoes, and copious shocks of corn stood waiting the hands of huskers. A well-kept orchard hung full with fruit, promised "an hundred fold," while some old apple trees, neglected and unpruned, offered only a few worthless specimens, and that as grudgingly as some poor-souled man puts ten cents into the treasury of the Lord. The worthlessness of an unpruned apple tree, and an unpruned Christian are proverbial. In one place, an apple tree, on low rich ground, showed wealth of branches and strength of trunk; vigorous life, but fruitless. It was like a man planted in the low grounds of worldliness, strong in earth-born animal life, and worldly intellectuality, but barren as to higher spiritual life and fruitage. Nevertheless that tree showed the value and necessity of being well rooted, well grounded. That is the first essential in a tree or a Christian. Roots are the source of growth and permanence. Passing a woodland strip we saw half a score of trees prone and broken. A fierce wind went over this region not long ago, and every tree not well rooted, went down. Some of these fallen ones had only superficial roots. They stood on top of the ground rather than in it. They had no grip on that which could not be moved. Others showed broken roots, made weak by decay, which the wrenching of the winds revealed. You can supply the moral lessons which these fallen trees teach. Weak life, below ground, means barren branches above ground. Spiritual roots are your aims, purposes, and convictions concerning truth and duty. Have you roots that take hold on things eternal?

Like Equals Like. THAT ride along the country roads taught again the familiar lesson that the nature of seed and tree determines the character of harvest and fruitage. Greatest of great practical truths taught by Christ, is this. Apple trees and pear trees touch each other with their branches, but neither bears the other one's fruit. In one place was a luxuriant grape-vine, and a few feet away were rows of cabbages. Here was contrast indeed. On one hand the poetry of all berries, sunshine distilled into richest combinations of form, color and flavor. On the other a coarse vegetable, not without some merit, but as prosaic and commonplace as the grape is poetic and beautiful. Grape juice and sauerkraut! But such is the universal law: "Who-soever a man soweth that shall he also reap." Some men never plant anything but cabbage, or worse. What is your offering when God comes for results in harvest time? Do clustered grapes await his gathering? Only one tree in that mile of woodland/road dropped chestnuts in the path. All the rest shed leaves. Winrows of leaves, "nothing but leaves," except here and there a dead branch. Does the world gather anything but dead leaves from the harvest of your influence? Autumn writes some valuable sermons on dead leaves. They make good fires and

much smoke, but their ashes are not worth saying. Are you acquainted with men whose influence is like dead leaves in autumn? We shall be glad if these lines come to you as a personal appeal in behalf of Prof. C. F. Randolph's "History of the Seventh-day Baptists of West Virginia." The book is much more than the story of the individual churches in that State. It reveals in accurate detail, that branch of our denominational family which went out from New England, by way of Long Island and Northern New Jersey, strong in their faith, and seeking new homes in the wilderness. Their progress had several features not unlike that of Abraham when he left Ur of Chaldea for an unknown home in the Land of Promise. The traces of the first altar built for our denominational faith at Squam, N. J., are yet marked, and the story is told by Mr. Randolph in a way that must revive interest in the progress of our growth and of the truth for which our fathers stood so long ago. If the denominational blood has grown stagnant in your veins, it ought to throb anew as you trace the patient going and the abiding faith of the men and women who pioneered our history at that time. Other branches of our denominational development in other fields would not be less interesting. But as yet no pen has recorded their story as Mr. Randolph's has that of the West Virginia line. His book pioneers in that work as those of whom he writes led into the wilderness and made a new home for our faith and work. The publication of the book, we judge, is not yet assured, the adequate number of subscribers for the volume not having yet been found. The writer has just given his pledge to a canvasser from the Christian Endeavor Society of the Plainfield church and does not hesitate to urge the readers to follow his example. Good will come in proportion as Seventh-day Baptists rediscover themselves in their own history.

SUMMARY OF NEWS. The London *Jewish Chronicle* makes favorable comment concerning the friendliness of the American people and of President Roosevelt toward the Jews, and suggests that such friendship and justice is in strong contrast with the unfriendliness which confronts Judaism in Europe. It is reported from London that the war in which Japan is engaged has not interfered with her foreign commerce nor her general prosperity. During the first seven months of the current year, foreign trade amounted to 366,000,000 yen, or \$183,000,000. Crops for the year are excellent, the "rice crop being splendid." The war expenses of Japan are reckoned at 1,000,000 yen per day. On Oct. 22 it was announced that within sixty days wireless telegraphy would be in operation between Boston, New Haven and New York. It is to be under the auspices of the American DeForest Company, and ocean messages will be sent and received by that route. The late Episcopalian Convention in Boston failed to agree on a canon as to the remarriage of divorced persons by clergymen of that denomination. The matter passed to the House of Bishops and House of Deputies. The discussion in these bodies continued for several days, and on Oct. 24, the following rule was agreed upon. It becomes binding at once: "No minister knowingly, after due inquiry, shall solemnize the marriage of any person who has been or is

the husband or the wife of any other person then living from whom he or she has been divorced for any cause arising after marriage. But this canon shall not be held to apply to the innocent party in a divorce for adultery; provided, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce, and that satisfactory evidence touching the facts in the case, including a copy of the court's decree and record, if practicable, with such proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, and such ecclesiastical authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this canon, and, provided further, that it shall be within the discretion of any minister to decline to solemnize any marriage.

President Roosevelt has acted promptly and well upon the reception of the report made by his commissioners appointed to investigate the cause of the disaster by which nearly one thousand people, mainly women and children, lost their lives on the excursion steamer General Slocum. The Commission found that the vessel was in a highly inflammable condition; that the porter of the boat went into the forward cabin and, lighting a lamp, threw the match on a bench surrounded by combustibles; that in the same place an oiler was working with an open torch; that when the fire started no attempt was made to fight the flames; that in beaching the boat the pilot used bad judgment or lack of skill, so that passengers had to leap into deep water; that the rescues were made by outside assistance; that there was no control over the helpless passengers; that the crew was undisciplined and the mate unlicensed; that the fire-hose and the life-preservers were in an inexcusably defective condition; and that the Slocum was typical of many excursion boats in New York Harbor and doubtless elsewhere. President Roosevelt has ordered the removal from office of Robert S. Rodie, Supervising Inspector of the Steamboat Inspection Service of the district in which New York City lies, and James A. Dumont and Thomas A. Barrett, local inspectors in charge of the port of New York. He also advises that Congress be asked to provide more stringent and efficient laws touching steamboats and their inspection. A long-suffering and often endangered public will commend this action on the part of the President.

Progress in aerial navigation, more definite than at any time before was announced on Oct. 25 from St. Louis. On that day, propelled part of the way by its own power and the remainder of the distance by the wind, which was blowing at ten miles an hour, the Arrow, an airship owned and perfected by Thomas S. Baldwin, of San Francisco, in charge of A. Roy Knabenshire, of Toledo, made a flight of ten miles from the World's Fair grounds over St. Louis and across the Mississippi River to Cahokia, Ill.

On Oct. 25, Acting Secretary of State Adee dispatched a note looking to the reconvening of the Hague conference. This is an invitation from the President of the United States to the signatory Powers of the original Hague treaty to come together again for the purpose of broadening and strengthening the original convention, and especially to consider means to further ameliorate the horrors of modern warfare and to conserve and extend the rights of neutral commerce on the high seas. In addition to the

signatory Powers, the invitation goes to four of the South and Central American republics, which have signified an earnest desire to adhere to The Hague treaty.

The Menorah, an able Jewish magazine, for October, speaks at length and with force against the appeal to race or class prejudice in politics. It decrys the idea of the "Jewish vote," or the "Catholic vote," or any similar distinction, and advises Jews to vote and act as Americans and not as Jews.

The all-absorbing theme in the public thought for the week past has been the folly or incompetency, or both of the Russian Baltic fleet, the sailing of which we chronicled last week. On Friday night, Oct. 21, while passing through the North Sea, it attacked a fleet of English fishing vessels without warning or provocation. One vessel was sunk, two men were killed, while several others were seriously wounded, and other vessels were seriously damaged. The report of this unprecedented and wholly inexcusable act shocked the world as no occurrence in the Japanese-Russian war has done. It was a blunder of such magnitude and such folly that anything less than the most positive knowledge, would have marked it as a hoax. Consternation and resentment stood at the front, although it was evident that some one had blundered beyond belief. The case was made doubly serious by the fact that after flooding the fleet with their search-lights, and firing two or three hundred shots, for a space of twenty minutes, at least, the war vessels steamed away without making any effort to aid those whom they had wantonly injured, or making any inquiry as to the extent and character of the damage done. Feeling in England was intense, and satisfaction and explanation were promptly and firmly demanded. At this date—Oct. 28—the situation is intense and critical. Russia has expressed deep regret over the incident, but has not agreed to meet the demands made by England, in connection with the affair. English war ships are gathering at Gibraltar, and everything indicates that the Russian fleet will be stopped at that point, unless a more satisfactory reply is made by Russia within the next day or two. Meanwhile reports are at hand of similar attacks on Swedish vessels. The whole situation announces the folly and incompetency of the Russian officers. The substance of their explanation is that two torpedo boats came from among the fishing vessels and made open attack on the war ships. This explanation increases the difficulty, and makes the anti-Russian sentiment in England more intense. The civilized world awaits results with deep interest. Should the claim that Japanese torpedo boats did attack the Russians, under the screen of the fishermen, be proven, the situation will assume a new aspect. Further information on that point, and fuller developments as to the attitude of France as an ally of Russia, are important factors in the case at this time. Wise counsel has finally prevailed, and England and Russia will leave the whole matter in the hands of arbitrators, thus averting war.

On Oct. 27, a second battle between Japanese and Russians began on the ground where the first battle of Sha River was fought. Fierce fighting seems likely to follow. On the first day the advantage seemed to be with the Japanese. Meanwhile there are no indications of relief for the besieged Russians in Port Arthur.

The partly finished underground street rail-

road system in the City of New York, known as the "Subway," was opened to public use on Thursday, Oct. 27, with elaborate ceremonies and surroundings. The success of that great undertaking since ground was broken, Feb. 25, 1903, has been phenomenal. The section now open is a four-track, from City Hall to Ninety-sixth street on the north, about one-half of the system as to length. The total cost of the system is estimated at \$50,000,000. It will be twenty-two miles long. The west branch, now open, has been built in four years and seven months. It promises to be a great blessing to the overcrowded and over-worked city.

The Business Office.

The Publishing House has been running its new Linotype some seven months now, and wonders how the office ever managed to do without it. Of course, years ago there was no such machine in existence. The work of the typesetter was considered in those days to require a superior order of brains, far above the possibilities of machine accomplishment. And so it does. Even to-day it takes brains to do the work of a printer, but the typesetter is aided by the brains in the wonderful Linotype.

Years ago, the Publishing House was not expected to be a business proposition—it was expected to run heavily in debt, and that debt to be made up by contributions. There was no disappointment either, for the Publishing House did little outside work to help pay its running expenses, and the sale of its publications has never been sufficient to pay their cost of printing.

But things are changed now, and the Publishing House is getting on to a business-paying basis. It takes time to do this, and it takes money, too. The office is helping all it can, and it wants you to help. When the Linotype is paid for—it is only rented for one year now—the affairs of the office will be in the best of shape. But we must have the money somehow to complete this payment.

We know the machine is filling the long-felt want, for we are doing more business at less cost than ever before. But we cannot do business if our friends do not aid us by doing their share. Every cent due the Publishing House is doubly welcome now. Don't procrastinate, for procrastination is the thief of time and of the Publishing House.

Some one has said that the business man carries his money in the bank, the thrifty man in a well-used wallet, but the printer carries his in somebody else's pocket. Is it true in your case? Have you in your pocket money belonging to the Publishing House? If so, why not relieve yourself of the responsibility, and make the transfer.

Home News.

EDGERTON, WIS.—The Rev. I. L. Cottrell of Leonardsville, N. Y., and Mrs. Emergene Phillips were married Monday, Oct. 17, at high noon at the home of the bride in Edgerton. The ceremony was performed by President Daland of Milton College, assisted by A. C. Davis, Jr., of West Edmeston, N. Y., Rev. T. J. Van Horn of Albion and Rev. G. J. Crandall of Milton Junction. Only a few relatives and friends witnessed the ceremony. A sumptuous wedding breakfast was served. Rev. and Mrs. Cottrell left in the afternoon for Washington and New York before going to his home in Leonardsville, where he is pastor of the Seventh-day Baptist church.

Popular Science.

BY H. H. BAKER

The three great principles, Light, Liberty, and Life, are now on harsh trial in the court of war on the fields of Manchuria.

Would that Justice might soon appear with her cutlass and scales in hand, and the bandage from covering her eyes removed.

"The Moon"—Our Obsequious Attendant.

Our attention has lately been called to the moon by some large telescopic photographs of its surface, which at all times is seen whenever the sun is shining.

It is remarkable that this planet should follow the earth in its yearly circuit around the sun, and at the same time encircle the earth at a given distance twelve times in a year, always so arranging its course that the "man in the moon" can watch, and be sure, that no one can see, or find out, what may be going on on the other side, either there, or here.

