

TABLE OF CONTENTS.

EDITORIALS—The One Theme; Aggressive Sabbath Reform Work; The Call of Opportunity; Loss or Gain; At Least Six Thousand Dollars; The Joy of Being Thankful; Enjoying the Record. Summary of News. Tract Society—Executive Board Meeting. The Burn on the Thanksgiving Turkey. Ordination at Main Settlement. Business Office. MISSIONS.—Editorials; The Fact of Sin. This is to Sulle at. WOMAN'S WORK.—"He Careth" Poetry; Home Life for Homeless Children; Woman's Executive Board; A Surprise Bag. Home News. Education Society. History and Biography. Indian Territory's Crisis. Dells of the Wisconsin. CHILDREN'S PAGE.—The Way to Shadowtown, Poetry; Aunt Caroline's Sum. YOUNG PEOPLE'S WORK.—A Tribute to a Holy Man of Old; From J. C. Dawes. Literary Notes. Resolutions. Resolutions of Respect. MARRIAGES. DEATHS. SABBATH SCHOOL. Thanks-Paying. From D. W. Leath.

The Sabbath Recorder.

A. H. LEWIS, D. D. LL. D., Editor. JOHN HISCOX, Business Manager.

TERMS OF SUBSCRIPTION. Per year. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS. All communications, whether for business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR. Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS. Single copies per year. Ten copies or upwards, per copy. Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

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THE SABBATH RECORDER.

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

VOLUME 60. No. 48. NOVEMBER 28, 1904. WHOLE No. 3118.

FATHER, HOLD MY HAND!

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isa. 41:13. When heavy clouds o'erspread my sky, And on the path I travel, Thee I call no cheating ray of light, And I must walk by faith, not sight. Then, Father, hold my hand. I will not fear the darkest night, The darkness shall be as the light, No phantom terrors shall alarm, I know I cannot suffer harm, If thou wilt hold my hand. When rough and stony grows my way, And hindrances my progress stay; When, faint and sore, I stumble on, And long to know my journey done, O, Father, hold my hand. Though heavily my burden press, I will not love and trust Thee less; When steeper grows my weary way, Help me to follow and obey, And closer hold my hand. Or, if some time the sun should shine, And brighter, happier days be mine; If I with joy should lift my head, And smile to find the shadows fled, Still, Father, hold my hand. Should grasses spring beneath my feet, And should I gather flowers sweet, I would not wander from Thy side; O, gracious Lord, with me abide, And ever hold my hand. Hold Thou my right hand all the way, Be Thou my comfort, help and stay; And when my journey all is past, O, lead me safely home at last, Holding my Father's hand.

believe that we have had enough of this in the past, but that we have lost strength within ourselves for the want of it. But if it be granted that the amount of Sabbath Reform connected with our evangelistic work in the past has been sufficient for the years now gone, it ought not to be doubted that under the changed circumstances and the pressure now upon us, new ground must be taken. This is not by way of criticism upon what has been, but we cannot do less than insist then what has been is not adequate to present demands. We believe that those who have been our representative evangelists have come to feel this, the longer they have been in the field. We also believe that no one who is familiar with Secretary Whitford's written and spoken words, can doubt that our Missionary Board feel with increasing intensity the need of such forms of home mission work as will give new vigor and toughen the spiritual fibre of our own people. In this same issue Mr. Powell writes concerning evangelism. He writes truly and well; but whatever evangelism is undertaken by us must be made strong and be thoroughly permeated by the fundamental truths of Sabbath Reform.

editorials which follow this, were born in the mind of the writer. They go forth with the hope that those of our readers who are preachers will find in them some new and helpful suggestion as to their work, and that these stray words will contribute to the joy those who preach have in that service. It is not easy to understand the varied experiences that come to a preacher, nor is it easy for one who has not attempted to preach, to appreciate how often the preacher longs for helpful suggestions, for comforting words, for strengthening influences. If the editorials of this week shall aid, even a little, along these lines, and be comforting, helpful, or up-lifting to those who preach, their full purpose will have been accomplished.

EVERYTHING that is well done must be done with a good degree of enthusiasm and a large amount of love for the work. This is so well understood that, in some form, it has always been recognized that he who does his work for the love of it, does it much better than he who acts from a sense of duty or from the pressure of necessity. The higher the quality of the work, the more is this element of love for the work, demanded. To the preacher, such love is indispensable. Without it there can be little real success. Preaching which is done for the sake of filling an appointment, or keeping a place is scarcely worthy of the name. Because love for the work is so essential, God has ordained that the preacher who has the right conception of his work is warmed in soul and led to exalted purposes because of the nature of his work. To stand "between the living and the dead" commissioned to utter a message from God is more than a great honor. The fact that such a place and message creates love for the work and for Him in whose behalf the preacher speaks exalts preaching far above ordinary callings. Thus it is that the true preacher falls in love with his work, from the first. His love for it should increase, deepen, ripen, as the years go by. Whatever perplexities and difficulties may come, this love for the work is their solvent, and the power which lifts him over obstacles and difficulties. Love for the work should begin with the preparation of the sermon. It should deepen as he studies the theme, even before he formulates the sermon. If the theme be a difficult one, love for it makes the work easy, and when at last the sermon is developed and he stands before those who wait for the message—a message which the Holy Spirit has helped him to prepare—he cannot fail to be earnest and enthusiastic in its deliverance. If he does not thus feel, he proves the want of

SEVERAL occurrences had called the attention of the writer to various phases of the question of preaching, within a few days before the Yearly Meeting at New Market, N. J. At that meeting, the character of the sermons preached and the interest of the people who listened, called attention, with still more emphasis, to the question. On that occasion the men who preached represented in a good degree, the best conceptions of earnestness and vigor, both as to thought and in the matter of presentation. There was that intelligent listening and that appreciative reception of the sermons preached, which always come when those composing an audience are thoughtful and earnest Christians. One of the things which had called the attention of the writer to the value of preaching, was a conversation at a church sociable in Plainfield a few days before. A man of seventy years or more, who was for a long time an officer and close friend of the late Rev. Dr. Deems, New York, told the writer how greatly he enjoyed his personal relations with Dr. Deems, and what constant and increasing power the Doctor's services as a preacher had over the great congregation which gathered to hear him, for so many years. The eagerness with which he told of his own conversion and the profit which he received from Dr. Deems' sermons, illustrated in an excellent way the joy of listening to sermons. Out of these influences the

THE communication from Dr. Hubbard, in another place, sounds like an echo of the words of Secretary O. U. Whitford, which our readers have read and heard from him many times within the last ten years. The thoughts suggested by Dr. Hulett, and so often repeated by Secretary Whitford, appear to the writer to have passed beyond the stage of discussion. It is no longer a theory concerning what form of evangelism we should exemplify, but rather it is an intensely practical question which involves, as Dr. Hulett puts it, the strength and permanency of ourselves. Experience declares that Sabbath-keeping cannot be added as a second thought, or an after thought upon the ordinary type of evangelistic work. If it be accepted that one may fulfill all demands as a convert to Christianity without considering the question of Sabbath-keeping, the probability of securing that consideration as an addition, is greatly lessened. What we here call Sabbath Reform Evangelism, is therefore, an issue vital to ourselves. Self-protection demands it. The vigorous life of our churches require it. In no small degree, the retaining of our young people depends upon it. The writer does not

the attention of the writer to various phases of the question of preaching, within a few days before the Yearly Meeting at New Market, N. J. At that meeting, the character of the sermons preached and the interest of the people who listened, called attention, with still more emphasis, to the question. On that occasion the men who preached represented in a good degree, the best conceptions of earnestness and vigor, both as to thought and in the matter of presentation. There was that intelligent listening and that appreciative reception of the sermons preached, which always come when those composing an audience are thoughtful and earnest Christians. One of the things which had called the attention of the writer to the value of preaching, was a conversation at a church sociable in Plainfield a few days before. A man of seventy years or more, who was for a long time an officer and close friend of the late Rev. Dr. Deems, New York, told the writer how greatly he enjoyed his personal relations with Dr. Deems, and what constant and increasing power the Doctor's services as a preacher had over the great congregation which gathered to hear him, for so many years. The eagerness with which he told of his own conversion and the profit which he received from Dr. Deems' sermons, illustrated in an excellent way the joy of listening to sermons. Out of these influences the

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love. Men differ widely as to the oratorical temperament and in the matter of personal magnetism; but no man who is moved by love, as he ought to be moved, can fail to be influential in the delivery of his message. If these elements are lacking in any given man, or in any given time, there is proof that he does not love his work, nor is he interested in the theme as he should be. Everywhere in life, love is eloquent. From the cry of an infant for its mother in the darkness, through every phase of experience, love is eager, and eagerness is an essential element of eloquence.

WHEN any given result is of paramount importance, corresponding care is necessary in our efforts to attain that result. We are confronted everywhere by the fact that this world lies in sin, and men are continually reaping its bitter fruits: sorrow, degradation, misery, death. God has revealed himself in infinite love and justice, as the world's Helper and Redeemer. This revelation of God, in all its forms, is a "Word," a message, from God. The Bible is God's Word among books. Christ is the Word incarnate. The Holy Spirit is the comforting and helping Messenger. These combine to bring light and salvation to all who will believe. The light of the Gospel is the power of God, and the wisdom of God, unto salvation. Through the faith and obedience which the gospel requires, men partake of the divine life. God abides with every trusting soul. This is the "good news" which brings true light into earth's darkness. It re-creates man's spiritual nature; it gives sunshine to earthly shadows, and joy in the midst of human sorrow. It is life and immortality, a present and an eternal salvation. No man who appreciates what it is to give such a message, telling how divine love waits to save, can come to the preaching of such a message without love. The very helpfulness which his message is sent to give, will lead him to love the giving of it.

A CORRECT apprehension of the nature of the minister's work will aid in understanding how that work can be done best. The New Testament describes the office as being preeminently a service. Christ was the model minister. Not only during his earth-life, but since he ascended to the right hand of the Father, he has constantly spoken to men, and served them with an infinite helpfulness, through the Comforter. When an aspiring woman besought him to grant to her sons the first place in the earthly kingdom for which she looked, he rebuked her, and asked, "Can you drink of the cup of which I am to drink, or be baptized with the baptism that I am baptized with?" When her aspiring sons answered, "We can," he told them that, as his servants, they would be called to pass through a ministry of suffering and trial. Failing still to understand the meaning of his words, the ten were angry against the two brothers. Our Saviour's reply to them was still more explicit. It revealed the true character of the office which they and their successors were to fill. Christ said: "But whoever among you desireth to be great, let him be to be you a minister, and whoever among you desireth to be first, let him be your servant; even as the Son of man came, not to be served, but to serve, and to give his life a ransom for many." Matt. 20: 20-28. When a preacher enters into this conception of

his office and appreciates the greatness of service for others, his joy will be abundantly multiplied. A pathetic feature of New Testament history is the painful patience with which Christ tried to teach his disciples the true nature of his spiritual kingdom. Their minds were full of the theories of an earthly kingdom, of revolution and political aggrandizement, and the Master died leaving them still groping in the darkness of an imperfect view of what the kingdom of Heaven really is. In a similar way, some men who preach, and some who listen, seem to grope along the lowlands of Christian experience, without the light and joy that ought to attend the work of heralding Christ's Gospel to men, and of feeding on it with joy.

SUMMARY OF NEWS.

The movement for more liberal government in Russia, to which we referred last week, and which seemed then to have met a momentary check, has developed with renewed vigor. Through the presidents of the Zemstvos, that is the provincial assemblies, in meeting at St. Petersburg, new demands have been formulated for a national elective body. This is virtually the call for a limited monarchy in which the people shall have direct part in legislation concerning all the national matters. That demand includes the power to sit in judgment on "the legality of the administration's actions." This request is in the form of a memorial to the emperor but it is really the demand for a limited monarchy. This demand is recognized throughout the world as an event of immense import to Russia and to all other nations. It seems to have aroused intense feelings throughout the Russian Empire, and the result of this demand is likely to be of lasting moment. We have said from time to time that the internal problems confronting the Czar and his advisors are quite as great as the problems connected with the Japanese war. This demand of the presidents of the Zemstvos emphasizes that fact. This demand is the more suggestive of revolution because it represents the more intelligent part of the Czar's subjects. Those who make the petition are opposed to all disorder and do not in any way represent anarchy, nor affiliate with Nihilism. They are not revolutionists in the common sense of that word, in the better sense they are. This demand will place Emperor Nicholas under a new pressure between the liberal demands of the people and the old Bureaucratic tyranny through which the war was forced. In all this, the careful observer of events must see that Russia can never be the same hereafter, that she has been. The first gun of the Japanese war was the signal for permanent changes in the national life of both Russia and Japan. Concerning this demand, the *Public Ledger* of Philadelphia, says: "The promulgation of such a document for presentation to the Tsar, in a country where freedom of the press and of speech is unknown, and which has been aptly likened to a vast prison fortress in which the officials are the jailers, was made possible only through the connivance of the liberal-minded Minister of the Interior, who controls the vast machinery of the censorship and the police. Against him are arrayed the imperial cabal, who represent to the Tsar the only approach to a "public opinion" available to the autocrat in such a land as Russia, and the whole army of bureaucracy, whose one interest is to perpetuate the system upon which they fatten.

Hence the cause of progress in Russia, so temperately voiced by the memorandum of the zemstvos workers, at present depends upon the ability of Prince Mirsky to hold his own against the overwhelming odds arrayed against him, and so to open the way to the ears and mind and heart of the well-intentioned Tsar that he shall at last see and realize the truth as to the condition of his subjects."

So far as the war is concerned, events have not been less intense during the week although considerable inactivity has marked the campaign. The armies near Moukden are still facing each other, the Japanese evidently waiting for the fall of Port Arthur before moving to an attack. The siege of Port Arthur is steadily pushed and important items of success have come to the Japanese during the week. Meanwhile, the Russian commander reports himself able to hold out indefinitely, if provisions and munitions of war can be sent to him. The Russian government is straining every nerve to secure this. Meanwhile large re-inforcements have been made to the Japanese army about Port Arthur, during the week. The work of sappers and miners is being pushed with success, and another assault seems to be near at hand. The intensity and fearfulness of the conflict is still terrible, and the world anxiously waits for the end.

