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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 vet 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.

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

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 Colonia The Rogerene 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 invented and circulated, and the Rogerenes came questions bearing on reorganization and deand civil liberty. They were brave, God-fearing in for a full share of the injustice thus done, be nominationalism. With the development of and obedient to the demands of conscience. The cause of which their true character has been hid- questions touching denominationalism, and re-Rogerenes sprang from a union of the faith of den and their actual history unknown. It is organization for better work, the moderatorship

NOVEMBER 7, 1904.

WHOLE No. 3115.

these two groups, the most advanced of all Pro- more than pitiful that religious prejudice and intestants. John Rogers, founder of the Roger- tolerance have so stained the pages of history pounds or 14 pounds worth of estate hath been ping, 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

Held to be

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 Puri-

tans were often treated with less consideration and justice than ordinary criminals were, who both Quakers and Seventh-day Baptists. Mis-

enes, was a highly-esteemed Quaker, and a pros- and wronged those, who, like the Master himself, perous business man of Milford, Conn., who re- have dared to stand alone and be counted on the moved to New London about 1657. He was six side of truth and freedom. It often happens times representative to the General Court. In that those thus maligned and persecuted are far the years from 1660 to 1670 his interest in the more noble than their persecutors. Our readers trade of the port of New Haven was larger than know that Tacy Hubbard was one of the able and that of any other resident. In 1674 he, with his foremost representatives of the Seventh-day Bapbrother James, and his three sons, joined the tist faith at Newport, R. I., where freedom had Society of the Seventh-Day Baptists at New- power enough to prevent prison doors from port and began the dissemination of their doc- shutting her in. But New Haven was not Newtrines and gathered quite a number of adherents port, and Sarah Bolles—who with her husband. in and about New Haven. Two years later the John R. Bolles, was among the early converts to prosecution of the new sect began, the charges the faith of John Rogers—was thrown into being profanation of the Sabbath, for absence prison and kept there for four months, away from public worship, for blasphemy against the from her young family, for saying to one of the First Day Sabbath, and for calling the ministers judges of the court, "God's judgment will surely hirelings. The various members of the Rogers come upon you for your unjust judgments of family were frequently fined, set in the stocks God's people." Her babe was born dead in and whipped, during a long series of years. John prison as a result of her treatment. The people, Bolles, a contemporary writer, says: "Fathers aroused by this knowledge, forced the prison were taken from their wives and children, with- doors, and carried the dying woman to her home. out any regard to distance of place or length of Many of our readers bear the Rogers name, and time. Sometimes fathers and mothers were both are lineal descendants of the founder of the taken and kept in prison, leaving their fatherless Rogerenes, or of the line of Seventh-day Bapand motherless children to go mourning about tists of that name, still represented by our the streets. When a poor man hath but one church at Waterford, Connecticut, of which Rev. milch cow for his family's comfort, it hath been A. J. Potter is now pastor. His denominational taken away, or when he hath had only a small blood must be stagnant indeed, who is not moved beast to kill for his family, it hath been taken to greater zeal by the memory of such heroes away from him to answer for a fine for going to and heroines in the battle for obedience and soul a meeting of our own society, or to defray the liberty. Though bearing another name, the charges of a cruel whipping for going to such a writer finds pardonable pride in the fact that his meeting, or things of this nature. Yea, 12 maternal grandfather, Caleb Maxson, was the son of Tacy Rogers, daughter of Jonathan taken to defray the charges of one such whip- 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 Congregaists and Denomi-tional churches of the United nationalism. States was held in Des Moines, Ia., Oct. 13 and following. It was a

vigorous session, at which denominational interdid not depart from that which was orthodox ests formed the main topics. Congregationalists according to prevailing civil law. Foremost have been rediscovering themselves along deamong those who shared such punishments were nominational lines for some years past, and the meeting at Des Moines recorded some ripened rerepresentations concerning such dissenters were sults, and advanced the consideration of pending

years. Dr. Washington Gladden of Columbus, Nehemiah Boynton. In many respects, if not in all Dr. Gladden is first among Congregationalists in this country. The Congregationalist says of him: "Dr. Gladden comes to his office at a time when leadership is needed, leadership that is conservatively but surely progressive, and no one in the denomination has more fully than he the confidence of the churches." Of the Council and its work, the same paper says: "The presence of between four and five hundred ministers and laymen, their interested participation day after day, the moderatorship of Dr. Washington Gladden, the accentuated denominational consciousness, the pronounced spiritual undertone and the practical bent of discussions and decordial feeling toward the denominations with give promise that Congregationalism will face make them unattainable. its future with confidence."

THE Congregational Council brought out a series of facts touch-Denomination- ing pastors, their support, etc., which have an important bearing on denominationalism and denominational work. The average salary of pastors in Congregational churches ranges from \$400 in Georgia, to \$800 in the State of New York; \$600 is the general average. This includes parsonages in about one-third of the states. In answer to the question, "What proportion of ministers now in service came from other denominations," one of the weak points of Congretionalism was revealed. It appears that Congregationalists are not raising nor educating their own ministers. In Indiana, for example, the last seven men received had neither college nor seminary training; in North Dakota, twentyfive per cent. to forty per cent. are without seminary training. In Minnesota, forty-six per cent. of ministers in home missionary churches and in Michigan seventy-five per cent. of all the ministers, came from other denominations. "In nearly every state a considerable proportion of the official leaders of Congregational churches came to them without Congregational traditions or training. It was well said by a Congregationalist, that in facts like these the "heterogeneous character of our ministry is rather discouragingly revealed."

THE question of adequate ministerial supply, and of ministers who fit the situation, is quite as important to Seventh-day Baptists as to Baptists. Congregationalists. If men "without Congregational traditions or training" fail to make for denominational strength and efficiency among Congregationalists, how much more is this true among Seventh-day Baptists. The importance of our Theological Seminary, its influence, and the training it gives in denominationalism, cannot be over-estimated in this connection. But back of the Seminary lies the in- business, is paid far better than is preaching the well as the other. If either gives less than he

great importance. Rev. Dr. Bradford, the re-does not give birth to candidates for the min- age farm hand-when the expense of preparing tiring moderator, has been a vigorous exponent istry who go to college and the Seminary, fitted for his work and the element of personal charof liberal Congregationalism for the last three with Seventh-day Baptists "traditions and train- acter are taken into account—is paid higher ing," from the first. A revival of denomination- wages than is the pastor of the church, who is Ohio, who is now sixty-eight years of age, alism in Seventh-day Baptist homes, and in the expected to teach the farm hand ways of rightwas elected moderator, his competitors being pervading and dominating influences in churches, eousness, and speak comforting, not to say Judge John H. Perry of Connecticut and Dr. together with a revival of those influences which produce candidates for the ministry, is a pressing hence. The main purpose of this editorial is to need of these years. Congregationalists are finding out that while they may not have given too terial things, character, actions and service, have much attention to Christianity in general, they a definite and constant moral and religious qualhave given too little attention to Congregational ity and use. This fact has an important bearing Christianity. This is true of Seventh-day Bap- on church and denominational finances. Men tists in relation to themselves, and there is too who fail to act in view of this truth may say, much evidence that they have not yet discovered "Lord," "Lord," "Lord," with strong voice, and their mistake. The two most important points fervent zeal, and yet actually deny and oppose the in the denominational life of the Seventh-day Lord on whom they call. Have you made your Baptists to-day, organifically considered, are the financial pledges to Christ and his cause for the Publishing House and the Theological Seminary. year? Review them in the light of their moral The mission of the first is to spread Sabbath quality and Christ's words in Matt. 20. You cantruth; of the second to furnish, aided by homes not escape responsibility by neglecting this. and churches, Seventh-day Baptist leaders. cisions will make this council historic and widely Higher appreciation and stronger support of of these facts cannot be delayed with safety. To terness of doctrinal controversy, the spirit of responding action, is to increase weakness and

THE world is also learning that character, moral and religious ele-

woman, to be sold for a mistress, had a lustful religious qualities count. Great business entermoral quality of labor and service, without re- ity and opportunity. This principle holds good as in the Christian ministry, is paid actually less, best he can, each is commended as doing well. comparison impossible. Whiskey selling, as a tionate to the ability of the men, one has done as

of this Triennial Council has risen to a place of fluence of homes and churches, which gives or gospel and advocating temperence. The averpraiseful words over his dust, when he is called emphasize the too-much-forgotten truth that ma-

Too slowLy, but surely, the world influential. The larger interpretation adopted by both these organic points in our denominational Moral Value of is learning that all things have the council of the function of the moderator, the life are seriously needed. Earnest consideration Material Things.moral and religious value. One evidence is found in the fact that which union is proposed, the absence of all bit- refuse such considerations and to neglect cor- the giving of money—it is better to say the bringing of money to God's altars, on the Sabunity and optimism which pervades the meetings delay good results, if not to thwart them and bath—is more and more thought of as a Christian privilege and an act of worship. The habit of receiving money, thus given with prayer, is more than a form; far more. Men are learning that all things material have direct bearing on ments, faith, obedience, purity and the advancement or the retarding of Christ's honesty, have a definite and meas- kingdom. Take the matter of money for the urable value in the business world. support of church and denominational work, for When battles and the destiny of nations rise or example. When each person in a given church fall according to the character of "the men be- or denomination brings to God's altars, from his hind the guns," the moral quality of character worldly possessions, that which is due unto God, in the workman is clearly seen. When the lens the interests of Christ's kingdom are advanced is turned thus on worldly affairs, the cash value and strengthened in a corresponding degree. of Christianity becomes apparent. The writer When half the people give niggardly, or not at remembers many illustrations of this in the days all, those who withhold unite to hinder the adof slavery, before the Civil War. Slaves who vancement of church and denominational work. were genuine Christians were placed in the mar- Such people oppose God and good. They may ket at an extra price, because of their honesty not intend to do so, but the conclusion that they and trustworthiness. Those were days of do. is unavoidable. Failure to do one's part is strange contrasts and contradictions. A slave always equivalent to opposition. The giving and the withholding of money, and of moral support, money value, because of her physical charms, have definite moral quality, and far-reaching efwhile a Christian woman or man brought the fects, favorable or unfavorable to the cause of highest price because of his spiritual graces. In Christ. To profess allegiance to Christ, and then business circles at the present time, moral and to oppose him and his work, is disobedience. To give or not to give of money and influence is not prises seek reliableness as to character as a an optional business matter, but a moral and reprime factor in places of trust and responsibility. ligious transaction of deep moment and meaning. Railroads and other Common Carriers recognize The amount of money or of influence given or that drinkers and cigarette smokers are unsafe withheld does not measure the character of the and undesirable, from a financial point of view. act. God's standard demands as much as pos-Corrupt as business circles sometimes are, busi- sible, according to each man's ability, not his ness men avow the moral quality of labor and ser- fancy, his prejudices, his whim, or his momentvice. Saloons prefer bartenders who do not drink, ary impulse, but his ability. Christ's parable of and brothels rejoice when their agents are honest the laborers—Matt. 20: 1-16—sets forth this in point of money. Seen from one side, such truth in clear light. Some laborers came early facts are disgusting; from the other, they exalt and worked late. Others came near the close of the moral quality of labor and service. One can-the day, but the payment was equal. The truth is not pass this point in the consideration of the that each did all he could, according to his abilmembering with double regret and shame that in all human relations so far as human affairs moral and religious service of the highest sort, can exemplify it. If each of two men does the and, compared with the value of the service, so If it be money, one gives \$1,000 while the other much less than ordinary labors as to make just gives only ten. If these amounts are propor-

same is true of influence, good or bad. God does not measure by quantity, but by quality of life and influence. All just decisions concerning what men ought to do, or do accomplish, must be made in view of this larger standard of ability and opportunity. He who fails to do what he can is guilty of opposition. All actions, and all material things that may be used by men for advancing truth and righteousness, have direct and intrinsic moral quality. Do not forget this in your calculations as to what you owe God and

His cause.

come in the affairs of the United Free Church of Free Church of Scotland. A few views of Dr. Carter are summarized by one of temper of the soul, the purpose of the will, and union with the United Presbyterians, a small a God of love who has given his Son for the from which worship emanates, and in which it remnant refused to come in, and opposed with world, who has expressed himself by an ad- centers. In the larger and more nearly final vigor the merging of the two bodies. A late de- vancing revelation, and who allows men to reap analysis and definition, worship is the attitude of cision of the House of Lords awards all the prop- what they sow. The change that he has passed one's whole life toward God and truth. Attierty of the larger body to the handful of those through, a change which he compares to that tude includes union, communion, indwelling. who opposed the union. One not familiar with 'from the darkest night to brightest day,' is es- We would not decry forms and words which the case from the standpoint of law may not sit sentially a change in his conception of God. He spring from actual soul worship from the attiin judgment on the decision, but there is danger concludes by saying: If you determine that one tude of life with reference to God. But these that it may put a "white elephant" into the receiving the whole Gospel of Christ, but re- have little worth if they are not closely identihands of the remnant of the older organization and seriously cripple the larger and more able body. Its missionary enterprises are extended and vigorous, but there is reason to fear that if the property represented in churches, parsonages, school buildings, etc., is lost, their mission work will be seriously crippled, if not broken up. It of the Presbytery at Oyster Bay, N. Y., a few formation and descriptions. One cannot say is to be hoped that some basis of union and cooperation will be found, by which both bodies will be made stronger and the general cause of Christ will be advanced, rather than retarded.

An International Salvation Army The Salvation Congress, lately held in London. England, calls to mind and gives emphasis to the success and value of that somewhat remarkable movement for moral and social reform. The attitude of England toward the work done by the Army is strongly commendatory and friendly. General Booth, the aged leader and inspirer of the movement, was granted an interview with King Edward and Oueen Alexandria who expressed deep interest in his work, and hopes for its still greater Birth of a success. It happened that the writer saw the Name. workers of the Army, for the first time, in East London in 1882. It then seemed to him that while England had great need for such a movement, there was comparatively little demand for it in the United States. That idea was not wholly correct. While it is still true that English cities like London have the greater need, no one can gainsay the value of the Army and its work in our own country. There is a large element in every great city—usually the older the city, the larger is that element—to which the work of the ture 237 feet in length by 138 feet across the disdain. But if there be any honest and earnest Army is better adapted than any form of work which other agencies have undertaken. No other agency has carried such work, or similar work, to such an extent as the Army has. Its methods are crude, its theology is not beyond criticism, and its representatives have not always been true to its higher standards, but the sympathy, love, helpfulness and zeal it shows for those who have known more of the dregs of life than of its purity, who have been familiar with want and sin in closest touch, have brought comfort, uplifting and salvation to thousands who would nevers have been touched by other existing portant to remember that Protestantism is not veloped ever makes a strong, healthy man."

the Salvation Army sympathy and commenda- wholly assured.

tery of Nassau, who has been Gospel. He lays stress upon the idea of God's one's brothers as children of God, is also an An unthought-of development has anger, of placating Him through blood, and of element in worship. Worship is not so much eternal torment, as laid down by Calvinism. The an act or a combination of actions, as it is the years since, when the greater part our contemporaries in these words: "On the the motive of an act. All this carries us back of the Free Church came into other hand, he states constructively his faith in from outward expressions to the spiritual life jecting these additions, can remain in the Pres- fied with the Spirit. The writer has seen wombyterian ministry, I shall be greatly relieved; but en in the churches of Rome, kneeling before if you determine otherwise, I hereby ask for dis- some picture or shrine, counting their beads and mission to the Manhattan Congregational Asso- repeating their prayers, while eagerly watching ciation of New York." Dr. Carter's letter pro- the visitors whom the usher conducts through duced a warm discussion at the annual meeting the building, and to whom the guide gives indays since. One extreme view was expressed that such women are not sincere and devout, acby a minister who insisted that Dr. Carter's of- cording to their conception of worship, nor can fense was so great that it would not do to give we doubt that God accepts such devotion, behim a letter to a Congregational Association, cause those who render it have known nothing Dr. Carter for the avoidance of a heresy trial. heart of worship.

