

THE SABBATH RECORDER.

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TABLE OF CONTENTS.

EDITORIALS—Convocation Themes; The Minister as a Denominational Leader; Evening Themes at the Convocation; The Bible as Literature; Preaching as a Vocation; Who Shall Enter the Ministry? Church Discipline; Physical Health . . . 497-498

Summary of News . . . 498

Pre-Conference Program . . . 499

Conference Railroad Tickets . . . 499

Something About Irrigation and the Gunnison Tunnel . . . 499

The Business Office . . . 500

A Criticism and a Suggestion . . . 500

An Army of Blackbirds . . . 501

Popular Science . . . 501

Chinese Fossils . . . 501

MISSIONS—Editorials; From G. H. Fitz Randolph; Presbyterian Home Missions; Presbyterian Foreign Missions; New Secretaries of the Presbyterian Board; A Year's Work of the American Bible Society . . . 502

Living in Christ . . . 502

WOMAN'S WORK—A Prayer; Poetry; Bible Vacation Schools; The Crisis that Confronts . . . 503

Heard are the Voices, Poetry . . . 503

Historical Sketch . . . 504-505-509

CHILDREN'S PAGE—The Squirrel's Arithmetic; Poetry; Mrs. Mouse's Moving . . . 506

Cinders and Tears . . . 506

The Sergeant's Defeat, Poetry . . . 506

YOUNG PEOPLE'S WORK—President's Letter; From the Field; Creative War; The Reading and Study Courses in Bible History; C. E. Rally at Little Genesee . . . 507

All for Beauty . . . 507

Rest in the Lord . . . 508

Beyond the Curtain . . . 508

John Burrough's Favorite Wild Flower . . . 508

DEATHS . . . 508

SABBATH SCHOOL . . . 510

Our Dog Spot . . . 510

My Playmate, Poetry . . . 511

Our Debt of Gratitude . . . 511

The Sabbath Recorder.

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

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AT THREE-SCORE.
EDWARD G. CUNDALL.
Now from the summit of Life's hills
My soul looks forth with steadfast eyes,
And sees a cure for all Earth's ills,
Beyond the gates of paradise.
A vision fair before me spreads,
Of flowery meadows, fields of green,
Where mortal footsteps never tread,
For Death's dark river rolls between.
But Faith shall lend her strongest wing,
And Love will bear me safely o'er,
While Angel Choirs shall sweetly sing
My welcome to that blissful shore.
There shall I walk in pleasant ways,
With loved ones who had gone before;
And join with them in songs of praise
To God, the Father, evermore.

Enduring Love.
A WELSH proverb says: "Faults are thick where love is thin." While unwise love may sometimes be too nearly blind to the faults of those whom it loves, the proverb quoted embodies a suggestive truth. If there be little love and hence actual dislike, in any case, faults are exaggerated and hatred grows where love ought to be. Charity (love) "covers a multitude of sins" must not be interpreted as meaning that it overlooks sin and condones wrong without condemning, when condemnation is demanded. God condemns but He is patient and forgiving as well. That is one of the chief characteristics of Divine Love. It condemns sin but loves the sinner, while he loves tenderly, condemning that He may lead men to repentance and turn them from evil ways. While the Welsh proverb starts from human experience, divine love sets the standard for human judgment and action, and he rises highest whose love for sinning men is greater, rather than less, because he must condemn wrong for the wrongdoer's sake. To condone wrong instead of condemning, is a weakness which promotes evil-doing. Such condoning is not an expression of true love, nor of divine wisdom. The half-truth involved in what is called "Universalism" breaks from its own weakness, at this point. One need not go into the comparatively unknown realm of future punishment to discover the true character of Christ-love which condemns sin while it seeks to save the sinner. The ground of all our hopes is, that with God, love is strong, although condemnation is sharp and uncompromising. Happy are we because God's love is tender and enduring toward those who go astray and full of patient, waiting mercy.

Self-Questioning.
THERE is an abnormal form of self-examination which seeks to attain good by recounting one's faults, that is to be condemned and

avoided. On the other hand, there is an honest inquiring by oneself which is most desirable. This is more than a formal recounting of personal weaknesses and failures, without the real purpose or expectation of improvement. Some people appear to think it meritorious to tell how bad they are, as though the formal confession of failure atones for its continuance. As a whole, however, good people are moved to confess their failures because they desire to rise above them and to make greater attainments in right-living. When such a desire is present, self-questioning is a healthful and helpful process. One can not honestly ask, "Am I really what I ought to be, and do I honestly wish to become what I ought to be," without gaining something of good. It is helpful to ask, "Ought I to approve of myself as I am," if with the inquiry goes the determination to gain self-approval, on just and permanent grounds. Another form of inquiry that ought to be cultivated is, "Am I willing to reveal my purposes and my inner life to those with whom I associate?" Consciously or unconsciously, or both, we find comfort in the fact that we are not obliged thus to reveal ourselves, and that those who associate with us can not see our inner life. Too often men fail to realize that all lives are an open book before God. When they do actually realize that He with whom all must have to do is truly the "Searcher of hearts," reformation begins; and it is not likely to begin until then. Genuine self-examination is promoted when men truly feel that nothing is hid from God. Examination that is only negative and condemnatory should be avoided. There is much in every honest life that God commends and that self-examination ought to approve and rejoice in. No man who means to do right can be wholly or hopelessly bad. Although the higher men rise, the stronger will be the contrast between the lower level and that toward which they aspire. Here are some plain and practical questions that will be helpful to you. "Am I more devout and more sincerely conscientious toward God, than I was one year ago?" "Am I more prompt to respond to the calls of truth and duty than I used to be?" "Have I really overcome evil tendencies and habits in thinking and acting?" "Do I find sincere pleasure in learning and doing God's will and in seeking and obeying truth?" "Am I anxious to know my faults, and eager to correct them?" "Am I spiritually indifferent and indolent?" Whoever makes honest inquiry along such lines will promote growth in righteousness and gain strength in spiritual things. To be much alone with God and your own self will do much to secure helpful self-inquiry.

It is reported that the dean of a college in Japan lately visited Brown University, together with other places, observing things and studying American ways and methods. When he was about to leave the University, he said: "We need in Japan what you have in America, but not all of it. We need your railroads, your workshops, your machinery, your inventions; but one question always troubles me: I say to myself, 'Can we have these things and yet not have the American hurry?'" The criticism which is implied in these words of the Japanese are more than momentarily suggestive. Japan has exhibited an ability to accomplish things not inferior to our own, if not greater, with far less worry, hurry and wear. It is time that Americans began to inquire if all that is best, and most desirable in their attainments can not be secured without our national vice of excessive hurry. We do well to call it "break-neck-speed." It is destructive, full of danger and a fruitful source of death. To say that this hurry comes because of over-work, with its attendant strain and fretting, is an explanation, but not an excuse. That we accomplish many things in spite of the disadvantages and loss which undue haste induces, is true: that we might accomplish even more if deliberation and carefulness were cultivated in place of rushing and worry, there is no doubt. Automobiling, as a new form of diversion, illustrates how we rush our resting. All seasons are marked by this unnaturalness, but vacation time is swept by cyclonic efforts for haste. Men and women crowd motoring cars at fifty miles an hour about the country, through mud and dust and call it recreating pleasure. Prodigious folly would be a better name. Such haste hinders the better development of social and religious life and forbids that actual rest and quiet which are essential to best results in all directions. The whole situation is abnormal, irritating, deplorable. Flying trains, forced journeys, crazy speculation, gambling and graft are the unavoidable product of such haste and waste as the Japanese educator politely, but justly, condemns. Every day the American people prove that "the more haste, the less speed." They may well pray for such calmness and deliberation as will give ripened results tomorrow in place of over-work and unripe results today.