During the week several more treaties of arbitration between the United States and other powers, have been announced. Secretary Hay has given evidence of the nobleness of his purpose, as well as the greatness of his statesmanship, in the success of his plan for permanent arbitration, with all nations. At the same time the influence of the United States in securing further consideration of those things which make for universal peace through a second meeting of the Hague Tribunal, is cause for pride and commendation.

It is gratifying to note that Attorney General William H. Moody has consented to remain in President Roosevelt's cabinet after the next inauguration on March 4th, for an indefinite time. With Hay and Moody continuing their services, the country will expect that strength and wisdom in governmental affairs which has marked the present term of President Roosevelt.

Gen. Louis P. Di Cesnola, director of the Metropolitan Museum of Art in New York for the last twenty-five years, died at his home in that city on Sunday evening, Nov. 20th. He was a native of Canabese, in northern Italy, where he was born June 20th, 1832. He was a nobleman by birth, a scholar and a soldier, coming from one of the old families of Piedmont. He came to America in 1860 and was at the head of a military school when the Civil War broke out, in which it is said that more than seven hundred officers of volunteers received military education. From 1861 forward, beginning as major in the eleventh New York Cavalry, he continued in active service during the Civil War. He was wounded at the battle of Aldie and for nine months was in Libby prison. In 1865 President Lincoln appointed him consul at Cyprus. At that place he made important discoveries in archaeology, and was brought into connection finally with the Museum of Art, as stated above. As a scholar and administrator he was a man of great ability and rare value. Whoever takes his place must be a man of sim-

ilar attainments, and of broad mold or he will not fill Cesnola's place.

During the week a snow storm of unusual severity has been reported in England and Scotland. This has been accompanied by severe gales along the coasts, and telegraphic service has been much interfered with, especially in northern England and Scotland. The drifting of the snow in country districts has prevented out-door work and greatly impeded railroad service. A number of wrecks occurred at various points on the sea coast. It has been an unseasonable storm somewhat like that in our own country the week before.

The election of a democratic governor in Massachusetts has brought the question of reciprocity with Canada to the front with more than usual force. If one may judge by the present indications, and in the light of the general discussions concerning tariff and reciprocity during the last few years, some change in our commercial relations with Canada is not very far away.

Our readers will be gratified to know that the fund of \$600,000 for the erection of a national monument to William McKinley is completed. Of this fund Ohio contributed \$100,000, New York \$150,000, and Illinois \$50,000, the remainder coming from all parts of the United States. The contributions have been, in the main, small as to amounts. They represent the people over a large extent of territory. Few men, if any, secured a greater hold upon the hearts of the American people than did President McKinley. Next to Lincoln, he must be considered as holding first place in the hearts of the people. In connection with the completion of this fund for a national monument, it is well to recall the words of President Roosevelt made in a speech at the McKinley Memorial Banquet in Canton, Ohio, about two years ago. On that occasion President Roosevelt said: "It was given to President McKinley to take the foremost place 'in our political life at a time when our country was brought face to face with problems more momentous than any whose solution we have ever attempted, save only in the Revolution and in the Civil War, and it was under his leadership that the nation solved these mighty problems aright. Therefore he shall stand in the eyes of history not merely as the first man of his generation, but as among the greatest figures in our national life, coming second only to the men of the two great crises in which the Union was founded and preserved."

Some interesting experiments have been reported during the week from Brooklyn, N. Y., under the direction of Dr. Francis Kennedy, in relation to the effect of music upon the circulation of the blood. Twenty nurses from various hospitals were brought into service for these experiments, because it was thought that their hearts would be influenced least by the novelty of the situation. The results of the experiments show that the character of music to which people listen has a marked effect on the circulation of the blood, as indicated by the pulse. For example; the playing of "Annie Laurie" tended to bring the pulse back to normal whether it had been over excited or depressed, while the music of an "opposite character" like the overture, "Tannhauser" increased the pulse beats from ten to twenty-five a minute. On the other hand, "rag time" selections produce very little effect either one way or the other. Some years ago the writer, in a sermon upon "dancing," made

strong objections to it upon the ground that the language of the music tended to deteriorate both the moral sense and the physical life of the dancer. The scientific experiments here reported, support that fact.

Home News.

WALWORTH, WIS.—We are working on about after our usual way. In some respects we seem to gain, and in some we lose. At our last communion service we had some special encouragement in the spiritual interest manifested. For the building of new homes in this village, this is the greatest year of our history. With buying and selling, marrying and giving in marriage many people are quite busy, but some never seem to be worried at all with work. We recently heard in our church, through the service of the W. C. T. U., Mrs. Florence Richards of national fame. It was the largest audience I have seen gather here expecting to hear a temperance lecturer. She was hopeful and fearless, bringing great moral force as a speaker. Our town has come to such growth that to-day the fourth issue of a new weekly, eight-page, six-column paper, comes forth. The *Walworth Times* starts off with good patronage. The managers are hard workers of considerable experience. May their courage be prospered and the paper stand for clean moral force and culture. The paper took very little hand in the politics of the season. Our town took a peculiar flop over to the father of Peck's Bad Boy" as democratic candidate for Governor, but "lost" its vote. Our people are ingeniously practical, sometimes. They took time by the forelock and celebrated immediately on election day, at evening, before it could be known who was defeated at the polls. The fire company made a bonfire and exercised the fire engine to extinguish the conflagration. They pronounced it a flaming success. They have a good manpower engine. We are to have electric lights by night in a few weeks, whether the moon shines or not. Some of the taxpayers may sigh a little, even as they have been known to do before, but Walworth must have light.

Some of our best light comes from Plainfield, down in the sandy State of New Jersey, from THE RECORDER office. If women will put the papers on pantry shelves, they should surely keep them in such order that the living ideas, there clothed in sound speech, can be found and re-read. Let me suggest a few pages where it is very important that most everybody should read at least twice, then commit. Look on page 549 to see what is so often "Bottled for family use." People "bottle" up temper while in business, lest it hurt their trade or reputation, but at home the cork pops out with strong sour stuff. Then on page 516, Bro. Hinman sets forth some very consistent views for Seventh-day Baptists. He declares that "Our strength as a denomination consists in a firm adherence to the obvious import of the words of Christ and the apostles." Far more consistent for us to use the Scripture as Christ and the apostles did. Better to make very little use or remark concerning passages about which good people differ, than deny any of Christ's statements, thereby greatly weakening our position on the Sabbath question. Let us emphasize the things that make for faith and obedience and preach not so many doubts. On page 540 some of you

preachers re-read, including, "Many a preacher had a call to farm it." That hits me and interests me.

For a bird's eye view of what Conference was, and ought to be, just read two columns on page 577. The view must have been taken with a lens of great focal depth. Such a lens makes sharp detail on both near and farther objects. The view is very clear and suggestive. Better keep that number out of the pantry entirely, lest the clear view be injured. I think those two columns are "all right" and deserve keeping, and there are many such valuable articles in our RECORDER, missed by a multitude. Once again. Let me read from page 641 the urgent call by the pastor who has been "Pounding away at the question of Sabbath Reform." Should a letter be granted to one who works for money on the Sabbath? No Christian is in good standing who makes a practice of doing unnecessary secular business on the Sabbath, and who has not a good degree of the spirit of Christ. No church should give any lying or false form, in the shape of a church letter. If a member is out of fellowship he seldom wants a letter. He may bristle up and make as if he considered himself too good to belong to the church whose members are not all perfect. A faithful, working, praying church can reclaim many wanderers. From some it is better to withdraw the hand of fellowship, as suggested by the Scriptures. In my opinion, pastors as a rule ought to be more evangelistic than we are, and not have it go out so often that this work cannot be done without a special evangelist. Too many pastors rust out for lack of practice in the pulpit. To just warm up to it for a half hour only once in a whole week is not sufficient for pastor or people. How about the difficulties? That would be too large a book to contain them. Let us face such as come to us, and do it bravely, trusting the Lord for strength. M. G. S. Nov. 13, 1904.

BERLIN, N. Y.—We are experiencing unusual winter weather for this time of the year, having eighteen inches of snow and the mercury indicating six degrees below zero this morning. The oldest people in this vicinity say that such a snow and low temperature were never known in this country before, at this season of the year. We were recently favored with a visit from Secretary O. U. Whitford, who spent a few days with us, occupying the pulpit last Sabbath. A few evenings since our people assembled at the parsonage, in the capacity of a "pound party" and, as they have always done, they carried out the programme to a complete success. After spending a pleasant social evening, the guests served refreshments, and having left their "pounds" departed, but their gifts remained to speak of the confidence and esteem in which they hold their pastor and his family. This was one of several of such parties which have been held at the parsonage since our arrival in Berlin, a year and a half ago. Wherever the writer has lived as pastor, the people have been exceedingly kind in anticipating his needs and supplying them, yet we wish to say, in this private way, that none of them have exceeded the good people of Berlin, in this respect. May the Lord reward them for their loving kindness, and assist us in serving them more faithfully. THEIR PASTOR.

Nov. 18, 1904.

MILTON JUNCTION, Wis.—Thanksgiving time is near, and we have many things for which we are truly grateful. We have had but few sad experiences, and these have been brightened with so much Christian hopefulness, that the silver lining of the clouds has been beautiful to see. The season has been one of fruitfulness, and notwithstanding the fears of some that corn would not ripen, the frosts held off and the crop is a fine one. For a time in the early part of the season, it was quite dry, but the rains came, the pastures revived and the dairying interests have been successful. The church provided me with the means to attend Conference, for which I am thankful, and I enjoyed it very much. This was also a great blessing to my health, for I have been better since than for two years before. Quite a number of the brethren, when returning from Conference, visited us and helped us with their words of cheer and encouragement. We enjoyed very much the visit of Mrs. D. H. Davis, and her presentation of the growth of our China mission cheered and strengthened our faith in that great work. "These from the land of Sinim" are coming indeed, for which we desire to praise our God.

Last year we resingled our church building and repainted the outside, and this year we put in a steel ceiling and painted the inside, so now we have as neat and comfortable a meeting place as any church need wish for.

All our church services are well attended. The prayer meeting is growing in interest, and testimonies are frequent that the meetings are a great help to those who attend. The Juniors, under the leadership of their excellent Superintendent and helpers, are doing very good work; the Christian Endeavor Society is gaining in spiritual tone, and the Ladies' Benevolent Society is a live Christian force in the community. It furnishes help and money for use in many directions, one of which is a telephone in the home of the pastor. We have been strengthened from time to time by the addition of members, and hope before very long to have additions by baptism.

Pray for us, dear brethren, that God may send us still greater spiritual blessings.

G. J. C.

Nov. 16, 1904.

"DO THE WORK OF AN EVANGELIST."
S. S. POWELL.

We are living in the day of the new evangelism. The new is the best that was in the old. Many people have come to believe that evangelism itself has become obsolete, that the world has out-grown it, and that there are better methods for the doing of church work. That there were features in the old evangelism of fifty years or more ago, as conducted by many workers, that were objectionable, we may freely grant, but that evangelism can ever pass away from the work of the church is an impossibility. There is just as much need to-day as there ever was that Christian people shall get together stately, day after day, and evening by evening, pray for the outpouring of God's Holy Spirit upon a given community, that the attention of such community may be secured, and that men may know that Christians are longing and working for their salvation. Men are just as much in need of the old Gospel as they ever were and they are hungering for it. It is the old

Gospel that is still the power of God unto salvation, and it will continue to be.

But the new evangelism has come, thank God, and none too soon. Indeed, many among us are not yet aware of its presence; but it is coming, and we shall all know about it and the whole world will be cheered by its light. The American evangelists, Torrey and Alexander, after capturing the hearts and stirring multitudes of the Australians, have entered upon a truly phenomenal evangelistic campaign in Great Britain. They began this autumn at Cardiff in Wales. A hall was built for them seating seven thousand. Thousands were turned away. They have entered now upon a three months' campaign in Liverpool. Their monster meetings are held in a very large hall specially built for them. The indications are that all of England is on the eve of a wonderful awakening. No sensational methods are resorted to in these meetings. It is the old Gospel that is presented in demonstration of the Spirit and in power, and the people seem to be just ready for it. Mr. Torrey appeals to the people to get right with God and multitudes are heeding his message, while Mr. Alexander has captured the hearts of all by his inspired singing.

In this country the Presbyterians have organized a great committee with Dr. J. Wilbur Chapman at the head of it, and great things may be expected. In Atlanta, Ga., all the city was united in an evangelistic effort, through the month of October. Dr. Chapman was invited to organize the work and did so. Dr. Ward, pastor of the Temple Baptist Church in that city, a friend of the writer, informed him that the business men declared that not a cent of the expense would fall upon the churches. It was to be a business men's revival, as already noted in the RECORDER. The results have been encouraging to such an extent that the business men of Atlanta will make this their Gospel Union permanent. Over a thousand converts are reported from these meetings.

Among the Congregationalists, too, the new spirit has been caught, and there has come already a wonderful awakening. At the recent Congregational Council at Des Moines Rev. W. J. Dawson, from London, delivered an address which produced surprising and blessed results. Mr. Dawson is pastor of a large, fashionable, and wealthy church in London. He is also a famous lecturer and an author, a lover and maker of genuine literature. The address was a simple recital of his own experience. For years, he said, he had been dissatisfied with the results of his preaching. He made as good sermons as he could, but hearts were not touched and sinners were not converted. Not many months ago, while attending a Free Church mission in Brighton, "Gipsy Smith," who is spoken of as the most noted and powerful evangelist of Great Britain "moved him to desire and pray for the Pentecostal power which he had lacked, at the same time, a great midnight meeting, in which drunkards, harlots and the offscouring of the earth were brought to Christ, showed him that the preaching of Christ and him crucified was still the power of God unto salvation. From that time his ministry has been of a different type. His message has been delivered with joy, and received with eagerness, followed by surprising results. His own church has been revived, and has become an evangelistic church. Nearly a hundred of his best young people have

been converted, and have gone out to seek the lost and straying." (The words in quotation marks are from an editorial in *The Christian Endeavor World*, Nov. 3, 1904) The simple recital of these facts had a wonderful effect. He was asked to tell the story once more and to speak again and again on evangelism. Strong men wept. Tears flowed from many eyes. An evangelistic committee was formed, of which Dr. Hillis, of Brooklyn, is chairman. The result must be that an evangelistic wave will go out over the denomination. Dr. Hillis, the eloquent successor of Henry Ward Beecher, is going out upon an evangelistic campaign with Mr. Dawson at once. He will "do the work of an evangelist" throughout the country, so far as his own church duties permit.