The moon must have a very rapid motion to keep up with us on our journey around the sun in an elliptic orbit, the elongated diameter of which is over 93,000,000 miles, requiring 365 days, 6 hours, 9 minutes and 9 seconds to complete, and then go around us once a month, on a circle, the diameter of which is 238,800 miles. These two motions combined must cause the last one to become of serious anxiety.

Our expert astronomers assure us that the moon has no atmosphere, therefore no moisture or clouds, lakes or rivers, or oceans, and if none, then it follows that there is not a living thing upon the moon, not a shrub, vine, or tree of any kind. The telescope shows us many interesting objects, such as mountains and valleys, volcanic craters, and immense craggy projecting rocks, casting deep dark shadows which can be plainly seen, as the apparent distance does not exceed eight hundred miles.

The diameter of the moon is 2,162 miles, and its bulk, about one-forty-ninth that of the earth, and its mass is about one-eightieth. The surface structure of the moon appears to be mainly volcanic. The sun-light on the moon is very bright and dazzling, and as there is no atmosphere, there can be no wind, and consequently no particles of dust to scatter the rays of light, which leaves all shadows in total darkness.

The moon seems to have confided to its "man" the management of all the eclipses, and varying them at pleasure, sometimes placing the moon between the sun and the earth, causing an eclipse of the sun, and sometimes hiding itself behind the earth, causing itself to be eclipsed. These eclipses are at times only partial, and then total, showing the movements of the moon to be erratic.

The sun rises and sets on the moon as it does here on the earth, but only once in a month; therefore the time between sunrise and sunset, is 29 days, 12 hours, 44 minutes and 27 seconds long, and a night of equal length, only illuminated by the stars. No inconvenience whatever, as there is not anything there to be inconvenienced, any way.

The moon's time, in order to meet its peculiar modes, or nodes, has arbitrarily been divided so as to make provision for four kinds of months, a lunar month, a sidereal month, etc.

There have been a great many things over which the moon is said (and believed by many) to exercise a supervising power, some of them very foolish, and others silly, such as seeing the

new moon over the right, or left, shoulder, as though the new moon had left a chip there; the shrinking of pork in cooking, due to not being killed in the right time of the moon; the planting of pole beans, to have the bean remain in the ground, and twist the right way around the pole, etc.

Kepler in 1618 discovered what he believed to be the law for planetary orbits. Sir Isaac Newton, by using Kepler's laws, and taking the moon's orbit, and the length of a degree on the earth's surface, which was said to be established by Picard in 1671, elaborated the law of gravitation in 1686.

The Royal Academy adopted Newton's conclusions, and elected him their president, which office he held until his death in 1727.

As Newton had to make use of the moon's orbit with Kepler's laws in his gravitation theory and as tides in the oceans had motion of a somewhat similar character as the moon (only too much by one-half) the Academy substituted the word "attraction" for "gravitation" and hitched the moon to the tides, where it has been lifting and tugging the waters as its chief business, allowing the other small matters alluded to to be held in abeyance.

Both the gravity and attraction theory of the moon, as having any practical application affecting things on the earth, or the waters of the oceans, which for the want of competent evidence is being strongly assailed by many scientific scholars.

Problem: All weight or attraction may be overcome by motion. If our daily motion was increased by 27, not a moveable thing would remain on the earth's surface. As to tides, our opinion is, that from the very day when the Creator said, "Let the dry land appear and it was so," for sanitary reasons God gave the law that governs their movements for the specific benefit of commerce and health among men on the land adjacent and the fishes in the oceans that encircle the world.

The combined powers of all the steam engines and water power in the world, could only fairly begin to move the body of water that is moved by the law thus given for shore benefit, to say nothing of the mighty gulf stream for the benefit of the fishes in all ocean waters.

If the moon had the power accorded to it, it could certainly raise a tide an inch in the Caspian Sea and we think one of an inch and a quarter between Buffalo and Duluth. A tide is completed in a distance of about thirty-six miles.

LOWER LIGHTS.

For Christ and the Sabbath.

LEAVES FROM MY CALENDAR.

"In the world's broad field of battle,

In the bivouac of Life,

Be not like dumb, driven cattle,

Be a hero in the strife."

A hero must possess great bravery and courage, must be filled with zeal and energy. Whatever his chosen work, it must be done better than that of the mass of people around him. There are many heroes in the common walks of life, those who put their best efforts into their work, lifting it up above mere drudgery. Lucy Larcom wrote:

"Work may be drudgery. It is only so, when we leave God out of the part He gives, or choose our own part from Him."

Christ was the greatest hero who ever lived, and his followers must of necessity be heroes,

if they stand firm and true when surrounded by persecution and ridicule. One Christian young man, working with a gang of carpenters who every day had their beer, realized that it took considerable courage to say "no" when many were urging, and to tell them the reason for refusing; but he was greatly blessed in letting his light shine for Christ. A young lady, working in a factory which employs mostly Catholic girls, many of whom are coarse and vulgar in their language, suffers much persecution for her faith, but she is heroic, gaining strength through prayer.

"Be not like dumb, driven cattle."

Plod along like the great mass of humankind. This is no doubt the easiest way, but "come out from among them, and be ye separate." Be sure you are right, if all the world is wrong! There is not enough originality of thought, and earnest searching of the Scriptures after truth. One Baptist minister, in making an earnest appeal for the acceptance of the whole Bible said: "The fact is, that while we profess to believe some things, we do not believe them at all. I might stand here until the end of time preaching truths from this Book, and if they did not conform to your preconceived ideas, it would not make the least impression. You would say Grandfather did it that way, and is good enough for me."

The great need of these times is for men and women with strength of principle: "back-bone." I believe it was Bill Nye who said, "Very few have any backbone these days. Most people have a cotton string down their back with a few ribs tied to it." To be heroic one must not be afraid to stand alone, and to be considered "peculiar." Heroes have always been peculiar. Those in the right have stood alone in their beliefs. It takes time to convince thoughtless people of the great truths with which they are unfamiliar. As some one not long ago wrote in *The Chautauquan*: "It takes a long time for knowledge to pass from philosophers to sea-captains." Let us be true and faithful, courageous and brave, knowing that God's everlasting truths shall stand, and that his true followers will ultimately see and accept them. Truth crushed to earth shall rise again. To me it is one of the strongest proofs that the Sabbath is one of God's everlasting truths, that it has been preserved through the ages, withstanding persecution and bloodshed, and that it is rising in our free America, year by year. Thousands know of it to-day who had not heard of it ten years ago. The knowledge will increase in arithmetical progression if we are heroic; if we do our best in our own corner.

If we only shine,

You in your corner,

I in mine.

"Thy righteousness is an everlasting righteousness, and thy law is the truth."

"Thou art near, oh Lord; and all thy commandments are truth."

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

FROM THE FIELDS.

SHANGHAI, CHINA—MISS SUSIE M. BURDICK.
Your good letter and Mrs. Whitford's were handed to me after the "China" was well under way. Thank you both for your good words and wishes.

I had nine delightful days with Mrs. Fryer, who with Miss Flora Randolph and other friends, were at the wharf to see me off as we started on the last and longest part of the journey. Such friends along the way are a great help and comfort.

We sailed at 1 o'clock, Aug. 6, and the voyage, which looked so long in anticipation, was finished Aug. 30, two days before schedule time. It was said on the "China" that this had been one trip out of a hundred. There were no storms, no really rough seas after the first day. This was the more appreciated when it was known that the steamer ahead of us was in a typhoon, and the "Empress of Japan," of the Canadian Pacific line, which came in a few days later, had a hard time. But the course of the "Empress" is far north of that taken by the "China."

We had very warm weather, particularly after leaving Honolulu, and the monotonousness of the days was often remarked. Comparatively small things are made much of at sea, however, and we had a number of such outside ourselves to interest us. The flying fish were entertaining all the way across. One day a school of porpoises gave something new to think about and there were days when large flocks of birds would indicate that the steamer was passing not far from islands. Then there were the varying phases of sky and sea, several fine sunsets and moon-light nights.

Other sea-going craft are seldom met with on the Pacific. Just outside the Cliff House the "China" met the "Doric" coming in. I looked at her with especial interest and regret that she had not arrived a little earlier, knowing that in all probability Dr. Fryer was on board on his way home from the Middle Kingdom. The evening of Aug. 9 we saw a steamer north of us. By a system of lights which were shown, first red, then white, and finally green, the "China" knew her to be a United States transport, probably the "Sheridan," which was due at that time. By our lights they must have recognized a Pacific Mail steamer, and from the schedule doubtless knew which one. Soon after the "China" reached Honolulu the "Siberia" sailed for home, and after leaving Yokohama some five hours, we met the "Korea." Her commander is Captain Seabury, who was for many years on the "China," for which he is said to still have a warm affection. The "Korea" is one of the new steamers, and is much larger than the "China." She was a fine sight, running very near us and at full speed. The "China" was the first to salute with three dignified blasts, to which the "Korea" responded; then followed such a frolic with the sirens of the two steamers, the "Korea" closing the dialogue with a droll groan, as she went on her homeward way. It was good fun. In the Inland sea there were sailing vessels, fishing junks and steamers not a few.

Of the nearly one hundred passengers from San Francisco more than one-third were for Honolulu, Governor Carter and his family among the number. Honolulu was reached

Aug. 12, and because of the Governor there was an especial welcome, flags flying, firing of guns, and a decorated launch came out to meet the steamer and accompany her in, having on board, besides some friends of the Governor, the famous Hawaiian band and some native women who sung, with very good voices a beautiful Hawaiian song. When we were finally at the wharf and the people were going ashore, many of them were greeted after the pretty native custom of throwing wreaths of flowers around the neck.

Notwithstanding the many attractions, I hardly knew what to do with my day in Honolulu. Up to this time I had not really "fallen in" with any of my fellow-passengers, and was feeling rather alone. Finally I made my way to the Bishop Museum and spent two or more hours very profitably. The Bishop Museum was founded in 1887 by Chas. Reed, Bishop, in memory of his wife, Princess Panahi, a direct descendant of Kamehameha, the Great, who consolidated the islands into one Kingdom. Mrs. Bishop was a great benefactor of her people, and was much beloved by them.

The Museum is located in a central position in the grounds of the Kamehameha Schools, a fine institution founded by Mrs. Bishop for the Hawaiians. The Museum is an imposing building of gray basset, the interior finished largely in a native wood, *koa*, a hard wood of beautiful grain, color and polish. The collections exhibited are of great ethnological and scientific value, showing the early dress, customs, superstitions and life of the natives, and something of their development, and the resources of the Islands. In addition to this are extensive collections from other islands of the Pacific.

On my way through Honolulu seven and one-half years ago, I received much kindness in the home of Prof. and Mrs. Alexander, both of whom are of early missionary parentage and have long been in educational and other good work in the Islands. I decided, if possible, to find them and express my grateful remembrance of their kindness. People were easily found to direct me, and a long and interesting trolley ride brought me to their door. They gave me a cordial welcome, and kindly urged me to stay until morning with them. So it came about that instead of spending the long, hot, mosquito-infected night on the steamer I had the evening with this delightful Christian family, and most refreshing sleep in such a comfortable room, under the kindly protection of a mosquito net and awoke in time for the morning concert by the birds and to look out into restful green trees. I accepted it all as a fresh token of God's loving kindness, and all the rest of the voyage was sweetened by the pleasant incident.

There have been many changes in Honolulu during these few years. The city is much enlarged, and there are many new and fine buildings. Electric railways take the place of the old mule-cars, and there are many changes which do not appear to the eye. The beauty of the harbor, city and surrounding mountains it is impossible to tell. The varying and exquisite color of the water and the luxuriance of foliage and flowers beggars descriptions.

Much had been said on the steamer with reference to the disappointment which the people of Hawaii are feeling since their annexation to the States. For one thing certain revenues which used to accrue to the Islands and were available for public expenses, now go to the general gov-

ernment, and in return the States are doing very little for the Islands. The amount per capita expended for the public good is ridiculously small compared with what the United States does for each man, woman and child at home. We heard all this reiterated in Honolulu. Then the Chinese exclusion act is doing them harm. It was good to hear Professor Alexander's estimate of the Chinese character, as they have seen it on the Islands. They are the best workmen they have ever had—industrious, honest, peaceable, law-abiding, self-respecting and other good attributes were mentioned. Indeed it was refreshing to hear those on the steamer who were familiar with conditions on the Pacific Coast tell of the loss which is experienced there through the impossibility of getting laborers. If the Chinese were admitted, the whole situation would be changed for the better. The opinion was expressed that while it was an act brought about through California's influence, California is coming to rue it sadly.

We left Honolulu the morning of the 13th, and for eleven days were at sea again—no, ten days, for Wednesday, the seventeenth was lost from our calendar. All day before getting into Yokohama there was much conjecture as to whether the Russians would intercept the "China" or not, but the day passed without incident, and the evening of the twenty-third we anchored outside and waited for daylight because of submarine mines in the entrance to the harbor. It gave one rather a queer sensation to go creeping over these mines, being shown the way by a small steamer sent to convey us in.