WHAT does that title mean? It means that our times need more conscientious men in private life for the sake of the public good. One of the most hopeful and healthful signs of the times is the exposure of burrowing evils in public affairs. When men are weak, disease

finds success. When vitality is strong, it puts up a successful fight. Then we say the patient is violently ill. So he is, but that illness is remedial. Private conscience is the first requisite of public purity. Thieves may fall out with each other and reveal their evil doings, but men of conscientiousness and purity are the real forces in actual reform. Public conscience, like public opinion, is vague, but private conscience, that is, men whose personal opinions and actions are guided by conscience toward God, are permanent powers for good. Gov. Higgins of New York, speaking of the Equitable Insurance scandals, said: "Legislation is no panacea for the evils of the body politic that arise from a disordered moral sense." The fact must be learned and acted upon that no interest, public or private, can be honestly administered by men of weak conscience. Public affairs are not safe, unless those who have them in charge are strong enough under the sense of moral obligation to be honest when left alone, and without regard to statute laws. Those who have little or no regard for God and Higher Law, can not be trusted with great public interests. Here, as elsewhere, Godliness is profitable in public affairs. When graft and official wrong-doing are challenged with a clear voice and strong hand, there is proof that conscience has met sin face to face; and there is never a doubt but God will back conscience in the fight. The power of evil is lessened the moment it is revealed, as rats run when their place of hiding is discovered. The call of these years is for high-minded, conscientious men, whose nobility and bravery bring private conscience to bear on public affairs. The pessimist can find material for wailing in the report that "in at least twenty-five states, graft and fraud have been carried on to a degree which must bring ruin upon the nation, unless checked;" but the larger view will create courage and hope. No such revelation would have been possible had there not been a good supply of private conscience in twenty-five states, strong-hearted enough and brave enough to uncover these underground sources of evil. Better to continue the call for God-fearing men and increase the supply by your own high-toned conscience, than to assume that evil is on the throne, because it is apparent and noisy. Believe that God has not forgotten the world and join in the support of whatever "rings out the false and rings in the true."

As Thy Day Thy Strength. APPROACHING trials often seem to be greater than we can bear. Our Father meets such fears by the promise, "As thy day, so shall thy strength be." In every case, the trusting child finds the promise fulfilled. Strength comes with the trial, and when it is passed, the added strength remains. These experiences are more than adjustment or re-adjustment of the load, the burden as we sometimes call it. These alone give but temporary help, while new strength is a lasting part of life. Even the Christ, as we may judge, was not conscious of the fullness of the Divine presence, when the Temptation began in the loneliness and hunger of the wilderness. But when the battle was ended he knew that the angels were ministering to him. It is easy to interpret the words, "Came and ministered unto him," Matt. 4: 11, as the coming of nurses and servants, bearing remedies and food, in the hands tender with the touch of love. Not less definitely and timely was Christ's experience

in the closing hours of the earth-life. Only in part can we understand the scene in the garden, "when the suffering Saviour prayed alone," shrinking from the cup that might not be put aside. But his calmness in the mock trial that followed and that beautiful description of the scene on Calvary, concerning which, one has written: "Socrates died like a philosopher, but Jesus died like a God," are evidences that strength came with the hours so that he triumphed gloriously. Our Father granted to Christ no more according to his need, than he will give to you according to your need. Christ's experiences reveal what God seeks to do for all who seek divine strengthening and guidance. Note the word "strengthening" by which THE RECORDER seeks to help you realize that God comes into your experiences so truly that divine power blends with your weakness until you become divinely strong; that divine comforting fills your sorrow until it becomes subdued and sanctified joy; that divine wisdom fills your ignorance until you see the problems solved, or rest in quiet assurance that God will solve them for your good. God grant that each one who reads these lines may learn with increasing assurance that Divine Love will always bring strength and comfort and wisdom for each new experience.

Rejoicing in Worship. EVEN among Christians, there are by far too many evidences that the Sabbath and the house of God are held in slight esteem. Such lack of regard for that which represents God evinces low spiritual attainments and an indifferent or an over-worldly life. Men love that which represents those whom they love. The Sabbath is God's supreme representative among days, and in time. It calls those who love Him to worship, communion, and companionship. The idea of companionship with God ought to be cultivated. You will do well and gain good by becoming familiar with Psalm 122. It is a "Song of Ascents or Degrees." The inner life of the writer is pictured by it. Hear him shout: "I was glad when they said unto me, Let us go up to the house of the Lord." It is very embarrassing to invite some people to go to church. The evasions and excuses that meet you are like those which come when you invite them to visit a neighbor whom they look upon as outside and below their social set. To one who holds the day of God and the house of God in honor, it is indeed a going upward in spiritual experiences, when he hastens to the place of prayer and praise. The Psalmist goes on to describe Jerusalem and tell of its glories as the dwelling place of Jehovah. He rejoices on it as the place where men learn of the truth and the judgment of God. He prays that the peace of God which passeth understanding, may rest on the city where God's honor dwells. Such thoughts bring nobility and uplifting to men. Every man who desires to be manly, say nothing of being Christ-like, should cultivate a love to worship. In these, he finds a cure for the sordid worldliness of life and soul-rest from earth's burdens and cares. Much is lost in those days by making the sermon the center of interest in public worship. Too often men say, "I do not like the preacher, and therefore I do not care to go to church." True worship will lead to the house of God, in spite of a poor sermon. It usually happens, however, that poverty of the sermon is in the heart of the listener more than in the preacher. Everything is poor to him who has no interest. The highest truth and the

richest words of instruction are meaningless to him whose heart is not fitted to respond. Prepared plates imprison pictures under a single dash of light, but no camera can force a picture upon an unresponsive surface. Sabbath bells have no music for ears made deaf by the clamor of Babel. But the man who hastens with glad heart and eager feet where God calls, delights on the privilege of going where prayer and worship are. Spiritually starved are they who do not say, "I was glad when they said unto me, let us go up to the house of the Lord," and for whom the gates of Zion have neither beauty nor welcome.

SOME QUESTIONS.

A few evenings ago a company of Seventh-day Baptists were discussing the present political conditions. Being somewhat perplexed concerning our duty, we decided to write you for advice. Please answer in the columns of THE RECORDER the following questions:

1. What is the attitude of President Roosevelt toward political corruption? Is there anything in his actions to arouse suspicions of insincerity?
2. What is the hopeful sign in his attitude toward temperance reform?
3. What, to your mind, is the proper attitude for Seventh-day Baptists toward the temperance reform?
4. What is your idea of the proper solution of the saloon problem?

Thanking you in advance for your favor, I remain,

Your brother in Christ,
O. AUSTIN BOND.

ABERDEEN, W. Va., July 26, 1905.

ANSWERS.