I would that the same blessed wave of the new evangelism might capture every church and community in our own beloved denomination. With all my heart do I assent to Secretary Whitford's sentiments on the subject, recently expressed. There are far too many among our churches, in this land of religious liberty, in this age when every facility that we could desire for spreading the Gospel is ours, who never think, speak, or pray for God's cause in behalf of the lost. If to any such I might speak a word in this article, I would rejoice. Did you ever consider that if you are a child of God you are not your own? You are the light of the world. Every facility which may possibly be employed for the cause of Christ must be used in that way. Why is it that so much territory is still unoccupied by the hosts of God? If one-fourth of the Christians of this age should consecrate themselves and their money as did the Christians of the Apostolic age, this generation would not pass away until the blessed Saviour would come in power if not in person.

How shall we bring this about for ourselves? We cannot move the world all at once, but we can move ourselves. We can go to work with a right good will, and if nobody else moves, we shall receive our full reward just as if all Christendom had moved. Brother, take your light from under the bushel, and depend upon it, those who are about you will see and walk in the beautiful light. Move as if alone, and you will not have to move alone.

Many there are, not only in other lands, but all about us who are in bondage because they do not know the truth. Their souls are precious in God's sight. Ought they not to be in ours? We must learn in the true sense to think of others and to devote time and thought and loving personal influence to bring them to Christ. One has said that this is the sum and substance of the Master's work for us. All other forms of church work are subsidiary. This is the missionary spirit which every true child of God should feel when he thinks of the unsaved. The divine command and the love of Christ compel his followers to desire, above all else, the spread of the Gospel. Unless we are imbued with such a desire, with love for the perishing,

"We are but organs mute until a master touches the keys,
Verily vessels of earth into which God poureth the wine,
Harps are we, silent harps that have hung on the willow trees
Dumb, until our heartstrings swell and break with a pulse divine."

The master passion of our lives ought to be a love for souls. As surely as we go out, in the right spirit, in Christian work for the lost and perishing, God will bless us. If we move out, in the right way, in obedience to the great commission, the Holy Spirit will accompany our efforts and confer upon us added power. It is His own work and He blesses us, unworthy as we are, when, with purified hearts and right motives, we give ourselves to it.

Regular evangelistic work should, on no account, be neglected by our churches. Not alone is such work needed by the smaller churches. But all our churches, the larger as well, need it, at stated intervals. The work of the evangelist can never be superseded by us. A new voice for a season is of great help in that sum and substance of the work of the church, seeking to save. Such work should by no means be left to the coming of an evangelist. All of our pastors should do this same work. Why not have more help from neighboring Seventh-day Baptist pastors? Why not have such work during the coming winter? It will do the pastors good and it will certainly do the churches good. Brethren, we have a mission, not to our own Sabbath-keeping communities alone, but to the world. Our Seventh-day Baptist type of Christianity, based on the unmutated Bible, has been given to us that we may carry it to all lands and to all peoples. Our churches are not social clubs. Our pastoral visiting must not be confined to social calls. With loving hearts we must go out after others. Let us one and all "do the work of an evangelist."

ADAMS CENTRE, N. Y., Nov. 17, 1904.

THE CIRCULATING LIBRARY OF ALFRED THEOLOGICAL SEMINARY.

REV. ARTHUR E. MAIN, DEAN.

Through the influence of Dr. Geo. W. Post, President of the Conference, and of Mr. Chas. B. Hull, of Chicago, a circulating library has been established at our Seminary. The chief object of the movement is to provide helpful reading for pastors, Sabbath-school teachers, and other Christian workers. Books will be sent to any address, upon application, carriage prepaid. They may be kept thirty days, and then renewed once if they have not been called for. The reader is to return the book, carriage prepaid.

Some good old books are just as good as they ever were; many are not. Many new books are not worth reading. But there are many new books that are rich in interest, information, edification, and epoch-making power; and the loan or gift of such books for our circulating library is earnestly solicited. Books not in our list, but desired, will be furnished as far as it is possible to do so. Books loaned or given should be sent to the Seminary that they may be numbered, catalogued, etc. Most of the books named below are from the writer's library; and a hundred volumes or so, of his best books, will be loaned to go out on this mission, if it shall be found that they are wanted and read.

It is absolutely necessary that as much of the details of this work as is possible be turned over to clerical help; and as the books are furnished free, with the outgoing postage prepaid, in order to help pastors whose salaries are all too small, the movement is, by intention, partly benevolent. Contributions of money are therefore needed for the purchase of some new

books, and to pay for clerical help and for postage.

We are very hopeful as to the success of this undertaking, believing it to be great in possibilities of usefulness. Correspondence is invited from those who are interested and are willing to lend a helping hand. Address all communications to Alfred Theological Seminary, Alfred, N. Y.

The Seminary is also in a position to aid pastors in the purchase of books, provided it can be of real service to any one.

A LIST OF THE BOOKS NOW READY FOR CIRCULATION.

1. The Varieties of Religious Experience: A Study in Human Nature, or the description of man's religious constitution. By William James, LL. D. Postage 19 cents.
2. The Springs of Character. A. T. Schofield, M. D. Postage, 11 cents.
3. Why We Believe the Bible. By Henry M. King. Postage, 7 cents.
4. The Messages of the Earlier Prophets: Amos, Hosea, etc., arranged in the order of time, analyzed, and freely rendered in paraphrase. By Saunders and Kent. Postage, 8 cents.
5. English Hymns: Their Authors and History. By S. W. Duffield.
6. Object Sermons in Outline. By C. H. Tyndall.
7. The Sermon Bible: A book of suggestive outlines for sermons. Matt. 1-21.

The following nine volumes of the Expositor's Bible series. These commentaries are expository and practical rather than critical; and some are really books of sermons. Postage on each volume, 14 cents.

8. The First Book of Kings. Farrar.
9. The Second Book of Kings. Farrar.
10. The Books of Chronicles. Bennett.
11. Ezra, Nehemiah, and Esther. Adeney.
12. The Gospel of St. Matthew. Gibson.
13. The Gospel of St. Mark. Chadwick.
14. The Gospel of St. Luke. Burton.
15. The Gospel of St. John. Chapters 1-21. Dods.
16. The Gospel of St. John. Chapters 12-21. Dods.
17. The Religious Education Association. Vol. I. Addresses and discussions at the first Conventions. Postage, 19 cents.
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19. Through Science to Faith. Smyth. Postage, 12 cents.
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21. Gesta Christi, or a history of humane progress. Brace. Postage, 15 cents.
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Tells how this Scripture came into the possession of the church.

23. Old Testament Criticism and the Christian Church. McFayden. Postage, 12 cents.
24. The Prophets of Israel. Cornill. Postage, 6 cents.
25. The Nature of Goodness. Palmer. Postage, 9 cents.
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28. From Epicurus to Christ. Hyde. Postage, 11 cents.

A study in the principles of personality.

29. A Manual of Church History. Newman. Vol. I. Postage, 19 cents.

30. The Prophets of Israel. Smith. Postage, 16 cents.

31. The Apostolic Age. McGiffert. Postage, 18 cents.

32. The Apostolic Age. Bartlet. Postage, 16 cents.

33. History of the Jews. Milman. Vol. I. Postage, 12 cents.

34. History of the Jews. Milman. Vol. II. Postage, 12 cents.

35. History of the Jews. Milman. Vol. III. Postage, 12 cents.

36. The Gospel for an Age of Doubt. Van Dyke. Postage, 17 cents.

The Yale Lectures on Preaching, 1896.

37. The Mind of the Master. Maclaren. Postage, 12 cents.

38. Moses, the Law Giver. Taylor. Postage, 11 cents.

39. The Model Prayer. Baldwin. Postage, 11 cents.

A course of lectures on the Lord's Prayer.

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Lectures before the Maine Ministers' Institute.

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A year book of economic, social, industrial, and religious statistics.

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A course of lectures on the work of the Church School.

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In the Rural Science Series.

50. Friendly Visiting Among the Poor. Richmond. Postage, 7 cents.

ALFRED, N. Y., Nov. 1904.

Amid the anxieties and cares of daily life that burden so many mortals, let faith sound the note of thankfulness in the spirit and language of the twenty-third Psalm.

Jesus the Friend is the real fountain and guarantee of human friendship. And the friendships which Jesus fosters have the character of the perfect friendship that he offers.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.

Missions.

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

WE should be profoundly thankful to God that we were called into his kingdom to know the joys and blessed hopes of salvation. But this does not constitute all of that call. We are called into it to be a fellow worker with God the Father, Jesus Christ his Son, and the Holy Spirit in the great work of saving others. We are called to the high privilege and honor and the great responsibility of instrumental saviours. We are called to preach and teach and exemplify the truth as it is in Christ Jesus. This is the work of the individual Christian and disciple of Christ. This is the work of the church. The church was constituted by the Spirit of God and its Great Head, Jesus Christ, to work with its combined gifts, power and resources for the salvation of men as its chief work, to teach the truth and build up righteousness in the earth. The chief sources of power for the accomplishment of this is the Word of God, and the Holy Spirit infilling and indwelling.

WE as a people believe in missionary and evangelistic work. We send out the missionary and the evangelist and at times the evangelistic singer or quartet to help in this work. As such workers, Seventh-day Baptists are to preach the gospel and the law in their inseparable unity. In evangelistic efforts as a rule the preaching of the gospel precedes the presentation of the law, or any specific truth. It prepares the soul, makes tender the conscience, for the reception of truth. No farmer would plant corn or sow wheat on hard, unplowed, unharrowed ground. He would plow, harrow, fertilize, prepare his ground, put the soil in the best possible condition for the reception of the seed that it shall readily germinate and grow. So it is in missionary and evangelistic work. We put in the plow of the gospel to prepare and lead men through the Spirit of God to accept Jesus Christ and the truth as it is in him.

IN our evangelistic meetings we invite everybody to come in and hear the gospel. We are glad to have them come. If there shall be conversions from these meetings, and there are generally, there may be more conversions from the First-day ranks than from our own. No evangelistic meetings should be held by us without frankly, faithfully and lovingly presenting the Sabbath truth, we believe it to be a part of the gospel of Christ. From these meetings there are those who become converts to the Sabbath; we cannot expect all who are converted in our evangelistic meetings from the First-day people to become converts to the Sabbath. But we rejoice in all who accept Jesus Christ and his wonderful salvation and would that they would accept the entire law of God. In the last eight years almost all who have become converts to the Sabbath came as the result of our missionary and evangelistic efforts. In the South-western Association the past year 75 per cent. of the addition to the churches were converts to and evangelistic work is a failure even in Sabbath conversions, saying nothing as to conversion to Jesus Christ.

WE well remember the evangelistic and Sabbath Reform campaign in Louisville, Ky. T. J. Van Horn was our missionary on the Southern Illinois and Kentucky field. By his earnest

and faithful labor he had aroused some interest in Louisville. The Missionary Society sent a quartette there. Other workers were sent, among them Dr. A. E. Main. The Missionary Secretary was there with them awhile. The evangelistic labor had created such an interest and had so prepared the soil that it was thought to be the opportune time to put in Sabbath truth. The Tract Society sent their representative to Louisville. He gave, as he always does, able and strong arguments and appeals for the Sabbath of Jehovah and the Bible. He stayed a week and went home. We have always been of the opinion and judgment that the Sabbath Reform effort there and then was ephemeral and insufficient. The evangelistic effort was a success and it should have been followed up with a more persistent work. If it had been followed with persistent preaching of Sabbath truth, the sowing of Sabbath literature, house to house visitation, face to face, personal work in the interest of Sabbath truth there would be there to-day permanent results. If our Seventh-day Advent brethren had followed it up they would have there to-day a Sabbath-keeping church. We write this not to blame any one, but to simply say that we deemed the evangelistic work was a success, and have always regretted that the Sabbath Reform effort was not a success.

WE believe in Sabbath literature and its wide distribution. We are glad that it has brought to us such men as Brethren George Seeley and A. P. Ashurst, and would that it would bring to us scores of such men. But the sowing of Sabbath literature in Georgia, Canada, and in the Northwest, has not brought to us yet much if any Sabbath fruitage. We do not call the effort a flat failure, for it takes time for Sabbath truth well sown to germinate and bring forth fruit. Ink is good but the living voice is better. I have more faith in the living preacher of Sabbath truth out on the field, in contact with men in personal work, in bringing men to the Bible Sabbath, the Sabbath that Jesus Christ, the Son of God made and kept, than the printed page. If I had the Sabbath Reform work in charge I would not use ink less, but the living voice a great deal more, than it is to-day.

THE CHRISTIAN TREASURES.

The constant question in the haunts of business men is—Where shall I find a safe investment? Our Divine Master anticipated all such questions when He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth; for he earned his daily bread with a tentmaker's needle. But in God's sight he was a millionaire. He could say, "I know whom I have believed, and that He is able to keep that which I have committed to Him against that day." The great apostle had made Jesus Christ his Trustee. He had put his affections, his soul and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew that he would find the great deposit safe. He had made up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brown-stone mansion or in an attic—congratulate himself that

what is precious to him is in the keeping of his Saviour.

The grand old tentmaker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make and which we sacrifice, in order to keep a clean conscience, add to our wealth, for they can make us "rich towards God." Hoarding money, stealing time from prayer and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master, will be laid up to our account yonder. Our God is a faithful Trustee; He keeps His books of remembrance. He will reward every one according as his work shall be. Two talents will pay a grand dividend; yes, and one talent will sparkle when some humble mission teacher presents her class on the last great day, and says: "Here am I, Lord, and these children I brought to Thee!" When we speak of salvation as by grace, and not "of works," we must not forget that other truth that God will judge us according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly self and profit and fame and ease and emoluments, will stand to his credit up there; and the results of all this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the judgment morning breaks. People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if any one will call that hard-working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he had led to Jesus. What a Croesus the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw, in the hard struggles of his boyhood, sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin fitted him for his great work as a pioneer of Western Sabbath schools. I should not wonder if troops of children will salute him up in the Father's house. To John Eliot the converted Indian will be a star in his crown. Judson must have already met his "treasures," brought home from the mission fields in Burmah. I have been reading the letter of our young American brother, Mr. R. P. Wilder, announcing the conversion of that Brahmin in India; his soul was filled with joy, for such a convert may make a breach in the wall of heathenism through which others will pour in. Who says that investments in foreign missions do not "pay?"