Antioch has a double interest as the place where those who had ac-

1529, the German Reformatory movement found and much cause for fear as to the evil results a distinct name at Speyer, Germany, where its to the boys, and to their children. The pracrepresentatives made their vigorous protest tical features of the question appeal especially against the policy of Charles V. As a result to thoughtful physicians, while the moral and they were called Protestants, a name which soon social phases, appeal with great force to religious fixed the distinction between them and Roman leaders and school teachers. Boys who smoke, Catholics, out from whom they had come. A church has lately been dedicated there in mem- likely to treat appeals from parents, clergymen ory of that name. It is a beautiful Gothic struc- and teachers, with light regard, if not with transepts, the highest point within is 78 feet. The tower rises to a height of 327 feet. In the heed to what medical science says upon the subporch is a statue of Luther holding the open Bible and treading beneath his foot the papal bull. This statue was presented by German-Americans. The stained glass windows were given by the Emporer of Germany, while J. Pierpont Morgan gave the marble pulpit. It is well thus to memorialize a name which is closely associated with a great movement toward religious freedom and a return to the Christianity of the New Testament. But is is equally im-

ought, he is delinquent and self-condemned. The agencies. He wrongs the Army and proves his yet a truly Biblical religious system, and that its own lack of appreciation of good done, and his full and final success as a movement away from want of true Christ-like charity, who denies to Roman Catholicism is neither complete nor

> Worship finds expression in THE Rev. Samuel I. Carter, D. D. Worship is One forms, but forms are not the imthe oldest member of the Presby- res with God portant part of worship. If one phrase can embody the deeper conprominent as a Presbyterian pas- ception of worship, that phrase is oneness with tor at Huntington, L. I., has announced his con- God. This involves love, obedience, and revvictions that the leading features of what is call- erence, each of which is a fundamental factor ed Calvinism are not a true interpretation of the in worship. All true service of God, or of but that it would be necessary to try him for better; but measured by highest standards, such heresy. Another view was expressed that Dr. formalism falls far below real worship. Never-Carter possessed, if not the body, at least the theless, forms, ceremonies and words, especialsoul of Calvinism. An elder of Dr. Carter's ly the latter, may become great and essential church said: "I don't know anything about aids to that attitude of soul and purpose of life theology, and I don't want to. All I know is which is the highest expression of worship. The the love of Christ. Dr. Carter typifies that outward and vocal should not be despised nor more accurately than any man I have ever seen." wholly discarded, but the voiceless and spiritual A committee was finally chosen to confer with should be sought and cultivated as the essential

#### BOYS AND SMOKING.

One of the prominent facts of these years is cepted Christ as the Messiah the prevalence of tobacco smoking by boys. It "were first called Christians." In is a fact which gives much anxiety to parents, and men whose example leads them on, also, are thinking by smokers, boys or men, they will give ject. The following statements have appeared in the Journal of the American Medical Association. We reproduce them here, hoping that our readers who smoke will recognize their value, and heed the warnings which they suggest:

Dr. Willard Parker says: "Tobacco is ruinous in our schools and collges, dwarfing body

Dr. Ferguson: "I believe that no one who smokes tobacco before the bodily powers are de-

Prof. Richard McSherry, President of the Baltimore Academy of Medicine, says: "The effect of tobacco on school boys is so marked as not to be open for discussion."

Dr. N. B. Delamater, specialist in mental and nervous diseases, says: "The use of tobacco in any form previous to sixteen years of age has an undoubted tendency to lower very materially the mental force and acumen, and to render the user a person without ambition, and may even cause insanity or idiocy."

Dr. N. S. Davis, of Chicago, says: "Tobacco retards both physical and mental development of boys and youth. This effect is so fully proved that all intelligent writers agree in prohibiting the use of this narcotic until maturity of youth has been attained."

"Out of thirty-two young men in New York City who were recently examined for West Point cadetship, only nine were accepted as physically sound. Beer, the cigarette, too much amusement, and the hidden vices are making havoc with the physical manhood of all our towns and cities."

#### SUMMARY OF NEWS.

It being the last week before the national election, political matters have absorbed public attention to the exclusion of all minor matters. The two great parties have pushed the final canvass at points deemed most important and with about the usual methods. Taken as a whole, the presidential campaign has been devoid of startling features and has been dull in comparison with several national campaigns within the past ten years. Before another paper goes from this office, and by the time our more distant subscribers have this one in hand, the figures and claims of the leading parties will have been settled by the voice of the people.

On Oct. 30. Secretary Hay sent a circular note to the various Powers, embodying the President's instructions, relating to a second Hague Peace Conference. The note not only contemplates the reassembling of the conference for the consideration of questions specially mentioned by the original conference as demanding further attention, such as the rights and duties of neutrals, the inviolability of private property in naval warfare and the bombardment of ports by naval force, but practically indorses the project of a general system of arbitration treaties and the establishment of an international congress, to meet periodically in the interests of peace. The issue of the call while the present war is in progress is justified by the fact that the first Hague conference was called before our treaty of peace with Spain was concluded. The note is sent to the representatives of the United States accredited to the governments signatories to the acts of The Hague Conference, 1899. Every lover of peace will rejoice in this action by the President.

York, celebrated its one hundredth and fiftieth anniversary with elaborate ceremonies. Every seat in the gymnasium was filled before the service began at 3.30 p. m., and a large number of people were turned away because there was no room for them. The whole service was im-. pressive, and the sermon, preached by Bishop Doane, of Albany, was listened to with marked interest and attention. A procession from the library preceded the service, the faculty accompanying Bishop Doane to the gymnasium. The academic procession started about 3 p. m. All

the professors wore their caps and gowns. President Butler and Bishop Doane brought up the rear. In connection with the anniversary, thirty-three graduates have received honorary degrees, eleven "memorial professorships" have been established, and the cornerstones of destroyed. four new buildings have been laid.

On Oct. 30, the able statesman and cultured gentleman, Kogoro Takahira, Japanese Minister to the United States, was operated upon for appendicitis by Dr. William T. Bull in the city of New York. For a day or two the case gave cause for anxiety, but at latest accounts the patient was making a good recovery. Public sympathy and interest in the case were fully expressed.

At the last moment before going to press one week ago, we announced steps toward the peaceful settlement of the case between Russia and England, over the North Sea affair. Early in the present week the excitement was renewed for a day, but the two governments are completing the arrangements for the commission to which the matter will be given for consideration. The Baltic fleet has resumed its journey, leaving four officers to testify before the commissioners. The commissioners have not been named yet, but indications are that the board will be made up of an admiral from each, Russia, England, France, Germany and the United States. Perhaps some smaller countries, like Sweden, will be represented also. There is good reason to believe that the Russians fired on their own ships, as well as on the English fishing vessels. The coroner's jury at Hull rendered a verdict that the fishermen who lost their lives in the Dogger Bank affair were killed by "shots fired without warning or provocation from certain war vessels." The testimony showed that no other foreign or British warships were sighted and that no Japanese were on board the fishing fleet. Had not the plans for a commission of arbitration been successful last week, probably England would have held up the Russian fleet within a few hours; that would have meant quick surrender or an-

The great battle between the Russians and Japanese on the ground of the last great fight near Mukden, which was begun at our last report, has been held in check through the week. Both armies are strongly entrenched, and more or less desultory fighting takes place each day. The forces are in close proximity and a general engagement is likely to begin at a moment's warning. The Japanese have been heavily reinforced and perhaps the Russians have been also. Unless the situation finds relief in some unexpected way, another scene of sickening carnage and wholesale murder is at hand.

The events of the week in and about Port Arthur have been unusually active, with results. On Oct. 30, Columbia University, New generally favorable for the Japanese. The city is fearfully devastated by the fire of the Japanese, and suffering abounds. - Several important forts have been taken during the week and the warships in the harbor have suffered daily from Japanese shells. The last ten days have witnessed a marked tightening of the strangling clutch of the beseigers on the doomed city. The civilized world longs for the end to come, which will stop the death and destruction that are inevitable while the siege lasts. The latest news indicates that the fall of the city cannot be delayed; much longer.

Ten lives were lost by drowning through the bursting of a reservoir dam at Winston, N. C., Nov. 2. A million and a half gallons of water were released, more than a mile square of territory was flooded, and thirteen homes were

On Nov. 2, news came from Russia that through the continual efforts of President Roosevelt and Secretary Hay, there is good reason to believe that Russia will soon recognize and respect passports given to Hebrew-American citizens. Harsh and oppressive discrimination against American Hebrews who have visited, or sought to visit, Russia have furnished the basis for much diplomatic correspondence between Russia and the United States in the last twenty years. A few weeks ago the President again directed the State Department to present the subject earnestly to the Russian government, and in obedience to his directions forceful instructions were sent to the American Ambassador at St. Petersburg to lay the case immediately before Count Lamsdorff. As a result, indications are more favorable for the attainment of justice to our citizens, whose only fault is that they belong to a race which Russians hate.

TRACT SOCIETY		
Treasurer's Receipts for Octo		
Contributions:		
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Joseph A. Hubbard, Plainfield, N. J.	20 00	
Maria S. Stillman, Providence, R. I.	10 00	
Mrs. Rebecca T. Rogers, Providence		
R. I	10 00	
Dr. H. A. Place, Ceres, N. Y	2 92	
Mrs. C. D. Potter, Belmont, N. Y.	100 00	
Mrs. C. D. Potter, Belmont, N. Y. J. H. Coon, Utica, Wis.	4 50	
Mrs. Flora Bess, Independence, N.		
Y	4 50	
Asa F. Randolph, Plainfield, N. J.,		
Life Membership	20 00	
Woman's Board	18 00	
Churches:		
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George Greenman Bequest, Int. P.		
G. & Electric Light Bond	25 00-	.337 21
Publishing House Receipts		698 83
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Plainfield, N. J., Nov. 1, 1904.

THE TOUCH OF LIFE ROBERT LOUIS STEVENSON. I saw a circle in a garden sit Of dainty dames and solemn cavaliers, Whereof some shuddered at the burrowing nit, And at the carrion worm some burst in tears: And all, as envying the abhorred estate Of empty shades and disembodied elves, Under the laughing stars, early and late, Sat shamefast at their birth and at themselves. The keeper of the house of life is fear; In the rent lion is the honey found By him that rent it; out of stony ground The toiler, in the morning of the year, Beholds the harvest of his grief abound And the green corn put forth the tender estable

# The Business Office.

NOVEMBER 7, 1904.]

Now is the busy season at the Publishing House. The increased work has necessitated more office room, which has been secured by the giving up of the editor's office to the business manager, the editor doing his work at his home. This change has necessitated a change in the office mail arrangements. In the future, all communications referring to the literary portion of THE RECORDER should be addressed to the editor, personally. All other communications, of whatever nature, should be addressed to the Business Manager, personally. If this distinction is noted, considerable confusion will be avoided, and possible delay will be averted.

The Business Manager is still desirous of hearing from all those who are indebted to the Publishing House. There has been so much political talk in the past that collections have templation to extend a shaft to a depth far greatbeen very poor, but now that election is nearly over we trust that there will be a letup in the financial stringency.

We are justly proud of our job department, operated under the name of the Recorder Press. We have turned out some very fine specimens of school and church papers lately, but we hope to make Randolph's proposed history the banner product of the plant. If you have not subscribed, it would be well to do so now. Our readers must not confound this book with the novels that are seen on every bargain counter, for all books of special character cost more and have far more lasting value than the novels that appear with unceasing regularity.

#### COTTON PICKING.

Cotton picking today is much what it was a century ago. There has been no gain or improvement in the method. The slave darkey of ante-bellum days could pick as many pounds of cotton as the free darkey of today. A fair average day's work for a picker is about 100 pounds of seed cotton. Allowing 130 days for the harvesting season, each picker working steadily would thus gather 13,000 pounds of seed cotton as his share of work. In 1903 the total Southern cotton crop amounted to 10,205,073 bales, which was only a slight increase over the average for the past five years. To gather such a crop within the harvesting season of 130 days, it would therefore require 1,088,000 laborers if each one picked his quota of 100 pounds of seed cotton per day. The cost of paying this army of pickers at current market wages in the South would amount to more than 10 per cent. of the total value of the whole crop. According to statistics last year the amount paid for picking the crop. approximated \$70,750,000. What other crop in the country requires such enormous expenditures for gathering. Not even the tea crop of China and India, where picking is done entirely by hand, equals this stupendous item. The tobacco and sugar cane crop likewise must be gathered by hand, and no adequate machinery for harvesting them has yet been invented; but in their case nothing like ten per cent. of the total valuation of the crop is expended in the harvesting. The fiber of the cotton plant is the wing of the seed, and it is soft and fleecy, ready to be blown away by the wind. To pick the fibre requires expert manipulation of hands that can separate it from the boll without injuring the fiber itself. The gathering the cotton from the boll with the fingers is now difficult, but to invent machinery to do this is complicated.—Scientific American.

# Popular Science.

BY H. H. BAKER

DEEPEST HOLE ON EARTH WHERE MEN ARE AT WORK.

In mining for gold, some very deep holes have been made in the earth, and men have gone down to work on levels that were three thousand, nine hundred and fifty feet below the earth's surface. The hole alluded to is at Bendigo, Australia.

This shaft, (as it is generally called,) is made through a quartz vein of rock to and on a level of from two to three thousand feet, and a shaft has been sunk two hundred and fifty feet below this lowest of levels, making the whole distance four thousand, two hundred feet deep. The time may soon come, when the great

depth of this mine will be outdone by a mine called the Rand, in South Africa. It is in coner than any heretofore projected, believing from present indications, that gold will be found to abound in greater quantities, as the depth is increased. There can be no question but that gold may be found in almost every part of the world, and at great depths, but mostly in small particles like dust, or minute scales, near the surface. Gold is sometimes found in rounded masses, called nuggets, and these are sometimes found weighing several pounds.

A specimen nugget of gold weighing nearly a hundred pounds, and found in the Ural mountains, is now in a collection at St. Petersburg, Russia. The largest nugget of gold, of which we have any record, was found in Australia, and it was named "Welcome." It weighed one hundred and eighty-four pounds and when melted in value netted \$46.625.