There was a day in Yokohama which was given to a call at the Woman's Union Mission, including a visit to the fine, new school building and house for their Bible Union, which they are putting up; some time in the leading silk stores a cloisonne manufactory and a wood-carving establishment, in all of which there were beautiful things to see. The next morning we went softly out over the mines again, and in twenty-four hours had reached Kobe. Another day on shore and then on through the picturesque Inland Sea, for the first time in my experience with a soft haze over everything. Many of the islands were obscured, still there was much to enjoy. Again we had to anchor outside Nagasaki and in deep water on account of the mines in the way. Before the steamer was fairly in in the morning it was surrounded by coal lighters, and sampan full of men, women and children who were to put the coal into the bunkers. We could but notice with what clean clothing and head kerchiefs they came to their dirty work.

By the mines, fortifications visible in some places, and warflags flying in all directions, we were reminded of the struggle in which Japan is now engaged. Here and there, too, were little children dressed in soldier's uniform and carrying small guns and swords, looking more like animated toys than anything else.

At 3 o'clock Sunday afternoon the "China" left Nagasaki. Monday afternoon land was sighted again and during the night Woo Sung was reached. I had not looked for any one to meet me at Woo Sung, so was most pleasantly surprised to see Mr. and Mrs. Crofoot and Dr. Palmborg. I am sorry to say that neither Mr. Crofoot nor the Doctor were looking well, and Mr. Davis, who was at the jetty in Shanghai when we came in, had been quite ill. It was good to see these familiar faces again. Chinese

as well as American, and they gave me a warm greeting. Mr. Davis has already written something of the Sabbath service, in which they gave me such a kindly welcome back to the mission.

Since my arrival I have been trying to get settled and ready for work. On Monday, Sept. 5, Dr. Palmborg went to Mokkan San for a little change and rest and we are hoping the few days there will do much for her. Nearly five of my days have been given to a trip to Lieu-oo, particularly to see Mrs. Ng, who had another shock of paralysis about a year ago. Her mind seems perfectly clear but she is unable to speak.

In Lieu-oo the people very generally mistook me for Dr. Palmborg, only two, outside our own circle of friends, recognizing and calling me by name. Several people remarked that Dr. Palmborg had grown stout during the summer and, as we returned late in the afternoon from Sabbath service at Mrs. Ng's, we overheard one man explaining to another that I had not combed my hair that day, but when I did it was very smooth and nice. Alas for Dr. Palmborg! It gives her something to live down.

School is to open next week, and with much thankfulness to God for his goodness to me along the way, I am hoping there is much good work before me in the years to come.

WEST GATE, Shanghai, China, Sept. 12, 1904.

HAARLEM, HOLLAND—REV. G. VELTHUYSEN, SR.

I can report to you that by the great goodness of our Heavenly Father we here in Haarlem as a church of Christ are very happy. Love and peace are reigning in our midst. May God grant us to enjoy the blessings of the holy fellowships in the ties of the love of Christ, and he makes our assemblies again and again the means of great good and spiritual uplift. Howbeit up to now, we have been strangers to the workings of what is called "a revival," yet the Lord adds now and then to the little flock such as, we believe and sincerely trust, are saved. Summertime in Holland has been extraordinarily fine and it seems that even now in autumn the beautiful weather cannot leave us. One of the most happy remembrances of said season for us as a people, is the visit of the brethren, Elders Saunders, Witter and Randolph. As for me, those days have been my holidays this year. Thanks to God for that blessed visit! My labors the past quarter have been very much as usual. There has not been the least disturbance in the course of my work. Every Sabbath day three meetings; once a month the regular business meeting; the regular presiding over the Temperance Meetings in Haarlem; the composition, correction and publication of our monthly, *De Boodschapper*; and the common pastoral visits. I have also quite an extensive daily correspondence with non-resident members and with other people who have something to observe or to inquire about the Sabbath, baptism, temperance and the interests of Social Purity, etc. This correspondence became so large that I had to seek, and praise God, found a fit helper who daily two hours assists me for light salary. During the Yearly Fair here, lasting a week, we labored among the throngs of merry makers, by planting our "blue tent" where non-alcoholic drinks for a low price could be had, and besides these drinks the visitors could have gratis a lecture upon the gospel, temperance, chastity, etc. In the afternoon and in the evening we preached before the tent the glorious gospel of Christ to the crowd that again and again listened as if they were in a church and without any distur-

ance whatever. Our Burgomaster gave us a place fit as possible for such a work. Of course we united with gospel preaching the principles of temperance and also in our speeches. We were assisted by singers and by music. Outside of Haarlem I went to the Yearly Fair at Hoorn and at Zaardam, using there a fair painted picture, large and high, representing "The Broad and the Narrow Way," Matt. 7: 13, 14. That picture I got for my use from a Christian lady at Utrecht.

The German brother, concerning whose conversion and entering in the service of the Lord I told you in my former letter, is now in the isle of Tenchelling where some movement in religious circles led me to send him there. It seems to me his testimony shall not remain fruitless. I provide for him canvassing matter: Bibles, Sabbath literature, baptism, gospel and temperance lectures. He gets from me a weekly salary of ten guilders, and delivers to me his receipts. There is not one house that he does not visit, or at least tries to visit, in order to carry there God's message by word or printed page. The expenses are somewhat more than the revenues. From Brother and Sister Graafstal, Temangoen, Java, I receive good news. They have now over twenty wretched people under their care. Sister Graafstal gave birth to a son. Sister Janez, Pangongsen, Java, is languishing for assistance, principally for a brother who can take the supervision of her colony. The letter we received some days ago from Pangongsen speaks of her heavy trials, and of the alarming condition of her health. No doubt the exertion demanded in her position is too heavy. She does every thing possible but it seems to us that she will be compelled to lay down her work if help does not come soon. We pray without ceasing for her. Since the middle of September our Sabbath evening meetings (Friday evening) for common or mutual examination of the prophecies in God's Word have been resumed. We are all of us thankful to God for this opportunity. Hoping you and your family and the whole brotherhood on the other side of the ocean may enjoy peace and joy in communion with God and the fellowship of the Saints we send to you all our Christian salutations. God bless you all in all your ways!

HAARLEM, Oct. 11, 1904.

PETITCODIAC, CANADA.—REV. GEORGE SEELEY.

Your favor of Oct. 4 is before me, and I now attempt to answer the questions propounded. For the quarter ending Sept. 30, I have the following to say: I have preached in the same places as noted in my last report, viz., Canaan Forks, Hunter's Home and Brookvale, all in Queen's County. The number of sermons is thirteen. I have had on several occasions very wet weather to contend with. I have made thirty calls and visits among the people. In all these places I am received very kindly. In the line of prospect, I see nothing special. I have not kept the number of pages of literature distributed, but I know it is up in the thousands. Few object to taking the tracts. My own health is quite good, but Mrs. Seeley continues poorly. She is far from well in health at any time, and this is discouraging to both of us. I have given you an answer to each question. It is such a comfort to have good health. We are pleased to learn of the improved health of Mrs. Whitford. We earnestly hope and pray that your own health may continue good for your work's sake, and for your own sake. The

weather here is severe, raining with all its might to-day, and the streets and roads running with water. Quite severe frosts for this time of year have visited the country generally. The season is rather out of the ordinary line, but it is not for us to find any fault concerning it. It is all right, if we could all be taught so, and right anyway. The crops among the farmers all through the country are harvested, and good, too. Many are fearing another cold winter.

Oct. 13, 1904.

TREASURER'S REPORT.

For the Quarter Ending September 30, 1904.

GEO. H. UTTER, Treasurer.	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in treasury July 1, 1904	\$ 759 26
Cash received in July, 1904	2,113 45
Cash received in August, 1904	983 79
Cash received in September, 1904	458 37
Loans	1,000 00
	\$5,314 87

CR.

O. U. Whitford, balance on salary, traveling expenses, etc., quarter ending June 30, 1904	\$165 36
O. U. Whitford, advance on quarter ending Sept. 30, 1904	120 00—285 36
G. H. Fitz Randolph, salary and expenses, quarter June 30, 1904	168 28
George Seeley, salary for six months ending June 30, 1904	95 00
R. S. Wilson, for quarter ending June 30, 1904	\$90 00
R. S. Wilson, advance on quarter ending Sept. 30, 1904	25 00—115 00

Churches for quarter ending June 30, 1904:

First Westery, R. I., balance	45 00
Second Westery, Niantic, R. I.	12 50
First Hebron, Pa., six months	25 00
Hebron Centre, Pa., twelve months	50 00
Second Verona, N. Y., balance	\$ 34
Richburg, N. Y. (\$10 returned)	18 75
Hartsville, N. Y.	12 50
Hornellsville, N. Y., twelve months	50 00
Portville, N. Y.	37 50
Cumberland, N. C.	6 25
Weldon, Iowa	18 75
Cartwright, Wis.	50 00
Garwin, Iowa	25 00
Boulder, Col.	37 50
Rock River, Wis.	12 50
Stokes, Ohio	12 50
Delaware, Mo.	6 25
Little Prairie, Mo.	6 25
Hammond, La.	25 00

D. H. Davis, Shanghai, balance salary to Dec. 31, 1904
 400 00 |

J. W. Crofoot, Shanghai, balance salary to Dec. 31, 1904
 478 05 |

Rosa W. Palmborg, Shanghai, salary to Dec. 31, 1904
 300 00 |

Mission School, Shanghai, six months ending Dec. 31, 1904
 250 00 |

Incidentals, Shanghai Mission, six months ending Dec. 31, 1904
 50 00 |

G. Velthuisen, Haarlem, Holland, six months ending Dec. 31, 1904
 150 00 |

F. J. Bakker, Rotterdam, Holland, six months ending Dec. 31, 1904
 110 00 |

Salary for pastor, teacher, etc., at Ayan Maim, Africa 1902, 1903, 1904
 600 00 |

J. T. Davis, Riverside, Cal., salary, quarter ending June 30, 1904
 25 00 |

Mrs. M. G. Townsend, salary, May, June and July, 1904
 53 32 |

Mrs. D. H. Davis, traveling expenses to Conference from Alfred, N. Y.
 \$38 00 |

Mrs. D. H. Davis, traveling expenses in visiting Wisconsin churches
 49 44 |

American Sabbath Tract Society, the Pulpit and postage, May, June, July, Aug., Sept., Oct.
 218 66 |

Interest
 67 11 |

Loans
 1,250 00 |

Cash in treasury Sept. 30, 1904
 216 56 |

\$5,314 87

E. & O. E. GEO. H. UTTER, Treas.

Do it now. What? Send us your subscription for THE RECORDER for next year. If you are an officer of a Sabbath-School, just inquire if your school is indebted to the Publishing House. As the Publishing House runs without working capital, a regular income is necessary to meet its obligations. We desire to maintain our present excellent standing in the business world, and you can help us do it.

It is planned this year to make the minutes of Conference more of the nature of a Year Book, including not only Conference reports, but also reports of the annual meeting of all the societies. These reports have not yet come to the Publishing House. When they do come, work on the book will be rushed.

Woman's Work.

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

"HE'S MY BROTHER."

I met a slender little maid
A rosy burden bearing,
"Isn't he heavy, dear?" I said,
As past me she was faring.
She looked at me with grave sweet eyes,
This fragile "little mother,"
And answered, as in swift surprise,
"Oh, no! ma'am; he's my brother."

We larger children toil and fret
To help the old world onward;
Our eyes with tears are often wet,
So slowly it moves sunward.
Yet, would we all the secret seek
Of this dear "little mother,"
Unwearying we'd bear up the weak
Because he is "my brother."

—Sunday School Times.

A SCHOOL OF PHILANTHROPY.

The matter of giving or not giving material aid to those who ask for it and just what to do under the many conditions that arise, are questions that vex the minds of the thinking people of the day. "I never turn away any one who asks me for help, and I am the only one on the block who feeds every one who comes," we heard a man say the other day, and then he added just what might have been expected, "There are a great many beggars and somehow they all come to us." Was he doing right in feeding all lest by refusing, someone might go hungry? Was he encouraging begging by giving to every one who asked for help?

A woman who was earning three dollars or more a week at housework recently manifested her intention of leaving her place. When pressed for a reason, she said, "I can earn more than that at begging any time during the winter," and the pity is, she told the truth.

A man recently came to our door and with tears rolling down his face asked for money to bury a dead baby. It must be a hard heart indeed that would refuse such a request. One woman looked into the case and found the story was false and that he was telling this grewsome tale simply for the purpose of getting money. On and on he went, gaining confidence as he gained money and his tale increased in like proportion, till at the end of two weeks, the baby of a few months had developed into an eight-year-old child.

How shall we meet these questions? How shall we give and not pauperize? The solution of the problem has been largely a matter of experiment. It has been a little work here and there to cultivate public sentiment, of refusing to give outright, but rather investigating the case either in person or through some authorized agent and then giving aid that will really help without encouraging begging.

In the days when every one knew his neighbor, the giving of charity was comparatively a simple thing. Now that conditions are so changed that we do not know every man in our town, we find that charity cannot be wisely dispensed without a careful investigation. Such investigation requires time and skill and the busy men and women of the day cannot undertake it, hence in many cities Charity Organization Societies have been formed, who employ trained agents to whom such cases may be referred for investigation. This work may be done by friendly visitors, who will look into and follow up the cases, but experience has shown that the continuous service that this work requires can be best done by a paid worker who can give her whole time to

this service. The demand for men and women of training and experience to undertake philanthropic work is the result of this growing sentiment towards a wise form of charity.