The simple fact is that the only investments that do pay an interest through all eternity are those which are made for the cause of Christ and in His service. The gains are already up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needlewomen have their savings books at God's right hand. Those banks never break. The only change from heavenly treasures is

their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks through to steal. It is impossible to compute the treasures every faithful, self-denying Christian may be storing away for his or her long life in glory; God keeps His record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake, will find sure remembrance there. "Follow Me, and thou shalt have treasures in heaven," says the Master. My dear reader, how much real estate have you got?—*The American Friend.*

Woman's Work.

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

A FRIEND.

MARY L. CASSWELL.

(A Shut-in of more than twenty years.)

I have a friend so precious,
So very dear to me,
I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys,
And so we talk together
My Lord and I.

I have His yoke upon me
And easy 'tis to bear,
In the burdens which he carries
I hardly take a share,
For then it is my pleasure
To have Him always nigh,
We bear the yoke together,
My Lord and I.

And when the journey's ended
In rest and peace at last,
When every thought of danger
And weariness is past,
In the kingdom of the future
In the glory by and by,
Will live and reign together
My Lord and I.

BATTENVILLE, N. Y.

THE Woman's Hour at the Eastern Association, Nov. 20, was in charge of Mrs. Anna C. Randolph, Associational Secretary. A few verses from the ninth chapter of Matthew were read by Mrs. A. B. Prentice, and prayer offered by Mrs. Randolph. Our work in Arkansas was the subject of the hour, and Rev. O. U. Whitford spoke of our churches in that State and the work they are doing. Mrs. Randolph made an earnest plea that our sympathy and help might be extended to the workers there. The meeting closed with a vocal solo, "One Sweetly Solemn Thought" by Mrs. D. E. Titsworth of Plainfield.

SHUT-INS AND SHUT-OUTS.

The Woman's Page of THE RECORDER used to be a medium for the interchange of thought and sympathy for those who were prevented because of sickness or other reasons from association with their friends, the Shut-Ins.

We have been thinking for some time that perhaps these friends would again like to have the opportunity to confer with each other through the Woman's Page, and we now make an offer of space for these communications. If you are interested and care to write we shall be glad to receive your letters. If you do not feel like writing yourself, you may have some story or poem or newspaper clipping that has given you pleasure, and that you would like to pass on to someone else. In thinking of the Shut-Ins, let us not forget the Shut-Outs, those who are well, perhaps,

but cannot hear. They are with us, but, because of this infirmity, are shut out from close intercourse. They see life but from the outside, and are deprived of very many of the pleasures of everyday life. Do we always remember to give them the sympathy and attention we should? Do we help in any way to make their lives brighter?

Here are those two classes then, and if the Woman's Page can be of use to them, we shall be glad. Do you belong to either? If not, be thankful and send us a word of cheer for those less fortunate and whose lives have become hemmed in because of the infirmities of the flesh.

THE "SHUT-IN SOCIETY."

In 1877, one invalid sent a letter to another of whom she heard. A lively correspondence, which later included others, was the result, until in 1884 there were enough people interested to form the Shut-In Society. Soon thereafter a little magazine was started, the *Open Window*, for those whom the Lord hath shut in. To-day the society has 1,300 invalid members and half as many associates. This society does not aim to give material relief, but seeks only to carry good cheer and spiritual comfort. But through certain committees wheel-chairs and invalid lifters are furnished, postage and materials for fancy work are distributed, and individual members do much for those in whom they become interested. But the chief work of the society is to write letters, send reading-matter, and, where possible, visit those who are shut in. —*Missionary Review of the World.*

THE "SHUT-OUTS."

ELLA M. SCRIVEN, (A Lone Sabbath-Keeper).

How my heart goes out to lonely shut-in lives and shut-out ones too. I know some of the latter to whom many of the sweet sounds as well as many of the discords, are shut out. How gladly we that can hear welcome the birds in the Spring, as they give us sweet melody after the cold and snows of winter are past. We can rightly call them "harbingers of peace." How we prize the hum of insect life along with the balmy days! The "Shut-Outs" hear none of this refreshing melody, but at the same time they are spared from idle jests or sounds unpleasant. As I am permitted from time to time to visit these dear "Shut-In", "Shut-Out" friends, I get a blessing from them. It makes me very glad to see the sweet resignation which has come to them with long years of enduring. They need our loving sympathy to help them endure the silence that is upon them. How easy they are to detect love! Their instinct is second only to the blind, who by their delicate touch can trace a friend. The blind can feel love, but the deaf see love. A gentle touch or loving smile radiates their faces until it brightens and lightens up the entire person, and they are very grateful for the trifling pains we have taken to carry them sunshine.

It's a pleasant duty we owe them. We can seek those that are shut out from the common sounds of life and constitute ourselves a band of sunshine makers to them. We can write them loving notes to let them know we are mindful of them. We can send them flowers, for they can admire their beauty and smell the fragrance. A letter of thanks from one of these dear ones lies before me. She says, "May you never know what it is to need friends. Sym-

pathy is at times worth more than money, and gold cannot buy it. A bunch of flowers is full of cheer for a lonely heart." These "Shut-Outs" crave human love and sympathy. Let us improve every chance to do the little things that are in our power to do. Let us bear in mind that we will not pass this way again, and that every chance we miss may cause regret. May we be watchful and prayerful, and see what our Lord has for us to do in His name.

PETERSBURG, N. Y.

MY FUNNY BOOKS.

A long time ago I began making scrap-books, and, seeing the interest with which my young brother looked at the comic pictures which appear in papers, it occurred to me to make a book of comic pictures, says a writer in *Good House-keeping*. Two little girls who lived near, after looking at my book, saved pictures for me and watched it grow with the greatest of interest, until it contained three hundred pages. They also named it "The Funny Book."

Later one of these little girls was taken ill and we sent her a number of books, among them this one, which she had already looked through so many times. She would look at the "Funny Book" in preference to the others, and would laugh at the pictures when nothing else would make her forget the pain. She kept it until one day, placing a piece of yarn in it for a mark, she closed the book for the last time, and it was returned to us with the little mark still there.

By this time I had five funny books which were sent out over and over again to little children who were ill (not with contagious diseases), and one little girl had them all, one after another, only to begin at book number one and look them all through. I was pleasantly surprised this summer when a lady, a friend of mine, sick with nervous prostration, asked for one of them and enjoyed it very much. I am careful not to place in them anything vulgar or too "slangy," but they have certainly done good work in bringing cheer to many little people.

GERANIUMS IN WINTER.

All things considered, the geranium is our best plant for winter flowering. It blooms freely and constantly, in most instances, and adapts itself to the conditions prevailing in the ordinary living room more readily than almost any other plant I have any knowledge of. And it requires very little care. Its ability to take care of itself is one of the strong arguments in its favor. It has little to boast of in the way of attractive foliage—though a plant well set with vigorous, healthy foliage is far from being unhandsome—but it has a right to pride itself on the beauty of its flowers. Some of the scarlet varieties are so exceedingly brilliant that they actually seem to impart a feeling of warmth to the observer. The little child who declared that auntie's geraniums were "on fire" was conscious of this suggestion of heat in the intensity of color which characterizes some of the most richly colored sorts. Others are extremely delicate in color and tint. Some are pure white. All the recently introduced varieties have large, white petalled flowers, borne in trusses of good size, on long stalks. A well developed plant, symmetrical in shape and properly furnished with foliage to serve as a background against which to display its blossoms effectively, is a magnificent sight when in full bloom, notwith-

standing the fact that some persons sneer at the geranium as being "common."

All beauty is common in a sense and I would as soon object to the sky and the sunshine because the beauty of them is for the enjoyment of everybody, therefore "common," as to seek to disparage a flower because it was one that everybody could grow and enjoy. Any one can undertake the culture of the geranium with reasonable certainty of success who can give a good soil to grow in, water enough to keep it always moist at the roots, a sunny location and freedom from frost. Insects seldom attack it. It has a healthy constitution that gives immunity from the diseases so common to most other plants, and it will reward you for the care it receives at your hands by making your window bright with bloom as few other plants can. Therefore you make no mistake in selecting it for your window garden. But be sure to get plants that have not been allowed to bloom during the summer. Such plants have exhausted themselves, and, nine times out of ten, they will insist on taking a rest during the winter months. The ideal geranium for winter use is the plant which has been kept steadily growing during summer, but has had every bud removed as soon as seen. Such a plant will bloom profusely from January to June.—Lippincott's.

Young People's Work.

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

WANTED.

Shiloh wants a good capable Seventh-day Baptist physician. Here is your chance. Write to Pastor E. B. Saunders at once.

RAN AHEAD OF HIS TICKET.

Down in Pennsylvania, where the Republican avalanche took place on Nov. 8, Paul P. Lyon ran several hundred votes ahead of his ticket (Prohibition) on a platform pledged to give the towns of that state local option to vote away the saloons. This is the same Lyon of the tribe of Seventh-day Baptists, who kept the Sabbath in the Klondike, and got to the end of a severe journey three days before the other fellow, who travelled every day in the week. May his tribe increase.

THE HOME AGAINST THE SALOON.

It is sometimes said that the saloon is the great enemy of the home. But on the other hand, the home is the great instrument with which to fight the saloon. The most successful method of combating a bad thing is to crowd it out with something good.

The home atmosphere—that is what the world needs. God is our Father. Then that man you passed in the street was your brother. The tempted man, the man whose appetite has grown stronger while his will has grown weaker, the man whose tastes have become depraved, the man who has only at times a dimmed realization of what he might have been—he is your brother. Imagine how you would like to have your brother treat you in such a case. Think of what feeling you would wish to see manifested by one of your own boys toward another one of your boys.

When the Loyal Temperance Legion was started in Alfred last summer, a few of the young married people conceived the idea of organizing a similar society of their own, for the study of the liquor problem and for the social

life of the community. It was christened the Lincoln Club. From the beginning until now there has been the most delightful comradeship between those in attendance. The social feature has come to take a prominent place. The first thing to do is to become acquainted, to know and love each other. The sessions have been very informal. Fun and good fellowship have abounded, while underneath was always the deep current of an earnest purpose. Those who were not members were welcome to be present and enjoy the sessions. The attendance has grown from about a dozen the first night to over forty on a recent evening at the parsonage. There was still the same "at home" feeling. We were one. It was not until afterward that, looking back, we realized that all the different groups of the community had been represented. There were machinists, clay workers, business men, teachers, students, farmers, and their wives—and there was no thought of any line of demarcation. This was as it should be, and it is in just such vital ways that temperance reform grows. In the pleasant home atmosphere, in the companionship of genial friends who are striving with us up to a higher and better life, how absurd it seems to think of engaging in the lower things!

The greatest work of all our churches and Christian communities is to establish these home circles, and to gradually enlarge them, bringing within their radius those who at present do not understand the inner peace and blessing of our faith. He that dwelleth in love dwelleth in God. The signing of pledges, the celebration of forms, the making of statistics—these are of little account in themselves. Love and friendship, the impartation of real, throbbing life, must underlie the forms.

My little five-year-old was told the other night that after he was safely tucked into bed, his mother would read to him the shortest verse in the Bible. When he heard those words, "Jesus wept," he was troubled. "Why did he cry, mama?" he said. "Tomorrow night, Howell, I will read you all the story." The little fellow was quiet for a moment, then he said, "Mama, can God have everything that he wants?" "Yes." "Then why does he cry?" If the little boy should grow to manhood, have a home of his own, and stand some day in the chill of early winter while the snowflakes fall into an open grave, he will understand why Jesus wept, and that verse will be inexpressibly sweet to him.

O, that home feeling, the feeling of kinship that comes when we are in the presence of Jesus of Nazareth! He looked on a young man and "loved him." He called that hated publican by name as he saw him partially hid by the gnarled branches of that sycamore tree, and said, "Come down, Zaccheus, I want to be your guest today." To the shrinking woman, too timid to do more than touch the hem of his garment, he said, "Daughter." There was something about him so brotherly that, as he sat eating with publicans and sinners, an outcast woman dared to creep in and anoint his feet with her tears and wipe them with the hairs of her head, and he said, "Thy sins are forgiven thee." At Jacob's well that day he sat, weary and travel-stained. The woman from the village had her water jar filled all ready to go; but before she realized it she was telling this stranger the secret questions and aspirations of her heart.

What was it? What was it? He was not a stranger, but a friend; not an alien, but a brother; not a foreigner, but a neighbor. He brought us all within the warmth of the home circle, and no one can go out of it again except as he transgresses across the border line of God's love.

That is a glorious anthem to hear when different voices in different tones call out to us, "You brought me to Christ. You lifted me out of the old life and helped me get my feet on a rock. You turned my thoughts toward God." There is only one sweeter anthem and that is the song which the redeemed shall sing by and bye. Aye! the redeemed sing it every day as, with grateful hearts, they lift their faces and say:

"Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

ROBERT SAINT-CLAIR.

Some time ago I received a pamphlet, "How to observe the Sabbath," it being a review of statements on the subject made in the *Christian Herald*. The author was Robert Saint Clair, Rainham Centre, Ontario, Canada. I had no idea who Robert Saint Clair was, but his review was unusually keen and interesting. When I afterward found that he had come to the Sabbath through his own study, and was not a member of any church, I became more interested, and wrote, asking him to send me an account of his experience for this page. Brother Saint Clair is not a preacher, but a layman. I judge that Elder George Seeley is a good friend of his; for the pamphlet I received bears Brother Seeley's compliments. The price of the pamphlet is ten cents, postpaid. It is put in a form to awaken interest, and set one to thinking, if he is teachable and open minded. The following is the article in response to my request:

RAINHAM CENTRE, ONTARIO,
BRITISH AMERICA,

Nov. 18, 1904.

Born of Presbyterian parentage, but converted in the Methodist church, and joining that religious organization, I grew up a strict adherent to the First-day Sabbath. I recall that I would not travel upon the venerable day of the Sun, neither would I do the slightest manual labour. The reading of the Sunday newspaper was an act in which I would not indulge. If I was shining my shoes and had only polished one at the time when the hands on the clock reached the mystic hour of midnight on the day of Saturn, I would instantly cease from such secular occupation, and begin the observance of the day which I ignorantly believed to be the sacred Sabbath of the Lord my God. In the matter of First-day keeping, I was then as St. Paul would express it, "a Pharisee of the Pharisees."