A very large proportion of the gold used in commerce between nations, is melted and c st into bars, and has its fineness and value stamped upon it, and then packed in ironbound casks to prevent loss by abrasion, and shipped from one country to another.

The gold coin of the United States is composed of nine parts of gold and one of copper The coin of France is the same. The coin of England is eleven of gold and one of copper.

Native gold is an alloy of gold with silver and traces of copper; no native gold has ever been found free from silver, but the amount of silver varies greatly in different countries. The gold from Mount Morgan, in Queensland, comes the nearest to being pure of any yet discovered.

#### REAL YOUTHFULNESS.

Our attention is directed to the fact that our genial friend, Robert J. Burdette, recently celebrated his sixtieth birthday. A reporter found him at his home in Sunny Crest, Pasadena, Cal., dressed in overalls, with a broad brim, dilapidated hat, and a well-worn hoe in his left hand. He explained how it felt to be sixty years old in the following interview, which we know his many friends in our vicinity will read with rel-

"A great many old people say they feel just gers is now difficult, but to invent machinery to with you?"

"Not by forty happy years, my boy. No man, and fewer women, can be as young at 60 as at 20. When I enter a room now, I instinctively select the chair I want to sit in. I pick out the one that is the easiest to get out of. For it takes me longer to get up than it did at 20. I do not love the kind-hearted, stupid people who insist,

on my sitting down in a cavernous easy chair. with a backward inclination, and a foot rest which I cannot reach. For then is there a lifeand-death struggle when I would emerge. I find myself agreeing with the Arab philosophy 'It is easier to walk than to run, to stand still than to walk, to sit down than to stand, to lie down than to sit up, to sleep than to wake."

"But you are still very vigorous?"

"Oh, I do my daily stunt. But I don't rush at my work with a war whoop, as I used to do. I have a stroke of paralysis every day, right after my noontime dinner. It lasts about an hour, and is incurable. I break and lose more spectacles every week than I used to break in five years, when I didn't wear any. I can hear a great deal better than ever I did in my younger days. For I can't hear a thing with my left ear, and I use that, oh, very, very often, to rest the one I can hear with. So though I don't hear so much, I hear a great deal better. Much

'Is there as much fun in the world as there

"More; a great deal more. Because there are more people in it. And people are the funniest things this side of the grave. Monkeys tire me. but people amuse me. Yes, there is more fun in the world than there used to be. And more sorrow, and trouble, and care, and heartache. And more goodness, and love, and gentleness, and kindness. And the laughter and sweetness and gentleness has multiplied far more rapidly than the trouble."

"Wouldn't you like to be young again?"

"Indeed I would, my boy. And I'm going to be. When I get to be about ten or fifteen or twenty years older. But I don't want to be young again in this world. Because then I would grow old again. It is a sign of weakness -intellectual, physical and moral weakness, to want to be younger in this life. A man ought to be ashamed to have such a feeling. One of our boys, Robert, once wrote to me on one of my birthdays: 'A man's years are his retainers, and the more birthdays he has the stronger and greater is his following."—Baptist Common-

#### NEW JERSEY YEARLY MEETING.

The yearly meeting of the New Jersey and New York City Seventh-day Baptist churches will meet with the Piscataway church at New Market, N. J., Sixth-day, Nov. 18, and continuing through First-day, Nov. 20. The following program has been arranged:

### SIXTH DAY-EVENING.

7.35. Praise Service, Pastor. 8.00. Sermon, Rev. E. F. Loof boro.

8 30. Prayer and Conference Meeting, Rev. E. B. Saunders, SABBATH-MORNING.

10 30. Sermon, Rev. George B. Shaw. Communion.

SABBATH-AFTERNOON. 3.00. Sabbath-school, G. R. Crandall, Superintendent New Market Sabbath School.

4.15. Y. P. S. C. E. Prayer-meeting, Mrs. A. H. Burdick. EVENING AFTER THE SABBATH.

7.30. Welcome Service, Conducted by Rev. L. E. Liver-

10.30. Praise Service. 11.00. Sermon, Rev. E. B. Saunders.

FIRST DAY-AFTERNOO

2 30. Woman's Hour.

3 30. Layman's Hour. Corliss F. Randolph. FIRST-DAY—EVENING:

7.30. Praise Service, H. W. Prentice.

8.45 Clusing Service, Rev. E. P. Loof boro.

NOVEMBER 7, 1904.]

# Missions.

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

THE missionary and evangelistic spirit and work are fundamental and vital to all church and denominational life and work. Christ knew of no other work but that of saving men from the ruin of sin and building them up in righteousness. He called the apostle to know of the great salvation in and through him, for themselves, and he commissioned them and sent them out to preach and teach the gospel of salvation to men dead in trespasses and sin. His commission was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28: 19. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16: 15-16. They were not to preach the gospel to a favorite few, or a chosen number, but to all men. The field was the whole world. That is the field to-day, and the commission to the preacher, the church, and the denomination is the same today and for all the time. Christ and the salvation by him, know of no home or foreign field, but one field, the whole world. Such a division of the field is man-made, only to systemetize and better advance the work of salvation and evangelization on the whole field, not and never to emphasize or exalt one division of the field above the other, they are a unit. The disciple of Christ that has the broad saving love of the Master in his heart, going out to all men, will be the broadest and most active worker and most generous giver for the work of salvation anywhere and everywhere.

Now we say that this spirit of evangelism and missionary work is fundamental and vital. It is fundamental: because it is at the bottom of brought to Christ through the preaching of the window lights broken out and the roof falling gospel, attended by the power of the Holy Spir- in. I asked him what building is this in such the salvation of others until he has experienced saving grace and loss in his own heart. When Baptist church. The church has become exthat is deep and broad in his own soul he wants tinct. It did not believe in missions and Sunto tell all around what a dear Saviour he has day-schools. Any one can see that was a logfound. He becomes an evangel at once. He be- ical result of such a belief and practice. The comes a glad and active fellow worker with God spirit and work of evangelism and of misthe Father, with Iesus Christ the Saviour, and sions are vital to the life and perpetuity of a the Holy Spirit, the Quickener, in the great church or of a denomination. For a denomiwork of salvation. It is fundamental to church nation to thrive and grow and advance the truth life and work. It is through the preaching and for which it stands it must be evangelistic, it teaching of the gospel of salvation that the must be missionary in spirit and effort, or it church of Christ becomes. The gospel is its will fail in propagating its distinctive truth. organizing power. Men and women saved by The Sabbath truth is what makes us a separate grace unite and organize for what? First that and distinct people. The more missionary and by united effort they may through Christ and evangelistic we are, the more are we interested the Holy Spirit save men from sin and its de- in the Sabbath question, and better observers struction. That is the first and chief spirit and are we of the Sabbath. When the evangelistic object in church organization. It is true that and missionary spirit wanes among us and we in it there is sought mutual helpfulness, sym- diminish our efforts in the work of salvation, pathy, and spiritual growth and enjoyment, but we wane in Sabbath observance and in the adall that is secondary. And there will be greater vancement of Sabbath truth. In the last seven mutual enjoyment, sympathy, helpfulness and spiritual growth when they work unitedly and earnestly for the salvation of others. It is the efforts. There is at present the need among sinking of self for the good of others that makes us of more aggressive missionary and evangela church strong and solid. The church that istic work. We must arouse ourselves, pastorsloses sight of the great work for which it is people and churches to more earnest work in organized by the Spirit of God and the Great saving those out of Christ and reviving those Head of the Church, Jesus Christ, and uses its who are cold and indifferent. The build only over

organized power and resources for other purposes will spiritually die and come to nought.

It is fundamental to denominational life and work. Denominations are made up of churches of like faith and purpose. The first and chief work of a denomination with all of its united power and resources is the evangelization of the world. Of course it makes for righteousness, for holiness of life, Christian civilization, higher life in all and every department of human activity and effort, but its first and chief work is the saving of men from the ruining of sin in this life and the life to come.

What makes different denominations today is not the work of salvation but difference of doctrine and polity. This difference is deemed of such importance as to demand a separate organization, but however important and fundamental that difference may be to a denomination, the first and chief work of any denomination is evangelism, and not proselytism. Its first work is to bring men to Christ and then teach them the truth for which it stands. And no one is an earnest listener or a real receiver of the truth until he has come to Christ who is the way, the truth and the life.

WE say that the spirit of eyangelism and

missionary work is vital. It is vital to the in-

dividual Christian, the church or the denomination. When a Christian man loses interest in the salvation of others he has lost in spiritual life. When a church has lost interest and effort in the work of salvation and evangelization, neither doing or giving for it, it is on the road to decay and death. I remember when I was pastor of the church at Farina, Ill., that the Seventh-day Baptist churches of Southern Illinois held yearly and semi-yearly meetings, which were very helpful to all the churches. I went to one of these meetings, held with the Pleasant Hill church. Dea. Dilday met me at the train and took me to his home. On the way we went past a large building, with the it. No man will be interested in and work for a dilapidated condition. He replied: It is a meeting house. It belonged to a Hard Shell years the most of the converts to the Sabbath who have come to us came through evangelistic

THE HOME FIELD.

[Vol., LX., No. 45;

REV. GEORGE W. BURDICK, WELTON, IOWA

The spiritual condition of the church remains about as at my last report. Attendance at services has increased slightly, which indicates some improvement. And the win to the entry

Two of our families are to move to Milton in the near future for the purpose of school advantages. This will take seven from our society, six of whom are members of our church. It will weaken us financially to quite a large extent. These, with the family that moved to California last spring, will make quite a difference with the size of our congregation and the strength of the church in all ways. I hardly know how the church will be able to support a pastor, as it was quite a struggle to raise the money before.

My Sunday appointments at the school house were maintained through the last quarter, but owing to lack of teachers, the Sunday-school has been discontinued, and as the congregation was largely made up of those who attended the Sunday-School, I thought best to discontinue the appointment.

We are making an effort to adopt the plan of systematic giving. I do not know how successful we may be. The cards have just been received. I think quite a proportion of the members of the church and society will enter into the plan.

Welton, Oct. 5, 1904.

ROCK RIVER, WIS., REV. O. S. MILLS. The various departments of church and society work have been carried on with usual interest the past quarter. In some respects there has been improvement. The average attendance at the preaching services has been increased, chiefly by the more frequent presence of several who are not members of the church. The average for Sabbath morning service at Rock River is 36.

Several who hold membership elsewhere are thinking of uniting with the Rock River church. This, we believe, is the proper thing to do.

One young lady has taken her first stand for Christ in our C. E. meetings and is consider-

The seven prayer meetings of the report are those only which I have attended. A few others have been held. I am asked to serve the church another year. We are in deep sorrow over the sudden death of sister Jennie Rose, who, for years, has taught the infant class of our Sabbath-school and been a most faithful worker for the church society. She will be greatly

We have a number of bright, interesting young people, several of them members of the church, whom we are anxious to lead to a more devoted Christian life. Please aid us by your prayers, and visit us when you can.

MILTON JUNCTION, Wis., Oct. 10, 1904.

TREASURER'S REPORT. For the month of October, 1904. GEO. H. UTTER, Treasurer.

In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. Cash in treasury October 1, 1901 .....\$ 216 56 Intermediate society, Plainfield, N. J., China Mission Board: General Fund lind only more mou \$13 66 painstling Crofoot Home was in the second of 3,00,000 at 2100 China Mission 10 00 Sabbath-school at Utica, N. Y. Singlify 10 2 21 2115 00

NOVEMBER 7, 1904.]	
Seventh-day Baptist Memorial Board:	in : vii
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Income S. P. Potter fund 18 94 One-half income Burdick farm 11 97—	53 65
J. A. Hubbard, Plainfield, N. J.	44.10 00 ·
Mrs. S. G. Davis, Alfred, N. Y.	25 00
H. D. Clarke, Dodge Centre, Minn., debt	10,00
Maria S. Stillman, Providence, R. I	
Mrs. Rebecca T. Rogers, Providence, R. I	10,00
Income of Permanent Funds Collected in field by G. H. Fitz Randolph:	432 40
Church at Crowley's Ridge \$2.45	
Church at Crowley's Ridge\$3 45 Church at Fouke, Ark2 00	
Church at Little Prairie 5 60	11 05
Mrs. Flora Bess, Independence, N. Y	4 50
J. H. Coon, Utica, Wis	14.50
Dr. H. A. Place, Ceres, N. Y.	5 04
A. J. C. Bond, Portville, N. Y.	2.25
Pulpit subscriptions	16 00
J. Duane Washburn, Earlville, N. Y.	50
Mrs. M. C. Parker, Chicago, Ill., Gold Coast	
Mission	I00
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C. M. Parker, Chicago, Ill., Debt	10 00
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	12 90
Plainfield, N. J.	13:94
Hebron Center, Pa. Rock River, Wis.	10 00
Westerly, R. I., (Pawcatuck)	6 61 41 9 <b>7</b>
Westerly, R. I., (First, Dunn's Corners)	9 00
Independence, N. Y.	18 00
Chicago: IN. 64	11 00
Maton Junction, Wis., Bakker salary	30 00
DeRuyter, N. Y.	5 50
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O. U. Whitford, Balance on salary, expenses,	
	\$169 97
etc., to Sept. 30, 1904	
Sept. 30, 1904	182 50
George Seeley, salary to Sept. 30, 1904	37 50
R. S. Wilson, Balance on salary to Sept. 30,	65 oo
Labor at Hickernell and Blystone, Pa., to	<b>05 0</b> 5
Sept. 30. 1004	75 00
Sept. 30, 1904	
Westerly, R. I., Quarter ending Sept. 30	50 00
Niantic, R. I., Quarter ending Sept. 30 Hartsville, N. Y., Quarter ending Sept. 30	12 50
Hartsville, N. Y., Quarter ending Sept. 30	12 50
Portville, N. Y., Quarter ending Sept. 30	18 75
Cumberland, N. C., Quarter ending Sept. 30	6 25
Welton, Iowa, Quarter ending Sept. 30	18 75
Cartwright, Wis., Month of July, 1904	16.66
Garwin, Iowa, Quarter ending Sept. 30	25 00 12 50
Rock River, Wis., Quarter ending Sept. 30 Delaware, Mo., Quarter ending Sept. 30	12 50 6 25
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Sara G. Davis, balance traveling expenses	6,25
Sara G. Davis, balance traveling expenses from Shanghai, to Alfred, N. Y	6 25

E. and O. E.

GEO. H. UTTER.

#### AFTON WATER.

Interest ..... 30.25

Cash in treasury, Oct. 31, 1904 ..... 273 02

ROBERT BURNS.

Flow gently, sweet Afton, among thy green braes; Flow gently, I'll sing thee a song in thy praise; My Mary's asleep by thy murmuring stream, Flow gently, sweet Afton, disturb not her dream.

Thou stock-dove whose echo resounds through the

Ye wild whistling blackbirds in yon thorny den, Thou green-crested lapwing, thy screaming forbear; I charge you disturb not my slumbering fair.