First of all, there is nothing of politics, in the ordinary sense, in the answers given here. While matters, concerning which legislation is sought, come within the political realm, all questions of reform connected with official or political purity and corruption are larger than party politics and more important than partisan measures. Such questions should be considered on their real merits and in view of the higher interests of all the people. The highest good is never gained when such reforms become partisan measures, and apparent success gained thus is delusive and temporary. Within the last fifteen years much has been gained from political purity through non-partisan Civil Service Reform, although permanent and universal results must come slowly. Other presidents before Mr. Roosevelt have favored and fostered this reform, and through it, they have opposed political corruption. So far as we can see, Mr. Roosevelt has acted vigorously and honestly against political corruption, and there does not appear to be any grounds for doubting his sincerity. The problems and difficulties connected with political corruption are great and universal. They are quite as serious in other countries as in the United States. Political corruption, intemperance, social impurity, and dishonesty in business are the constant and serious results of sin. The only permanent and complete cure is in the reformation of individuals, and thus of communities, and nations. Legislation can bring some help and it should be applied whenever and wherever it will really aid. But it is by no means the most important aid nor the main reliance. In a government like ours, all legislation and execution or non-execution of law are determined by the will of the majority of people, properly expressed and made active, or unexpressed through indifference and neglect.

For this reason the character of the individual voter is of supreme importance. Hence it is that his elevation in point of moral character and religious life, and the expression of these in political business affairs, form the basis of true reform.

As to the second question, concerning the President's attitude towards temperance reform, we have too little knowledge of what was in the mind of the questioner to make definite answer. Probably the question looks forward toward the "Army Canteen" issue. The writer has followed that issue as closely as other demands have permitted without securing sufficient reliable information for final conclusions. The Canteen question is an experiment, in one particular department of the liquor question, not yet completed, and concerning which final facts are not yet at hand.

The proper attitude of Seventh-day Baptists toward temperance reform is plain. It is: Total abstinence for the individual, and the prohibition of the liquor traffic by all available means. All this should rest on a high moral and religious basis. As is suggested above, these are parts of the ever-present and always imperative war against sin. It goes without saying that total abstinence is a matter of individual action, and of personal character. It can not be attained in any other way. Outside influence may help or hinder individual determination and action, but the determining factor is individual conscience.

No universal rule can be made for directing men as to how they can secure the prohibition of the liquor traffic. Times, localities and the state of public opinion must always affect this, especially in the matter of united public action. One thing every man can do, and ought to do, namely, give to the traffic his personal opposition and refuse to give it his endorsement. Beyond these general rules, we are not wise enough to control the actions of men to whom the issues must come under circumstances widely different. Each case must be considered on the general principles here laid down, and in the light of local issues and surroundings.

As to the saloon problem, the best solution and the most desirable one is its destruction. The saloon is the least desirable of all the efforts to regulate or to suppress the liquor traffic. The prevalent license system is the stronghold of saloons, as its social features are its greatest power over men. License creates financial monopoly and power, and political influence which corrupt the better interests of society in almost every direction. The larger the license fee, the more baneful are the results, so far as entrenching the traffic is concerned. The Dispensary System, as in some of the Southern states, and in some European countries, presents certain advantages. Along lines of agitation now prevalent in the United States, those followed by the Anti-saloon League seem to be the most desirable at the present time. This movement is the product of former movements and experiences. All successful efforts for reform in any field, owe much to that which goes before. The one "proper solution" of the Saloon problem and of temperance reform exists only in universal, or at least, wide-spread total abstinence; and total abstinence depends upon education, moral development and religious conscience.

To our correspondent and his friends, and to all our readers, we say: practice total abstinence and preach it. Labor to overthrow the liquor traffic, at all times. How you can do this most

successfully in your time and place, you must determine. Be not discouraged. Honest protest and wise opposition are never in vain. Learn to labor and wait for best results, but do not stop laboring.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

August 23-28, 1905, Shiloh, N. J.

WEDNESDAY, MORNING SESSION.

- 11.00 Opening Exercises; Address of Welcome, Rev. E. B. Saunders; President's Address; Appointment of Nominating Committee.
- 11.00 Sermon, "The Life in Christ," "The Individual," Rev. George B. Shaw.

AFTERNOON.

- 2.00 Our Educational Interests; Address, Prof. C. B. Clarke, "Modern Education in Relation to Religion;" Statement of the Education Society's Work, Rev. A. E. Main, Corresponding Secretary; Symposium on the Results of the Convocation of Christian Workers; "The Educational Value of the Circulating Library," Rev. A. E. Main.

EVENING.

- 7.00 Conference in General Session—Annual Reports, etc.
- 7.30 Woman's Board Reports, Treasurer and Corresponding Secretary; Paper, "Woman's Work," Mrs. H. M. Maxson; Paper, Mrs. B. F. Langworthy; Address, "The Child in Our Midst," Mrs. Grice, of Philadelphia.

THURSDAY MORNING.

- 8.00 Bible Study, "Redemption in the Old Testament," Rev. L. A. Platts.
- 9.00 The Conference in Committees.
- 10.00 The Conference in General Session; Annual Reports of Boards and Committees.
- 11.00 Address, "The Life in Christ," "The Church, its Nature and its Mission," Rev. L. E. Livermore.

AFTERNOON.

- 2.00 Our Missionary Work; Brief Statement of the Work, Rev. O. U. Whitford, Corresponding Secretary; "The China Mission," The Hon. Geo. H. Utter; "The Battle Creek Movement," Rev. L. A. Platts.

EVENING.

- 7.00 Reports, etc.
- 7.30 Symposium, "Vocation and Avocation:"
1. Choosing a Lifework, Will R. Clarke.
 2. Education for Business, Orta S. Rogers.
 3. The Sabbath and the City, C. U. Parker.
 4. Profit and Loss, Paul F. Lyon.

FRIDAY MORNING.

- 8.00 Bible Study, "Redemption in the Old Testament," Rev. L. A. Platts.
- 9.00 Conference in Committees.
- 10.00 Conference in General Session, Reports and Business from Committee Work.
- 11.00 "The Life in Christ," "Denominations and Sects—Their Origin and Their Proper Sphere," Rev. W. C. Daland.

AFTERNOON.

- 2.00 Our Tract and Publishing Work: "The Finances of the Tract Society," F. J. Hubbard, Treasurer; "The Business of the Tract Society," John Hiscox, Manager; "The Sabbath Reform Work of the Tract Society," Rev. A. H. Lewis, Corresponding Secretary; Open Parliament.

EVENING.

- 7.30 Prayer and Testimony Meeting, conducted by Rev. L. D. Seager.

SABBATH MORNING.

- 9.00 Bible Study, Worship, Rev. S. R. Wheeler.
- 10.30 Sermon, "The Sabbath as an Issue," Rev. L. C. Randolph.

SABBATH AFTERNOON.

- 2.00 Sabbath School, conducted by George H. Utter.

EVENING.

- 7.30 Young People's Work:
1. The Secretary's Message, Mrs. W. L. Greene.
 2. What Should Our Young People Be? Rev. W. D. Wilcox.
 3. The Child and the Church, Mrs. H. M. Maxson.
 4. What Next? President A. C. Davis, M. D.
 5. Shot and Shell from the Treasurer, Starr A. Burdick.

SUNDAY MORNING.

- 8.00 Bible Study, The Helping Hand, Rev. W. C. Whitford.
- 9.00 Conference in Committees.
- 10.00 Conference in General Session.
- 11.00 Address, "Interdenominational and Udenominational Christian Union."

AFTERNOON.

- 2.00 The Sabbath School Work:
1. The Work of the Sabbath School Board, Rev. Geo. B. Shaw.

2. The Needs in Sabbath School Work, Walter L. Greene.
 3. Progress in Sabbath School Work, Rev. Arthur E. Main.
- 3.00 Sermon, "Living on the Unseen," Rev. A. H. Lewis.