Since I have embraced the true Sabbath, I have heard much about being "under the law of Moses," etc., but I can truthfully assert that I am now only observing the day which I thought I was observing then—the holy Sabbath of the Fourth Commandment. Well do I remember how we were drilled in the commandments, and we invariably recited that "the seventh day is the Sabbath." From my observation, I am convinced that the greater number of people today really believe Sunday to be the seventh day. This I do not say, is true of the church leaders, but it is of a large proportion of the rank and

The Business Office.

THE Business Office will soon be sending out its statements, showing the indebtedness to its several publications. These will be placed in THE RECORDER copies, to facilitate their sending out. When you receive them, early attention to them will be gratefully appreciated. We hope in the next three months to come to repay the Treasurer for all the money advanced by him since July 1, and it must come almost entirely from our subscribers. We depend upon our friends to respond to this plea.

The Sabbath-School Board has sent us copy for the *Helping Hand*, first quarter. The departments are largely increased. Beside the International Lessons, prepared by Rev. W. C. Whitford, there are helps for Primary teachers, prepared by Mrs. Walter L. Greene, Advanced Department of Old Testament Studies, prepared by Dean Main, and a page devoted to the Home Department, a colored map of Palestine in the time of Jesus, will be a supplement. In all, the quarterly will make nearly double its past size, and the price is not advanced. Sabbath-schools will do well to order in advance, for the edition will not be increased on prospective orders. The orders must be in hand, or the edition will remain the same as this year.

The Business Office is prepared to offer its subscribers, at greatly reduced cost, a series of "Red Letter Testaments" and Bibles. These, as most of our readers know, contain the words of Christ, printed in red ink, while all the other text is in black. Very handsome colored pictures enhance the value of the Testaments. Write for circulars and prices. These make suitable Christmas and Birthday Gifts.

THE ANCIENT HUDSON.

Professor W. M. Davis writes of the Hudson River, in the *Bulletin of the American Geographical Society*. He says in part:

"Beyond Cornwall the river again widens, and the Highlands are replaced by a broad lowland, beneath which the river has eroded its course. This lowland is a part of the Great Appalachian Valley, which follows the lower Paleozoic limestones and shales from Lake Champlain southwest to Alabama.

"The relatively uniform increase in hilltop altitude from New York to the Highlands suggests that the valleys of today have been eroded in a formerly nearly even surface or plain, descending southward or southeastward. The plain runs indifferently across the rock structures of the region; hence it must be considered an ancient peneplain, the product of long continued erosion when the land stood lower than now. Certain cretaceous strata overlap the peneplain in Long Island and further south; hence the peneplain may be regarded as produced by erosion in jurassic and cretaceous time.

"The valleys of today can have been eroded only after the peneplain was uplifted to about its present altitude. Their erosion was accomplished in part of tertiary time. Where the valleys have little depth the uplift of the peneplain must have been small; where the valleys have great depth, the uplift must have been strong. Where the rocks resist erosion, the valleys are narrow, as in the gorge through the Highlands; as in the Great Appalachian Valley.

"Closer inspection shows that the Hudson occupies a trench that is eroded some 300 feet be-

low the general floor of the Great Appalachian Valley; hence there must have been a pause in the uplift of the peneplain, and this pause must have endured long enough for the erosion of most of the existing valleys; only at a relatively recent date did further uplift take place, for the trench in the great valley floor is much narrower than the great valley itself.

"All this region has been glaciated, but it is difficult to give definite measure of the value of glacial erosion; it is believed to have been of moderate amount. Glacial drift is abundant on the lower land.

"The present depth of the Hudson River bed below sea level has ordinarily been explained by a depression of the land; but since it has been recognized that glaciers can erode below sea level, it is difficult to say how much of the depth of the channel is due to depression of the land, and how much to erosion by ice."

THE BEGGAR-BOY.

"Go away from there, you beggar! You have no right to look at our flowers," shouted a little fellow from the garden.

A poor boy, who was pale, dirty and ragged, was leaning against the fence, admiring the splendid show of tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and, looking at both, said to her brother: "How could you speak so, Herbert? I'm sure his looking at the flowers doesn't hurt us." And then, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pluck you some flowers if you'll wait a moment." And she gathered a pretty bouquet and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence, and looking attentively at her and the flowers. Turning to her husband, she said: "It does me good to see people admiring the garden." "I'll give that young man some flowers." And approaching him, she said: "Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked for a moment into her fair face, and then said, in a voice tremulous with feeling: "Twelve years ago I stood here a ragged little beggar-boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; aye, and they made a man of me, too. Your face, madam, has been a light to me in my dark hours of life; and now, thank God, though that boy is still a humble, hard-working man, he is an honest and grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said: "God put it in my heart to do that little act of kindness, and see how great a reward it has brought!"—*Free Church of Scotland Monthly*.

The truth is we need each other very much. The man who feels most independent and sufficient to himself yet welcomes every signal of respect from his fellows. If God had meant us to live quite apart, he might have set us up with a little world apiece, or else have left out of our making this never-dying craving for companionship.

file. When returning one day from Sunday-school, my mother happened to mention that it was the first day of the week. "O no, mama," I replied, "this is the seventh day." "Why, how do you make that out, my son?" she asked. "Isn't today the Sabbath?" I inquired. "Yes," she replied. "Well, isn't the Sabbath the seventh day?" "Of course it is," she responded. She then said that she received the idea that Sunday was the first-day from a calendar, but that as it was the Sabbath, the calendar in question must have been incorrect else it would have designated Sunday as the seventh day.

We who observe "the Sabbath according to the commandment" are no more in bondage than those who think that they are keeping the true Sabbath. Of all the lame excuses the Sunday-Sabbatarian advances, this one of "bondage" takes the prize.

In September, 1895, when eighteen years of age and an active worker in the Methodist church, I received a letter from a Presbyterian lady who had embraced the Sabbath. She asked me a number of questions concerning portions of the book of Revelation, but the only allusion she made to the Sabbath question was as follows: "Isn't it strange that I am observing Saturday now, while you are observing Sunday?" but that was enough. I sat right down and began a short treatise on the observance of Sunday with the firm belief that I could knock that Saturday "nonsense" out of her head. (Only a short while before, I had heard of the Seventh-day people and upon inquiring concerning their position, I was "initiated" by a Methodist clergyman into the solemn mysteries of "the Christian Sabbath.") They take good care that they do not "initiate" a person unless it is absolutely necessary—at least it so appears to me—along the line of "Where ignorance is bliss 'tis folly to be wise."

The good man told me that the seventh-day was Jewish and a bondage, etc. I went away rejoicing in "true Gospel liberty" and a defender of first-day sacredness.) Now, in the case of this "Seventh-day Presbyterian," my opportunity for demonstrating the claims of Sunday had arrived. In the treatise I wrote the regular "stock" arguments, and then attempted to show Scriptural authority. In my attempt to find the appropriate verses, I found, instead, that it was I who was promulgating nonsense. I quickly consulted the *Encyclopedia Britannica* and also a Methodist work of great merit. They both informed me that there was no law for Sunday observance, and I turned to the true Sabbath one hour after I received the letter. Praise God, I have been there ever since.

I am not near any Seventh-day church and consequently have not united with any, but I endeavour to keep the Sabbath light burning throughout this community, and I am pleased to say that it is well received. I am sorry that more do not act upon it, although two have begun the observance of the Bible Sabbath. Pray for us. Some time if your editor so desires, I will give you an idea of the written debates we conduct, and of the Sunday laws of Canada, some of which have been resurrected since "The Lord's Day Act" has been declared ultra vires by His Majesty's Privy Council and which date back to the reign of Charles II.

ROBERT SAINT-CLAIR.

(The Editor so desires. L. C. R.)
Order your *Helping Hand* now.

Children's Page.

PUSSY CAT'S MOTHER GOOSE.

Nice, soft and furry pussy cat mew,
We are all thinking a lot of you.
What shall we do with a pussy cat
Who is so cunning and grows so fat?

I think I'll feed him on chicken pie
And give him milk when he is dry.
I think I'll lay him on cushions soft
When he is not hunting in the loft.

When at night to the cellar he goes
Trotting along on his little toes
I will leave some catnip nice and sweet
Upon his bed for him to eat.

Now little kitty, in treating you nice,
I expect you to catch all of the mice,
And to clear the house of all the rats;
Something expected of all good cats.

—Walchman.

A FRIGHTENED PROTECTOR.

"There may be Indians in these woods tight now," said Jack, as he and Beth were walking by a small patch of oats. Beth was taking her family of dolls for an airing, and Jack was pushing the cart.

Beth knew that there had been no Indians in the neighborhood for twenty years; her father had told her so. But Jack said that they might have come back again.

It was a cold, cloudy afternoon in early winter. No snow had fallen yet, but the ground was frozen, and the air was keen. The withered oak leaves that still hung on the trees rustled mournfully, and the fallen leaves that hid the path along the edge of the woods seemed to crackle strangely as the cart wheels passed over them.

"Let's walk to the end of the woods, and maybe we'll see an Indian," said Jack, who delighted to bother Beth. He was ten, two years older than his little playmate, and he had read many stories about Indians.

"All right," replied Beth, not yet really afraid. "They are apt to come creeping through the woods, just at night," he continued, "hunting for children. And maybe they steal little girls and carry them away to the big pine forest, and never let them go home again—I don't know."

Beth began to feel that there might possibly be something in what Jack said.

"Indians might be hiding in these woods even now," added Jack.

Beth looked fearfully into the gathering gloom of the dreadful woods, and longed to run home. The thought of Jack and her family in the cart alone restrained her.

The sun was sinking, and great streaks of red were painted against the cold sky. Every stump along the road cast a somber shadow, and the evergreen hedge on the opposite side of the way stretched darkly mysterious. Even their own homes in the distance looked strange and seemed to be miles away. And the last rays of the winter sun crept into those dreary woods, as though in search of the treacherous red-skins.

"But don't you worry, Beth," said Jack, when he saw that she was becoming frightened; "the Indians won't get you while I'm along. I'll keep 'em off. I'm not afraid of anything. I'm your protector."

It was nearly dark when they reached the end of the woods and turned toward home. Beth took her smallest doll from the cart and carried her, for she felt that Angelina must be stiff with fear.

Jack was telling a long Indian story that he had been reading; Beth listened uneasily and pressed Angelina to her rapidly beating heart,

for who knew what minute an Indian might pounce upon them? She did not mean to give up her smallest child, whatever happened.

The dry oak leaves still rustled and crackled as though they, too, believed and were thrilled by Jack's wild tale—when, suddenly, there was a breaking of branches, and a dark form came bounding through the woods, straight toward the children.

Beth, white with fear, grabbed Rose Lillian, the twins, and Esther May from the cart, and held them with Angelina in her protecting arms.

Jack gave one look at the awful thing that was coming toward them, then turned and ran for home as fast as he could.

"Jackie, O Jackie, come back!" cried Beth, but Jack did not stop.

Then brave little Beth put her family back in the doll cart and went up to the awful thing, for it was only Dixie, Jack's old pony, that had gotten loose and hearing Jack's voice had started toward him.

When the danger was over Jack came back, for his curiosity was great.

"I was only fooling about the Indians, Beth," said Jack, in a queer voice. It was hard for him to own up.

Then he pushed the doll cart and let Beth ride the pony home, which was a great sacrifice on his part.

"Jackie is sorry that he frightened me, or he wouldn't let me ride Dixie," thought generous Beth.—*The Christian Advocate.*

A YOUNG MAN AT THE EDGE OF THE PRECIPICE.

Tom Higgins and Jed Wilcox had worked behind the same counter for three years. Tom was slow, steady, persevering, and about eighteen years old. Jed was quick, lively and always looking for a good time. He was of the same age as Tom. He could wait on three customers while Tom was serving the wants of one but, while Tom was decidedly slow, he was sure, and strange as it may seem, sold the one customer as big a bill as Jed sold the three.

Jed's fancy ran to the newest thing in ties, collars, shirts and fancy vests. He had quite a number of coats, hats, suits and pairs of shoes and gloves, while Tom had but one suit per year, wore it as long as it was presentable, and was very modest in his other requirements.

As both received the same salary and had like fixed living expenses, it was only reasonable to suppose Tom was saving money while Jed was spending it. The question that bothered Tom, however, was this—did Jed spend more money than he was making, and, if so, where did he obtain it? The second part of the query was always an afterthought and one he endeavored to dismiss from his mind whenever it came to him.

Tom's friendship for Jed was most sincere and while of late they had not been together as much as formerly, he still wanted to keep in touch with him, as much as Jed would allow it. There had been a time when their lives had seemed to run in the same channel, but quiet evenings in their room, long rambles over the country on holidays, the reading of books in company, had gradually palled on Jed. He had sought other more exciting and expensive forms of amusement. As Tom would not follow in these he watched from afar off—and worried for his friend.

One morning, as they were waiting on the

trade, a sleek, insinuating sort of a fellow came up to the counter and inquired for Mr. Wilcox. Tom nodded towards Jed. He noticed that Jed reddened and mumbled something to the effect that he would pay as soon as possible and the evidently-unwelcome caller went away. That kind of visitations became frequent and it was not always the sleek one that sought out Jed.

If his friend was in trouble, thought Tom, why didn't he come to him for assistance. Of course, Tom did squeeze a dollar till the bird cried in terror of strangulation, but—a friend was a friend—or else, he wasn't a friend. So Tom approached Jed one morning, remarking, "Need any money, old man? Don't let a matter of a five-spot bother you."

"A five-spot—if that was all" and with this enigmatical answer, Jed turned away.

Tom felt hurt and did not speak to him again that morning and when early in the afternoon his fellow clerk asked regarding the stock of a certain brand of scarfs Tom told him shortly, to go down stairs and look for himself, which he did, without another word.

The following day, while Jed was waiting on a customer he pulled out his book to write the sale. Tom noticed a ticket of some kind drop from his pocket. As this ticket remained on the floor all the morning, and as Jed did not note his loss, Tom at length, when glancing under the counter, discovered it was a pawn ticket. This explained why Wilcox was without his watch.

"He certainly must be hard pressed for money," mused Tom, and again acting on a generous impulse he approached Jed, but the latter, evidently misunderstanding his motive, made a pretense of going to the reserve stock in order to avoid him. This action again angered Tom.