How lofty, sweet Afton, thy neighboring hills, Far marked with the courses of clear-winding rills! There daily I wander as noon rises high, My flocks and my Mary's sweet cot in my eye.

How pleasant thy banks and green valleys below, Where wild in the woodlands the primroses blow There oft as mild evening weeps over the lea, The sweet scented birk shades my Mary and me.

Thy crystal stream, Afton, how lovely it glides, And winds by the cot where my Mary resides; How wanton thy waters her snowy feet lave; As gathering sweet flowerlets, she stems thy clear and the third art state at a contract and the

Flow gently, sweet Afton, among thy green braes; Flow gently, sweet river the theme of my lays; My Mary's asleep by thy murmuring stream, Flow gently, sweet Afton, disturb not her dream.

Woman's Work. MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

THE VOICE OF GOD. M. B. CLARKE. Not with the crash of thunder, Or groan of bursting sod, To the list'ning ear of Elijah Came the still, small voice of God. That voice which thrilled his conscience With something like to fear— A hint of flight from duty— In its, "What dost thou here?"

Not with the flaunt of banners Or noisy roll of drums, Not with the tread of armies, The Heavenly kingdom comes. The voice of Jesus gently Speaks peace to every soul, 'Come unto me, ye sin-sick, And I will make you whole."

The power of holy living Falls softly like the dew, On other lives a chrism Of all things pure and true The patient, faithful service, Of slight avail to-day. Hastes on the glad millenium In God's good time and way.

Mrs. A. D. T. Whitney, whose writings son of us have read and loved ever since we were children, has recently celebrated her eightieth birthday. Those who were girls twenty-five years ago will recall with pleasure her "Faith Gartney's Girlhood," "A Summer in Leslie Goldthwaite's Life," and many others equally as helpful and interesting. Her first book was written forty years ago and now the twentyseventh volume from her pen is about to be published. She has lost none of her old-time charm in telling a sweet, wholesome story of everyday life, and we predict that this, the work of her later years, will contain all of the good qualities of her earlier writings.

Four women missionaries will sail for Africa the later part of November, under the auspices of the Woman's Missionary Association of the United Brethren of Christ. This society is doing much aggressive work in the west coast of Africa.

WITHIN the last two months, the Missionary Board of the United Presbyterian church have sent to the foreign field twenty-six missionaries, including the wives. Twenty went to India and six to Egypt. Nearly all were new to the work. pressing questions arising all about us.

PORTEUR IN CHRISTIAN WORK.

MRS. M. G. TOWNSEND.

Read at conference by Mrs. D. E. Titsworth.

head of the Department of Church History in Rochester Theological Seminary, urges, that as every individual reconstructs his comprehension of life and duty, as he passes from one period of development to the next, so must humanity reconstruct its morals and religious synthesis whenever it passes from one era to another. practice of premature decisions, and when the The last hundred and twenty-five years especially, have swept us through profound changes in every direction. World wide commerce, and by the Spirit, pride, laziness, lying, deceit, inthe imperialistic policy of Christian nations, have made the problems of international and interracial relations urgent. The monarchial system, so intimately connected with ancient religion, has crumbled and democracy has tak- its methods are as varied as the needs of huen its place. The principle of co-ordination, manity. The influence of good or evil, and the co-operation, and solidarity, is being applied in ever widening areas, and is gaining re- have all to be met, and the long years of habit,

markable hold on the spirits of men. But the message of the church is and must be chiefly on the basis of individualism, and the question, "What are the opportunities of the Colporteur for Christian work," is very pertinent to this time and age.

It comes in touch with every feature and phase of human life, high and low, rich and poor, learned and illiterate, the laborer and those of leisure, all come under the influence and observance of those who do colporteur work. It does not take long for the skilled worker to read between the lines, the texture and color of the web and woof, in the loom of life, of those whom they may be with. The colporteur, in studying the community in which he may be sent to work, will find it to be clearly demonstrated that the church itself needs more of the indwelling of the Holy Spirit, in resisting the domination of the commercial and professional influences; especially among the young. There is an important and growing class, viz., the industrial wage-worker, that is largely alienated from the church, and to these the colporteur work is specially adapted. He has easier access, oftentimes, than teachers and leaders in the church, for to the colporteur will be given very freely their views on the present paralysis of evangelism and spiritual achievements.

The stratification of society is becoming more and more definite, and the people are growing more conscious of it. The industrial conflicts make them realize how their interests diverge from those of the commercial class, and as that consciousness increases, it becomes harder for the two classes to meet in the expression of Christian love and faith in prayer meeting. This is often the hardest and most painful problem to meet, or set aside; and indeed it cannot be done unless the spirit of "in honor preferring one another," is more emphasized and practiced by the Christian commercial class toward the Christian working class. We stand as a denomination in a period of phenomenal promise, possibility, and development, and a special corporate spiritual force and moral guide to humanity. We should not be silent upon the

The colporteur work requires, not only the THE OPPORTUNITIES OF THE COL- ability to see, but the ability to grasp the co:ditions and with tactfulness and sanctified knowledge be ready, instant in season, to present publicly, as well as privately, the possibility and practicability of the application of the golden rule, and to help to overcome, if possible, the sensitiveness to the class cleavage of Prof. Walter Raushenbusch, who is at the society. Most tender and sacred are the confessions and concessions many times made from a burdened heart to the Christian worker in the colporteur work, and with no one but themselves and God, the struggle is fought for rightness, strength vouchsafed to the penitent soul, oppressed with mistaken views and long tone of moral and spiritual elevation has been reached, through the uplifting word of God, temperance, social impurity, all disappear.

> Colporteur work is the most gracious, tender and uplifting vocation in all lines of Christian work. Its opportunities are boundles; knowledge or ignorance of the true Sabbath,

terchange of thought among the members and

teachings and customs of the non-observers of ing our individual, our social and our relig- ity; in politics we have liberty, this may be strictmandments, and a life of loving obedience and not to receive His grace in vain." 2 Cor. 6: 1. acquiescence thereto.

"Thou shalt" or "Thou shalt not." It is full and everlasting enjoyment. While fidelity in the observing of God's law, and persistency in confessing Christ is urged, the opportunity of present ministrations to the bettering of conditions is also enjoined. Sympathy, clothing, nourishment, companionship, the improvement of the physical conditions, and home influences afford an almost daily opportunity to the worker and is in accordance with the life-work and teachings of our Lord and Master.

Where cross the crowded ways of Life, Where sound the cries of race and clan, Above the noise of selfish strife, We hear thy voice—O Son of Man!

In haunts of wretchedness and need On shadowed threshhold, dark with fears From pathos where hide the lures of greed We catch the vision of thy tears:

From tender childhood's helplessness, From woman's grief, man's burdened toil From famished souls, from sorrow's stress, Thy heart has never known recoil.

The cup of water given for thee Still holds the freshness of thy grace, Yet long these multitudes to see The sweet compassion of thy face.

Oh, Master, from the mountain side Make haste to heal these hearts of pain Among the restless throngs abide O tread the city's streets again.

Till sons of men shall learn thy love And follow where thy feet have trod, Till glorious from thy heaven above Shall come the City of our God.

#### THE CO-OPERATIVE POWER OF RE-LIGION IN BUILDING UP CHURCH AND DENOMINATIONAL LIFE.

Read by B. F. Rogers at the recent semi-ansociation.

It is not by any means an easy matter, unless one is an expert in the use of his mother tongue, which the writer of this paper is not, to frame his sentences so that one's own mind shall be fully and clearly expressed concerning any matter under consideration. A still more difficult thing to do is for some of us to engender, and grasp a thought that will warrant the labor of attempting to find language to give it a proper clothing. Ordinarily, words are used for a similar purpose as are rafts; to float ideas into the mind, but sometimes they may come like a flood and wash away a thought that otherwise might have found a lodgment and have produced results of wonderful worth.

senting this paper, is not to produce something new and startling, but, if possible, at least, to slightly quicken our apprehensions touching some of the means that lie within our reach which would be mightily helpful, if put to use, in enlarging, ennobling, enriching and empowermore efficient effort in the prosecution of our special work. This perhaps is the main object

crue to the church with whom these larger gathings these larger meetings are so richly prepared to offer. Therefore such churches may be greatly helped by quarterly meetings, where a numor semi-annual meetings like the one now convened, embracing all the churches of the Association, where all our denominational interests may be canvassed and most happily blended with earnest evangelistic gospel sermons; thus the people in general may be kept in touch with our denominational movements, and individual spirand richer religious experiences. It is a sad mistake, a most grievous fault, that the members of all our churches do not feel it more, both a duty and a privilege, to attend these meetings so conveniently adjusted to meet a special

need in their denominational and religious life. What all our churches need, and this is greatly accentuated in our weaker and to a degree isolated ones, is to be kept in a much closer relationship with the whole denomination than nual meeting of the churches of the Western As- that which now exists. We, as a people, pride too great degree, when we take into account the true nature of liberty, in our freedom to think. those who seem to consider us laboring hopelessto think, speak and act in accordance with the higher instinct of our human nature, is indeed the flower and fruit of the highest and best civilization of which we have any knowledge. lationship to other workers in the same field, than the freedom of the individual, of which we boast, and are so glad to enjoy. Liberty of the indipleases, easily degenerates into license which may lead one at first to admire and then embrace and finally to enjoy wrong doing. Liberty

the Sabbath of the Lord, is very hard to over- ious life. The idea of co-operation in thought ly true, because in law there is political equality, come. No adequate definition of life, duty, or and effort is almost infinitely exalted when we or supposed to be. But in religious life, as in destiny can be given, save an exposition of read in the Holy Word, "That we are to be co- economics, this is not always a matter of fact, God's eternal truth, embodied in the ten com- workers together with God in beseeching men because there is no known law to establish it, either in religion or economics. In economics So in a lesser degree we are to be co-operathe danger is, and this danger is often realized, The colporteur work gives the best opportuntive workers with each other, to attain the same in actual experience, that the liberty of the ity for this at the least expense of time and la- blessed end, a mutual strengthening in faith and strong may become a dangerous license, and bor, although there is no lack of hard work or efficiency in all the work which God has put lead to cruel oppression. It is also true, as it keen anxiety. God's word, clear, easily under- within our hands to accomplish. The methods sometimes happens, that the liberty of the weak stood, incisive, is indeed cutting as a two- and means by which this work is to be carried works to their own personal disadvantage. In edged sword. No subterfuge or argument of forward may be as varied in kind and efficiency, a similar way, in both social and religious life, man can remove or modify in the least the as the specific ends in view may vary. Some- superior educational advantages to those who times it may be to get a good understanding of have them may seemingly work to the serious of love, compassion and pity. It will sweeten the consensus of thought and purpose which disadvantage of the less favored, and the bond and encourage as well as direct to eternal peace pervade the whole body of our denomination, of union which should exist between them is and thus if possible, as a result, to harmonize greatly weakened, if not entirely destroyed. This our views and consolidate our energies for a ought not to be and need not, if a proper understanding and relationship is kept up between the parties concerned. To maintain this proper rein view in holding our general Conferences and lationship, and keep alive this interest, it often in a lesser degree our associational gatherings. is highly important, and sometimes actually It is verily true that the good which may ac-necessary, that a partial sacrifice of individual liberty be made, in order to the maintenance of erings are convened is not to be minimized, and a greater and more nearly perfect equality, and certainly not to be lost sight of or ignored. But thus to establish sure conditions for a permanent what good, however, and it is much, may come and more widely enjoyed liberty. If I underto the local church, it is but comparatively few stand the object had in view by the committee, who are so circumstanced as to reap the bless- in arranging this program, it was, if possible, to seek to establish a clearer and closer sense of relationship between the members of all our churches, and the entire work of our denominaber of smaller churches can be grouped together, tion, that we may act together, co-operate with each other with an increased degree of intelligence and greater enthusiasm in all our work, in missions, in Sabbath Reform, in the Bible school and Christian Endeavor work, in all lines of effort to which our energies as Christian servants are directed. That is what co-operative labor in Christian work seeks to do. This is its itual energies quickened to reach after higher essential and principal object, an object that should command general, public sympathy and

This theory is based on the assumption of human equality and corroborated by divine teaching, of the divine teaching we are sure; in a very important sense human equality is true also, yet with the latter there must be some reserve of judgment, for in another sense we are not equal, for true it is that men are differentiated into groups and classes, by opportunity to accomplish, by mental acquirements, by execuourselves greatly on our liberty, I do not say in tive ability, and in many other ways. But the fact is, a thorough knowledge and a proper appreciation of all our denominational methods speak and act without forceful restraint from of doing our work and of the object sought in its accomplishment ought to level up and not ly for a lost cause. Freedom, liberty thus to do, level down; you know there are two ways of making level an uneven surface, that of scraping down the high places, and filling up the low. What I mean by this figure is that to those of us who may seem to lack opportunity, more and Yet there are some things that are vastly more more fruitful ones shall be provided, and as to important, when we get a clear view of our re- mental acquirements we may well understand that colleges and universities are not the only, and sometimes not the best places for some of us to acquire useful knowledge, and to augment vidual can scarcely be reckoned as an end, of our executive ability; many of us need as a first So the object in mind in preparing and pre- itself, but as a means to an end other and higher lesson to learn to put to use in these several dithan that which one can grasp, and hold intact, rections what little we now possess. If this by himself alone. Liberty to be and do, as one leveling up is to be successful, and we are to be brought to the highest state of efficiency, we must give to those who are our natural and qualified leaders ample scope to plan to educate, may imply, as in fact it sometimes does, equal- to encourage, to enthuse the weak and to a degree

our honest well-directed efforts to each.

direct the movements of the entire membership of our churches. Hostile criticism cannot harmonize and without a good degree of unity in sentiment and feeling, otherwise well directed energies will become dissipated, and well planned effort will fail of the end sought in their prosecution; hence there is every reason why we should be in close touch with each other and the work we have in hand.

November 7, 1904.]

It has been my fortune during the most of my ministry to be with churches that were isolated from our centres of influence, and to know how difficult it is to keep up an interest in the general work of our people. Churches thus situated come to feel that it is all they can do to sustain the cause on the local field, and that they have but little or no time or means to devote to the general work. It is not for a spirit of sectarianism that I plead, but for a larger and more exalted loyalty to our denominational principles and life. There is the difference of continental diameters between sectarianism in its offensive sense and denominationalism in its true significance. The one is offensively narrowness and bigotry; the other is broad and religiously liberal. But the question of the hour is, how shall we be directed into the full and glorious fruitage of the one and escape the sad conditions of the other. No question of practical bearing on our religious growth is fraught with more of real blessing to us as Seventh-day Baptist churches than this, for there is wrapped up in it our regard and love for Bible truth and righteous living, and to see these made world-wide in their extent of influence, and bountiful benefactions is the acme of our hopes.