To furnish training for such workers and to aid in the solution of philanthropic questions, the New York Charity Association has undertaken to help us by instituting a School of Philanthropy. It is to be modeled somewhat after the plan of a medical school, with lectures, class work and so far as possible practice in the poorer sections of the city. Men and women, who have made the subject of charity a study, will be the instructors and the students will be taught how to meet the questions of the hour, and how to relieve without pauperizing the applicants. In this way, the work of philanthropy ceases to become a thing of little account and takes its place with the professions.

College graduates, who have had some instruction in social economics, workers of at least a year's duration in a charitable society, senior students in medical and theological schools and a few others are eligible to membership in this school. The work is in charge of Edward F. Devine, General Secretary of the Charity Organization Society of New York, and Editor of Charities, Alexander Johnson, Mr. Devine's assistant, and Rev. Anna Spencer Garlin. The school opened the first week in October with a lecture by Mrs. Garlin. The \$5,000 needed for the first year's work has been given by six interested friends of the cause.

This is the sum of all true righteousness:
Treat others as thou wouldst thyself be treated.
Do nothing to thy neighbor which hereafter
Thou wouldst not have thy neighbor do to thee.
In causing pleasure, or in giving pain,
In doing good or injury to others,
In granting or refusing a request,
A man obtains a proper rule of action
By looking on his neighbor as himself.

—Maha-bharata.

READING.

JENNIE SHERMAN.

Many times we hear parents tell how it grieves them to have their children read trashy books, but seldom do the parents acknowledge that they did not help them to choose the books which they should read, when they were developing a taste for reading.

Parents do not seem to realize what will be the result when they allow their children to read any literature they may themselves choose. If the mother would only help the child to select clean, helpful stories to read, when it is beginning to read, it would acquire a taste for such books. On the other hand, if the child is allowed to read any book or story which it finds to read, that child is apt to acquire a taste for books that is harmful.

Many a man in prison, will tell you that the cause of his being behind the bars to-day, is a detective story or some other equally harmful tale that he read and that poisoned his mind.

Recently a grey-haired mother said to me, "My boy brought home a cheap novel and read in his room nights. One morning, I found it and burned it. He brought home several more novels, and each time I found one I put it into the fire. You do not know how much it grieves me to have him read such books and he does not care to go to the house of the Lord." Upon further investigation, I found that she never helped him in the selection of his literature when he was a little child, and so he had formed a longing for

books which were simply poisoning his mind and soul.

It is when boys and girls are young that they are forming their habits, for life, and so there is a great opportunity at that time to cultivate in them a desire for that which is helpful and strengthening.

ALFRED, N. Y.

ANY SOUL TO ANY BODY.

COSMO MONKHOUSE.

So we must part, my body, you and I,
Who've spent so many pleasant years together!
'Tis sorry work to lose your company,
Who clove to me so close, whatever the weather,
From winter unto winter, wet or dry;
But you have reached the limit of your tether,
And I must journey on my way alone,
And leave you quietly beneath a stone.

They say that you are altogether bad
(Forgive me, 'tis not my experience),
And think me very wicked to be sad
At leaving you, a clod, a prison, whence
To get quite free I should be very glad.
Perhaps I may be so, some few days hence;
But now, methinks, 'twere graceless not to spend
A tear or two on my departing friend.

Now our long partnership is near completed,
And I look back upon its history,
I greatly fear I have not always treated
You with the honesty you showed to me.
And I must own that you have oft defeated
Unworthy schemes by your sincerity,
And by a blush or stammering tongue have tried
To make me think again before I lied.

'Tis true you're not so handsome as you were,
But that's not your fault, and is partly mine—
You might have lasted longer with more care,
And still looked something like your first design;
And even now, with all your wear and tear,
'Tis pitiful to think I must resign
You to the friendless grave, the patient prey
Of all the hungry legions of decay.

But you must stay, dear body, and I go;
And I was once so very proud of you!
You made my mother's eyes to overflow
When first she saw you, wonderful and new.
And now, with all your faults, 'twere hard to find
A slave more willing or a friend more true;
Ay—even they who say the worst about you
Can scarcely tell what I shall do without you.

BULGARIA.

T. GRADINAROFF.

I was born in the city of Philippopolis in South Bulgaria, and have lived there six years, during which time I learned to love the country and the people. I am a graduate of an academy which bears the name of the former king of Bulgaria, Alexander I. When I was but a month old, my parents moved to Constantinople in Turkey, where my father was employed upon the editorial staff of a Christian newspaper published in Bulgarian language by an American missionary society, whose headquarters were located there. After living in Constantinople for eleven years I returned to Bulgaria, where I acquired my academic education. My sister, who was a graduate of the American College in Constantinople, and my mother, taught me English. An older brother, who came to America seven years previous to my coming, hearing of Alfred University, sent for me, and I became a student here.

Bulgaria is a province of Europe, with an area of about 30,000 square miles, and a population of three and one-half millions. It is about the size of the state of Maine, with six times its population. Bulgaria is bounded on the north by the beautiful Danube river. It is

the only river which is of much commercial value. The Black Sea is our eastern border, while the Rhodope mountains separate us from Turkish Macedonia on the south and west. To the west of Bulgaria lies the little kingdom of Servia. Bulgaria is divided by the Balkan mountains into northern Bulgaria, containing about two-thirds, and southern Bulgaria about one-third of the whole province. There is one valley in Northern Bulgaria called Mesia, and one in Southern Bulgaria called Thrace. Mesia in the North is the home of the roses, from which is manufactured the finest attar of roses, for which product the country has world-wide reputation. In May and June the rose-perfume permeates everything. The milk and butter have a rich rose odor and a sweet rose-like taste which no other country can produce. The soil is adapted to the culture of the rose, while in Southern Bulgaria the same conditions do not exist. Wheat is the greatest commercial product of Thrace in the South and it is exported in large quantities. Thrace may be called the garden province of Bulgaria. It furnishes tobacco to Austria, wines to all countries, and nowhere in the world is the white grape more delicious than it is there.

Owing to its geographical situation Bulgaria has been a very historic country. The Bulgarians are Slavonic in origin. Three brothers, in the year 536 B. C., set out to conquer provinces for themselves. The brother who went north into Russia, and the one who went south into what is now Macedonia, were never more heard of. The brother who went into what is now Bulgaria became a powerful prince.

After his death, Greece, through the bribing of the powerful princes of Bulgaria, caused the death of the crown prince and seized the government of Bulgaria. After one year Bulgarian rule was restored. Bulgaria remained independent until the Turkish invasion about the middle of the fourteenth century. The Turks gradually spread over Greece, Bulgaria, Roumania and Servia. Later Austria aided Servia and Roumania in their struggle for freedom. Bulgaria remained a province of Turkey for five centuries. About twenty-eight years ago Russia came to Bulgaria's aid. After a two years' war, in 1877 Bulgaria became a free country, and after one year Southern Bulgaria was united to Northern Bulgaria. The struggle of Bulgaria against Turkish rule, in the past, has been just what the struggle is to-day in Macedonia, and Bulgaria, at some time in the near future, will aid Macedonia to become free. Bulgarians and Macedonians are brothers, speaking the same language, having the same history and religions. To-day Bulgaria is caring for 500,000 Macedonian women and children refugees. Their homes are in ashes, their husbands and fathers are dead, banished or in prison. Their stories of want, misery, suffering and death are beyond the possibility of description. Where villages once stood only the charred remains of Turkish pillage remain. Is it any wonder that we who have felt the yoke of the same oppressor, should aid Macedonia in throwing off Turkish rule? Our army may be small, but the same God rules in Macedonia that gave America her independence, and we have faith that our cause will triumph at last. Wars and the constant struggle for freedom have hindered the growth and advancement of Bulgaria for centuries. We have been the bone of contention between Christianity and Mohammedanism, and although neither of the contending

parties have felt the struggle very much, the poor bone has been thoroughly chewed up. When Macedonia and Bulgaria become again a united and prosperous people, they can force the Turks unaided.

The government of Bulgaria is a limited monarchy. The present king is Ferdinand I. The legislative power is extremely democratic in principle and in action. The life of the citizen is that of an American citizen, in privileges and enjoyments. The people are very patriotic. We have no class distinctions. Isolated peasant life is almost unknown. The farmers live in town and own farms outside the village limits. Each village has its own township, where its farms are located. Our cities are small. Municipal buildings are moderate in size, but partake of the oriental design in beauty and grace of architecture. City life is like that in America in classes of equal rank. Our judicial system is the same as the American.

Bulgaria is covered by a network of railroads. Transportation is cheap, mercantile interests are lively and business is progressive. The church of Bulgaria is the orthodox church. However, religious freedom is tolerated. The Catholic and Protestant faiths are both numerously represented. Monasteries are common in mountainous districts, and as is often the case, some of them have religious humbugs like "Divine cures," "holy waters," and similar fakes.

The clothing of the Bulgarian people is picturesque. It is European and modern, in the cities; among the peasants it assumes the Tyrolean and Swiss types. The women are dressed in long skirts, which are shielded in front by an apron, which is generally dark colored, decorated and ornamented in any style the wearer may fancy. It is shorter than the skirt, goes around the whole body and is tied in front. The blouse or waist of the women is generally made with large sleeves and is generally of yellow or white silk, for holiday dress, and for work dress, is of plainer material. Over this is worn a garment like the Eton jacket without sleeves, resembling a man's vest cut low and rounding in the neck. The neck is variously ornamented with beads among the poor classes, and with valuable old coins by the well-to-do classes. These ornaments are sometimes very valuable. Ear rings, bracelets and other gold trinkets are worn. The hair, which is generally dark, is brightened up by native flowers. Nothing can be more picturesque than a Bulgarian market scene, with the men seated, Turk-like, with their produce around them, and the gaily dressed peasant women making their purchases. The men are dressed like the American farming class, with the exception of having very wide full-fashioned trousers at the hips, with the lower portion of the leg tight-fitting. The cap is generally woollen, and can be pulled down to protect the ears.

My people are progressive in their methods of farming. The plows that you use are modern with us. They are expert gardeners and horticulturists, but in the line of animal husbandry they are strictly up to date. Our cows are thoroughbred and just as good as the famous Swiss stock from which they come. Oxen take the place of the horses in Bulgarian farming. The cattle are all of the stocky, sturdy type so desirable among dairymen. Our sheep are valuable in wool-producing qualities. We have many of the black varieties. Goats inhabit the mountains and they are certainly very beautiful species. Our swine are of the Servian type, and

rank fairly well with their famous breeds. Poultry-raising is common, and although it has only lately been introduced we export to Germany and Austria hundreds of eggs daily.

The soldiery of Bulgaria is second in Europe, ranking next to the German army in equipment and drill and character of officers. The army is small, but the quality is unquestionable. Bulgaria has a standing army of 45,000, with a possible volunteer service of 400,000 able-bodied men between the ages of 20 and 35. Infantry and artillery are more commonly used, and there is little cavalry. Bulgarian boys are very athletic, but aim rather to excel in acrobatic performances. Each city has a league or club which keeps up interest in the games, and once a year there is a meet and contest. This produces a strong race of men and gives our army valuable material from which to select the finest of soldiers as to physical condition.

The schools of Bulgaria are different from those in America. The primary graded and grammar schools admit both sexes. The Academies, colleges, universities and professional schools are for men only. Where two colleges can be maintained the girls can get a college education, otherwise the boys alone are admitted. Bulgaria possesses many separate schools of technique, and in these are taught such branches as wine making, animal husbandry, weaving of silks, the raising of the silk worm, and surgery. There is a distinct school in which young officers are prepared for all forms of military service, including engineering, gunnery, and the training of soldiers. Mines and mining is one of the great industries of which we know little. Our coal interests are large; gold is found in placer deposits, and a few mines are in operation developing the other more common minerals.

It is natural to ask if Bulgaria has not produced great men. She has produced many such, who have not been widely known outside of their oppressed land, for which they have been content to live and labor. Bulgaria has great poets. For example: Evan Vazoff, whose "Pod Igoto" (under the Turkish Yoke) is the Evangeline of Bulgaria. Christo Boteff is another poet well known in Europe, but these write in a language so little known, that their real merits are left in obscurity.

Bulgaria is the home of able musicians, among whom Alexander Bokoorchlieff should be mentioned. The people have fine, clear and accurate voices, and singing is much cultivated. Bulgaria has statesmen, diplomats and politicians of high rank as to ability and patriotism. Stamboloff, who led in the early struggle for popular government, was the George Washington of my native land. R. Petroff and General Sanoff should be named among statesmen and leaders at the present time. Among educators, Scheishmanoff ranks well with European scholars.

Bulgaria has had a long and painful history of struggle for justice and freedom, and much time and patience are needed for her full uplifting. But Bulgaria is to have a better future, and I am proud of my native land.

A useful polish for mahogany and other hardwood is made by mixing thoroughly two pints of linseed oil, one pint of spirits of turpentine and a pint and a half of copal varnish. Apply to the furniture with a soft rag and polish.

Children's Page.

MISS MAPLE'S MISTAKE.

A foolish little Maple
Beside Miss Hemlock stood,
Far from noise of traffic
Within a cooling wood.

All summer long she stood there,
Impatient. Can you guess
For what? Just merely
To wear her autumn dress!