The same afternoon a farmer came in the store and being well known to Jed he asked for him and Jed sold him a bill of goods amounting to a little over twenty dollars. The rural one bought several suits of underwear, two or three working shirts and several pairs of heavy winter half-hose. Tom at the time was doing nothing and absent-mindedly stood to one side, watching them, unnoticed. It was customary to give the purchaser a detailed statement of the goods so that the costs could be checked up, but Jed, after a moment's hesitation, scribbled hurriedly in his book, and taking the bills from the farmer, sent the money to the cashier, throwing the copy of the sales-slip on the floor. The farmer did not appear to note this departure from the regular custom, though Tom did notice that Jed carefully scraped his foot over the fallen piece of paper. When the change came back over the wire, Jed took the money out of the cash-box, gave some to the farmer, which was evidently the amount expected, and then, with a hurried glance around the store, thrust something in his pocket.

After shaking hands the farmer went out and another customer appeared at the far end of the stock. Jed walked over to wait on the new arrival. This gave Tom an opportunity to pick up the sales-slip, which he did unknown to Jed. He put it in an inner pocket and saw the other clerk looking for it just before the bell rang for closing.

When Tom was alone in his room that evening he took out the slip. It called for a sale of two suits of underwear and two pairs half-hose, amounting to \$10.25. As the sale actually

came to \$20.25, as nearly as Tom could figure from memory, only one explanation would account for the discrepancy—Jed had appropriated the ten dollars—had stolen it.

Tom thought the matter over for an hour, and then gave up an engagement that he might be home when Jed came in. Their rooms were adjoining, and, taking a book, he went into his friend's apartment. At nine-thirty, Jed came in, pale and tired.

"Old friend," said Tom, after they had briefly greeted each other, "you are in trouble—let me help you."

The other looked at him for a moment, then turned away with a shake of the head. "I'm afraid it is too late."

"No, Jed, it is not too late if this afternoon was the first time you took money not belonging to you." As he said this he produced the crumpled sales-slip.

"You are not trying to trap me, Tom?" "No; I am trying to help you. I want to assist you, no matter what the cost—but answer my question. Is this the first time you have stolen money?"

Jed started at the word, but answered firmly, "It is, Tom, the first time—and the last."

"I believe you. Now tell me everything."

Tom's answer was so sincere, and it was such a relief to tell some one that Jed gave him a complete statement of his financial troubles. In a word, it was a case of making \$15.00 per week and spending \$15.50. Then later, of spending \$20.00 with no increased income. Fine clothing, theatre tickets, jewelry, presents, so-called "good times" all have to be paid for and Jed had so badly managed his affairs that he owed something over \$100. He had very foolishly tried to make good by pawning articles not yet paid for, and then when people became clamorous for their money and had threatened exposure, it seemed he must steal, intending of course to make it up later.

"This afternoon," he continued, "when Zeb Harris came in and bought that bill of goods, acting or rather yielding for the first time to a temptation that had often assailed me, I changed the figures on the slip and put ten dollars in my pocket. Here it is—I could not bring myself to use it."

As he spoke he took the bill and handed it to Tom. Tom had every reason to believe in his old friend. "A man will often steal before he will lie—and this was the case with Jed."

Together they made a schedule of his debts and outlined a plan of paying them in weekly installments. This plan was later accepted by his creditors, and Tom advanced the necessary money to keep Jed going till he had satisfied all the claims.

The first step to ruin had been taken but withdrawn in time, because one friend valued another's honor as much as his own.—*The Advance.*

I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting in God even for this.

Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.

History and Biography.

MEMOIRS OF GOV. SAMUEL WARD OF WESTERLY, R. I.

BY CHARLES H. DENISON.

(Entered according to Act of Congress in the District Court of Rhode Island.)

(Continued from Nov. 21.)

although not quite as wealthy. Commerce in those days must not be considered as insignificant pursuit, for when we remember that immense quantities of grain, hay, butter and cheese were shipped to the West Indies and other places, we shall find the aggregate swelled to a large amount. Some plantations milked more than a hundred cows, cut two hundred loads of hay, made thirteen thousand pounds of cheese, besides butter, and sold off many fat calves and bullocks. Rhode Island cheese was so celebrated that, abroad, all New England cheese sold better by calling it by that name. Cream was then used in its manufacture, but since the Revolution, in this vicinity, the skimmer has been freely used to part the cream and milk—never, we fear, to meet again.

Samuel Ward, by being above the necessity of personal labor, was now able to turn his attention more to public affairs, and devote his efforts to the interests of the colony, yet eleven years had elapsed since his marriage before the commencement of his public life. But the great, eternal principles of truth and justice, and the aspirations after a higher liberty than man had ever yet possessed, were beginning to be felt by him. He had resided so long within sound of the billows and waves of the ocean, that he had grown insensibly like them. No man can live within sight of that great exhibition of God's power in the creation, without imbibing some of those feelings of liberty of which it is the fitting type.

It was about this time that Benj. Franklin passed through Westerly, on his tour of inspection as Postmaster General of the colonies, and remained a day or two on a visit at Mr. Ward's. A sister of Mrs. Ward—Catherine Ray—was also a visitor there, and becoming acquainted with Dr. Franklin, afterwards corresponded with him. One of his letters to her is so good, and as the incidents occurred at this time when they met at Mr. Ward's, I am tempted to give it in full.

To Miss Catherine Ray, at Block Island.

Philadelphia, 4th March, 1755.

Dear Katy—Your kind letter of January 20th is but just come to hand, and I take this opportunity of acknowledging the favor. It gives me great pleasure to hear that you got home safe and well that day. I thought too much was hazarded, when I saw you put off to sea in that very little skiff, tossed by every wave. But the call was strong and just—a sick parent. I stood on the shore and looked after you, till I could no longer distinguish you, even with my glass; then returned to your sister's, praying for your safe passage. Towards evening, all agreed you must certainly be arrived before that time, the weather having been so favorable; which made me more easy and cheerful, for I had been truly concerned for you. I left New England slowly and with great reluctance. Short days' journeys, and loitering visits on the road, for three or four weeks manifested my unwillingness to quit a country in which I drew my first breath, spent my earliest and most pleasant days, and had now received so many

marks of the people's goodness and benevolence in the kind and affectionate treatment I had everywhere met with. I almost forgot I had a home, till I was more than half way towards it; till I had, one by one, parted with all my New England friends, and was got into the western borders of Connecticut, among mere strangers. Then, like an old man, who, having buried all he loved in this world, begins to think of heaven, I began to think of and wish for home; and, as I drew nearer, I found the attraction stronger and stronger. My diligence and speed increased with my impatience. I drove on so violently, and made such long stretches, that a very few days brought me to my own house, and to the arms of my good old wife and children, where I remain, thanks to God, at present, well and happy.

Persons subject to the hyp complain of the north-east wind as increasing their malady. But since you promise to send me kisses in that wind, and I find you as good as your word, it is to me the gayest wind that blows, and gives me the best spirits.

I write this during a north east storm of snow, the greatest we have had this winter. Your favor come mixed with the snowy fleeces, which are pure as your virgin innocence, white as your lovely bosom, and—as cold. But let it warm towards some worthy young man, and may heaven bless you both with every kind of happiness.

I desired Miss Anna Ward to send you over a little book I left with her, for your amusement in that lonely island. My respects to your good father, and mother, and sister. Let me hear often of your welfare, since it is not likely I shall ever again have the pleasure of seeing you. Accept mine and my wife's sincere thanks for the many civilities I receive from you and your relations; and do me the justice to believe me, dear girl, your affectionate, faithful friend, and humble servant.

B. FRANKLIN.

P. S.—My respectful compliments to your good brother Ward and sister; and to the agreeable family of Wards at Newport, when you see them. Adieu.

Samuel Ward's first election to office, where the scene of action was outside the limits of his adopted town, was in 1756, when he was elected to the General Assembly as Deputy from Westerly. There are some favored men whom we occasionally meet, whose qualifications seem fitted to adorn any position; they are called upon to occupy. They have a certain faculty or aptitude for the business or pursuit, they are engaged in, and we imagine they may do well in some other. But how we are astonished when they grasp with a familiar hand the reins of their new position, and shed a lustre upon it as surprising as novel. Such was the effect of Samuel Ward's election to the Assembly of Rhode Island. He had shown himself as an able, energetic farmer, who was not content to dig and delve in the same old furrow; but one who had thought upon and observed the effect of Nature's land, and profited by such experience; and now he was found just as well qualified for his new station. Although but little over thirty years of age, and probably as young as any other member of the House, he took a leading part in all the questions and debates before that body, and was treated with great deference and respect. The same affect will be noticed when he takes his seat in the first Conti-

mental Congress. None but a man of substantial merit would have been so honored. By reference to the schedules of that day, his name may be seen upon the most important standing and special committees, and his election to the same office for three or four years shows that he lost no popularity with his constituents, although the deputies were elected to the Assembly twice in each year, and they could not have been at a loss for opportunities to reject him, had he proved himself unworthy.

His election to the Assembly of Rhode Island occurred also at a critical and embarrassing time for the colonies. The governments of England and France had openly declared war, and the colonies were called upon by the mother country to furnish troops to carry on the campaign upon their own soil. Rhode Island was required to raise four hundred and fifty troops as her quota, and with a promptitude which distinguished her in the succeeding years of the Revolution, the requisite number was immediately forth coming. But the season being too far advanced for active service, they were dismissed in November, with orders to be ready to take the field early in the spring. The Earl of London was appointed to command the American troops, and his arrival in this country, in 1756, with a large British force, to act in conjunction with the colonial army, was greeted by addresses from the several colonies. Mr. Ward was appointed to prepare an address of welcome on the part of Rhode Island, of which, we regret to say, no copy can now be found. In the spring of 1757, the Earl appointed a meeting of the several Governors to confer with him at Hartford; but arriving at no successful result, another was called in the succeeding winter, in which meeting Governor William Green, Samuel Ward, and John Andrews were appointed to represent Rhode Island. These commissioners received instructions from the Legislature for their guidance in the expected conference.

The instructions were as follows:

1. To lay an exact state of the colony before his Lordship, with regard to its fortifications, cannon, warlike and military stores, the number of inhabitants, state of the treasury, and funds for supplying the same.

2. To beg his lordship to lay the defenceless condition of the colony before his majesty in the most favorable light.

3. To request his lordship to make the colony such an allowance for the provisions and military stores furnished by this colony for the two years, as will correspond with his Majesty's gracious intentions, signified unto us by his Secretary of State.

4. To request that the forces raised by this colony may be under their own officers, and no others, except the commander-in-chief. To these four was added another private instruction, which was not to be forgotten in the contract for furnishing troops, and which was in these words: And as to what aid or number of men you are empowered by virtue of your commission to furnish his lordship with, on the part of this colony, towards the ensuing campaign, you may agree to raise one-fourteenth part of the number that shall be raised by the New England colonies; but, if that proportion cannot be obtained, you are then to agree to such other proportion as shall appear to you just and equitable.

(To be continued.)

YEARLY MEETING AT NEW MARKET, NEW JERSEY.

In answer to a request from THE RECORDER, Rev. H. N. Jordan has written his impressions and conclusions relative to the yearly meeting held at New Market, Nov. 18-20, 1904, as appears below:

This church has just been privileged to entertain those who came up to the yearly meeting, and our people of New Market are happy as they think of the good things they have enjoyed during its sessions. Many have remarked upon the general spirit of the meetings, the deep spiritual tone of the sermons and addresses, for instruction, and for strength in religious and denominational matters. From what I have known of this annual meeting of the New Jersey and New York City churches, I had felt that the interest in it was about gone, that it was an almost perfunctory affair, still clung to because of the memories of the past. But I was deceived in every conception of it. From the first meeting on sixth-day evening, until the closing one on first-day night, all of us felt that "surely the Lord was in this place." The two special features of the meetings that were intimately connected with denominational work, were the sermon by Rev. Geo. B. Shaw on "The Sabbath," and Dr. Lewis' address upon "The Glory of the Position of the Seventh-day Baptists in History." Many thought the latter one of the best, if not the best, they ever heard from Dr. Lewis' lips. It is hoped that this address will appear in print, that all of our people, young and old, may be encouraged and strengthened by it.

There are some impressions that I have received in this, the first yearly meeting, of these churches I have attended. First, that there is an incalculable spiritual benefit derived locally and generally, from these annual meetings. If individuals of different churches are inclined to feel at all distant in Christian relations, all such feelings must disappear under the warmth of love and good cheer found in these gatherings.

Second, I believe these meetings afford a most excellent opportunity for teaching doctrinal and denominational truths. I think we are too much given to leaving these over for the more formal meetings of the Associations and Conference. When one hears expressions of a desire coming from young and old to hear more of these things which vitally affect our religious and denominational life, it is pretty certain that there is a lack somewhere. Can this be one of the reasons why our young people are less stable in their position regarding Seventh-day Baptist principles? The coming together of pastors, whose fields of work are contiguous, and whose people are surrounded by similar circumstances, temptations, duties and opportunities, is of great value to them as individuals, and to the churches to whom they minister. As a young man in the ministry, I appreciate, keenly, the help which such association with my brethren brings.

Third, these meetings bring our young people together so that they learn that we have as good material, with as great capabilities and possibilities as are found in any place, or in any denomination. I cannot but feel that if we want to give up these local gatherings, and that result will surely be accomplished. With all our resources it will be absolutely the non-use of

talents, if these meetings should go down; and we know too well what such non-use will bring. We at New Market feel that these meetings have been an excellent preparation for the Associational meeting next May, at which time we hope to observe the bi-centennial of the founding of this church.

The service on the evening after Sabbath was an informal installation of the new pastor, Rev. Henry N. Jordan. It was under the direction of the late pastor, Rev. L. E. Livermore. The following is a summary of his address, with which the service opened:

This is not a formal service of installation, but rather an informal welcome to the new pastor. It is hoped, in this way, to impress both pastor and people with a sense of the importance of the relation thus assumed. A pastor's work is both local and general, as will be shown in the remarks of those who are to participate in this service.

It is my pleasant duty, my dear brother Jordan, to extend to you the cordial welcome of this old church. It should be regarded as a distinguished honor to be the pastor of a church that has a history covering a period of two hundred years. It is natural and right to cultivate the habit of venerating old things that have been of honorable service in the history of the world.