It is possible that some of the things which may be suggested, in the discussion of this question, may call for some sacrifice upon the part of those who would avail themselves of the good sought after, but it may be rightly asked what is there of real worth that will not, at times, demand strenuous effort and appreciable sacrifice upon the part of those who are seeking highest good. Proper physical growth and development can not be gained without sacrificing, to some degree, our love of ease and retirement, neither can our social and religious life. Nothing that is commensurate with our deepest need will float in on us and satisfy that need, as driftwood used to float on and lodge along the shores of Long Island Sound. That shipmasters could send their boats ashore and get, to eke out their scanty supply of fuel. But our necessities cannot be supplied in a like easy manner. The nutriment needed to build up our practical religious life does not come mainly from involuntary. but from voluntary action.

What I would first suggest in order to reach the end sought, denominational loyalty, interest and effort, is for the members of our churches to avail themselves, as far as possible, of the benefits derived from our general meetings where the work of our people is outlined, and methods of carrying it forward are discussed from so many vital standpoints.

done, it is utterly impossible to feel any interest in it. It is only as we keep in touch, in some tangible way, with the working forces that we feel in any way responsible for the results. When meeting frequently with our larger gatherings is ment of our denominational work. impossible, or impracticable, then to keep alive a spirit of loyalty and friendly feeling the lesser meetings, closer at hand, if attended, can be made conducive to the same good results. In-

culture, business, or spiritual growth cannot be well maintained unless the spirit of comradeship be cultivated and all are made to feel that they are integral parts of the whole body, and that real success cannot be attained without the cooperation of the entire membership. Much is lost to the members of our churches and societies when too little care is paid to the reading and study of the published minutes of our Conferences and Associations. It is not an uncommon thing to see large packages of these printed minutes lying about our churches, unused and unread; with such a method of procedure it is not strange that the people become listless and lose interest in the work of the denomination. It is even greatly to be feared that copies which are taken into our families have not that care given them which their importance demands. They ought to be thoroughly read, and especially where there are children, the contents should be talked over with them that they be early impressed with the importance of the work which we as Seventh-day Baptists are attempting to do. Children are likely to become interested in what older members of the family become enthusiastic over, and if these talks are conducted in a free and easy manner, taking, it may be more the form of a game than of real work, the interest of children and young people may be easily elicited and turned into channels of useful information and effective effort. It could scarcely be expected that the thought of our young people, and older ones, together with right courses of action, could be turned in the proper direction by such methods of instruction as served the good purpose of curing a boy from the use of tobacco. A fourteen years old boy quit trying to learn to smoke by reading the assertion of a physician "That it interferes with the molucular changes coincident with the development of the tissues, and makes the blood corset him to work, and the best way to get him to work is to interest him in it, and the best way to interest him is to vitalize his task by relating it ly feed ourselves, or others on vagaries or the use of stilted language. Ordinarily the most as Christian workers. successful way to accomplish the desired object with men is to lead them, and if possible, without has left us this motto. "Those who are comwhat to them seems certain and of paramount importance, upon those whose visual angle is less clear and which also may be limited in scope. Borrowed convictions are nearly or quite worthfort and prayer before they become uplifting the members of our churches and congregations

One of the saddest features of our denominational life is the limited interest manifested in the SABBATH RECORDER. We hear it again and again repeated that less than one-half of our

families are subscribers to it, and in many lofriends of any organization, whether for politics, calities I fear the proportion, by an actual canvass, would be found to be much less. I need not stop here to offer a plea to show its inestimable value to us as a religious organization. I doubt whether we could be held together and be kept in working order, with any degree of efficiency without such a medium, for frequent interchange of thought, as is offered us in our weekly journal of religious literature. I wish there could be forcefully impressed upon the minds of young and old its educational value. to sav nothing of it as an inspiration to foster a spirit of loyalty toward the whole Bible, for with us it is not a mere question as to what day shall be observed as the Sabbath, but the authority of the Bible itself is indissolubly connected with the question of the Sabbath. If the day, it declares to be the Sabbath, is not really so, then its authority is weakened in respect to its general inculcations. Why is it when the question of necessary retrenchment comes to so many of us, that almost the first and most feasible way suggested is. "stop The Recorder." This cannot be otherwise than jeopardize to our Sabbath keeping sentiments and practices. It is certainly a question worthy the attention, study and prayer of our pastors and leaders, how can this be remedied and our people become more thoroughly aroused in all departments of our active labors. I doubt not but our pastors realize the necessity of more zeal and active co-operation in all lines of our work, and are endeavoring to awaken the slumbering energies of those whom they serve to a fuller appreciation of the important position we occupy as advocates and would-be preservers of an unmutilated Bible. I feel strongly impressed, however, with the thought that the pastors of our churches might sensibly aid in creating and making more operative a sentiment of approval and a more appreciative sense of the worth of THE RECORDER as a family newspaper if they would more frequentpuscules oval and irregular at the edges." Pres. ly contribute to its pages. Their congregations David Starr Jordon of Stamford University, generally like to know what their pastors are says: "The best way to educate a man is to thinking about the current topics of the day, as well as what they get from their sermons on the Sabbath. It is not by any means impossible, nor indeed improbable, that a desire to read what to some form of reality. We cannot successful- the pastor has to say might not only awaken a new interest in THE RECORDER, but also in all dreams, nor duly interest and instruct them by departments of labor to which we are committed

It is on every hand admitted that interest in any cause is largely in proportion to what we a clear cut consciousness upon their part that do to support it. It may indeed be our imperathey are being led. Xenophon, I think it was, tive duty to aid the work at home in every possible way, as first demanding our attention and pelled by us, hate us as though despoiled of co-operative assistance, but we should rememsomething; while those who are persuaded by us ber that the world is the church's great endeavor love us as though they had received a favor." field of effort. So there should flow from the Men of clear and far-seeing vision cannot force membership of our churches a steady stream of contributions to the treasuries of the various Boards of our denomination which have the oversight and direction of the channels through which all our benevolent activities are to be sent If we do not know what is planned to be less. We must make them ours by study, ef- to their respective destinations. This we ought to do for its reflex influence on our own religious forces. This we need to do, to rightly assist life, and to aid in carrying out the Saviour's command to go, or make it possible for others to keep in helpful touch with an onward move- to go, and preach the gospel throughout the whole world. Never in the history of the Christian church was there more urgent necessity for strenuous effort upon the part of those who desire to see truth and righteousness triumph Continued on Page 717.

# Children's Page.

THE CONFLAGRATION. It started in the garden ground, And no one was to blame. We only filled a little mound With dancing tulip-flame.

We though it quenched in June, but O, Just where the roses grew. A tiny ember smoldered low, And when the south winds blew

They scattered petals full of coals, The mischief had begun. Nor might we then, to save our souls, Undo what had been done.

Nasturtium fires crept out and flared Along the garden walk. The hollyhocks like torches glared, A light on every stalk.

The scotch-mist puffed its cloud of smoke, The hills were dim with haze, And goldenrod and sumac broke Into a mighty blaze.

Across the fields the fire-tide turned, O'erleaping stream and road. The hillside like a furnace burned The forest gleamed and glowed.

We watched the conflagration grow Till, one November night, A tempest blast of sleet and snow Put out its splendid light.

Now we have no excuse to bring. There's nothing to be said. But every one of us next spring Will guard his tulip bed! The Youth's Companion.

#### NIMINY PRIMINY ANNE.

Niminy Priminy Anne came down the wide stone walk fresh from her bath in a new pink gown with ruffles edged with lace and a beautiful pink silk sash tied at the back. She was very fine, indeed, quite as fine as the big doll in Duff and Dore's great store. She was like Duff and Dore's show doll in another respect, for it happened that Niminy Anne's next door neighbors chanced to be a family of five children all so nearly of the same size that one could hardly help wondering if they had not come to the little house at the same time and in the same basket. They could not come out in fresh pink lace-ruffled sash-tied gowns, so they would stand and admire Niminy Anne, almost wishing that they were she, but, had they known it, they were far happier in their plain frocks than little Anne ever thought of being. She was so afraid of a stain or a wrinkle in her clothes that she spent half her time looking for them-not that she wished to find any, of course, but that is a trick that older people than Niminy Anne have—always looking for trouble that they never wish to see.

Sally—of the little red-brown cottage came running to the fence that divided the big vard from the little one as she saw Anne on the other side. She clambered to the top bar, which held the pickets in place and called cheerily,—

"Won't you come and play 'pick geese' with us, pretty pink Anne?"

what?"

"Pick geese. Trot was out in the country yesterday where they were picking feathers from great wriggling geese—just think of taking handsful of soft feathers from their bodies! Don't you think they must feel queer at first if they have to go around naked?" Sally never had to wait for answers to her questions as it would have been impossible for any ten people to answer a quarter of what she could ask in an hour, so she went on briskly:

"One of us catches the others and Trot holds to the field when they threw themselves upon

our heads under her arm while she pretends to pick off our feathers and we hiss and quack. ers." To prove her words. Sally began to hiss and quack so loudly that she lost her bala long jump in the grass.

THE SABBATH RECORDER!

"Thank you, I do not care to soil my dress by such rough plays." Niminy Anne said cool-

"All right," was Sally's good natured re-laugh and talk before. ply, "It's heaps of fun, but your dress is pretty. still I don't believe I'd like to wear it if I could not use it as I liked. I never could have fun unless I played.

"Yes, but you get hurt sometimes."

"I expect so, and I make no end of mending for mama, for some way, the cloth in my gowns seems like cobwebs as soon as I get it

came rushing out to the two visitors with the news that "Uncle Hode" was going to "The Island" to make hav and they could go and ride on the loads. Aunt Addie had prepared two great baskets of lunch and one need only to look at the outside of one of Aunt Addie's lunch baskets to have her mouth water and her stomach ache for the delicacies within.

"O, Anne, won't you come too?" coaxed

"Anne, you must come," commanded Trot. "Dear Anne, will you come," pleaded May.

"Pinky Anne would soil her gown, and so must stay at ho-me," sang Sally to the tune of Yankee Doodle, which was really the only tune Sally could sing.

"Fried chicken, ham sandwiches, chocolate cake, apple pie and doughnuts—Aunt Addie's doughnuts! O, come on Anne, who cares for one dress?"

Now Anne was very fond of fried chicken, extremely fond of ham sandwiches, was more was always munching sweets or sours, whereas her healthy neighbors never ate between meals. Just then Uncle Hode drove up to the gate. Anne's mama was not at home, so Peggy and the apple pie won the day, leaving Peggy's mother to tell of the runaway while the merry crowd drove off, waving hats and throwing kisses until out of sight.

They forded the wide river where the water came above the knees of the horses. The girls screamed and laughed as they seemed to drift down with the current, but Sally began a wonderful hissing and quacking to the amazement of Uncle Hode, who asked if Aunt Addie could have put a live goose in one of the baskets for

Never had Priminy Anne spent such a day in all her life before! There was the climbing Anne went a very little nearer. "Play upon the great fragrant loads of hay, the ride to the barn where every jolt of the wagon would set the high pile a-rocking, then the dropping down to save their heads as they went in at the wide doors and the swift slide down into Unc'e Hode's arms or the quick jump away into the center of the mow. Then they played hide and seek until Niminy Anne looked not one bit better than Sally as she crawled from under a manger with cobwebs strung on her tangled hair and the pink sash dragging from her rumpled dress. There was the gay ride back

the hay, sat in the shade or looked for berries or flowers along the river's edge until another I can do that part better than any of the oth- load was ready for them to mount.

Never had Niminy Anne eaten so delicious a lunch and never had she eaten so much as ance on the narrow rail, but saved herself by she did then on the green grass carpet, with maple shade around them, the birds wheeling and singing above, the river rippling good-b e as it hurried past, and merry maidens laughing and talking as she had never heard people

Just once she thought of her new gown and that was as she came in sight of home. Of course, she expected a little scolding, for Niminy Anne had been taught that fresh, pretty gowns were a very essential part of good societv. but. some way, she was not quite Priminy Anne today—she had been left behind in the morning, so this happy Anne looked up at the great calm sky and over to the west where one Just then Trot. Tootsie. May and Peggy star had swung its light face eastward, and sighed a long sigh of contentment.

> Were she to live as long as the sky and stars. it seemed to soiled and wrinkled Anne that she could never forget this one beautiful day, so unlike all the other days of her life, although tomorrow, she knew, would bring a fresh, lacetrimmed gown, and poor little Anne would begin her old task of looking for wrinkles.—The Christian Work and Evangelist.

#### AN EDITOR'S TRIALS.

A Western editor attempts thus to let others see him as he sees himself:

Editing a newspaper is a nice thing. If we publish jokes, people say we are rattle-brained. If we don't we are fossils. If we publish original matter, they say we don't give them enough selections. If we give them selections, they say we are too lazy to write. If we don't go to church, we are heathens. If we do go, we are hypocrites. If we remain in the office, we ought to be out looking for news items. If we go out, fond of chocolate cake and most fond of apple then we are not attending to business. If we pie. Peggy knew this, for pale Priminy Anne wear old clothes, they laugh at us. If we wear good clothes, they say we have a pull. Now, what are we to do? Tust as likely as not some one will say that we stole this from an exchange. So we did. It's from The Wyoming Derrick.

#### CRICKETS.

When the robin sings with his heart in his throat, And the hills are blue with smoke, And over the sleepy home fields drift Red shreds from the maple's cloak, And the still frost throws its silvery lace Over the mornings rosy face;

When gray owls hoot to the moon at night In the wood behind the mill And winter's eyes look out of the sea And peer o'er the distant hill, The crickets, merry without a light, Ring in the dark ledge out of sight.

They laugh at the stories of wreck and gloom Sad old autumn had conjured up, Thrilling the shadows with notes like rain That tinkles into a silvery cup; Beating their silvery tambourines Wherever the ghost of a daisy leans.

Piping in groups by the homestead door Where a red rose met her death, Finding to sing to, adown the lane, Joy like the spring's in a gentian's breath; Under the lonesome pines by the gate, Serenading the asters late.

And, at length, when the wild white snows beat in, And cover the bare old farm, They creep in under the warm home hearth; And half of the firelight's charm Is their low music, that soft and deep. Murmurs the pale, pinched days to sleep. The Christian Endeavor World

How does your Recorder account stand?

#### Young People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

THE PLEASURE OF FRIENDSHIP.

NOVEMBER 7, 1904.]

Recognizing the fact that friendship has its limits, we should not claim too much. We can never fully understand each other and our modes of thought will always differ. Each person's conscience must speak for itself, each one's will execute its own decisions. Responsibility belongs to the individual and duty is untransferable. We must recognize in our friends this personal element and not seek its eradication.

Bitterness and sarcasm, a hasty temper, se'fwill and dogmatism, have dug the graves of many friendships; and stupidity and stubbornness impoverish the heart and render it unsusceptible to purest joys.