EVENING.

- 7.30 Symposium, The Art of Living:
1. The Physical Life, Dr. Alfred C. Prentice.
 2. Ideals, Prof. Henry M. Maxson.
 3. The Home, President B. C. Davis.

MONDAY MORNING.

- 8.00 Bible Study.
- 9.00 Conference in Committees.
- 10.00 Conference in General Session.
- 11.00 Address, "Evolution and Revolution," "The Lessons of History with Practical Deductions for the Present Day," Rev. A. E. Main.

AFTERNOON.

- 2.00 Conference in General Session. This session will be devoted to the gathering up and summarizing the results of previous work.

EVENING.

- 7.00 "Heroes of the Faith, or Our Silent Witnesses," with illuminations, D. E. Titsworth.

CONFERENCE RAILROAD TICKETS.

Those attending the General Conference at Shiloh, N. J., who procure railroad tickets upon the certificate plan, will need to purchase through tickets to Bridgeton, N. J., and procure with the ticket a certificate of full fare going, in order to have the certificate honored to return the purchaser (by same way he came) on the one-third fare. From Philadelphia or New York City there are only two railroads to Bridgeton,—the nearest station to the Shiloh Conference—the Pennsylvania Railroad and the Central Railroad of New Jersey. The Central has only two trains a day coming to Bridgeton, or leaving Bridgeton for you to return home on. Trains upon the Central leave Philadelphia for Bridgeton at 8:40 A. M. and 4:30 P. M. From New York City, 4:00 A. M. and 1:20 P. M. Pennsylvania Railroad trains leave Philadelphia for Bridgeton at 6 A. M., 8:24, 12 noon, 3:25, 5:00 and 6:00 P. M. Trains leave New York City on Pennsylvania Railroad by way of Philadelphia for Bridgeton almost hourly, but the latest train of the day to connect at Philadelphia will be the Atlantic Express, leaving New York at 2: 55 P. M.

Be sure to see that your local agent has certificates in advance of your wanting them. Failure to secure a certificate means that full fare returning must be paid. Tickets may be procured on Aug. 18, and will be good for returning up to and including Sept. 1.

The Entertainment Committee will meet all trains at Bridgeton on Tuesday and Wednesday with free transportation to Shiloh, a distance of three miles. Those arriving at any other time will please write us or telephone us after arriving at Bridgeton. The Shiloh stage meets only the trains arriving at 9:48 A. M. and 4:42 P. M., and does not meet trains on the Central Railroad.

IRA J. ORDWAY,
D. E. TITSWORTH,
THEO. F. DAVIS,
Committee.

The world suffers incalculable loss because of the vast multitude of one talented people who fail to appreciate their limited capacity, and do nothing because they cannot do much. The widow and her mites, the lad and his loaves and fishes, represent the units of society, and the atoms of service. The failure of these is the failure of life, and their fidelity is the world's salvation.

SUMMARY OF NEWS.

This week has witnessed the completion of preliminaries connected with the peace conference at Portsmouth, N. H. The envoys of Russia and Japan have met President Roosevelt, and each other, in due form; have been taken to Portsmouth by government vessels, and duly installed, preparatory to work. Guesses as to what terms Japan will offer, or Russia will accept, are abundant, but at this writing nothing has been given out by responsible persons which throws light on the terms or the lines of discussion. In the interview with President Roosevelt, he spoke earnestly and wisely in favor of conciliation and those things which make for peace. It is not easy to overestimate the importance of what has been done already, and what must result from the negotiations now undertaken. Thoughtful men, everywhere, will turn toward Portsmouth and the United States with eager interest during these days.

The place of meeting is well chosen, in its quiet, its isolation and its complete freedom from alien influences. In any European capital the envoys would have been besieged by armies of intriguers. Even at Washington, or in any large city here, they would not have been free from such approaches and from things calculated to distract their minds from the supreme business in hand. At Portsmouth they will have an ideal opportunity to keep their attention, without diversion, upon the task whereunto they have been sent. Their agreement, if happily they reach it, will be reached by themselves, without extraneous prompting; and the credit for it will be theirs alone. Their disagreement, should such unhappily occur, would be their own doing, and for it they alone would be responsible. Two great races and two great continents are represented at Portsmouth, and results of incalculable importance hang on the outcome there. While every right-minded man will aid those tendencies which make for peace, there must be deepening interest in the negotiations and ultimate conclusions. The result will be an epoch in the world's history.

Meanwhile, some progress seems to be made toward popular representation in Russia, but enough is not yet certain to justify large hopes of permanent or radical reform. No fighting of importance has occurred in Manchuria during the week, but the conquest of important points on the coast of Siberia, by the Japanese, continues. In this way Japan is securing valuable consideration affecting the coming of peace, or the renewal of war.

The people of Korea have sent representatives to President Roosevelt to ask his aid in securing the independence of Korea in the final settlement between Russia and Japan. It is evident that both China and Korea should be heard. The Koreans rejoice in the success of the Japanese, and long to be free from Russian influences, but they covet independence and protection.

A destructive fire occurred August 7, in Hoboken, N. J., which ruined the station and docks of the Lackawanna Railroad, and damaged some of its ferryboats, involving great loss. Rebuilding began before the ashes were cold.

The large department store of the John G. Myers Company, on North Pearl Street, Albany, N. Y., collapsed August 8, killing thirteen people and injuring a few more. Repairs were in progress under the building, by which the central foundations were weakened. The accident came

at an early hour when not many customers were in the building. More than one hundred persons were buried in the debris of the fallen building. The yellow fever has gained in extent and virulence at New Orleans and elsewhere during the week. The best sections of New Orleans are now invaded, since the mosquitoes from the Italian quarters carry the infection in all directions. Present indications promise the spreading of the fever over a wide area in Louisiana and Mississippi. The national government is seeking to enforce quarantine regulations, but fever-infected mosquitoes elude quarantine officers, with ease.

The Christian Workers' Conference at Northfield, Mass., is well under way, with excellent sermons and addresses, and a large attendance. Northfield has become a definite factor in the religious interests of the vacation period. Religious work in favor of the non-church-going masses in the neglected sections of New York City is being carried on to a commendable degree.

St. Thomas' Church, Fifth Avenue and 53d Street, New York, was destroyed by fire August 8. The Episcopal parish of St. Thomas was founded eighty-two years ago. The building was dedicated in 1870, a former edifice having been burned. The parish is very wealthy and many historic associations clustered around the destroyed building.

An International Congress of Baptists was lately held in London, Eng., which 3,500 accredited delegates attended. A goodly number of these were from the United States, among whom were Dr. Strong, of Rochester; Dr. Evans, of Crozier; Dr. Mullins, of the Southern Theological Seminary; and Dr. Faunce, of Brown University. General questions bearing on the character and work of Baptists were freely discussed. It was a representative gathering of Baptists from Europe and America.

SYSTEMATIC BENEVOLENCE.

An address given by Willard D. Burdick, at the Western Association, Little Genesee, N. Y., June 9, 1905.

You have heard the financial question discussed so often in our religious gatherings that you may be uninterested in the subject given me for discussion, but if so, you are the one I am anxious to interest, not that I may simply entertain you, but that I may say something to arouse you and start you in the direction of being an ardent believer in, and an enthusiastic supporter of, the plan of systematic benevolence.

MONEY IS NEEDED FOR CHRISTIAN WORK.

Dr. A. J. Gordon said, "In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the church."

Another writer says, "Money is powerful in soul-saving in just the same measure as it is in life-saving; without it the result can not be accomplished."