I welcome you in the name of this dear old church and its honored membership, both dead and living. This church was organized in 1705, twenty-five years before George Washington was born. It has been true to the faith; sometimes vigorous in its growth and membership. It is the oldest living Seventh-day Baptist church in America, and the second one in its organization. Its first pastor was Edmund Dunham, who held his pastorate twenty-nine years. His son, Jonathan Dunham, was then licensed to preach and acted as its pastor eleven years, and was then ordained, and continued his pastorate thirty-two years longer, making forty-three years in all. Thus the pastorate was held in that family for seventy-two consecutive years. Then Nathan Rogers became pastor and served the church ten years. He was succeeded by Henry M. Lafferty, whose pastorate was for fourteen years. Then Gideon Wooden was pastor eighteen years and he was succeeded by William B. Maxson, whom many yet living well remember. His service continued seven years, and Walter B. Gillette was chosen pastor, who labored in that capacity fourteen years. The next pastor was Halsey H. Baker, who is still living and whose vigorous articles on Popular Science are familiar to all readers of THE SABBATH RECORDER. His pastorate continued five years, and he was succeeded by L. C. Rogers, who served as pastor ten years. Then came L. A. Platts, whose pastorate covered a term of eight years. Following him were L. E. Livermore, for six years; Earl P. Saunders, one year; J. G. Burdick, three years; L. E. Livermore, between five and six years; F. E. Peterson, four years; Martin Sindall, a little more than one year, and L. E. Livermore again nearly four years. You are the sixteenth pastor, and yours is the eighteenth pastorate. But, lastly, I welcome you to this church in the interests of the great work of saving perishing men. The great prophet, Isaiah, looking down through the vista of coming ages, covering a period of more than seven hundred years, said: "Who is this that cometh from Edom, with dyed gar-

ments from Bozrah, this that is glorious in his apparel, marching in the greatness of his strength? I, that speak in righteousness, mighty to save." This is the keynote of the pastor's work, and if he would accomplish the great work of his sacred calling his must follow close in the footsteps of his Master and be "mighty to save."

May God bless you and qualify you fully for your noble work.

DAVID CARL RING.

Prof. David C. Ring died at the Homeopathic hospital in Denver, Col., Oct. 17, 1904. His death was the result of severe injuries received in an attempt to reach through a coach window to secure the reins of a four-horse team which was running away with a coach-load of teachers and others. As he leaned far out, the coach lurched, throwing him under the wheels by which both thighs were crushed and he was otherwise injured. His life was the forfeit of his heroic attempt to save others. In starting down a hill the hind wheel of the coach had struck a boulder, throwing the driver and two young ladies who were on the seat with him, to the ground, when the team ran away. One of the young ladies was so badly injured by the coach passing over her, that she died two days after.

Prof. Ring was a son of the late Eld. Peter A. Ring. He was born at Hawarden, South Dakota, May 16, 1870. For a number of years he was a student at Milton College, from which institution he graduated, in the Classical Course, in 1897. After his graduation he was principal of the Milton High School for two years. Jan. 29, 1901, he was united in marriage with Miss Sadie Loofboro, daughter of L. C. Loofboro of Welton, Iowa. In 1902, he received his master's degree from Colorado University, at Boulder, having taken a post-graduate course in Biology. He was principal of the Villa Park (Denver) High School for one year. At the time of his death he had entered upon his second year as instructor in Botany, Biology, and Physiology, in the East Denver High School. Principal Smiley of the High School said of him, "He was a patient, sympathetic, kindly man. He was a strong teacher in his subjects and a learned man. He was the ideal teacher."

In his youth, Professor Ring professed faith in the Saviour and united with the Big Springs (S. D.) Seventh-day Baptist church. At the time of his death his membership was in the Boulder (Col.) church. He was a genial companion, and possessed a cheerful and hopeful temperament. His cheerful disposition and fortitude were shown during the five long hours of intense suffering, after his injury, before he reached the hospital. The injured had to be carried several miles in wagons and cars. His cheerfulness was so marked that his companions did not realize the seriousness of his injuries. He was the calmest one of the company, and gave directions as to procedure in getting to Denver.

The funeral services were held at Hawarden, S. D., and he was brought to Welton, Iowa, for interment, where his bereaved companion will reside, for the present, with her parents.

G. W. B.

ANIMALS MOST WIDELY SPREAD.

The three animals that are most widely spread over the earth are the cow, the horse and the pig. These animals did not spread through their

own efforts, but were developed by man, and gradually rendered adaptable to practically every place where man himself can live.

Cattle entered America simultaneously with its discovery, for Columbus introduced Spanish steers and cows in 1493. In 1504 they were introduced into Mexico, which offered ideal conditions for them. From Mexico they spread into Texas, where the new conditions of range and feeding developed a race of cattle that became known as Texas cattle, and these animals are typical of range bred cattle of America now.

The pig had its origin in India, and its first conquest was that of eastern Asia and the archipelagoes of the Eastern seas. China fell an early victim to the love of the pig. Records show that the cultivation of the grunting porker was a high art in that land as long ago as 3,000 years before Christ. One of the greatest of the Chinese feast days is known by the name of "Pig."

It has always been a matter of wonder to naturalists and economists that the camel did not become so widely spread as any of these three animals in the course of its thousands of years of existence as a domestic animal.

The camel combines the advantages of ox and horse as draught animal and burden carrier; it is of high food value; it gives excellent milk; its demands in the form of food and water are exceedingly modest, and its hair is of great value. While the camel probably could not bear all the extremes of climate that the horse or cow can bear, it is by no means a difficult animal to acclimate, as is shown by the fact that it is used as a draught animal in the colder parts of Siberia, on the Russian and Turkestan steppes, in the Himalayas, in Africa and in Australia.

It is well known that wild camels, which descended from domestic camels that had been turned loose were to be found in some of the Western sand plains of the United States until recent years, and occasionally there are stories that a herd of Turkestan steppes, in the Himalayas, in Africa and in Australia.

The dromedary is the plains camel while the beast with two humps is the favorite for mountain use. In Sokotra the latter camel climbs up steep steps hewed into the face of the rock, and in all places where they are used as mountain climbers they are almost as surefooted as mules. Freshewalski, the Russian explorer, found wild animals in the worst mountain regions of Asia, in places so dangerous that the human foot could not find a hold.—Pittsburg Leader.

CAMPING A GREAT REVEALER OF CHARACTER.

"You can't judge men while they live in civilized communities," said the old guide, as we sat round the campfire. "Civilization is only skin deep with a lot of men, and the savage comes out when they get back to the woods. There is no place to test what is really in a man like the forest. Then you learn whether he is really a civilized man, or has been held up to an artificial standard by the average of life about him."

"I have a pretty good chance to measure men. They come here every summer to camp, and every fall to hunt, and I look after several parties each season. It would surprise you to know how much difference it makes in men, inside as well as out, to get off their store clothes and

live in the woods. Some religious men, too, as well as the rest; you'd never suspect the reputation they have at home. I've sort of made up my mind that some of them have to be so good the rest of the year they don't know any way to get a vacation but to be more or less wicked. For its a man's real self that comes out here. He knows that he's away from his own people, and in fact away from all people who would be any restraint, and if he's got anything coarse and mean and low in him it's pretty sure to come out. But if a man has any real religion here's where you'll find it out, too.

"I had a party season before last that surprised me. Pleasant surprise it was, too. Not that I'd expected anything bad of them, but they hadn't said anything about their religion and no one else had, and all I knew was they were a company of rich men coming up here for two weeks' fishing. Well, they were about the jolliest crowd you ever saw—middle aged men, most of them, with one or two young fellows. They had plenty of money and the best was none too good. I looked for a high old time.

"Well, they had it, but nothing out of the way. Every night they had a campfire, same as this, and gathered round and told stories, and laughed till you'd think they could hear them to Minneapolis. But not a swear word, you understand, and not a story that wasn't all right—just fun, that was all. There was no whiskey, either.

"Along about 10 o'clock Mr. Crandall—he's a big banker or railroad man or something—he said to his son, 'Phil, you know more Bible than some of us; just repeat a psalm before we go to bed.' And the young fellow repeated one, and they all sat quiet. Then the old gentleman said, 'Now we can all repeat Psalm xxiii.' And they did it, all together. I'd heard it a good many times, but it never sounded quite the same as it did then. I learned it by heart hearing them say it, and used to say it with them, for that was what they did every night.

"There was no preaching, you understand; they weren't preachers. They just sat round and had their good time, and then before they went to bed they did that same way every night, repeated a psalm, or one of them would read it by the campfire, and then they would all say that psalm together, and then good night. All day they had their fishing, and in the evening their fun.

"Well, sir, when they went away I felt as if I had been among Christians, sure enough; and I've kept up the habit of saying that psalm every night. They made me feel, somehow, that I'd like to have more religion myself. I take it that a good test of having religion is to make men whom you see want some like it."—Youth's Companion.

A friend has many functions. He comes as the brightener into our life, to double our joys and halve our griefs. He comes as the counselor, to give wisdom to our plans. He comes as the strengthener, to multiply our opportunities and be hands and feet for us in our absence. But above all use like this he comes as our rebuker, to explain our failures and shame us from our lowness; as our purifier, our uplifter, our ideal, whose life to us is a constant challenge in our heart, "Friend, come up higher, higher along with me; that you and I may be those truest lovers who are nearest to God when nearest to each other."

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1904.

FOURTH QUARTER.

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

LESSON XI.—CAPTIVITY OF THE TENTRIBES.

For Sabbath-day, Dec. 10, 1905.

LESSON TEXT.—2 Kings 17: 6-18.

Golden Text.—"The face of the Lord is against them that do evil."—1 Peter 3: 12.

INTRODUCTION.

We now turn from the Southern Kingdom to note the downfall of kingdom of Israel. The author of the Book of Kings would have us notice that the destruction of the Ten Tribes was inevitable from the time of their turning away from the true worship of Jehovah under the leadership of Jeroboam the son of Nebat; that is, inevitable unless they should repent. This kingdom often enjoyed great material prosperity. Under Omri the power of Israel was felt by foreigners, and especially also under Jeroboam II.

But prosperity only accelerated the progress of moral decay. Elijah and Elisha tried to stem the tide of apostasy, and after them Hosea and Amos whose impassioned denunciations of unrighteousness and exhortations to fidelity to Jehovah have been preserved for us. Their words however fell upon careless ears. The people thought that Jehovah would not let the Assyrians triumph over them, for from their point of view a defeat of Israel would mean a defeat of Jehovah himself. But Jehovah could not neglect to punish sin, even if the Chosen People must be cast off.

The last eighteen years of the Northern Kingdom after the reign of Jeroboam II (who died probably in the year 740 B. C.) presents almost a continuous series of catastrophes. Four out of the six kings were assassinated; the land was impoverished by the payment of the tribute exacted by Assyria, and devastated by the invading armies. The king and people hoped for help from Egypt and rebelled from the sway of their oppressors only to hasten their doom. The last king Hoshea reigned as a subject prince of Assyria with little more authority than a governor. He rebelled and was captured. The people of Samaria resisted to the last, and withstood a siege of three years during which they must have suffered terribly from famine.

TIME.—The city of Samaria was taken in the year 722 B. C.

PLACE.—Samaria.

PERSONS.—The people of Israel; the Assyrians and their king.

OUTLINE.

1. The fall of Samaria. v. 6.
2. The Apostasy of Israel. v. 7-12.
3. The Warning of Jehovah. v. 13.
4. The Persistent Apostasy and its Outcome. v. 14-18.

NOTES.

6. In the ninth year of Hoshea. That is, three years after the siege began. We are to infer from v. 4, that Hoshea had been captured before this time, and was now in some Assyrian prison. It is worthy of notice that the name of this king is in the original precisely

the same as that of the illustrious prophet of the Northern Kingdom, whom we call Hosea. *The King of Assyria.* Shalmaneser began the siege of Samaria, but the city was taken by his successor Sargon. This we know from the Assyrian inscriptions. Sargon is mentioned by name in the Bible only in Isaiah 20: 1. *And carried Israel away.* The deportation of conquered peoples was a common practice with the Assyrians. By this means they guarded against rebellion. *Halah.* In Mesopotamia. *Habor.* A river flowing into the Euphrates. *The river of Gozan.* This phrase explains the preceding.

7. *And it was so.* With this verse our author begins a distinct paragraph in which he considers the sin of the children of Israel and the consequences of the sin. The Book of Kings is a historical book to be sure, but it is also and especially a prophetic book, as is shown by such passages as this. *Who brought them up out of the land of Egypt,* etc. If for no other reason the children of Israel ought to have been loyal to Jehovah because of his mighty acts in their behalf. The deliverance from Egypt was to the pious Israelites the mightiest deliverance and the one to which all others should be compared. *And had feared other gods.* That is, gave reverence due to Jehovah to false gods.

8. *Whom Jehovah cast out from before the children of Israel.* The folly of walking in the statutes of these nations is illustrated by the fact that they were not at all able to withstand the power of Jehovah.

9. *And the children of Israel did secretly,* etc. The verb occurs only here in the Bible. The precise reference is therefore a little obscure, but the latter part of verse makes us sure of the general meaning. *High places.* These seem to have been places of worship where an altar was built, and perhaps sometimes a chapel. The author of our lesson would evidently condemn them all without exception as marks of disloyalty to Jehovah. He has in mind, no doubt, the stern prohibition of any other place of worship than the one central sanctuary. See Deut. 12. We should remember however that the high places are often spoken of without disapproval as 1 Sam. 9: 12ff; 1 Kings 3: 4. Elijah as we have noticed offered a sacrifice upon an altar which he himself built at Carmel. Concerning some kings whose conduct is otherwise approved by the sacred historian it is mentioned that they did not remove the high places. We may conclude then that although Jehovah was sometimes really worshipped in high places, the majority of these shrines were devoted to idolatry and therefore all were condemned by the moral sentiment of the latter age. *From the tower of the watchman to the fortified city.* This is probably a figurative way of saying, "everywhere." A watchtower would be built in a vineyard remote from inhabited villages. A walled city would be a center of population.

10. *And they set them up pillars and Asherim.* These were two classes of emblems for idolatrous worship. The pillars were for Baal, and were probably of stone, the Asherim were wooden images of the goddess Asherah, a Canaanitish goddess of fortune and happiness.

11. *They burnt incense.* A formal act of worship, showing their allegiance to the false gods of these numerous shrines. *To provoke Jehovah to anger.* This is a figure of speech imputing to God the feelings of man. The sacred writer intends no irreverence, but means to say that the action of the children of Israel toward God is like that of man committing some contemptible deed especially for the purpose of displeasing his benefactor, who would be enraged at such conduct.

12. *Ye shall not do this thing.* That is, in the Ten Commandments. Exod. 20: 4.