She heard 'twas made of scarlet,
(Or perhaps a deeper-red),
And to don a frock so brilliant,
Quite turned Miss Maple's head.

So after weeks of waiting,
(And fretting I confess),
The day came for Miss Maple
To change her summer dress.

And vain she grew and haughty,
Sneered at Miss Hemlock's green:
"In such a dingy garment
I never would be seen.

I wear the brightest crimson!"
But in a day or two,
Something dreadful happened—
Alas! it is too true!

Miss Maple woke one morning,
And her dress a faded brown,
Was snatched by wind blasts roughly
And whisked off towards the town.

Miss Hemlock gave her shelter,
And whispered—not to nag,
As she wrapped her green dress round her,
"It never pays to brag!"—*The Advance.*

PREPARING CHILDREN FOR EMERGENCIES.

The little eight-year-old girl was going into the big city to visit Grandpa and Grandma. She was to take a two hours' trolley ride, and then Grandpa would meet her at the waiting-room in the city and see her safely through the intricacies of the city system of transfers to her destination.

Everything was in readiness, when suddenly the visiting aunts turned to the child, and said, "Alice, what would you do if Grandpa shouldn't be at the waiting-room to meet you?"

"O, but he will; he said he would."
"Yes, but something might happen that would prevent his getting there on time."

"Well, I could find my way out to Grandpa's. I've been there before, and I know all about it," with a child's reckless confidence in hazy memories and half-forgotten experiences.

"It would be a dangerous thing for you to try to go to Grandpa's alone. You mustn't think of trying it. Now listen to me very carefully, while I tell you what to do if he isn't there.

"In the first place, you are to go into the waiting-room and wait for him. He may be late in coming. Wait a half an hour—that will be until the next car comes. If Grandpa hasn't come by that time—do you know where he lives?"

"Yes, Auntie. He lives in the Englewood Flats."

"That's right. There's a telephone in the building. Go to the man at the desk and ask him to please telephone to your Grandpa—you know Grandpa's name—at the Englewood Flats, that you are at the trolley station waiting for him. Can you remember that?"

"Yes, Auntie."

"Well, tell me what it is you are to do if Grandpa isn't at the waiting-room when you reach the city."

Obediently the child repeated her instructions

several times until the careful aunt was assured that they were understood and would be remembered.

Through a misunderstanding as regards the time of Alice's arrival, Grandpa was not waiting for his little girl. But she knew what to do and went quietly into the room and waited. A half-hour went by and he did not appear. But again she was prepared for the emergency, and through the assistance of the clerk word was sent to her waiting grandparents and at the end of an hour her grandfather arrived.

Mama meantime had been telephoning in to see if her little girl had safely arrived at her destination, and when she finally received an explanation of the long delay she shuddered to think what might have happened had not Auntie wisely prepared her for a possible emergency.

Too many mothers, like this one, fail to prepare their children for the contingencies of child life, the little everyday accidents that may happen to any child.

One of the first contingencies to which the adventurous city child is liable is that of getting lost. We have all read the poem of the lost baby who, when asked for her name, could only give those pet names, which are the common property of all little ones.

Almost the first lesson taught to her little one by one wise mother was his name and address. Every day she would call him to her.

"What is your name?" she would ask.

"John Wobinson."

"Where do you live?"

"Fo'ty-five Bynk 'Teet."

Daily repetition insured a retention of the important information, and in time his father's name and occupation were added to his little store of knowledge.

Another mother early impressed upon her children what to do if one of them should catch fire. She, too, knew the value of repeated catechisms. Over and over again she would ask her children, "What would you do if some one's clothing caught on fire?"

"Smother it out with a blanket."

"Wrap the rug around her."

"Roll her on the floor until the flames were put out."

"What would you do if your own clothing caught on fire? Run?"

"No, ma'am! Roll up in a rug or a blanket or roll on the floor. 'F I'd run the wind would make the fire worse n' ever."

These children were also taught to put moistened soda or flour on a burn in order to exclude the air; to clap mud on to a wasp's sting; to bathe a bruise in water as hot as could be borne. Indeed, they were taught to look upon hot water as an almost universal remedy. A sprained ankle or wrist was to be kept submerged in hot water until the soreness was removed; in case of cramping pains, a hot water bag was instantly applied.

They were taught how to distinguish a severed artery from a vein, and instructed that in the former case a tourniquet was to be placed between the cut and the heart, while in the latter case one would be required on each side of a wound. A tourniquet, they knew, was made by tying a handkerchief as tightly as possible about the injured limb and then twisting it with a stick until the pressure was sufficient to entirely stop the flow of blood.

Their attention having been turned to the subject of emergencies, they were always eager to add to their store of valuable knowledge.

They learned how to rescue one from the water when the ice was too thin to bear their weight; they practiced on each other the art of resuscitation, in order that they might be prepared for a possible drowning. A new bit of "emergency knowledge" was eagerly welcomed by them, such as the information that the best way to get a fly or insect out of the ear was by holding a lighted lamp where the blaze might attract it. If this failed, warm water or oil was to be poured into the cavity.

This study not only gave them important knowledge; it resulted in added self-reliance and quickness of wit in meeting an emergency, as was shown not long ago when the boy of thirteen rescued a little girl from a swiftly-approaching train. In crossing the railroad track her foot had caught in the frog of the switch, and her parents, seeing her danger, were frantically trying to pull her loose. The boy, happening along just then, took in the situation in a glance, and springing forward, quickly unfastened her shoe and released her just in time. But for his quickness of wit a horrible tragedy might have been enacted.

Even more unusual, but equally important, was the preparation given by one mother to her ten-year-old daughter, who was for the first time to take a long railway journey alone. Carefully the mother explained to her little girl the fact that there were men and women in the world who could not be trusted, but must rather be shunned by a little girl. To talk with them at all was to render one's self open to their allurements. The only safe thing was to speak to no one but the conductor. It was his business to look after every one in the car, and he could be trusted.

"Now," went on the thoughtful mother, "Mama will give you a magazine to have with you on the train. If any one sits down in the seat with you and tries to engage you in conversation, you do not need to reply to them at all, not even to tell them that you don't care to talk with them. Simply open your magazine and begin to read. They will soon see that you are not interested in their conversation and will probably leave you alone. If they should continue to persecute you with attentions, you can appeal to the conductor for protection, but the chances are that if you pay absolutely no attention to them they will soon go to another seat."

The journey was a long one for a child, and the little girl had occasion to use her magazine several times. To tell the child not to talk to strangers would not have been sufficient, as it would not have given her any means of defense against persistent attack. In later years the same method of defense was often used, and always with a throb of thankfulness to the mother who had first made known this simple expedient.

Here is a subject well worth the careful thought of parents. All children are liable to accidents; they are totally ignorant what to do unless carefully prepared. Such preparation calls for careful instruction and frequent repetition, but in the end it will pay for all the time and trouble many times over. Indeed, neglect of such precautionary training on the part of parents seems almost criminal.—*The Congregationalist and Christian World.*

THE RECORDER wants Home News from every church. If the pastor cannot find time to write it, let him deputize some one to do it. But give us Home News.

Young People's Work.

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

PRESIDENT'S LETTER.

The past few days have been pleasant days for the writer, as he has been visiting the Endeavor societies in Illinois and Wisconsin, and arranging with leaders and pastors for the work of the coming year. A good attendance has greeted him at each place, and it has been a pleasure to meet these earnest workers for the Lord.

Surely the prospect is bright. There is a longing on the part of our young people to be busy in the service of the Master. There are problems to be faced, however, but we believe that they can be solved. So many fields are calling for laborers! They are anxious for evangelists and quartettes to come and help them. On the other hand, there are plenty of young men who want to go out in this work the coming year. The great problem is "Who will send them?" How shall they go, unless they are sent? Never in my life have I so longed to be rich as I do now. We would send every one of these workers out upon the field. No one person can do this, but the Christian people, uniting, can do this. I believe that somehow, in some way, the money can be raised. Perhaps you who read these words would like to help stand ready to go as clean, manly young men, in this glorious cause. These young men who preach and sing, "Christ and Him crucified."

In some localities cottage prayer-meetings are being held. One pastor is holding such meetings with the sick and aged members of his church. Perhaps, dear Endeavorers, you can do the same in your locality. These autumn evenings are splendid times for these cottage gatherings. Prayer-meetings, amid familiar home surroundings, bring Christ nearer to us all.

A. C. D., JR.

ADDRESS AT YOUNG PEOPLES' HOUR.

MRS. ABBIE B. VAN HORN, Field Secretary of Western Association.

Christian Endeavorers, I come to you today with no new message. I assigned the task of outlining new methods of work to Mr. Greene, who has so ably brought that matter before you. The things which I shall say to you, doubtless you have heard again and again. It is not in the hope of bringing you something of which you have never thought before; but rather to emphasize some of the things which seem to me essential for Christian work, and which seem especially applicable to young people. It is in the hope that a little impulse may be added which will cause you to think more earnestly and seriously along lines which have already been suggested that I speak these few words to you today. Nor shall I suggest particular lines of Christian Endeavor work; I shall leave that for the time when I shall visit your societies as I hope to do during the coming year; but I shall speak of some of the things that enter in to what we may call a good working condition, the condition in which the individual members of each society should be in order to do the best work for Christ and the Church; the condition from which we shall be sending forth workers into the Master's vineyard.

In our societies are the preachers, the Sabbath-school superintendents and teachers,

Christian workers of every kind of the time to come. When the members of the Intermediate society or the younger boys and girls of your community enter your numbers for the first time do they find help and means for growth among you? Is your Christian Endeavor Society of such a spiritual tone that you can expect to send out at least one preacher in the next two years? China calls to us today for two more workers at least, and I suppose that four more and the means for their support would be gladly welcomed. There are needy mission fields all over our home land,—some with no laborers, some with one man who is doing two, three, or four men's work. Churches are without pastors, and we have only nine young men and one young woman studying theology at the present time, and the most of these are already engaged in pastoral work. It seems to me that if, as young people, our spiritual life were strong and pure, from our numbers God would call those who would follow Him in this line of service. Pastors, are you watching over your young people? Do you present to them our need for Christian workers? Do you impress upon them that though the way may seem to be one of sacrifice, that God's promise of a hundred fold in this present time and in the world to come, eternal life, is for them? Do not think I belittle any work to which God may call you. Only may we live so close to Him that whether He may call to farming, to pumping, to teaching, or to preaching, we may hear and heed His voice!

I would not take away one whit of your joyousness, one bit of your hope and courage,—they are the crown of youth. Yet in the words so well known and so often quoted, "Life is real, life is earnest." It is not one long play day, and though you are not to be weighed down with care, yet as Christian Endeavorers, as followers of the Divine Redeemer, it is ours to take life seriously, to know that if we would become strong men and women in the Lord, in our youth we must be conscientious, faithful to our tasks. I have been saddened, sometimes, to see with what apparent lightness some young people look upon Christian vows. Nearly every pastor will say to you, with a look of pain upon his face, that many of his young people fail to keep the Christian Endeavor Pledge. Dear young people, who have become Christian Endeavorers, is there anything in the pledge which you ought not to do? Perhaps you did not consider the matter as you should have done before entering into its obligations. If so, consider it now, and when you arrive at the conclusion that it means nothing but what a faithful follower of our Lord and Master should do, then with a prayer to God, and earnest purpose within your hearts, strive to live up to its requirements.

It is yours to cultivate a spirit of denominationalism. I know that the watchword of the world's Y. P. S. C. E. is interdenominational fellowship, and so may it be. But did not the Seventh-day Baptist denomination stand for some unknown and neglected truth of God it would have ceased to exist long ago. I am proud of our denomination, I am proud of our young people. I like to tell the story of the crowd of Seventh-day Baptist college boys who went out one night to celebrate a football victory and when, after the parade and bon-fire, one of the boys said, "Let's treat," and another said, "All right. What shall we have?" The

answer was, "Apples and cookies." And a traveling man went away to wonder and tell the story of that queer college town in Southern Wisconsin, where the boys treat with apples and cookies. I am prouder to think of that than of a hundred foot-ball victories. Yes, I think our pastors will agree that we have a fine lot of young people. But we are not perfect. We need to know for what we stand. Why we keep the Sabbath. I would urge you to attend all our denominational gatherings that you possibly can; not only the part which is devoted to young people, but all the sessions. Take pride in being able to name the secretaries of our various boards. Try to know all our pastors that you can and the churches over which they have charge. Be interested in our mission fields and give liberally for their support. I think it would be a good plan in our missionary meetings, sometimes, to make a careful study of our own mission fields, both home and foreign. Certainly it would increase our knowledge and interest in regard to our work and workers. In brief, know why you are a Seventh-day Baptist, and then be loyal and true and interested in all our denominational work; and of course, keep in touch with our Young People's Board.

Another thing which I would mention as needed to make us efficient workers is that we should be educated. We have three denominational colleges in any one of which a person may find opportunities to work his way through college. In these schools you will find consecrated men and women who for but a little of the salary which they might receive elsewhere are giving their best energies, are giving their lives to the college in which they work. You will find there, too, noble young men and women who are looking toward the ministry and mission work. Yes, you will find evil influences even in these places; but unless you deliberately choose the evil, you cannot go wrong. You need an education for whatever line of work you pursue, the world will demand it of you, and once attained nothing could induce you to part with it. Christ himself taught by the parables of the talents and of the pound that it is our duty to make the most of our God-given powers. If by any means it is impossible to attend college, then educate yourself in that school which has produced so many grand men and women, the home fireside.