When you visit a life-saving station and are shown the buildings, the boats, and other things considered necessary for such a station, and have learned how much is paid the men in salaries, you may be inclined to think it is too expensive to support a station where so little service is spent in rescuing drowning men. But when the wild storm drives the ship on to the rocks, and you see it there breaking in pieces, while the drowning men and women are being

rescued one by one by the life-saving crew, you will think the results obtained are far greater than the cost of maintaining the station. Seventh-day Baptists have church organizations. We have missionary, tract, and educational interests. If the work of soul-saving and soul-training is effectively carried on; if we do missionary work; if we scatter Sabbath truth; if we educate our children, we must have money.

The denominational Board of Systematic Benevolence calls for more than \$31,000 for the present year's work. Add this to the amount needed for our schools and for the carrying on of the work in our local churches, and a large sum is realized. Pretty expensive work? Yes, but then it is rather a large work, is it not? Saving souls; building Christian character; educating our young people; teaching Sabbath truth! And we ought to be raising more money than we have been, for our interests in China should be strengthened by sending more missionaries and erecting new buildings; our work on the Gold Coast should be so provided for that when laborers yield to the call of God they shall not be detained by the lack of money; our work at home should be enlarged by sending lay-workers and ministers into the needy and inviting fields about us. We could profitably spend much more money in the interests of the Tract Society, and for each of our schools. When we read in THE RECORDER the following words uttered by Dr. Main before the Eastern Association this year, we feel that the interests of the local churches demand that Seventh-day Baptist ministers be paid larger salaries. He said, "The people are hungry for knowledge, such knowledge as the well-trained minister ought to bring them. The people are interested in the great questions now before the Christian world. Such as Higher Criticism, the Future of the Sabbath, Great Moral and Social Reforms, the larger duty of the Christian Church to all men, and so on, through the entire field of thought. At such a time, well-trained men will always find place, and exercise power. The Christian pulpit should rival the forum, the courts of justice, and the halls of legislation, in power and efficiency. From the lesser circles of private life to the largest arena of public duties, the men who occupy, and are yet to occupy, Seventh-day Baptist pulpits, will find abundant opportunity for highest service in the interest of humanity, truth and the kingdom of Christ. Seventh-day Baptist ministers should be the best of men, in every particular."

Such qualifications are indeed desirable, but are not always attainable under present conditions. The salaries now paid are not large enough to enable our ministers to secure such training in the schools, and provide for themselves such literature, with time for its study, as shall enable them to fill full the position of the Seventh-day Baptist minister.

We need more money to re-inforce our missions, to provide new buildings and equipments for our schools, to enlarge our Sabbath Reform work, and to increase the salaries of our pastors.

HOW SHALL THE MONEY BE RAISED?

Ought the different societies to have financial agents continually visiting the churches? Should the local church at different times in the year appoint committees to solicit funds for the various church and denominational interests, the money to be paid at the convenience, or the inconvenience, of the solicited and the solicitor?

Ought we to raise money spasmodically, thus compelling churches and denominational societies to run in debt, or to hire money to pay the necessary expenses? These ways of raising money for the Lord's work do not commend themselves to us. But the plan of Systematic Benevolence does appeal to us as the reasonable and scriptural method of securing money for all our interests, as it is needed, with the greatest possible economy of expense and time in soliciting and collecting, and with the most desirable results in the lives of the givers.

THE PLAN OF SYSTEMATIC BENEVOLENCE.

This plan is to provide a regular income for church and denominational purposes, specified on our Pledge Cards for "Church Expenses," "Missionary Society," "Tract Society," "Theological Seminary," "Special Objects." The Board of Systematic Benevolence says, "In this system pledges are made on the basis of a given amount per week, but the pledges may be paid weekly, monthly, quarterly, semi-annually, or annually, according to the choice of the person pledging."

Perhaps the support of the local church should not be considered as a work of benevolence, inasmuch as one usually receives as much from the church as he pays for its support. If your benevolences largely consist of assisting in paying the pastor's salary, and you think that you are giving away a lot of money, stop and estimate the value of what you are receiving from the church and the pastor. You pay for entertainment and intellectual instruction. Why not pay for spiritual instruction? You pay your physician for his visits in times of sickness. You expect your pastor to call on you often and you give him the amount of your subscription. What if you paid him for his sermons and visits as you pay for lectures and doctor's visits? What would it amount to? Would it be a work of benevolence? But we will consider "church expenses" as included in the list of the works for which we are calling for systematic offerings.

SOME POINTS IN FAVOR OF SYSTEMATIC BENEVOLENCE.

A man of considerable ability and usefulness in the church recently said to me that he thought there was a great amount of begging in THE RECORDER. Many others are of the same opinion. But a great many of these articles are appeals for overdue RECORDER subscriptions, and can not be considered as begging. Other articles are intended to have an educational value. Loyal men and women point out God's teachings as to Christian giving, and seek to obtain from us a more liberal financial support of the work the Lord is placing before us, and which promises spiritual, intellectual, and numerical growth. But many of these articles are in the line of begging, and what a sad condition this reveals! Begging for the funds that ought to be offered for the carrying on of the Lord's work!

Systematic benevolence, practiced by all the people, would largely do away with this necessity and not only relieve us of constant indebtedness, but provide funds to meet the running expenses of the churches, pay the salaries of the pastors, build up our schools, and enable the different societies to enlarge their work.

The greater part of our work in the church, the Missionary, Tract, and Education Societies should be put forth with the idea of permanency of these interests. The Piscataway church must celebrate its three hundredth anniversary, if God spares the human family on this earth another

century, and we should live and work in the expectation that all our churches are to live and prosper; that each of our schools will celebrate its centennial; and that each of our denominational societies shall not only continue the work in hand, but increase it.

We are on the offensive in the great fight, and we have the assurance that we are in a winning fight. But this permanency of interests means the expenditure of much money, and money that shall come in regularly. Systematic giving is the way of working financially for the permanency of our interests.

Larger amounts of money are secured by this way of giving. Great fortunes are built up by the manufacturers of articles that sell for five and ten cents. Millions of dollars are received each year for five-cent drinks, and for five-cent packages of gum, for five and ten-cent packages of cigars and tobacco. Great companies are seeking in every possible way to secure street-car franchises in our great cities that they may collect five-cent fares.

If each one of the 9,080 members in our churches would give five cents a week to each of our societies,—the Missionary, the Tract, and the Education, and ten cents for the church, the total realized during the year would be \$118,040, an average of \$13 per member, while the total amount for these interests as reported by the churches in the last denominational Year Book was \$47,746.20, an average of \$5.26 per member. That this plan works favorably is evident from the testimony of churches that have tried it, and from the desire of the different societies that the plan be given a fair trial in all of the churches.

In an address before the Eastern Association in 1905, Pres. W. L. Clarke of the Missionary Society said, "It is safe to say, therefore, that, because of revived interest or because of new systematic giving, the income from the people during the first four months of 1905 has exceeded that of the first four months in 1904 by . . . \$778.70."

Systematic giving furnishes money regularly for church and denominational purposes. Our expenses are necessarily continuous and our incomes should be as regularly received.

It educates the people in liberal and cheerful giving for the Lord's work, and increases the interest of the giver in the various lines of our work.

It also has much of inspiration in it. Some one has said, "You can not scare a man into liberality, but you may inspire him to it." Who is there so stingy that he can withstand the influence of those who are giving each week for the work which they evidently love?