13. *Yet Jehovah testified unto Israel.* He did not irrevocably punish them at once without warning, but rather sent them repeated admonitions in order that they might be won back from the error of their ways. *Turn ye from your*

evil ways. We are reminded of such passages as Isa. 1: 16, 17, the Golden Text of Lesson 8.

14. *But hardened their neck.* Israel is proverbially a stiff-necked people, that is, stubborn, rebellious. The verb "hardened" has the same root as the adjective often translated "stiff." *Who believed not in Jehovah their God.* Who did not put their trust in him.

15. *And they rejected his statutes,* etc. The apostasy is vividly presented to us by the variety of expressions. *His testimonies which he testified unto them.* Better his precepts which he had solemnly enjoined upon them. *Vanity* is often used in scripture of the worship of false gods. They are indeed nothing, and therefore can do nothing. A synonym for *vanity* as used here would not be false pride, but rather emptiness. *Jehovah had charged them.* Deut. 12: 30, 31 and elsewhere.

16. *And they forsook all the commandments.* Our author illustrates how they became vain. They went on from one departure from the law of God to another till they had forsaken all. The first official step of the Northern Kingdom under the leadership of Jeroboam,—the institution of the calf-worship,—was virtually the breaking off of relations with Jehovah, although he had intended that the nation should worship Jehovah under the form of the calf-worship. But from this it was but a step to the worship of other images,—Asherah and Baal. *The host of heaven* probably means the sun, moon, and stars.

17. *And they caused their sons and their daughters to pass through the fire.* That is, sacrificed them in the worship of Moloch, the divinity of the Ammonites. It is probable (Ezek. 26: 21) that the children were first killed; although some have the impression that they were burned alive. *And used divination and enchantments.* These two words have very similar meaning; they both refer to supposed power to learn secret things. The former word perhaps refers more especially to casting lots, as for example with arrows, and the latter to auguries from sights and sounds. Compare Ezek. 21: 21, 22; Gen. 44: 5. Both are alike condemned in Deut. 18: 10. *Sold themselves to do evil.* A figurative expression of the depth to which they had sunk in iniquity. Compare 1 Kings 21: 25.

18. *Therefore Jehovah was very angry with Israel.* Our author again ascribes to Jehovah the passions of man. See the last clause of v. 9 and the note above. No longer were they regarded with affection and interest,—that is, humanly speaking. *The tribe of Judah* is here used for the kingdom of Judah. There were left also along with the Jews a few representatives of the other tribes. In the New Testament we have mentioned Anna the prophetess of the tribe of Asher. Luke 2: 36.

HIS ONE CHANCE.

"LITTLE boy," said a gentleman, "why do you carry that umbrella over your head? It is not raining."

"No."

"And the sun is not shining."

"No."

"Then why do you carry it?"

"Because when it's raining father wants it, and when the sun shines mother wants it, and this is the only kind of weather that I can get to use it at all."

A REAL LITTLE MISSIONARY.

A BLIND man in Madras, India, used to repeat some of the first chapters of St. John's Gospel. When he was asked how he had been able to learn them, he said that a little boy, who had been taught in a mission school, had read these chapters aloud to him so many times that he had learned them by heart. The little boy had finally left the village, but not one word of those precious chapters had the man forgotten.—Selected.

A MATTER OF HEALTH



SABBATH REFORM AT HOME.

"We had better use every dollar and every man in home mission work on fields where it is our duty to strengthen the things that remain, rather than seek to open a single new field for the next ten years. In a work like ours, character, convictions, and conscience are the need, not numbers."—Extract from editorial in RECORDER of Nov. 14.

These words exactly express a sentiment I have entertained for several years, in relation to our work as Seventh-day Baptists, especially as that work is studied by one who lives among those who keep Sunday. What we need is a revival of Sabbath Reform in every one of our churches. All are suffering from the effects of our young people leaving the denomination. Why? Because, we the members, are becoming more and more lax in the observance of the Sabbath, and because we do not teach our young people with greater earnestness than we do, that true success in life is measured, not so much by wealth or position as it is by one's character and steadfastness to principle and duty.

If our denomination could so concentrate its work that we might have evangelists visiting each church several times each year, arousing the people along the line of Sabbath Reform, I believe it would be a practical work, far-reaching in its results, and one which business men of our Denomination would unite in supporting, financially. Concentration of work should be the aim of our Boards, and our main work must be Sabbath Reform, if our present churches are to continue in vigorous existence during the years of this, "the commercial age." The practical side of these questions must be discussed in our church services, our associations, and our General Conferences. In fact, at all times and in every place. We parents must be awakened to our responsibility in this matter or, as Seventh-day Baptists, we shall sink into oblivion; and we ought to, if we persist in placing the material things of life on a higher plane than we do those of Conscience, Truth, and Duty.

H. L. HULETT, M. D.

ALLENTOWN, N. Y., Nov. 19, 1904.

DOES CONFERENCE PAY?

TO THE EDITOR OF THE RECORDER:

I should like to say a few words in reply to your correspondent on Annual or Quadrennial Conferences.

1. The New Testament does not suggest, by

precept, or example, Associations or Quadrennial Conferences.

2. Seventh-day Baptists are quite different from Methodists, Episcopalians, United Brethren, etc. One point of difference, as shown in a recent RECORDER, is that we give to the Lord's work a larger amount of money per member than any of these denominations. In how much is this due to our custom of attending yearly Conferences? Largely, I believe. Human beings in companies are much like flocks of birds or animals, moved by a common impulse, swayed by the power of a leader. When the leadership is good, as it is at our Conferences, this must be of benefit. The influence of a living speaker is different from that of the printed page; the enthusiasm, the magnetism, the persuasive power of such men as our leaders, is more effectual than a printed appeal even in our beloved RECORDER.

3. The possibility of our having three million communicants is so remote, that it need not trouble us now in the least.

4. Attendance or non-attendance at Conference will not affect the amount contributed to the Lord's work by those who give systematically a certain part of their income; and with others whose contributions depend upon feeling or inclination, the amount will probably be larger on the years that they attend Conference.

5. Poverty is not the only thing that keeps people away from our yearly gatherings; lack of interest prevents many who are abundantly able to pay the car fare. As for hotel bills, there are none, as is well known, under our present system of entertainment. Travel is an educational influence not to be despised at any time, and at the reduced rates always offered Conference attendants, the railroad fare ought not to be begrudged.

6. Where does your correspondent get his figures for probable amounts paid to the denominational boards? One person, not unusually liberal, travelled fourteen hundred miles to attend Conference, and after returning home paid more than twice the amount of travelling expenses in fulfilling pledges made at the meeting. At the Conference in Salem, last year, seven thousand dollars or more were raised for the cause of education alone. Does this seem much like "two to fifteen dollars per person?" Let us have facts and not vague suppositions.

7. But more than all the money considerations are the spiritual advantages gained at a yearly meeting. The unifying influence, the spiritual enthusiasm, are things to be gained in no other way. Let us have yearly Conferences, with all in attendance who possibly can go, and large Associational gatherings also.

MARY A. STILLMAN.

Nov. 18, 1904.

No conflict is so severe as his who labors to subdue himself.

He who fails bravely has not truly failed, but is himself also a conqueror.

We never find out just how much joy there is in light and sunshine until we have been for a little while in the dark.

"If every one would be only half as good as he expects his neighbor to be, what a heaven this world would be."

Each day is in itself a little sphere. We have but to round it out to perfection and the year will take care of itself.

Special Notices.

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

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

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

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

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

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TABLE OF CONTENTS.

EDITORIALS.—Sabbath Reform Evangelism; How the Suggestion Came; The Joy of Preaching; The Joy of Salvation; The Joy of Serving others. . . 753-754
Summary of News . . . 754
Home News . . . 755
Do the Work of an Evangelist . . . 756
The Circulating Library of Alfred Theological Seminary . . . 757
MISSIONS.—Editorials; The Christian Treasures. . . 758
WOMAN'S WORK.—A Friend, Poetry; Editorial; Shut-ins and Shut-outs; The "Shut-in Society"; "The Shut-outs"; My Funny Books; Geraniums in Winter . . . 759
YOUNG PEOPLE'S WORK.—Wanted; Ran Ahead of His Ticket; The Home Against the Saloon; Robert Saint Clair . . . 760
Business Office . . . 761
The Ancient Hudson . . . 761
The Beggar-Boy . . . 761
CHILDREN'S PAGE.—Pussy Cat's Mother Goose, Poetry; A Frightened Protector; A Young Man at the Edge of the Precipice . . . 762
History and Biography . . . 763
Yearly Meeting at New Market, New Jersey . . . 764
David Carl Ring . . . 765
Animals Most Widely Spread . . . 765
Camping a Great Revealer of Character. 765
SABBATH SCHOOL . . . 766
His One Chance . . . 766
A Real Little Missionary . . . 766
Sabbath Reform at Home . . . 767
Does Conference Pay? . . . 767

The Sabbath Recorder.
A. H. LEWIS, D. D. LL. D., Editor.
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It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.
It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.
The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Salem Recorder," as subscriptions are received by the secretary of the college.
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THE SABBATH RECORDER.

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

VOLUME 60. No. 49.

DECEMBER 5, 1904.

WHOLE No. 3119.

THE GREAT CATHEDRAL BELL.
When the streets are hushed and still,
Lone the thoroughfare,
And the heart, or good or ill,
Burdened is with cares,
Sounds the great cathedral bell
Out of midnight deeps:
"Ye that keepeth Israel
Slumbers not nor sleeps!"
"Ye that keepeth Israel
Slumbers not nor sleeps!"
When the reapers on the plain
Heed the morning call,
And the hosts of golden grain
Like an army fall,
Floats upon the pure, sweet air
With its stroke sublime,
Like a blessing from a prayer,
The cathedral chime:
"Ye that keepeth Israel
Slumbers not nor sleeps!"

When the children from their play
'Mid noon shadows pause,
Their whole life a holiday
'Neath God's gentle laws,—
Aye, from childhood to old age,
As their feet go on
To fill out life's pilgrimage,
All unchanged the tone:
"Ye that keepeth Israel
Slumbers not nor sleeps!"
When the toiler of the sea
Spies familiar land,
Back brings heart of constancy
And an outstretched hand.
Hark! the old accustomed note
Melts his eye to tears,
Out the benedictions float
As in long-gone years:
"Ye that keepeth Israel
Slumbers not nor sleeps!"

When the day of life is o'er,
And night-shadows fall—
When from that mysterious shore
Comes the mystic call,
Mingled with the "dust to dust"
Said by open grave,—
Is that word in which we trust
Mighty still to save?
"Ye that keepeth Israel
Slumbers not nor sleeps!"
—S. S. Times.

TOO LITTLE attention is given to the definite purpose of religious matters as a means of securing higher Christian living. Few men do anything well without a clear and

definite purpose, the demands of which lead to effort. The man who has no definite business, but waits for some fortunate surroundings or some momentary incentive, is a failure, so far as business is concerned. Young men who are not compelled to formulate their plans for life with some definite object in view, are failures. The highest success comes from a strong and definite need connected with a specific purpose. These principles are quite as important in religious matters as elsewhere. It is easy to formulate appeals to others, or to oneself, in favor of higher spiritual living and greater attainments in the Christian life, but such appeals are empty unless they are backed by some definite work to be done, some special point to be gained. A common weakness in Christian life is a general view of duty and work which does not centre in any special thing, and is not inspired and vitalized by any pressing need. In view of these facts, the reader must see the supreme necessity on the part of Seventh-day Baptists, as well as others, for the inspiration and push which come from the consciousness of having a definite and important work to do. A genuine denominational consciousness and deep convictions concerning the importance of our place and work are of the first and most important aids to higher spiritual living. Such living cannot be reached through argument, neither can it be attained by longing. Neither will prayer secure it, unless prayer is backed by purpose and supported by some definite work, for power to do which, men are led to pray. The history of our people, whether as churches or individuals, supports the facts here stated, and proves that without a specific work to be done, and a deep consciousness that that work is important, overwhelmingly important, there have been few, if any, instances of growth into higher Christian life. When, therefore THE RECORDER pleads as it has done, and as it will continue to do, for the development of a denominational spirit and a high purpose to accomplish the mission to which we are called, it does not plead for a theory, but for that which is, in the wisdom of God, ordained to be the only successful road to higher spiritual life. Spiritual life is not made up of dreams, fancies; or theories. It is the actual existence of a strong sanctified soul, made strong and consecrated through faith and works combined, without much dreaming. When we plead for the development of a denominational consciousness and the strengthening of denominational conscience, we make an equally earnest plea for that higher spiritual life and that larger conception of what it means to be a Christian, about which people

often sing, concerning which they sometimes talk, and in which most people sometimes believe, in a languid and half indifferent way. My father used to tell the story of a man, irreligious and profane, who had a brother in the Christian ministry. The preacher was eloquent at times, but in the estimation of his brother, who was profane, he lacked in consistency and actual devotion. Being rebuked for his profanity, he replied, "I do not know which is the worst, for me to swear without meaning any harm, or for J—to pray as much as he does, without meaning any good." Both of these men have long been dead, but the incident may point a moral. It is useless, and not much less than empty formality, for a man to pray for higher spiritual attainments and larger Christian living, without backing his prayer by strong convictions as to duty, and laboring earnestly and continuously as those convictions demand.

THE RECORDER is anxious to induce its readers to consider the place and value of minorities in God's kingdom. Such consideration is more than germane to our work; it is vitally connected with a just understanding of our place and work. We are suffering from the common estimate which the world puts upon minorities. That estimate is low. It does not recognize the important fact that minorities are a part of the divine method of securing advancement in good and righteousness. This fact cannot be too earnestly considered nor over-emphasized. If a broad view of the world's history be taken, one cannot fail to see that every movement of value, whatever its nature, has been begun and developed through minorities. When any given reform has become general, the work of that minority is completed, and a new phase of the same question, or some new question connected with it, is brought forward by another minority. Thus reforms in the larger scope, and successive stages of reforms, are developed and carried forward. The place and history of the Seventh-day Baptists cannot be understood except in the light of these universal facts. Such facts exist because, at the beginning, only one man or a few men have the spiritual insight, breadth of vision, and depth of conviction that make a man at once the seer and the prophet. He only leads a minority whose vision goes far beyond the present, discovers the inner vital relation of principles and events to each other, and therefore ventures to raise his voice against the prevailing thoughts and tendencies. This is as fundamental a principle in the moral world as the growth of oaks