It were profane to think of the commercial value of friendship, and yet we may regard its utility. The author of Ecclesiastes says: "Two are better than one, because they have a good tribute some time and material toward the estrength to do the tasks allotted to us as they reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. And if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken." One person, when united to another in friendship, can accomplish and enjoy more than if alone. Man is a social animal and friend blesses friend; but he that hardens his own heart hardens the heart of humanity and of the universe. The highest joys that come to us are the gift of common tastes and sympathies. Sympathy will always be needed—as much in prosperity as in adversity, in health as in sickness, in rejoicing as in weeping. "Two or three gathered" in his name enjoy the especial favor of God. To tell our joys to a friend finds a sweet pleasure in taking part of the burden. It strengthens us in virtue and resolution to open our heart to a friend. Merely to talk over matters has its value. A friend may correct our reasoning and judgment and will study tact and gentleness in doing this service. The criticisms of friends should be appreciative. To the brethren composing the South-Western rather than depreciative.

Friends know what there is in the human heart. Love opens the door; there is no other key. Each from the same level looks straight into the heart of the other.

If you have a friend, tried and true, you are rich indeed. There is one soul whom you can trust, who knows your best and worst side; who will always speak the truth without flattery and yet with love's diplomacy, which leaves a sweet distillation in the heart; who will comfort and encourage in sorrow and adversity and moderate exultation in prosperity; and who, while lamenting faults, will continue changeless in affection. To pledge and resolve in the presence of a friend makes one strong and brave. Such friendship as those of Damon and Pythias and Orestes and Pylades, generous and unselfish, have made the whole world better.

You cannot fully enjoy a blessing until you share it with a friend. The griefs of childhood are soonest relieved when swept away in a mother's arms. Friends purify pleasures of you may have the gold." Your heart is safe electricity appring

for us we cannot do for ourselves. They can day shall be set apart in which to thank Him

secure favors, defend us if unjustly assailed, introduce us to desirable acquaintances, make known our real worth, guard our interest and represent us in our absence. The prosperity some time during their lives, has hinged upon some act or word of a friend.—J. N. Fradenburgh, D. D., in "Life's Springtime."

#### RANDOLPH'S HISTORY. EDITOR OF SABBATH RECORDER:

I was pleased to notice in a recent RECORDER. a letter from Brother Charles C. Chapman, of New York, in regard to the proposed history of Seventh-day Baptists in West Virginia, which Brother Corliss F. Rando'ph is preparing. I am greatly interested in the publication of this history, and I trust our people will fully appreciate what it means. Brother Randolph during the past two years collecting data for it. I have personally been very glad to conbook, and I know that it will be a very valuable contribution to our denominational literature. The readers of THE RECORDER will interested to know that the family-tree. which Rev. Jacob Davis, the first pastor of the Salem church in West Virginia was an early branch, has produced twenty-five Seventh-day Baptist ministers, descendants of these early settlers. Ten of these have died and passed to their reward. Rev. A. J. C. Bond, who was ordained at Portville, N. Y., last Sabbath-day, makes the fifteenth living Seventh-day Baptist minister descending from that family-tree. is easy therefore to see how much of the denomination's life and working force has grown out of these West Virginia churches. Every Seventh-day Baptist family should subscribe familiar, as soon as possible, with the exceedingly interesting history which it contains.

BOOTHE COLWELL DAVIS. ALFRED, N. Y., Oct. 26, 1904.

A WORD OF EXPLANATION.

Association:

I was on the program for a sermon, but not dinary occupations and gather in their several being able to attend the Association I prepared a paper, which I sent, and supposed that it would represent me. This morning the paper was returned unopened. So I rise to explain; not why the paper came back, for on this I am not advised. But I have not been well since my return from Conference, and so could not attend the Association.

A. P. ASHURST.

HAMMOND, La., Oct. 31, 1904.

THANKSGIVING, NOV. 24.

President Roosevelt has issued through the State Department, a proclamation appointing Thursday, Nov. 24, "to be observed as a day of festival and thanksgiving by all the people of the United States, at home and abroad." The proclamation follows:

By the President of the United States of America. A proclamation.

It has pleased Almighty God to bring the every selfish element. "Give me friends and American people in safety and honor through another year; and, in accordance with the long unbroken custom handed down to us by our There are some things that friends can do forefathers, the time has come when a special

who holds all nations in the hollow of His hand for the mercies thus youchsafed to us. During the century and a quarter of our na-

tional life we as a people have been blessed beof most men, it has been justly remarked, at yound all others, and for this we owe humble and heartfelt thanks to the author of all blessings. The year that has closed has been one of peace within our own borders, as well as between us and all other nations. The harvests have been abundant, and those who work, whether with hand or brain, are prospering greatly. Reward has waited upon honest effort. We have been enabled to do our duty to ourselves and to others. Never has there been a time when religious and charitable effort has been more evident. Much has been given to us, and much will be expected from us. We speak of what has been done by this nation in no spirit of boastfulness or vainglory, but with has spent a large amount of time and money full and reverent realization that our strength is as nothing unless we are helped from above. Hitherto we have been given the heart and the severally arose. We are thankful for all that has been done for us in the past, and we pray that in the future we may be strengthened in the unending struggle to do our duty fearlessly and honestly, with charity and good will, with respect for ourselves and love toward our fel-

In this great Republic the effort to combine national strength with personal freedom is being tried on a scale more gigantic than ever before in the world's history. Our success will mean much, not only for ourselves, but for the future of all mankind, and every man or woman in our land should feel the grave responsibility resting upon him or her, for in the last analysis this success must depend upon the high average of our individual citizenship, upon the way in advance for a copy of this book and become in which each of us does his duty by himself and his neighbor.

> Now, therefore, I. Theodore Roosevelt, President of the United States, do hereby appoint and set apart Thursday, the twenty-fourth of this November, to be observed as a day of festival and thanksgiving by all the people of the United States, at home or abroad, and do recommend that on that day they cease from their orplaces of worship or in their homes, devoutly to give thanks unto Almighty God for the benefits He has conferred upon us as individuals and as a nation, and to beseech Him that in the future His divine favor may be continued to us.

> In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this first day of November, in the year of our Lord one thousand nine hundred and four, and of the independence of the United States the one hundred and twenty-ninth.

THEODORE ROOSEVELT.

By the President, JOHN HAY,

Secretary of State.

WESTERN ASSOCIATION CHURCHES.

The semi-annual convention of the Seventhday Baptist churches of the Western Association convened with the Portville (N. Y.) church, Sixth-day, Oct. 21, 1904, at 2:15 P. M. In the absence of the Rev. A. G. Crofoot, who was on the program to preach the opening sermon and unable to be present, the Rev. O. D. Sherman

preached the introductory sermon from the text priety of giving letters of recommendation to The convention was then given over to the council met for the purpose of examining Mr. A. in view of the fact that there are not a few J. C. Bond, who had been called to ordination whose names are on the church register, who do to the ministry by the Portville church. An ac- not respect their covenant vows in the matter count of this examination and the ordination services, which took place on Sabbath morning, ency, even among church people, to disregard, and were followed by the celebration of the or hold lightly, the claims of the Sabbath. Any Lord's supper, will probably be written by the sentiment that encourages error is dangerous to clerk of the council.

preached an earnest, searching sermon from the or sincerely held; much more the known and text, "For the Son of Man came to seek and to save that which is lost," (Luke 19: 10). Following this Mr. Burdick conducted a prayer and conference meeting, in which many participated. Sabbath afternoon a session of the Sabbath-

The night after the Sabbath, Dean A. E. Main preached from the text found in John 17: 3. inconsistent thing than to insist upon its observ- deep impression on the large congregation that This service also was followed by a testimony ance, or continue our efforts as Sabbath reformmeeting, at which time a large number express- ers. There are no doubt not a few in our ranks ed by rising a desire for more and better things, who are sorely perplexed over the problem of a in the Christian life than they had yet ex- livelihood, and are tempted by the opportunities perienced.

of the primary school at that time.

gram was presented, at which time short ad- done him the greatest possible service, temporaldresses were given by Mrs. W. L. Greene, Sec- ly, as well as spiritually. retary of the Young People's Board; Starr A. I have been greatly interested in and helped Burdick, Treasurer of the Young People's by the editorials in THE RECORDER from week Board; W. L. Greene; and Mrs. Abbie B. Van to week, and wish that all our people could be Horn, Field Secretary of the Young People's induced to take and read for themselves the ex-Board for the Western Association. A short cellent matter found on every page of our paper. consecration service followed, which was led by H. E. Davis.

The closing meeting of the convention was an evangelistic service conducted by the Rev. L. C. Randolph. At this time, as throughout the whole convention, a deep spiritual interest was manifest.

The weather was stormy and unfavorable, yet there were many visitors from abroad and the sessions were all well attended. It was the first time for the Portville church to entertain so large a gathering, but all guests were well and bountifully provided for. A deep spiritual interest was evident from the first. We were lifted to the mountain top by the ordination service Sabbath morning and were not disappointed in the succeeding services. We hope, pray, and believe that much good will result to those who were in attendance.

ABBIE B. VAN HORN, Sec.

#### GIVING LETTERS OF STANDING. EDITOR RECORDER:

Since reading your editorial in THE RECORDER of two weeks ago, in which you called attention to the query of a pastor, concerning the pro-

found in Titus 2: 11-14. Following this the members of our churches who were untrue to Rev. L. C. Randolph and the Rev. S. H. Bab- the Sabbath; and soliciting opinions from other cock conducted a service of song and prayer, pastors, I felt personally called upon to respond. It is well, no doubt, to raise the question,

of Sabbath-keeping, and of the general tendthe life and growth of any society, as well as Sixth-day night the Rev. W. D. Burdick to that of the church herself, however honestly voluntary disregarding of a truth well understood. If the "Sabbath of the Lord, thy God" does not differentiate us from all religious peoples, we have no standing ground as a separate people, and in that case the sooner we go into School was held under the leadership of Prof. oblivion, the better. If it would be right for Daland made clear and forcible the advantages W. C. Whitford. Mrs. W. L. Greene had charge one of our churches to give a "letter of recommendation" to a member who is living in known the service of God, from the parable of the labviolation of the Sabbath, we cannot do a more overs in the vineyard. Pastor Crandall made a offered, to sacrifice principle for the sake of First-day morning Starr A. Burdick, repre- employment that seems to give promise of fursentative of the Board of Systematic Benevo- nishing needed supplies. Such persons need, lence for the Western Association, presented the and should have our most earnest prayers, symplan of the Board for raising funds for our pathy and help; but to encourage them, either various lines of denominational work. This mat- directly or indirectly, to disregard a plain "Thus ter was also discussed by Dean Main and the saith the Lord" would be to counsel them to sac-Rev. O. D. Sherman. The Rev. B. F. Rogers rifice the greater for the less, and in the end lose followed with a paper on "The Co-operative both. The one great need of the times is to Power in Religion in Building up a Church and know God and to know that obedience to Him Denominational Life." This paper was re- gives promise not only of the life to come, but quested for publication in The Sabbath Re- of the "life which now is." And the minister CORDER and will doubtless appear in due time. or layman who can succeed in bringing his fel-First-day afternoon a young people's pro- lowman to God and a knowledge of Him, has

Hopefully yours,

S. H. BABCOCK. LITTLE GENESEE, N. Y., Oct. 25, 1904.

#### STRAIGHTEN UP.

God made your backbone to be erect, and not curved or hunched. He formed it of several bones so that it would bend to fit different positions, but the natural position is erect. Sit straight, so your lungs will have room to work in. Your lungs have two sets of cells, one for air, the other for blood, separated by a membrane. The blood must come in contact with the air, and take from the air the oxygen. Now when you stoop you cannot get air enough to purify the blood; these little cells are squeezed together. Give the lungs room enough to pump in all the pure air they need, and to do this you must sit and stand straight. And then, think of how much better you look. You don't like to see boys and girls all stooped over, do you? Round shoulders make you look smaller and slouchy. And then it isn't as your Maker intended you to be.—The Sabbath Visitor.

In order to shine, a Christian does not need great talents or wealth or conspicuous position. Home News.

SALEM.—On Sunday, Oct. 23, the ordinance of baptism was administered to Miss Cora Randolph. A few of the friends and Pastor Witter drove over into the Greenbrier country, and the service was had in the running stream. The interest of the Sabbath-School is increasing; indeed, we are hoping to experience a general uplift in all the departments of the church work. A very good lecture course has been arranged for in town, under the direction of Professor Bond and his assistants. Such a course cannot fail to be a source of benefit to a town.

Albion, Wis.—The quarterly meeting has come and gone, leaving, we trust, an indelible impress for good upon the church life of Albion, It was a feast of good things from which all derived strength and inspiration. President of the early beginner over the tardy worker in in spite of bad weather came on Sabbath morning, discoursing to us on the enlargement of our work and broden by thing was your armany

Pastors Stillman, Wilcox, Mills and Platts followed in other sessions with deeply impressive sermons. The papers and addresses of the Ministerial Conference, on Sunday morning, were of a high order, and the air was tense with interest as problems relating to our denominational life and growth were ably discussed. It is to be hoped that these things may appear in THE RECORDER. The exercises of the Local Union, conducted by Pastor Wilcox, will be reported, no doubt, for the Young People's Page, as they deserve special mention. Pastor Platts moved us deeply by his sermon on Sunday night from 2 Cor. 4: 6. The part gradual in regarder

On Monday night preceding the quarterly meeting the young people listened with deep interest to the stirring suggestions of President A. C. Davis of the Young People's Board. They hope to make a practical use of these suggest tions and appreciate much his visit to our society. They are planning for more thorough work in the days to come.

The Monday night Bible class is closing with • deepening interest their study in the gospel according to John. A cottage prayer meeting recently established is widening the religious interest of the church. The excellent work done by the choir is deeply appreciated by the pastor and people and is generously contributing its part to the religious spirit that is steadily growing in the church.

A lecture course is being arranged for the winter, four-fifths of which will be Seventh-day Baptist talent. Consequently it will be firstclass. This is written at the close of a glorious day. Many such are making this Albion autumn one of rare beauty. The Lord is good to all. "His tender mercies are over all his works." Praise ye the Lord. and the grant product **to the v.**o.

The world needs to see that life is more than o i - Barrie - Andry inavoitor disconsile dece

God hath ordained that work alone brings peace. Realist and average thousand the first very the

Honest work well done is the sure path to a cheerful spirit.

Honest toil gives a sweet peace that wealth cannot increase nor poverty take away. THE CO-OPERTIVE POWER OF THE LIGION IN BUILDING UP CHURCH AND DENOMINATIONAL LIFE.

Continued from Page 713.

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throughout the world, than now, nor a time when opportunity embraced, gave greater promise of permanent success, than that through which we are now passing. I am well aware that all times are thought to be striking and that societies, political, social and religious are on the eve of some great crisis, that is either to disrupt or dislocate the foundation upon which they rest, or else something greater and grander awaits the internal throes which indicate great unrest in the underlying forces that are urging onward these might world movements. What we all want and what we fondly hope this meeting may in some degree be able to produce is an awakening upon the part of the membership of the churches of the Western Association, a deeper desire for the baptism of the Spirit, and a more consecrated love for religious culture. With these desired ends accomplished we feel assured that each will do his part in sending abroad the Sabbath truth which we so much prize, and to be the custodians of which God has preserved us through the centuries that have passed. The times are auspicious for the spread and growth of the Bible Sabbath truths. Old theories of error respecting it are being exploded and given up, and new grounds of certitude are demanded. Whatever demands an honest investigation of Biblical teaching, makes it more probable that the truth will prevail.