These practical views of systematic benevolence are enforced by Scriptural teachings.

In recognition of the regular need of means to sustain religious work in Old Testament times, God repeatedly commanded that tithes should be paid. If we grant that we are no longer under the letter of the law of tithe-giving, we certainly can not deny that we are under the spirit of it. God in revelation does not go backward, and as he gives us the blessings of the Gospel age, he also requires at our hands that we make known the Gospel in "all the world." Because of these privileges and responsibilities we naturally expect God to call for a regular, generous, and continuous financial support of the Gospel.

Of twenty-nine of Christ's parables, it is said that thirteen turn on a financial pivot, and he

continually spoke in highest praise of service and giving.

Paul says in I Cor. 16: 1, 2 (Am. Rev. Ver.), "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made, when I come." Marcus Dod, in the Expositor's Bible, says of this passage:

"The method of collecting which Paul recommends was in all probability that which he himself practiced. 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' This verse has sometimes been quoted as evidence that the Christians met for worship on Sundays as we do. Manifestly it shows nothing of the kind. It is proof that the first day of the week had a significance, probably as the day of our Lord's resurrection, possibly for some trade reasons now unknown. It is expressly said that each was to lay up 'by him'—that is, not in the public fund, but at home in his own purse—what he wished to give. But what is chiefly to be noticed is that Paul, who ordinarily is so free from preciseness and form, here enjoins the precise method in which the collection might best be made. That is to say, he believed in methodical giving. He knew the value of steady accumulation. He laid it on each man's conscience deliberately to say how much he would give. He wished no one to give in the dark. He did not carry out in the letter, even if he knew, the precept, 'Let not thy right hand know what thy left hand doeth.' He knew how men seem to themselves to be giving more than they are if they do not keep an exact account of what they give, how some men shrink from knowing definitely the proportion they give away, and therefore he presents it as a duty we have each to discharge to determine what proportion we can give away, and if God prospers us and increases our incomes, to what extent we should increase our personal expenditure and to what extent use for charitable objects the additional gain."

Again, "Faithful and proportionate giving will be rewarded with superabundant spiritual blessing."

Dr. A. J. Gordon has said, "Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the spirit."

Such is in accord with the promise of God in Mal. 3: 10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A few centuries before this promise was given Israel made a fair experiment of this sort, and carried their tithes into the temple, placing them in great heaps. "Then Hezekiah questioned with the priests and Levites concerning the heaps. And Azariah, the chief priest of the house of Zadok, answered him, and said, since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; and that which is left is this great store."

How pleasant would be the duties of our church and society treasurers if the people would bring to them their offerings for the Lord's work!

Continued on Page 525.

Missions.

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

THERE are many of the subscribers for the *Seventh-day Baptist Pulpit* who are in arrears, quite a number of them for two years. Will those in arrears, seeing this item, please send in the amount they owe at once. We need the money. *The Pulpit* is not self-supporting. It is largely a missionary work, and quite a help to the isolated Sabbath-keeping families and the small pastorless churches. If the subscribers for this little magazine of sermons from Seventh-day Baptist ministers would promptly pay their subscriptions, it will greatly help in its support.

OFTEN the question comes to us, what constitutes the real strength and power of a Christian denomination? There is power in numbers. A large army well disciplined and officered is more powerful than a small one, yet the real strength of a denomination does not consist in its numbers. Some would say for a denomination to be strong it must be able to command much money, it must have plenty of funds to carry on its work and advance its cause in the world. To a great extent that is true, yet wealth is not the real strength and power of a denomination. Wealth has many times proved a curse to a people. Then what is the real power of a denomination? We answer, Spirituality, consecration, devotion. A people that is spiritual, alive to the cause of Christ in the world, consecrated in life and means, devoted to the truth which makes them a distinct people, will have great power in the world though they may be a small people. The Moravian denomination is small in numbers compared with other evangelical denominations, yet in proportion to their numbers and means they are doing more to evangelize the world than any other denomination. The secret of their power and success is in their spiritual life and devotion to Christ and the salvation of men. They are imbued with the spirit and work of missions; they are a live and enthusiastic people. We have heard Seventh-day Baptists bemoan the fact that we are a small people in numbers and means, and hence can not do a great work in the world. Truth and salvation will do a great and glorious work in the world, break down the strongholds of sin and error, and bring victory to the kingdom of Christ, when back of them are a spiritual, devoted people filled with the Holy Spirit, though that people be small in numbers and means. Gideon, through the Lord's help, vanquished the hosts of the Midianites, not with his twenty and two thousand people, but with the three hundred men who lapped water. So God will vanquish the hosts of Satan and Sin by a few spiritual, devoted people.

A DENOMINATION will not rise much higher in strength, power and influence than are the churches which compose it. As are the churches so the denomination. What makes a strong church? Numbers and money, says some one. Nay, unless numbers and money are consecrated to the Lord. Large wealthy churches today are given over to worldliness, pleasure, and society, which sap spiritual life and power. What gives a church power with God and men is spirituality, righteousness, activity and consecration. The learning, tact and eloquence of its pastor can not take their place. Too many churches lean too hard on their pastors for spiritual strength, yet after all a church will not be spiritually strong

whose pastor is worldly and time serving. As are the pastors so largely are the churches. The churches today that are deemed small and feeble as the world counts them, are really stronger spiritually than the large wealthy churches. They are furnishing the ministers and the mission workers. There does not appear to be enough spiritual life and power in some of the so-called strong churches to give birth to the ministry. The real labor and earnest endeavor of pastors today should be to make their churches strong in those gifts and graces which count for Christ, truth, righteousness and spiritual power.

FROM J. E. HUTCHINS AND THE QUARTET.

We closed our meetings here last night, with three conversions, one and perhaps two will come into our church. There are a number of others who are seriously considering the Sabbath question whom we expect to win later. We can truly say that the whole community is much the better for our having been here, and we can not tell what seed has been sown that will bring forth a fruitful harvest. It has been a very hard field to labor on, as there were so few to help us, and we boys have been alone; but the Lord has greatly blessed us and we give him all the glory. We go to Adams Centre, Wis., now for a few days, then will go to Marquette. It seems almost wonderful how people will turn out to our meetings. On Sabbath day and Sunday they come five, ten and even fifteen miles, bring their dinners and stay all day. But they are hardened, and it seems almost impossible to reach them. They do like to be "entertained," but will not make a personal matter of salvation. We hope though that we can report before long a growth in the number of church members here. We will hope and pray for it.

GRAND MARSH, WIS., July 31, 1905.

OBITUARY.

HUDSON TAYLOR, OF CHINA.

The founder of the China Inland Mission, who recently returned to China, has been called to his reward. He was one of the most remarkable of modern missionaries. In 1832 he was born in Yorkshire, England, and in 1854 went to China as a missionary. The C. I. M. was founded in 1862, and since then has sent out hundreds of missionaries. Mr. Taylor's personality was holy and his work has yielded a hundredfold.—*The Missionary Review*.

DR. CUSHING, OF INDIA.

A sad occurrence marred the pleasure of the Northern Baptist anniversaries in St. Louis. This was the sudden death, on May 17, of one of the most consecrated of missionaries, Dr. Josiah N. Cushing, the president of Rangoon College, in Burma. He was apparently well and talking to friends only a few minutes before his death, when he was seen to fall into one of the pews of the church, and in a moment had passed into the new and fuller life. Dr. Cushing, only a little while before his death, expressed the desire to return to Rangoon, and to live and die among the people of Burma, whose welfare was very dear to him.