And last of all, since so much depends upon the friends you choose, choose the good; and for your own success and that of your Christian Endeavor society, make your pastor your friend. As a society make use of his counsel and advice; and as individuals make him your confidant and friend. He is not likely to abuse your trust, and it may be that he is longing to give you just the help which you need, but does not know how it will be received. Whether he is young or old, if he is a man of God as we believe he is, he has not forgotten the perplexities of youth. It may seem to you that he does not remember that young people like a good time. You may think he is strict in his notions about what habits you should form, and what avoid; but he has studied the question, he knows that certain things hinder, and that other things help spiritual growth. He is a trained physician and warns you of disease which will follow certain lines of action; and tells you of health and growth which follow right courses. Be ready to accept and follow his teachings, and though he is human and liable to err, you will be far more likely to be helped than to be hindered.

These, then, are the thoughts which I would leave with you today, (as essential to individual Christian life, which shall make you strong in Christian Endeavor and all lines of gospel work. Be spiritual, be earnest, be denominational, educate yourselves, make your pastor your friend. Think upon these things; consider well the words which you have heard from other lips than mine today. If new resolutions have been formed, new impulses have arisen; if new plans have been made for future work, may God grant that they shall not soon be forgotten; but from this day forth the young people of the Western Association shall be more zealous and earnest in the Master's work, and if God shall call any of you into the great work of the gospel ministry or unto the grand privilege of bearing the good news unto distant lands, may you hear and obey the call for His Own Name's Sake.

GENIAL AND FRIENDLY.

O, yes, of course it can be over-done, but so also can anything else—almost. Blessings on the jokey man who has a lot of sound sense, but into whose speech there darts here and there that ray of clean illuminating sunlight which we call wit. It is not a gift to be sternly repressed and crushed out, but to be cultured in the true sense and harnessed to the car of purity and progress.

It is worth something to have a young fellow like O. D. Sherman in a semi-annual meeting. Of course he has been a Christian Endeavorer only about three months, but I like to encourage the new beginners. Even if Brother Sherman is only about sixty-eight years old, let us not despise him on account of his youth. He is genial, whole-hearted yoke-fellow. I like him.

For instance, during the examination of Brother Bond preceding his ordination, various solid theological themes had been considered. Some of the questions, as the candidate frankly confessed, were not easy to answer. We were all feeling sympathetic with the splendid young man who was just standing upon the threshold of the magnificent work to which he was proud to be called. His mind was clear and his heart was true, but there were many deep questions which he had not thought through. Indeed, who has? They keep clearing up, clearing up with further study and further experience, but there still remain great, unfathomed depths.

At a point when interest was quite tense, Brother Sherman arose to his feet. He said he was reminded of the time years ago when some of the brothers were soon to pass through a similar ordeal. John L. Huffman said, "Well boys, you need not be afraid. The old fathers will be there. They have their theories and ideas, and they will have hard questions to ask. But it will not be long before they will get to arguing and discussing among themselves, and we shall be safe." A hearty ripple of laughter went around the room, and we all felt the better rested for the remaining serious business of the hour.

I have never attended a more impressive and touching ordination service than that. We were all brothers and sisters together and it was one of the family whom God had called to higher work. We all rejoiced with him, and praised God for the wonderful privilege we have of being workers together with Him.

GENTRY ENDEAVORERS.

We find that the only way to "hold the fort" is by constant and consistent Christian endeavor.

Satan never takes a furlough or vacation and the only way to watch him is to be always alert and in the field.

The spirit of evil is always present to fill vacancies; when the spirit of Christ steps out this spirit steps in.

The working force at Gentry is slowly increasing and the tendency toward stronger effort and better work is very noticeable.

One of our active members got married and moved away. It is all right to get married, but we are sorry to part with them. Some of our young men are away in search of work.

We desire in this way to pay a loving tribute to one of our best members, Menzo Fuller, who met a terrible death by scalding a short time ago. He was very quiet and unassuming, yet never withheld a helping hand in any work of the society. He was taken in the prime of manhood. It is lives like his that make the world better.

Our Junior leaders are doing good work. Three members of this society were baptized recently and joined the church.

Several of our members assisted Pastor Hurley recently in special meetings at Bloomfield.

COR. SEC.

THE CIRCULATING LIBRARY.

GEO. W. POST.

There is a class of books to which many of our pastors and teachers do not have access. They are not books of reference, but bright, clever, modern writings, the salient points of which can be gained at one reading. They give a clearer and deeper view of the possibilities inherent in the Christian life, and point out the scope of religious work and thought at the present time. They inspire and stimulate and encourage and instruct. Following the suggestion of the recent RECORDER editorial, a circulating library is being established to furnish this class of literature to those who need it. Dean A. E. Main and Pastor L. C. Randolph will take charge of the business. Sufficient books have been donated by interested parties to start the project. An article will appear soon from Dean Main giving details and a list of books.

Those who have books or other publications of this class who wish to donate or loan them for this purpose, and those who wish to give funds for the purchase of new books can send them directly to Dean Arthur E. Main, Alfred, N. Y. Suggestions concerning the selection of new books, or the management of the enterprise, will be welcomed.

CHICAGO, Oct. 24, 1904.

PROFESSOR HARNACK'S SIGNIFICANT LECTURE.

Prof. Adolf Harnack, of the University of Berlin, delivered last week in the Union Theological Seminary of New York City a remarkable address, which was especially noteworthy and significant because of the attitude of the lecturer toward the divinity of Christ. Harnack is probably the ablest and most distinguished theologian in the world. His work on the "History of Dogma" has revolutionized the teaching of Church history, and his lectures on the "Essence of Christianity," published in English under the title "What is Christianity," has had the widest circulation and the greatest influence of any religious book of recent years. He is unquestionably the leader of liberal theological thought in Germany, and he is regarded by the conservatives as their arch-enemy. Yet in his address last week, delivered in German before a

distinguished audience, which gave him breathless attention, Harnack made what appeared to a member of the staff of *The Independent* present to be a veritable confession of faith in Jesus Christ, the Son of Man and Son of God. To be sure, the words "divinity of Christ" were not spoken, nor was there any mention of divine and human natures. But the question whether Jesus had a special relation to God, a special position in history, and a special relation to us was answered with a clear and emphatic Yes. The lecture was the precise equivalent in the thought-forms of to-day of Bushnell's well-known chapter, "The Character of Jesus, Forbidding His Possible Classification with Men." It proclaimed what the ordinary man means by the divinity of Christ, that Jesus was not as other men, that in his character and person and in his fellowship with God he was unique and alone. Without use of the phrase, Harnack declared of Jesus what most men mean when they pronounce him the Son of God. He differed in terms and method of statement from the orthodox confessions; but there was no difference in religious attitude nor in the sense of the solitariness, the elevation and the worth of the Man of Nazareth.

The whole temper of the lecture was conservative. The positions attacked were those of scholars who had gone too far in denying the possibility of the construction of history on the basis of the New Testament. The effort was to show that, granting all the rights of criticism, an historical kernel remains, and that we have reliable and trustworthy records for determination of the thought and manner of manhood of Jesus. Indisputable facts to which sufficient stress had not been given were brought into clearness, and the impression was of one building up from material cast aside by careless builders a structure very much such as the common, good Christian man wants to see erected.

Yet the method advocated was that of the higher criticism. Harnack stated that he knew no other method which could give results in which a modern educated man could have any confidence. The criticism of the gospels which he employed was far more radical and thoroughgoing than anything with which popular religious literature in America has made us familiar. He said that not only the entire fourth gospel, but much of the other three gospels, are not biography, not memorabilia, but literature reflecting the influence of Jesus in the form of biography. He suggested that many of the miracle narratives were amplifications of historical kernels, and that some of the parables, as we have them, are not in the form in which Jesus taught them, and that we can secure his teaching only through criticism.

But it is certainly noteworthy that a scholar who appoints no limits to his criticism, who says freely that we cannot be sure that all the words imputed to Jesus were actually spoken by him, should fix so determinedly upon so many of the things which common men hold to in Jesus Christ, as certain results in historical science. Harnack declared in this lecture that in his opinion the healing activity of Jesus, his principal parables, many of his particular sayings, and his claim to be the Messiah, were historic facts. Among the sayings certainly authentic he included the sacred words in Matthew 11: 28-30.

"No one knoweth the Son save the Father, neither doth any know the Father save the Son, and he to whomsoever the Son willeth to re-

veal him. Come unto me all ye that labor and are heavy laden, and I will give you rest."

Remembering how many have confessed suspicion as to these verses, as akin to the fourth gospel in late origin as well as in character, and remembering how recently Wellhausen's denial that Jesus ever claimed to be the Messiah seemed to be in the ascendant, the more conservative position of Harnack is noteworthy.

The closing sentence of this remarkable lecture was especially significant:

"I may have said nothing new to you, but I have thought that it might interest you to know that what I have here said is taught to-day in theological class-rooms."

The speaker had in mind his fellow Germans, pastors in New York, of whom a large number were present. The Jesus he proclaimed was not new to them, though they were men of pronounced orthodoxy. He confessed his essential oneness in religious attitude with men who hold to the divinity of Christ.

The New Testament is to be subjected to severe criticism in the coming days, and especially the gospels. It would be idle to say that the Bible, or the life of Jesus, will be the same after the process as before. Radical changes in the interpretation of Jesus and of the books which preserve his spirit are to be expected. Yet here is the warm and earnest religious confession of one who has traversed already much of the ground which the future criticism of the gospels will cover, that Jesus of Nazareth is and remains a unique manifestation in history, a personality of unique relation to God, and one to whom the soul of every man who really knows him must be related as to none other he can ever know. A few years ago Harnack checked the tendency to the late dating of New Testament books, and put some of them back even earlier than conservative scholars had supposed them. It would seem from this Union Seminary address that he may do the same thing in the doctrine concerning Christ, and in our interpretation of Jesus bring us nearer to the orthodoxy of our fathers than is the case with most liberal theological teachers of to-day.—*The Independent*.

EGYPTIAN BURIAL RELICS.

The excavations which were begun at Beni-Iarun, on the east bank of the Nile, some 200 miles above Cairo, in December, 1902, have now been completed, says the *Chicago News*. There have been discovered and searched in the necropolis extending along the face of the limestone cliff 887 tombs, including that of Sebek Hetepa, 2300 B. C., together with its curious funeral models. Each burial chamber was formed of a recess at the base of a square shaft, occasionally at a depth of thirty feet, hewn in the solid rock and carefully filled in. By this careful means the body of the deceased was preserved from disturbance. This type of burial antedates the mummification period, but it was found, in the case of two bodies, that decay had been arrested by the wrappings, which were found still intact. Each tomb contained a wood sarcophagus, with the lines of religious formulae and text inscribed upon it in the orthodox hieroglyphics, and with the head pointing to the north and the painted "eyes of Osiris" toward the east.

The sarcophagus was surrounded with a large number of little wooden models representing river and sailing boats, a granary, a group of persons baking, a man brewing, a man leading an ox, a girl carrying a brace of birds in her

hands and a basket on her head. Notwithstanding the extreme age—believed to be 4000 years—of these curious relics, they were found to be in a remarkable state of preservation, the oar-man in the galleys leaning upon their oars and the paint still bright and clean. The ceremonies attending the interment of a woman were slightly dissimilar, the departed lady being provided with a basket of toilet requisites.

These curious little models were buried in accordance with the ancient religious rites, in order to provide the departed one with the necessities for the future life. In the course of these excavations—an exact counterpart of the modern weaving reed as used in the mills at Wigan, England, the only difference being that the ancient Egyptians of 2300 B. C. used cane teeth instead of steel.

Photographs can be cleaned with a soft cloth moistened with lukewarm water to which a little ammonia has been added. Use very lightly and immediately wipe the picture with a soft dry cloth.

DEATHS.

BARKER.—In Westerly, R. I., Oct. 21, 1904, Mrs. Abbie J. Coon Barker, in the 51st year of her age.

She was a daughter of Franklin B. and Harriet L. Coon, and was born in DeRuyter, N. Y., April 28, 1855. She was the fourth child of ten children, five of whom survive her. She was married to William H. Barker June 22, 1883. They have lived in Westerly since their marriage. The husband, two sons, two sisters, three brothers and other relatives, and many dear friends, mourn her departure. Early in life she experienced saving grace, was baptized by her pastor, Rev. Geo. E. Tomlinson, and joined the DeRuyter (N. Y.) Seventh-day Baptist Church, but when she became a resident of Westerly, she changed her membership to the Pawcatuck Seventh-day Baptist Church of Westerly, of which she was a worthy member at her death. Mrs. Barker was prepared to die and made ready all things for her departure. She was a devoted wife and mother, and the chief characteristic of her life was self-forgetfulness. She lived to do good to others and make others happy if she could. Her memory will be long and sweetly cherished by her family, relatives and friends. o. u. w.

CLARKE.—Mrs. Catherine Crandall Clarke, daughter of Barney and Eliza Crandall, was born at Independence, N. Y., July 18, 1830, and died in Andover, N. Y., Oct. 19, 1904, aged 74 years, 3 months and 1 day.