Then let us as Seventh-day Baptist Christians enter upon the work with a clarified vision of what God wants us to attempt for Him, and a more extended view of what the world needs and looks with restless desire to have accomplished through the united efforts of the church of the Lord Jesus. Our mission as believers in the vitality of truth and its ultimate triumph calls for a renewal of our faith in the overruling providence of God who imparts wisdom and strength to such as will do his will

I am looking with an eager interest into the "undiscovered country," and leaving this earth with no regret except that I have not accomplished more work.

#### RESOLUTIONS.

Passed by the Society of the Rock River Seventhday Baptist Church, Oct. 24, 1904.

WHEREAS, In the province of God, the Rock River church has lost by death one of its constituent members, Sister Jennie Rose, who for many years has been a zealous worker in the church and Sabbath-school and has in her earnest and happy manner done what she could to help forward the work; therefore be it

Resolved. That while we feel the loss in the Sabbath-school and Christian Endeavor society of one who was always ready to help and advise, let us emulate her example of faithful and loving service for Christ

Resolved. That while we shall greatly miss her from her accustomed place in our meetings, we feel that she has heard the Master's voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Resolved, That these resolutions be recorded in minutes of the society and published in the town papers and also in the SABBATH RECORDER.

MRS. CORA MILES. MRS. ALICE DAVIS, Mrs. Lona Green,

### RESOLUTIONS.

WHEREAS, Our Heavenly Father, in his infinite mercy, has seen fit to remove from our class our faithful and beloved brother, Menzo W. Fuller; therefore

Resolved, That we, class seven, extend to the bereaved family our heart-felt sympathy, and that we commend them to the loving care of our Lord and Saviour, who is ever ready to help those who call upon his name. Further be it

Resolved, That a copy of these resolutions be given. to the family, also that they be spread upon the Saband local papers for publication. By order of class.

MRS. LOTTIE BABCOCK, A. A. BABCOCK, Mrs. Lucy Van Horn,

GENTRY, Ark., Oct. 15, 1904.

#### MARRIAGES.

KENYON-COLLINS.—At Wood River Junction, R. I., Oct. 18, 1904, by Rev. L. F. Randolph, Amos L. Kenyon of Hopkinton, R. I., and Miss Ethel L. Collins of Wood River Junction,

JEFFREY-WORDEN.—In Hopkinton, R. I., Oct. 17, 190; by Rev. L. F. Randolph, Ransom C. Y. Jeffrey of Voluntown, Conn., and Miss Harriet L. Worden, of Hopkinton, R. I.

DAVIS-DAVIS—At the home of the bride's parents, Mr. and Mrs. Henry Davis, of North Loup, Neb., Oct. 8, 1904, by Rev. M. B. Kelly, David A. Davis, and Minnie L. Davis.

Lewis-Roop—At the Seventh-day Baptist parsonage in North Loup, Neb., Oct. 22, 1904, by Rev. M. B. Kelly, Lucian L. Lewis, and Nina E. Rood, both of

#### DEATHS.

BABCOCK.—Mrs. Clarissa M. Babcock was born in Madison County, N. Y., May 22, 1831, and died near Ceres, N. Y., Oct. 20, 1904.

Mrs. Babcock was a praying patient woman, kind in caring for the sick, unselfish in her dealings with others. Funeral at the Portville Seventh-day Baptist church, Oct. 24. Text, Rev. 3: 20.

CLARKE.—Stephen S. Clarke, son of Samuel B. and Tacy Maxson Clarke, of Hopkinton, R. I., was born in Brookfield, Madison County, N. Y., May 30, 1811, and died in Andover, N. Y., Oct. 23, 1904, in the 94th year of his age.

In 1825, he came with his parents to Andover, to the farm where he has lived ever since. He was one of the pioneer settlers of this community. His mother dying when he was still a young man, he bought the farm of his father and made a home for his younger brothers and sisters. When he was about 24 years of age he was converted, and was baptized by Elder Stillman Coon and became one of the constituent members of the Independence church. He is the last of the original members. He was a faithful Christian, a loval supporter of the church and of our Tract and Missionary societies. Dec. 29, 1834, he was married to Azubah Woodcock, who preceded him to the better land about 14 years ago. To them were born four chilone daughter mourn the loss of a good and kind father, the other daughter having gone home in early life. "Uncle Stephen," as nearly everyone loved to call him, was a man who was greatly respected and loved by all. Since the death of his wife he has been tenderly cared for by his daughter and her husband, Mr. and Mrs. E. A. Cottrell. Funeral service was held at the Independence church, Oct. 25, 1904, conducted by his pastor, assisted by Elder Jared Kenyon. Text, Job 5: 26, "Thou shalt come to thy grave in full age like as a shock of corn cometh in its season."

ELLIS.—Abbie Louise Ellis, daughter of Silas and Abby Maxson Stillman, was born at Alfred, N. Y., Oct. 14, 1827, and passed to the better land, Oct. 23, 1904, aged 77 years and 9 days.

In early life she made a public profession of her faith

in the atoning blood of her Saviour, and joined the First Alfred Seventh-day Baptist Church. For more than half a century she maintained a faithful Christian life in fellowship with the church, always ready by word and deed to serve Christ and his cause as represented by those with whom she had covenanted in her youth to obey the Lord, and work for the salvation of all. Oct. 18, 1851, she was married to Thomas Ellis, with whom she was permitted to live a long and happy wedded life. To them were born five children— Abbie Ann, William Howard, Thomas Henry, Sarah Louise and Frederic Herbert. Her children all survive her except William Howard, who passed to the other life Jan. 7, 1898. Sister Ellis had one sister, Sarah, who became the wife of Rev. Henry L. Jones, and after years of great usefulness went to her reward. For several years she had been in very poor health, but at last passed peacefully away, trusting in the merits of her Redeemer. Most of the time since the death of her husband, which occurred Jan. 29, 1500, she has made her home with her daughter, Mrs. Rudiger at Peekskill, N. Y. It has long been the wish of our sister that she might die at Alfred, and this she was permitted to do. For some weeks she had been kindly cared for at the home of her son, F. H. Ellis, with either one or both, her daughter or grand-

daughter, assisting in the loving service rendered. Her interest in all that pertained to the welfare of Alfred bath-school record, and sent to the Sabbath Recorder, and its society and school was in every way manifested. The students who received at her hand many tokens of kindly favor were numerous, and they were bestowed in such a gracious manner as to relieve them of any embarrassment which good deeds rendered sometimes leave upon the recipient. It was a desire to please, to give one a sense of home feeling, to help in all possible ways that characterized her in granting of favors. She will be greatly missed in church and society. Her funeral was held at the home of her son, Wednesday, Oct. 26, conducted by her pastor, Rev. L. C. Randolph, assisted by Rev. B. F. Rogers, and her remains were laid at rest in the Alfred Rural Cem-

> LEWIS-At St. Luke's hospital, St. Paul, Minn., Oct. 7, 1904, Mrs. Electa Roena (Fuller) Lewis.

> The deceased was the daughter of Edwin and Eunice Fuller, and was born at Bolivar, N. Y., Aug. 5, 1842. Feb. 22, 1865, she was married to Clinton R. Lewis. who died Feb. 5, 1887. They were the parents of three sons and four daughters, of whom the three sons, and one daughter still survive. When about fifteen years old she was baptized by the Rev. Asa B. Prentice, and became a member of the Seventh-day Baptist church at Utica, Wis. The year she was married, she and her husband moved to New Auburn, Minn., where they became constituent members of the Seventh-day Baptist church, which was organized the same year at that place. She has since been a member at Carlston, Minn., and Orleans, Neb., two and five years respectively, but since 1881 has been a member of the North Loup church. She died trusting in her Saviour. M. B. K.

> LANGWORTHY.—In Hope Valley, R. I., Sept. 30, 1904, Mrs. Mary E. Champlin Langworthy, in the 77th

> She was the widow of the late Dea. Josiah Langworthy, who was suddenly taken from her by death on Oct. 5, 1882. Often did she stand by the bedside of the sick and tenderly minister to their wants. She was a worthy member of the Second Hopkinton church. Her funeral was held at her home at Hope Valley on Oct. 3, and was conducted by her pastor, Rev. L. F. Randolph, who spoke from these words, "I know whom I have believed." He was assisted Ly Day E. I. Lindh and Rev. Alexander McLearn.

Maxson.—Anjenette Millard Maxson was born in Sackett's Harbor, N. Y., Feb. 20, 1839, and died of heart disease at her home in Watertown, N. Y.,

The greater part of her life was spent in the vicinity of Adams Centre, N. Y. Her church connections were with the Seventh-day Baptist church of that place, of which she was a truly loyal member. On Feb. 26. 1859, she was married to Christopher B. Maxson. The home thus established was a happy one. Four sons and a daughter were given, who, together with the father, all survive. The sons are prominent citizens dren, two sons and two daughters. The sons and of Adams Centre and Watertown. Truly blessed was this home with such a wife and mother. She did her work well and still holds a large place in the hearts of many friends. The end came suddenly, in the midst of life's plans, but she was fully prepared to go in the hope of a blessed immortality. The funeral services were conducted by her pastor, Oct. 19, at the home in Watertown and interment was at Adams Centre. Two sisters, Mrs. O. A. Freeman of Watertown, and Mrs. A. H. Greene of Adams Centre, share in this great

> REYNOLDS.—William C. Reynolds was born at Alfred, N. Y., Nov. 18, 1830, and died at Hebron, Pa., July

He united with the First Seventh-day Baptist church of Hebron, Pa., Jan. 3, 1846, of which he was a member at the time of his death. His wife, Orpha Stillman Reynolds, died sixteen years ago. To them were born three children, two died in infancy, one grew to manhood, who died over five years before his father. His life has been a lonely one, he having lived alone nearly all the time since the death of his wife. Funeral conducted by the writer July 9.

STILLMAN.—Benjamin Irish Stillman was born at Lincklean, N. Y., July 24, 1833, and died at his home in Nortonville, Kansas, Oct. 26, 1904, of Bright's disease, with complications.

Mr. Stillman became a Christian at any early age and united with the Seventh-day Baptist Church at West Hallock, Ill. On coming to Kansas in 1884 he removed his membership to the Pardee, later, the Nortonville Church, where it remained at the time of his death. In 1863 he was married to Miss Permilla Marsh at Verona, N. Y., who died in 1868. On April 13, 1870, he was married to Mrs. Rachel Carter Sirlott at Chillicothe, Ill., who died in July, 1899. Their little girl died in 1880, at the age of six years. His stepdaughter; Miss Jessie Sirlott, very tenderly and faithfully ministered to his needs until the last. She with numerous other relatives and a wide circle of friends greatly miss the departed and are left in bereavement.

# Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

#### INTERNATIONAL LESSONS. 1904.

FOURTH QUARTER.

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

#### LESSON VIII.—ISAIAH'S MESSAGE TO IUDAH.

For Sabbath-day, Nov. 19, 1904.

ESSON TEXT.—Isaiah I : 1-9, 16-20.

Golden Text.—"Cease to do evil; learn to do well."—Leaiah 1: 16, 17.

#### INTRODUCTION.

Isaiah stands in the front rank of the prophets of Israel,— if he is not indeed the foremost of all those whose utterances are preserved for us in the Old Testament.

The Book of Isaiah is plainly a compilation. The historical portions are for the most part copied from the Book of Kings. The prophecies are not arranged in their chronological order. The dates of the various parts have to be determined by their historical illusions. Chap. 6 evidently records Isaiah's first prophetical experience. He spoke often as he was moved of Jehovah, and at length gathered his principle utterances into a collection. Chap. I probably belongs to the year 701, when Judah was invaded by the armies of Assyria, and the city of Jerusalem threatened. Although connected with the later life of Isaiah, it serves very well as an introduction to his book; for it sets forth in general the purpose of prophecy, and summarizes the life work of this distinguished servant of

Isaiah would show that religion appeals to the highest part of a man's nature, and that it is not made up of outward forms and ceremonies, but is a matter founded upon personal loyalty of the individual to Jehovah. It consists not in blind obedience to precepts, but in thoughtful choice of that which is holy. Jehovah is holy, and his people are to be holy. He is a God of justice, but is also a God of love.

TIME.—Probably in 701 B. C.

PLACE.—Indefinite: perhaps, Jerusalem.

Persons.—Isaiah, the prophet speaking for Jehovah.

#### OUTLINE:

- I. The Title of the Book. v. I.
- 2. The Indictment of the People. v. 2-9. 3. The Exhortation to Repentance.
- v. 16-20.

#### NOTES.

1. The vision. This word is sometimes used of the distinct prophetic utterance of a man of God, but here it serves to name the whole collection of prophecies that follows. Son of Amoz. Some have confused the prophet Amos with the father of Isaiah, but they are clearly distinct, and their names are not as similar in Hebrew as they are in English. Uzziah probably died in the year 737 B. C.; Hezekiah probably in the year 796. Isaiah's prophetic activity may be said therefore to have extended approximately over a period of forty years. There is a considerable difficulty in harmonizing the chronology of this period. It is practically certain that the years of Jotham's reign overlap upon the years of the reign of his father Uzziah (Azariah), and there are contradictory references to the times of Ahaz and Hezekiah.

2. Hear, O heavens, etc. Heaven and earth are called as witnesses against the people of Judah. Compare the style of chap. 5. I have nourished and brought up children. Jehovah has cared for his children tenderly, but they have repaid his care with ingratitude. The sin of the nation is intensified from the fact that they had made a covenant with Jehovah and then departed from it.