Dr. Cushing was born May 4, 1840, and sailed for Burma in October, 1866. For the past ten years he has been President of Rangoon College, and has done much for the salvation of the Shan people.—*The Missionary Review*.

THE FIRST FILIPINO MINISTER.

The first Protestant Filipino clergyman is the son of a man who, many years ago, procured from a ship captain a copy of a Spanish Bible. When it was known that he possessed this Bible, he was arrested through the instigation of the priests, and, without trial, was sentenced to banishment on an island in the Mediterranean Sea. He did not return until after Manila was taken by the Americans. The son, a graduate of the Roman Catholic College at Manila, had studied the Bible, and through constant correspondence with his father had imbibed Protestant principles. When Bishops Thoburn and Warne reached Manila they found this young man holding services in seven different places, with an average weekly attendance of about 600. He was ordained to the ministry of the Methodist Episcopal Church by Bishop Thoburn.—*The Outlook*.

SOLOMON ISLANDERS' GIFTS TO MISSIONS.

A box reached the Bible House in London not long since from Bugotu, Solomon Islands. It contained specimens contributed by the Christian natives to the collection made on Bible Sunday at the Melanesian Mission Church. The contents include some strings of beads, porpoise teeth, and armlets, which are the recognized coin of the realm. One string of red beads, measuring the length of the arms at full stretch, equals 2 shillings; ten porpoise teeth represent 1 shilling. Among the other articles—which are used for barter—are some pieces of tortoiseshell, a bamboo box, such as is used to carry lime for betel chewing, a fine string bag, and a piece of the native cloth in which the Bugotu women wrap their babies to keep them from the insects. Similar articles in the collection were sold in the nearest market, and raised altogether \$150, which has already been duly remitted to the Bible House.—*The Missionary Review*.

MEDICAL MISSIONS AMONG THE JEWS.

A brief article of Professor De Nicol in *Life and Work* deals with the "medical side" of the Jewish mission of the Church of Scotland, and vividly shows the great value of medical missions among the poor and very orthodox Jews of the East. Almost 25 years ago the Jewish Mission Committee of the Church of Scotland strengthened the evangelical activities connected with their work in the Levant by the addition of a medical mission at Smyrna. Today this medical mission is almost completely equipped for its benevolent and Christian ends. Its center is the Beaconsfield Memorial Hospital, which, "with its 27 beds, its operating room, its laboratory, and its training institute for nurses, has few institutions to equal it in the mission field." On three days of every week dispensaries are held, largely attended by suffering Jews, Greeks, and Turks. These are commenced with a religious address in Judaeo-Spanish. The sick who are too ill to come to the dispensary are regularly visited, and physicians and workers are hospitably and friendly received. The barriers of Jewish bigotry and suspicion are completely broken down, and there is the freest access to the people with the blessings of bodily healing and the message of the Gospel of Christ. "The great secret of the success of the medical mission in this respect is that, in an unostentatious and helpful way, the missionaries are able to manifest the spirit of love, and so commend Christ to those who would be perfectly indifferent to the preach-

ing of the Word. Thus the medical mission benefits the whole work of the station, and helps to give unity and efficiency to the whole." A valuable feature is also the training institute for nurses, where young Jewesses are fitted for a career in life. Another medical mission of the Church of Scotland is among the more than 30,000 Jews in Haskeni and Balat, Constantinople. Though only a few years old and as yet without a hospital, this medical mission proves very helpful in the general work among the Jews, but especially among men and boys. Dr. Sandler, the medical missionary, is himself a Hebrew Christian, and thus secures easy and good access to the Jews in Constantinople.—*The Missionary Review*.

ONE ADVANTAGE OF ENGLAND'S FOGS.

Should scientists succeed in finding ways and means for dispelling the foggy condition of England's atmosphere, I am afraid that country will lose more than it gains. One of the reasons why English weavers produce fabrics of finer and softer finish than American weavers from the same quality of cotton and other yarn is because of the damp condition of the atmosphere in that country at all times. It is a well known fact that yarn kept continually and uniformly damp will spin finer and softer than that drying out in the process of weaving. Thousands of dollars have been spent by our weavers in appliances to keep their shops uniformly humid, but thus far without success. The fine quality of Panama hats, for instance, if the straw was not kept damp while the process of weaving is on, could not be produced. The straw is not worked under water, as many suppose, but is kept uniformly damp by being worked in the early morning hours when heavy dew is falling.—*Milwaukee Sentinel*.

APE-LIKE SWAMPMEN.

The British administrator of New Guinea describes a strange tribe of ape-like men which he discovered living in the inaccessible swamps in his district. The tribe, called "Agaimbo," was, he learned, once fairly numerous, and claimed the swamps about the lower waters of the Barigi River as its own exclusive territory. Their numbers have been reduced, owing to epidemics, to about forty persons. Two of their villages were sighted, and one man and woman of the tribe induced to step ashore and "pow-wow" with the white men. Never leaving the swamps, their feet bleed when they attempt to walk on dry land. The man who landed had a good chest and arms, but short, weak legs, the feet being thin, broad and almost weblike. In the woman the toes, long and slight, stood out apparently pointless from the foot. The man's skin above the knees was in loose folds, and the sinews about the knee ill developed. In figure and carriage, says the administrator, the man was more ape-like than any human being he had ever seen. The houses of the tribe are built on piles, at a height of ten or twelve feet about the water. They use canoes hollowed out of logs, and although exceedingly "cranky," the natives stand up in them and "pole" along very rapidly.

If you desire heaven you must win it; for heaven is a temper, not a place. * * * You must win it by that obedience to God's laws which nothing but the grace of Christ can enable you to render.

Woman's Work.

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

RELIANCE.

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian Hosts have died;
A thousand times the vanquished right
Hath risen glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above;
Not from my heart life's crystal stream,
But from the depths of love.

—*The Atlantic*.

CHRISTUS LIBERATOR.

Those who have been interested in the United Study of Missions for the last few years, will be glad to hear of the new book for 1906, "Christus Liberator, an Outline Study of Africa," by Miss Ellen C. Parsons.

Sir Harry H. Johnston, who by nature of his close relations with that country for twenty years is able to write intelligently of his subject, will contribute a chapter, on the Geography, Race and History of Africa. He has written several other books on Africa which bear more or less on the mission work in that country.

A map and series of pictures, similar to those issued with the other books, is arranged for the new one. A carefully selected reference library of eight books has been arranged for the use of the student to help make the course more valuable and interesting.

The new book of the series promises to be a worthy successor to those who have gone before. There are to be two more books in the course, *The Island World* and *Foreign Missions and Social Progress*.

The number of these books sold shows a wide-spread interest in this course of reading, 49,099 copies of *Via Christi* were sold; 44,729 of *Lux Christi*; 48,155 of *Rex Christus*; 37,778 of *Dux Christus*. The last book in the list had been on sale but six months when these figures were given. It has been a financial success as well, as the treasury shows a balance of over \$700 from the sale of the books.

LIKE two cathedral towers these stately pines
Uplift their fretted summits tipped with cones;
The arch beneath them is not built with stones,
Not Art, but Nature, traced these lovely lines,
And carved this graceful arabesque of vines;
No organ but the wind here sighs and moans,
No sepulchre conceals a martyr's bones,
No marble bishop on his tomb reclines.
Enter! the pavement, carpeted with leaves,
Gives back a softened echo to thy tread!
Listen! the choir is singing; all the birds,
In leafy galleries beneath the eaves,
Are singing! listen, ere the sound be fled
And learn there may be worship without words.