Oct. 4, 1851, she was married to Jeremiah Clarke. Her aged husband, one sister, one daughter and three sons mourn the loss of a loving companion and mother. In early life she gave her heart to Christ and was baptized into the fellowship of the Seventh-day Baptist Church of Independence, by Rev. T. E. Babcock. She was a faithful, consistent Christian. For a number of years she has been living in Andover, but kept her membership with her home church. Funeral service was conducted by her pastor, assisted by Elder Jared Kenyon, at Andover, and burial at Independence. A. G. C.

COON.—Lillie L. Kerr Coon, wife of Elwin D. Coon of Topeka, Kans., was born in New York City, Dec. 19, 1860, and died at Sloan, Iowa, Oct. 13, 1904, as the result of injuries sustained by a fall.

At the early age of eleven years she became a Christian and united with the Seventh-day Baptist Church at Plainfield, N. J. She was married to Mr. Coon in Westerly, R. I., April 10, 1883. They lived for a time in Plainfield. They came to Nortonville in 1886. They both removed their church membership to Nortonville. Since 1887 they have lived in Topeka. About three weeks before the sad accident Mr. Coon went to Iowa on a business trip, and as he was to be among those who were young people with them back in Rhode Island, Mrs. Coon accompanied him for a visit. On the morning of October 13 they were to return home and were ready for the train. Mr. Coon took the valises and started to go down stairs, she following from their room. At the head of the stairs

she stepped into an adjoining room to kiss the little girl of the family good bye. Mr. Coon passed on down stairs, crossed the dining room and put down the valises just as he heard a crash in the hall. On hurrying back he found his wife on the floor at the bottom of the stairs, having fallen from the top. No one knows how the accident took place. On her way down she caught hold of a hall lamp hanging just over the stair rail at the side, breaking it down. The ten pound weight on the lamp struck her on the head, back of one ear. Her fall was at 5:45 a. m.; she died at 10 a. m., without regaining consciousness. On one train later than the one on which she was to return home she was brought in her casket and, instead of stopping at Nortonville to spend the Sabbath and attend the Church services as she had hoped, her pastor preached her funeral sermon at the regular morning hour, in the Nortonville Seventh-day Baptist Church. Rev. G. M. Cottrell of Topeka assisted in the services. The husband, two sons, a sister and many other relatives and friends sustain the terrible shock and sad bereavement. G. W. H.

FRAZIER.—Mrs. Bathsheba Lanphear Frazier died in Westerly, R. I., Sept. 7, 1904, in the 93d year of her age.

Her parents were Maxson and Susanna Truman Lanphear. She was married to William Robinson Frazier, Oct. 5, 1857, who died Sept. 27, 1890. In her youth she became a Christian, was baptized and joined the First Hopkinton Seventh-day Baptist Church, of which she was a member at her death. Mrs. Frazier had always lived near Westerly, and had but few relatives in Rhode Island, only three grandnieces, who attended her funeral. Mrs. Frazier lived a Christian life, trusting in her Saviour. "The hoary head is a crown of glory if it be found in the way of righteousness." Prov. 16: 31. o. u. w.

MAXSON.—Samantha P. Cornwall, oldest daughter of Elder Hiram and Hannah Palmita Cornwall, was born June 24, 1823, at Hartsville, Steuben County, N. Y., and died at Charlottesville, Va., Oct. 14, 1904.

In early girlhood she united with the Hartsville First-day Baptist Church. In early womanhood she embraced the Sabbath and united with the Little Genesee Seventh-day Baptist Church. Although the latter years of her life have been spent far from any Seventh-day Baptist community, she has always been a loyal Sabbath-keeper, and at the time of her death was a member of the Milton, Wis., Seventh-day Baptist Church. Jan. 4, 1845, she was united in marriage with Z. Prentice Maxson, of Little Genesee, N. Y. She was greatly beloved wherever known, as the floral offerings and the gathering of friends at her funeral attested. Services were conducted by the Rev. Samuel Saunders, of Charlottesville. She was a devoted reader of THE RECORDER up to the time of her death, and deeply attracted to those of her own faith. Com.

MAXSON.—At her home on Otterslide, near Berea, W. Va., of consumption, Oct. 23, 1904, Mrs. Georgia Maxson, aged 27 years, 10 months and 17 days.

Mrs. Georgia Maxson, daughter of A. G. and Rebecca Thomas, was born Dec. 6, 1876. She was converted at the Ritchie Seventh-day Baptist Church when in her sixteenth year, and united with the Methodist Protestant Church of Berea. She remained a faithful and honored member of this church till her marriage with Elva Maxson, May 20, 1897. After her marriage she united with the Ritchie Seventh-day Baptist Church, of which her husband is a worthy deacon, and here continued the same earnest life. She was the mother of four children, the youngest of whom preceded the mother to the better land, one week. Freed from sorrow and suffering, the little one, but a few months of age, has gone to him who has said, "Suffer the children to come unto me." From her childhood Mrs. Maxson was inclined to be religious. She said she could not remember when she did not pray. There was joy for her in serving Jesus. About a week before her death she gave up her husband, her children, and all earthly friends into the hands of Him who cares for His Own. After this she rejoiced much and said she was going to be with Jesus. Surely, "the way of the Righteous shineth more and more even unto the perfect day." Burial services were had from the Methodist Protestant Church of Berea, the afternoon of Oct. 24. Services were conducted by Pastor Witter of Salem, who spoke from Phil. 1: 21. All God's children will lift a prayer for the father and his three little ones. E. A. W.

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.

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Nov. 5.	Joash the Boy King	2 Kings 11: 1-10
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Nov. 19.	Isaiah's Message to Judah	Isa. 1: 19-16-20
Nov. 26.	World's Temperance Lesson	Isa. 28: 1-13
Dec. 3.	Hezekiah Reopens the Temple	Chron. 29: 18-31
Dec. 10.	Captivity of the Ten Tribes	2 Kings 17: 6-18
Dec. 17.	Review	
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LESSON VII.—JOASH REPAIRS THE TEMPLE.

For Sabbath-day, Nov. 12, 1904.

LESSON TEXT.—2 Kings 12: 4-15.

Golden Text.—"We will not forsake the house of our God."—Neh. 10: 39.

INTRODUCTION.

Jehoiada was of course regent for the boy-king Joash. This capable priest directed the affairs of the government toward both political and religious prosperity. A covenant was entered into between the king and the people, and also the covenant between the king and people on the one side and Jehovah on the other was renewed.

The people as they rebelled against the government of Athaliah rebelled against the worship of Baal which she supported. They destroyed the temple of Baal and slew the priest of the Baal-worship, Mattan.

In speaking in general of the reign of Joash the author of Kings says that the high places were not taken away. We are not however to condemn him or his guardian Jehoiada too severely for this lack; for it is evident that, if the law forbidding these local sanctuaries existed in that day it was laid away somewhere and entirely forgotten. Samuel and Elijah sacrificed in high places.

It is no wonder that during the reign of Athaliah the temple had fallen into disrepair. It had been intentionally injured to some extent, and sadly neglected. Perhaps the youthful king gave the greater attention to the temple because it had been for years the place of his refuge and his home. It is the king himself rather than the priests that notices the needs of God's house, and sets about arrangements to put it in good repair.

TIME.—The latter part of our lesson is in the twenty-third year of Joash (probably 813 B. C.), but the early part of the lesson must have been much earlier.

PLACE.—Jerusalem.

PERSONS.—Jehoash, the king; the king's scribe; the architects and workmen; Jehoiada the priest, and the other priests; the people.

OUTLINE:

1. The Failure of the Priests, v. 4-8.
2. The Success of the King's Plan, v. 9, 10.
3. The Repairing and Furnishing of the Temple, v. 11-15.

NOTES.

4. *And Jehoash said to the priests.* The name "Jehoash" means Jehovah is strong or Jehovah bestows. It is a fuller writing for Joash, the name which we met in last week's lesson. It is noticeable that it is not Jehoiada, but the king himself who is the leader in this movement for the restoration of the temple. Perhaps Jehoiada had become so used to the dilapidated condition of things that he did not think of the possibility of remedy. *All the money of the hallowed things, etc.* Three sources from which they were to receive money are mentioned in this verse, namely: from the gifts for sacred vessels and utensils to be used in the temple, from the fines

or rather assessments which the priests made upon those who had made vows, from voluntary gifts for the service of Jehovah. *Current money.* We are not to think of coined money. Silver and gold passed by weight in this age. The reference of this phrase is a little obscure. *The money of the persons for whom each man is rated.* Literally, the money of the souls of his valuation. The reference is probably to such assessments as are mentioned in Lev. 27: 2-8.

5. *Let the priests take it to them.* The priests were to be the custodians and managers of the fund thus raised. *Every man from his acquaintance.* Perhaps this means as suggested by the Chronicler that the priests were to go out into the country and collect money from the vicinity of his home. *The breaches of the house.* That is, breaks of any sort, whether little cracks in the finishing or more serious gaps in foundation walls.

6. *In the three and twentieth year of the king.* We don't know just how long this was after the command was given; evidently not nearly twenty-three years, possibly not more than two or three years; probably ten or fifteen years. The priests had not repaired the breaches of the house. We are to understand that their failure was through inefficiency and laziness rather than through absolute disloyalty to the trust committed to them. We are not told that they diverted any of the funds collected to their own use.

7. *Now therefore take no more money from your acquaintance.* The priests are deposed from their position as treasurers of the repair fund. We don't know how they answered the question, "Why repair ye not the breaches of the house?" Perhaps the people were thoroughly impressed with the incompetence of the priests and had not been giving very liberally, and nearly all that was collected was used for the expense of collecting.

8. *And the priests consented.* They accepted their discharge in the spirit that it was given. They evidently saw that they had accomplished nothing, and that it was no more than fair that they should be relieved of responsibility in the matter in order that some other method of raising money might be tried.

9. *Jehoiada the priest took a chest, etc.* Evidently under the direction of the king. The fact that Jehoiada and the other priests are so prominent in attending to this new method of raising the necessary money is presumptive evidence that their honesty had not been distrusted. *Beside the altar.* The altar here referred to is evidently the brazen altar for burnt offerings outside of the temple. Every man could now see his gift deposited in the chest, and could have the assurance that it would not be mixed with other funds, and that the chest would not be opened except by the authorized officials.

10. *And when they saw that there was much money in the chest.* The pronoun "they" is indefinite. They could tell that there was much money by lifting the chest. *The king's scribe.* The royal recorder; evidently a highly trusted official. *The high priest.* Jehoiada is the first to have this title. *And they put up in bags and counted the money.* It was bound up first and then counted; for the counting was rather weighing. The silver and gold were not coined.

11. *Them that did the work, that had the oversight of the house of Jehovah.* We are not to understand that the King's officer paid the money directly to the stonemasons, carpenters, and laborers, but rather to those who had charge of the work,—as we would say in modern times, to the contractors. *And they paid it out, etc.* These particulars are mentioned that we may notice that there was an orderly management of the financial affairs, in contrast with the management by the priests.

12. *The masons.* That is, wall-builders. *The hewers of stone.* We would say stone cutters.

13. *But there were not made—cups of silver.* Evidently because there was not at this time sufficient money. *Trumpets.* Not the ram's horn trumpet, but rather clarion, a long

straight metal tube with flaring end. *Any vessels of gold.* The word translated "vessel" might equally well be translated "utensil." 15. *They reckoned not with the men into whose hand they delivered the money.* The reference is evidently to certain treasurers who handled the money after it was first counted and paid it over to them that did the work, (that is, the contractors as in v. 11). The treasurers were evidently above the suspicion of dishonest dealing. The statement of this verse does not imply that the priests had been dishonest; for a similar statement is found in a different connection in chap. 22: 7.

A CHILD'S SERIOUSNESS.

What we oftenest run athwart in the child, and daily offend, is his seriousness. I should not be astonished if this remark surprises more than one reader, for there is, alas! an impervious wall between the state of mind of most adults and that of a child. We do not take the child seriously. It is assumed that what concerns him is insignificant, that it is limited to certain unimportant events, things in miniature, which take place down where he is, far from those heights where the only things of consequence happen. "That is childish, a bagatelle, a mere nothing," we continually say.

O shortsighted creatures that we are, dull of sense and narrow of vision! How with our heavy tread do we crush the gracious blossoms of that garden of God called the heart of a child! We take ourselves seriously, our affairs are the affairs of moment, the child's are mere puerilities and play. But we deceive ourselves. No one is more serious than the child. Not the merchant over his accounts, the judge pronouncing sentence, the sage in meditation, or the faithful at prayer, is more serious than he. We might even make a saying: Serious as a child. . . .

Listen to this story: It is an old man's tale, but in the depths of his heart he still felt his childish wounds.

"I had committed one of those faults so natural to children and so little malicious in intent, however grave. In the presence of the family and some friends I had been dealt with firmly, as the offense merited, and in the face of my fault, acknowledged and bitterly regretted, I had burst into sobs. Then I was sent away. As I closed the door, still overwhelmed by what had happened, I heard behind me a great burst of laughter. Then I fled and hid in the farthest corner of the house, and wept my little heart out, that laugh had made me suffer so. From that day I lost the naive confidence it is so well to keep as long as we may; and over and over again I asked myself the question, 'Are big people, then, not serious?'"