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- 3. The ox knoweth his owner, etc. Israel does not stand in favorable comparison with he beasts. Even the brutes know enough to ecognize their own masters, and remember where they have been fed. The people owe to God obedience, and are really dependent upon im for food, and yet they show themselves tterly neglectful of these facts. The verbs now and consider suggest that man's proper ervice of God is not blind conformity to requirements but intelligent recognition of reasonable obligations.
- 4. Ah sinful nation. The prophet bewails their terrible situation. Laden with iniquity, Or, heavy with iniquity: a great burden for Jehovah. A seed of evil-doers. That is, community of evil-doers. The Holy One of Israel. A title of God found frequently in the Book of Isaiah and rarely elsewhere. They are estranged. A terrible result of their sinful course is that they have thereby been made strangers to God.
- 5. Why will ve be still stricken, etc. The prophet turns now to allude to the physical consequences of sin, and exclaims at their mad perseverance in the downward course. The whole head is sick and the whole heart faint. Covered with wounds as they are and utterly weary, why should they persist in their apostasy? This line might have been translated. Every head is sick, etc.; but the sense would be appractically
- 6. From the sole of the foot even unto the head. A proverbial expression intended to include the whole body. No soundness in it. That is, in Judah or the people thought of collectively. They are like a man that is bruised or wounded in every spot, and has no place upon his person that is perfect. Fresh stripes. Wounds that have not vet been closed up or even treated. They have not been closed, etc. The picture is very vivid. The one who is wounded has not even time or opportunity to get his wounds dressed. Mollified with oil. A mode of treatment common in the surgery of
- 7. Your country is desolate. The prophet has been speaking figuratively of the stricken condition of the people on account of sin. Now he turns to use plain language. The land is overrun by foreign invaders and the inhabitants have been driven away from many sections. Your cities are burned with fire. The word translated "cities" includes villages as well. Strangers devour it in your presence. They are powerless to resist the invaders, who secure in their superior numbers reaped the crops while the owners were still at hand to see it done.
- 8. The daughter of Zion is left as a booth in a vineyard. The desolate condition of the country is pictured by comparing it to a shed in a vineyard which would be left utterly deserted after the harvest. By the expression "daughter of Zion" the nation is personified. Garden of cucumbers. Perhaps, field of melons.
- 9. Except Jehovah of hosts had left unto us a very small remnant. It is only by the direct intervention of Jehovah that the pitiable condition of Judah had not resulted in complete extinction like that of Sodom and Gomorrah. These cities of the plain that were destroyed serve as the standard of comparison of complete and utter overthrow.
- Calamities had come upon the nation because they had neglected the external matters of religion. They had indeed attended well to sacrifices and the observance of feasts. But all of their service was so mingled with iniquity that it was unacceptable. v. 10-15.
- 10. Wash you, make you clean. The prophet having referred to the uselessness of outward

forms, now urges, under the figure of bathing the body, a moral cleansing in order that the people may be once more in harmony with their God. Put away the evil of your doings from before mine eyes. That is, as tersely expressed in the next clause. Cease to do evil. If one does evil at all it certainly will be before the

- 17. Learn to do well. We may infer that they did not yet really understand what it was to do well. Seek justice. Not for yourselves but for others. That is, See that justice is done. The people were heartlessly indifferent to the wrongs of those who could not defend themselves. Judge the fatherless. That is, see that justice is done to them. The fatherless was a class that was particularly liable to oppression. Plead for the widow. This means not only, make some entreaties upon her behalf, but rather. maintain her cause. The last three clauses of this verse are practically synonymous and explain the clause, "Seek justice."
- 18. Come now and let us reason together. A most gracious invitation. As soon as a man looks at his sins reasonably he will turn away from them. Though your sins be as scarlet, etc. A full and free offer of forgiveness. Red is the symbol of guilt and white of innocence.
- 19. If ye be willing and obedient ye shall eat the good of the land. The prophet promises prosperity for those who trust in Jehovah. If they are really obedient Jehovah will drive away and all all he foreign invaders.
- 20. But if ye refuse and rebel, etc. A threat corresponding to the promise. If they continue in their disloyalty there is to be no hope for them. The foreign invader will finish the work of destruction. It is sad to think that this threat had to be fulfilled, and that the nation was carried away into captivity.

# WANTED TO DO SOMETHING BIG. "DEAR me! how I should like to do

Kittie was sitting in an easy-chair reading. Her book was in large print, with fine pictures. She had just been reading about a little girl whose baby brother was in danger of being badly burned. His clothes had caught on fire, and she had run to him with a blanket and put out the fire.

"Kittie," called her mother from the next room, "will you bring me my thread had and true Third boy Birth with the

"Yes, mama." But she did not stir from her chair. day and talking

"She saved her little brother's life. How everybody must have praised her! Once I heard of a girl that snatched some one off a railroad track when a train was coming. What a fine thing it must be to save one's

"Kittie," called mama, "I wish you would come and stay with the baby."

"Yes. mama." Still Kittie sat with her

"What a brave girl I'd be if there was some brave thing to do! I wouldn't be a bit afraid. Why—what's that?—'

There was a noise and a cry. Kittie ran into the next room to find that the baby had fallen out of his cradle, and struck his pretty head against the rocker.

"Oh, I wish I had come before," said Kittie in real sorrow, as mama came running in fright. "Why, mama, I was just thinking how glad I would be to do something to save his life."

"It will be a great deal better, my little girl," said mama, "to do at once the little things which you can do, than think of great things which are not likely to be needed."—Selected.

#### November 7, 1904.]



MY SLAIN. RICHARD REALF.

This sweet child which hath climbed upon my knee. This amber-haired, four-summered little maid, With her unconscious beauty troubleth me, With her low prattle maketh me afraid. Ah, darling! when you cling and nestle so You hurt me though you do not see me cry, Nor hear the weariness with which I sigh, For the dear babe I killed so long ago. I tremble at the touch of your caress; I am not worthy of your innocent faith I who with whetted knives of worldliness Did put my own child-heartedness to death, Beside whose grave I pace forevermore, Like desolation on a shipwrecked shore.

There is no little child within me now To sing back to the thrushes, to leap up When June winds kiss me, when an apple-bough Laughs into blossoms, or a buttercup Plays with the sunshine, or a violet Dances in the glad dew. Alas! alas! The meaning of the daisies in the grass I have forgotten; and if my cheeks are wet. It is not with the blitheness of the child, But with the bitter sorrow of past years. O moaning life, with life irreconciled: O backward-looking thought, O pain, O tears, For us there is not any silver sound Of rhythmic wonders springing from the ground.

Woe worth the knowledge and the bookish lore Which makes men mummies, weighs out every

Of that which was miraculous before, Woe worth the peering, analytic days That dry the tender juices in the breast And put the thunders of the Lord to test, So that no marvel must be, and no praise, Nor any God except necessity. What can ye give my poor starved life in lieu Of this dead cherub which I slew for ye? Take back your doubtful wisdom, and renew My early, foolish freshness of the dunce. Whose simple instincts guessed the heavens

#### CONGREGATIONALISM AS A FORM OF CHURCH POLITY.

CHARLES A. BURDICK.

In response to your invitation in SABBATH RECORDER for Sept. 26, for communications "concerning our denominational principles, methods," etc., permit me to offer a few thoughts on Congregationalism as a form of church polity.

- Of the three forms of church polity, Presbyterian, Episcopal and Congregational, we Seventh-day Baptists say that the latter is the better form. Without affirming or denying that proposition, the writer would point to some features of that form of polity that seem to him to work against its complete efficiency; and, seemingly need some sort of modification.
- I. Congregationalism as it exists in our churches tends to foster individualism to a degree that, in many cases, precludes any efficient leadership on the part of the pastor. By individualism is meant personal independence of opinion and action in church matters. The left without a field of work; for it is deemed

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church being independent of any human authority outside itself, and every member being on an requality with every other member in church affairs, is a situation of personal independency that tends to make some members feel that their judgment and opinions are just as good as the pastor's, or better, and to feel no obligation to yield support to any measures in church work that he may plan that are out of the line of long-established usages. They regard him as a preacher and visitor, but do not accord to him any especial influence as leader. A few such members in a church are enough to balk any new plans of his that seek to increase efficiency in church work. And failing to accord to him any measure of authority by virtue of his office, leads to a disrespect for his office, and a freedom in criticising him that hurts his influence.

Being a working body, the church, like all other working bodies, needs a head to lead. The pastor should be that leader by virtue of his office. The word pastor means shepherd; and according to the New Testament idea he is the city over the Sabbath, to come in and worship with us overseer and leader of the flock. But how can he lead if the flock will not follow?

2. Observe the workings of the congregational principle in the gathering of funds for our denominational work. We have the Conference, embracing several boards to whom are intrusted the various branches of our work. This work requires an outlay of considerable sums of money, which must come from the churches. The work needs an inflow of money through the whole year. This steady inflow can only be secured by some systematic method of giving. Those who have the work in charge recommend to the churches the adoption of some form of the envelope plan for weekly or monthly giving. But as our churches are independent they can adopt the recommendation or not as they may choose. And the churches themselves are powerless to carry into execution any systematic plan of giving if a few of the prominent members decline to fall in with it, which is often the case.

As an effect of this want of authority under our congregational system to carry into execution any general systematic method of raising money, there is annually a deficiency of funds to meet current needs during most of the year. And just before the meeting of Conference strong appeals for money to pay off debts are sent to the churches, and extra efforts are made to meet the demands, to be followed by a reaction and a relaxing in giving, and consequent contraction of debts again.

3. Another weak point, as it seems to the writer, is a weakness of the tie between church and pastor, and in the methods of ministerial

Our churches being independent of one another, call and dismiss pastors without regard to any other church or association of churches. A church which is strong often calls a pastor from a sister church without saying, "by your leave." The church that is thus deprived of its pastor looks around for an opportunity to deprive some other church of its pastor. And so our churches prey one upon another.

Again, a church may be without a pastor for months because it knows not where an available man may be found. At the same time there may be a pastor who, because of some friction caused by members who are out of sympathy with him, would be glad to receive a call to another field. He hesitates to resign fearing that he might be

indelicate for a pastor to advertise himself as in the market. And so we have churches without pastors and ministers without churches.

It is with no feeling of disrespect to our denominational polity that the above has been written, but with the design of mentioning some things that must be taken account of in any thorough discussion of denominational polity. What the remedy may be the writer does not pretend to know. But/can there not be such a modification of our present polity as may furnish an authority somewhere within our denominational body to inaugurate a more perfectly working system for the whole body?

FARINA, Ill., Oct. 23, 1904.

#### 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

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 cor-W. D. WILCOX, Pastor, dially welcomed. 516 W. Monroe St.

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A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.

.WHOLE No. 3116.

LIFE'S PROMISE. O wind-swept day! The leaves are brown; The sky is overcast: All shivering stands a flower or two That lingered to the last.

The summer's golden wine is spent: Its pageant has gone by: Just here and there a hurrying bird Speeds on across the sky, And sombre lie the shadows deep Where brightest forms have been; But will no glory dawn again, No life its love-webs spin?

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VOLUME 60. No. 46.

Beyond the wind the bird-songs ring; Beyond the clouds are suns; Within the beaten shafts of trees The wine of life still runs: Across the shivering earth are strown The harvests of the flowers; Through sleep and death time brings to birth New glory for new hours.

-C. E. World.

A correspondent, under date of Aggressive Nov. 6, says: "I was much im-Denominational pressed with your editorial in last ing the need of an aggressive pol-

icy in denominational work. I have been very

much discouraged with the state of affairs for the last three or four years," etc. This correspondent goes on to give the results of his observation and experience, in which he states that while he believes in the keeping of the Sabbath. "living Sabbath truth"—as he puts it, as an efficient means of showing its value, and proving our loyalty and consistency, he has never known that course to be effective in securing earnest attention to the question on the part of non-Sabbath-keepers. He also says that he has never seen many favorable results by way of converts, upon the theory that the way to bring men to the Sabbath is to first bring them to Christ. He says: "The general result, under my own observation, is that our revival efforts may be attended by many conversions, but our gains to the Sabbath are generally from the families of Sabbath-keepers, while the converts from other families go into Sunday churches." Those who have noted the history of our work have seen many illustrations of this correspondent's state-

THE larger view of our work as Sabbath reformers indicates that The Larger the securing of individual verts is not our most important

have accepted the Sabbath, and united with us within the last fifty years, have been men of right toward God before they became Sabbath-keepers. are scattered here and there—George Seeley in Canada and A. P. Ashurst in Georgia are examples—and our Sabbath reform work must cover a wide field, seeking such men, and in- Louisville. citing thought and discussion on the part of others, as well. No reform gains attention, much less careful consideration, withou, a specific message, backed by fundamental truths, and voiced in clear-cut appeals. The salesman, who gains the attention of customers, and secures purchasers for his goods, does not generalize concerning goods and commerce as a whole. On the contrary, he excludes all others as much as possible, and, "talks up" his own wares to the best of his ability. Temperance advocates who succeed do not spend time in pleasing platitudes about reforms in general: they go like a rifle shot for rum and rum-drinking. All fields of reform, of business, of education, prove the demand for pointedness, definiteness and intensity, task the greater need for these qualities. Japanese would have made no impression Port Arthur by general campaigning in Man-

THE mass of men, Christian and "Keeping Sat- non-Christian, think and teach that urday is not a the observance of the Sabbath is Part of Chris- not demanded by Christianity. Some look upon it as a harmless notion of ours, while others deem it

wrong and as opposed to the interests of Christianity. The world respects this useless sacrifice on our part, while it adds a little pity for the foly which makes so unimportant a thing a matter conscience. Under such circumstances, no one will come to us unless their personal interests or convenience is served, or they have come to see that Sabbath observance is a part of Christian duty, with the word "duty" written in capital letters. Those who come from considerations which make for convenience and self-interest, go for the same reason when circumstances and surroundings change. Hence it is inevitable that when Seventh-day Baptists go into any form of evangelistic or other work, which seeks the conversion of men to Christ, recognizing that such conversion is complete without Sabbathkeeping, they defeat their own ends, so far as gaining converts is concerned. Christianity is it the most efficient means of without Sabbath observance, and Christianity

strengthening ourselves. Most of the men who from the standpoint of Seventh-day Baptists, differ so widely, that if we teach men that they may become full-fledged Christians without reroyal mold as to spiritual life and in conscience gard to the Sabbath, we cannot induce them to add what the world deems a useless or a hinder-They have become Seventh-day Baptists for that ing burden by way of Sabbath-keeping, afterreason. Men of that type do not abound. They wards. The logic of the case is unmistakable. History accords with that logic. A FEW years ago the Missionary

and Tract Societies united in work at Louisville, Ky., upon the plan that evangelistic labor should be undertaken until a band of converts thus gathered was ripe for the consideration of the Sabbath, which should be presented to them when they were ready for harvesting. Bro. VanHorn, now pastor at Albion, Wis., was the principal worker in the evangelistic campaign. That campaign—tent work, house to house work, etc.—was continued for weeks. It was done well, patiently, persistently, and wisely. It was characterized by devoutness and ability on the part of Bro. VanHorn and his co-workers. When the field was deemed to be ripe, the writer, as a specialist in that department, was summoned to present the Sabbath. Bro. VanHorn welcomed his coming and week's paper (Oct. 31), respect- as the price of success. The more difficult the co-operated zealously, but to no avail. The converts and friends were devoted to him, and in full sympathy with his work. This secured for the Sabbath reform specialist a respectful reception and a fair hearing, but the answer, in fact, if not in exact words, was this: "We are Christians. In accepting Christ our duty is done. We do not care to add a useless burden and an unpopular peculiarity to our Christianity. You are a pleasant speaker, but we are not yours." The world in general may be somewhat better for our work at Louisville. So far as the spread of Sabbath truth is concerned, it was a flat failure. We recall it here, because it was well planned and well executed by Bro. Van-Horn, and it was understood by both societies as a test of the plan of bringing men to Christ, and adding Sabbath observance to that conver-

> Speaking as one whom circumstances, personal choices and appointment by the Seventh-day Baptist people, have made a specialist, the writer repeats here what he

has said many times before. We must carry Sabbath truth into the great and permanent currents of thought among Christian leaders. It must go as a distinct and definite message. It must insist that the law of God, the example of Christ, and the spiritual life of the Christian church, demand the recognition of the Sabbath