How many children could tell a like story!—*By the Fireside.*

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A MATTER OF HEALTH



AN ELEGY ON THE DEATH OF A MAD DOG.

OLIVER GOLDSMITH.

Good people all, of every sort,
Give ear unto my song;
And if you find it wondrous short,
It cannot hold you long.

In Islington there was a man
Of whom the world might say,
That still a godly race he ran,
Whene'er he went to pray.

A kind and gentle heart he had,
To comfort friends and foes:
The naked every day he clad,
When he put on his clothes.

And in that town a dog was found,
As many dogs there be,
Both mongrel, puppy, whelp, and hound,
And cur of low degree.

This dog and man at first were friends;
But when a pique began,
The dog, to gain his private ends,
Went mad, and bit the man.

Around from all the neighboring streets
The wondering neighbors ran,
And swore the dog had lost his wits,
To bite so good a man.

The wound it seemed both sore and sad
To every Christian eye;
And while they swore the dog was mad,
They swore the man would die.

But soon a wonder came to light,
That showed the rogues they lied:
The man recovered of the bite;
The dog it was that died.

ONLY A MAKESHIFT.

Barbara Kent was tired. She put her handbag down on the grass and seated herself under a large elm tree by the roadside. It was not the long walk that had wearied Barbara. The way along the shore of the little lake among the hills had been a pleasant one and the cool breezes of the summer morning had been invigorating. Barbara leaned her head against the elm tree's large, strong trunk and sighed, as she said aloud, "Oh, I am so tired—so tired of hanging my clothes up in other people's closets and taking them down again."

For years her life had been made up of answering emergency calls. When the young minister's lovely wife died and left two motherless little ones, the church people said, "Barbara Kent is just the one to go to the parsonage and look after the house and take charge of the children. Some one else can fill her place in taking care of old Mr. Proctor, who seems to be outliving so

many others who are in the prime of life and necessary to their families and the community." Mr. Proctor had been helpless from paralysis for five years or more. Did the people begin to cherish a sort of grudge against the poor old man for his staying power?

So Barbara went to the parsonage and hung her clothes up in the closet of the west chamber. They had been hanging there for over two years. In all the fifty years of Barbara Kent's life she had never been so happy. The longings of the mother heart in her had gone out in a wealth of love to the dear little ones dependent on her love and care, and they loved her with that unselfish love and trust that little children give to those on whom they depend for care and love.

But the church people whispered about among the young pastor's parishioners, that a minister's wife was very necessary to a country parish, and after a suitable time they felt that he ought to marry again. One after another had been suggested as having the right kind of making in them to make a successful minister's wife. Whether these whisperings ever reached the subject of them was not known. But one day the pastor went away to his childhood's home for a short vacation. When he came back he brought a new wife and mother to grace the parsonage and the parish gatherings. It was just as it should be, and the newcomer was given a warm welcome. But Barbara's mission was over—in the parsonage. It had been a hard parting between her and the little ones, but childish grief is soon forgotten, but the wrench of that parting would stay in Barbara's heart for a long, long time.

"O, for a home of my own! To belong to somebody and to feel the pride of ownership in near and dear of kin; to have little hands clinging to her gown and calling her by that sweet name of 'mother,'" thought the lonely woman, as she looked beyond toward the village of the dead where father and mother had lain side by side for many a year. Barbara could not remember her father at all, but there was a misty picture of the long ago, that came before her mind's eye, of a dear, sweet face, out of whose gentle eyes mother love beamed on her.

A sad look came over Barbara's face, and she exclaimed, "Only a makeshift! My whole life has been made up of filling vacant places for the time being, until the rightful ones came to fill them." That beautiful summer morning it seemed to Barbara Kent that life for her had been a failure.

But if a stranger had asked anyone in town of Barbara Kent, the answer would have been, "Barbara Kent, did you say? She is the angel of help and comfort in this village. Always a friend indeed to those who are in need. Barbara Kent is one of the most important personages in this town."

But Barbara at that moment was wondering if those who were "bound up in one bundle" of family love, ever really appreciated what a blessing such a wealth of love and "togetherness" was. If such ones gave thanks when they sat in their homes and heard the footsteps of the dear ones crossing its threshold coming in for rest and love?

At that moment Barbara's thoughts were interrupted by a manly voice saying: "O, how glad I am I have found you, Barbara. I have been looking for you for an hour. Such a God-send to come across you right here. A young man has been hurt at the quarry—he is a stran-

ger and we don't know where his friends are." Barbara arose to the occasion as she always did in such emergency calls, and got into the buggy with the foreman of the quarry.

The foreman talked of the injury to his employee, but as she rode along a sweet, satisfied look came over her face. She had accepted the situation. She knew it must be her Lord and master's work for her in this life. Only a makeshift! but ever so she would do her duty and glorify the One who had bidden her do that work for Him.

By and by, when His work here was finished, Barbara believed that among the "many mansions" there would be a home for her—"eternal, unchangeable"—and as a child of the Father she would have unfailing love and joy of kinship forevermore.—*The Christian Work and Evangelist.*

A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—*George MacDonald.*

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 FORSTHVE LOOFBORO, Pastor, 260 W. 54th Street.

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ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

Proposed Centennial Fund. . . \$100,000 00 Amount needed, June 1, 1904. . . \$95,833 50 Mrs. Harriet McDonald, New York. Mrs. R. W. Babcock, New York. Albert S. Nichols, New York. C. Frank Crawford, New York. P. T. Fagan, Wellsville, N. Y. Mrs. Euphemia E. Crandall, Wellsville. Charles E. Davie, Belmont, N. Y. Amount needed to complete fund \$95,692 50

Winter Term Milton College.

This term opens Wednesday, December 7, 1904, and continues twelve weeks, closing Tuesday, March 14, 1905.

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

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

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

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

Classes in Bible study, Elocution, and Physical Culture.

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

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

Salem College.

Twentieth Anniversary Building Fund.

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

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

It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.

It is earnestly hoped that every lover of true education, whether West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.

The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.

Chicago, Ill.

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

Seventh-day Baptist Bureau

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

Plainfield, N. J.

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Alfred, N. Y.

ALFRED UNIVERSITY. First Semester, 6th Year, begins Sept. 20, 1904. For catalogue and information, address BOOTH COLWELL DAVIS, Ph. D., D. D., Pres. ALFRED ACADEMY. Opens Sept. 12, 1904. Preparation for College. TEACHERS' TRAINING CLASS. Opens Sept. 5, 1904. S. S. BURDICK, Prin.

SEVENTH-DAY BAPTIST EDUCATIONAL SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. The regular meetings of the Board in May, August and November, at the call of the President.

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Shiloh, N. J.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Shiloh, N. J., Aug. 23-28, 1905. Dr. GEORGE W. POST, 1087 Washington Boulevard, Chicago, Ill., President. Rev. F. P. SAUNDERS, Alfred, N. Y., Rec. Sec. Rev. L. A. PLATT, D. D., Milton, Wis., Cor. Sec. Prof. W. C. WHITFORD, Alfred, N. Y., Treasurer. Executive Committee.—Rev. W. L. Burdick, Ashaway, R. I.; David E. Thierworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Nile, N. Y.

Utica, N. Y.

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

West Edmeston, N. Y.

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

THE GUEST OF EVERY DAY. Homely work is mine today, Floors to sweep, and fires to lay, Plates to wash and clothes to mend; Work which never seems to end; Yet I pray Jesus, be my Guest today.

Not as One to dwell apart In the spare room of my heart, But as One to whom my prayer May confide the smallest care, This I pray Lord, be Thou my Guest today!

Martha, cumbered in her care, Brought a half-reproachful prayer, Serving much she thought would best Welcome and refresh her Guest. Christ, I know, Would not have me serve Him so.

He reproves me if I fret Over work unfinished yet, Checks me if I make a task Of some work He does not ask, My dear Guest, Wishes me to work and rest.

At the closing of the day, When once more my heart shall say, In this busy life of mine: "All the glory, Lord, is Thine! Christ, I pray, Be the Guest of every day!" —The Christian Work and Evangelist.

A Plea for Co-operative Work. Do NOT fail to read a paper by B. F. ROGERS in this issue of THE RECORDER. You need the influence of its arguments, and the help of its suggestions. If you are fully alive to the demands Mr. Rogers voices, the fact of his speaking thus will strengthen you. If it should be too sadly true that you are not awake to the needs of the hour, of which he writes, there is double necessity for what we here ask. The supreme need of these years is deeper denominational consciousness, and a keener and stronger denominational conscience.

In the early history of Colonial times in Connecticut a group of stalwart-souled men and women lived whose experiences and character illustrate the Godliness and bravery of the early advocates of religious liberty, under circumstances which made such advocacy a crime, under oppressive laws and bigoted public opinion. They were known as Rogerenes. It is nearly two centuries and a half since they came into organized existence, and it is said that a small organized band of them is still to be found at Groton, Conn. From their earliest history, the Quakers and the Seventh-day Baptists in England, had several points of likeness; in faith and character. They were the supreme advocates of soul-freedom and of religious and civil liberty. They were brave, God-fearing and obedient to the demands of conscience. The Rogerenes sprang from a union of the faith of

these two groups, the most advanced of all Protestants. John Rogers, founder of the Rogerenes, was a highly-esteemed Quaker, and a prosperous business man of Milford, Conn., who removed to New London about 1657. He was six times representative to the General Court. In the years from 1660 to 1670 his interest in the trade of the port of New Haven was larger than that of any other resident. In 1674 he, with his brother James, and his three sons, joined the Society of the Seventh-Day Baptists at Newport and began the dissemination of their doctrines and gathered quite a number of adherents in and about New Haven. Two years later the prosecution of the new sect began, the charges being profanation of the Sabbath, for absence from public worship, for blasphemy against the First Day Sabbath, and for calling the ministers hirelings. The various members of the Rogers family were frequently fined, set in the stocks and whipped, during a long series of years. John Bolles, a contemporary writer, says: "Fathers were taken from their wives and children, without any regard to distance of place or length of time. Sometimes fathers and mothers were both taken and kept in prison, leaving their fatherless and motherless children to go mourning about the streets. When a poor man hath but one milch cow for his family's comfort, it hath been taken away, or when he hath had only a small beast to kill for his family, it hath been taken away from him to answer for a fine for going to a meeting of our own society, or to defray the charges of a cruel whipping for going to such a meeting, or things of this nature. Yea, 12 pounds or 14 pounds worth of estate hath been taken to defray the charges of one such whipping, without making any return as the law directs. Yea, four-score and odd sheep have been taken from a man, being all his flock; a team taken from the plough, with all its furniture, and led away."

It is much to the discredit of the Colonial government of Connecticut and of Massachusetts also, that those who dared to depart from the established orthodoxy of the Puritans were often treated with less consideration and justice than ordinary criminals were, who did not depart from that which was orthodox according to prevailing civil law. Foremost among those who shared such punishments were both Quakers and Seventh-day Baptists. Misrepresentations concerning such dissenters were invented and circulated, and the Rogerenes came in for a full share of the injustice thus done, because of which their true character has been hidden and their actual history unknown. It is

more than pitiful that religious prejudice and intolerance have so stained the pages of history and wronged those, who, like the Master himself have dared to stand alone and be counted on the side of truth and freedom. It often happens that those thus maligned and persecuted are far more noble than their persecutors. Our readers know that Tacy Hubbard was one of the able and foremost representatives of the Seventh-day Baptist faith at Newport, R. I., where freedom had power enough to prevent prison doors from shutting her in. But New Haven was not Newport, and Sarah Bolles—who with her husband, John R. Bolles, was among the early converts to the faith of John Rogers—was thrown into prison and kept there for four months, away from her young family, for saying to one of the judges of the court, "God's judgment will surely come upon you for your unjust judgments of God's people." Her babe was born dead in prison as a result of her treatment. The people, aroused by this knowledge, forced the prison doors, and carried the dying woman to her home. Many of our readers bear the Rogers name, and are lineal descendants of the founder of the Rogerenes, or of the line of Seventh-day Baptists of that name, still represented by our church at Waterford, Connecticut, of which Rev. A. J. Potter is now pastor. His denominational blood must be stagnant indeed, who is not moved to greater zeal by the memory of such heroes and heroines in the battle for obedience and soul liberty. Though bearing another name, the writer finds pardonable pride in the fact that his maternal grandfather, Caleb Maxson, was the son of Tacy Rogers, daughter of Jonathan Rogers, and John Maxson. It is well to pray and strive lest we of this generation go down in history as "degenerate sons of worthy sires." If there be any aristocracy in the world higher than all else it is found in those who stand for freedom and obedience, God and righteousness, when it costs much thus to stand.

THE twelfth triennial meeting of Congregational—the national council of Congregational and Denominational churches of the United States was held in Des Moines, Ia., Oct. 13, and following. It was a vigorous session, at which denominational interests formed the main topics. Congregationalists have been rediscovering themselves along denominational lines for some years past, and the meeting at Des Moines recorded some ripened results, and advanced the consideration of pending questions bearing on reorganization and denominationalism. With the development of questions touching denominationalism, and reorganization for better work, the moderatorship

Held to be Worse Than Ordinary Criminals.

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