—HENRY WADSWORTH LONGFELLOW.

THE UPSETTING SINS.

My helper, who comes when there is an unusually hard day of cleaning, scrubbing, or laundry work, is a genius. Bulwer Lytton asks if any one "ever entered a cottage, traveled in a coach, talked with a peasant in the field, or loitered with a mechanic at the loom, and not found that each of those men had a talent we had not, or knew something we knew not?" To this question of

Lord Lytton we would add: Did one ever have a peripatetic house-cleaner or laundry-woman, and not find out that she has a talent we had not?

Many housekeepers lose a vast amount of simple pleasure and genuine wisdom because they are too eager to get on with housework, because they live too much as though housekeeping were a saving ordinance. When I first became a house-mother, I remarked one day, at sewing circle, that I read my Bible, the day before, to my colored washerwoman who could not read. The "sisters" held me up in good-natured ridicule, and said I was a great waster of time. In spite of the ridicule, I never changed my tactics, and the girl or woman who came into my back door was just as sure that she had come into a "home" as the woman whom I call "friend" and who came in at the front door; I am not certain but I have received as much practical, intellectual and spiritual help from my "helpers" as I have from my friends. Ruskin gives a reason for this.

I have something I have learned from my last helper. Imagine a quaint, strong, bright woman who is running clothes through a wringer, while I am, for reasons of my own, at work near by with the clear starch on fine garments.

"Yes, mum, yes, I find time to rest now Jake—you know my Jake is—is—shiftless-like, and so that keeps me purty busy. I don't reckon Jake's to blame for his no-account sort of ways. You see, the Lord made him out of the odds and ends of both families, the Crampses and the Gunnses. They'd had fourteen children when Jake was born, and he was sort of weakly, and they never made him work, and you can't change a man's habits any more'n you could turn the Mississippi back into the brook where it first started from. You see, when I married I didn't know as much as I do now. My mother told me I'd better look before I leaped, but I thought I knew what I was about and took the leap—then I looked! Well! if a girl gets a man that won't work, there's just two things for her to do—set down in dirt, or do double. Here! do you want this 'ere dressing-sack?"

"Ever get discouraged?"—and the philosopher made a pause. "Well, yes, I should, if I thought 'twas any use. The children've got to be raised, and got to be fed and clothed, and they've got to have an education. Supposen I got 'discouraged?' That wouldn't mend matters. All on earth there is to do is, just to go on.

"Can't I make Jake work?" Here there was a long pause, and I caught a glimpse of the strong, bare arms given the clothes in the bluing water a hard punch. A big sigh followed the punching of the clothes before my Socrates replied: "I use to try it, but found that wore worse on me than all the other things put together. Talk about 'nerves' and 'nervous' women, I found that, with me, 'nerves' meant temper. It was just dreadful what a state I'd worked myself into when I couldn't make things go as I wanted 'em to. I got so I hated myself, and almost hated Jake. I knew that would never do. That was about the time I got religion. I soon found out that when I'd had a particular hard day at a particular trying place, the fact that I had most of the earning to do, and Jake's—Jake's not—not—wanting to work, picked, and jabbed, and rasped, and stung more'n usual. I thought the thing out, and I knew I'd got to do something or else give up pretending to be a Christian. The first thing I did was to give up workin' at places where my upsetting sins got stirred up."

"Gave up work, Mrs. Gunn?" I asked.

"Yes, at them trying places where a woman expects you to do a five-dollar job for two dollars; treats you as though you were a dog, and then makes you wait for your pay. I found I always lost my temper easy after I'd worked all day at one of them places, and it looked as though I couldn't ask the Lord to not lead me into temptation, when I took the bit in my own mouth and deliberately went into temptation. Do you think I could?"

Here the clothes went gently through the wringer, but the flow of inspiration seemed to cease. The Pieriao spring stopped bubbling, so I asked another question to start the flow again.

"Do you mean how'd I stop my upsetting sins, specially of my temper, getting the upper hands of me? I quit working so hard, and I quit going to places where I got rasped and always went home feeling ugly. I don't go to no such places now. You see, I don't have to. A woman can do lots more work when she can do it in peace; and when there's no internal fret and upheaval, she ain't near so tired out when she's through neither."

"You wise discerner of the true way of living," I thought; but I only said aloud: "Yes, that is true;" but it was enough to keep the spring flowing.

"You see, if you're a Christian, it helps. I don't mean, just a church member, but—well, you know. When I first got religion I thought that if I wanted to get rid of my upsetting sins, specially my crossness, all that I had to do was to cry, 'Lord! Lord!' long enough, and I'd be a saint of the first water; so I used to go to all the meetin's and pray and pray and pray for deliverance. After awhile I used to go out in our barn, up in the loft, Sunday afternoon, and just cry to God for help; and one day, all of a sudden, when I was readin' my Bible and praying over that place where Christ says, 'Come unto Me and I will give you rest'—you know?"

I said, "Yes, I know."

"Well, I was readin' that verse and holding out my hands for Him to give that rest right into 'em, when I struck the next verse, 'Take My yoke upon you,' 'Learn of Me,' and I found I'd got somethin' to do besides cry, 'Lord! Lord!' The 'yoke' might be 'easy,' but still it had a meanin'," and here Mrs. Gunn came over to my basin to take my work into her own hands.

I paused, and said: "That is interesting. How did it end?"

"You used to live on a farm?" she replied in a questioning tone. I nodded. "I knew if I took a 'yoke' on me, I must not only go to work, but I'd got to obey Somebody; and it was all right there, in that verse, 'Learn of Me,' 'Come unto me,' 'All ye that labor,' 'I will give you rest'—if you 'learn of Me.' It was jest wonderful how the light shone on those verses that day."

I looked at the shining face of the woman beside me, and smiled.

"You see it was my heart that was tired. It was the worry, the fret, and the things that made me uncomfortable, that were the hardest part of my life. It wasn't 'rest' from work I wanted, but 'rest' while I worked. See?" and the woman looked eagerly into my face.

"I understand," I replied.

"Wall, I thought you would. It is the queerest thing, I declare; but that rest that came that day into my soul when I understood about the 'yoke' has never left me. There is a sort of real joy

in doing things when I know I'm learning of the Master. I can't explain how 'tis, but that day when I made up my mind that I must have rest, and said, 'Lord, I'll do anything if you will only show me how,' such a sweet, homey, comfortable, quiet peace come straight into my heart. I made up my mind, right then and there, Jake, work or no work, I was going to keep this beautiful great sweetness that had no fret inside. If ever a woman needed it, with what I'd got before me—six children to feed and clothe, and educate, and Jake besides—if ever a woman needed an internal and eternal rest, I was that woman. And it was as plain as daylight that there was no need of a miracle. All I had to do to keep this rest was to use my common sense and keep on the 'yoke,' and keep learning. You see, that's one reason why I won't go to places that used to fret me and tire me all out, soul and body. And when I find my temper, or my other upsetting sins, is getting the better of me, and I begin to get riled, I jest stop short, and rest. Let me do that starchin.' You see, I ain't lookin' for rest in some easy chair, but this inside rest I'm after."

—*Zion's Herald.*

THE BLESSING OF WORK.

One of the saddest things in a pastor's life is the constant procession of people begging for work that besieges his door. Old and young, men and women, weak and strong, the procession never ceases. Often he can not tell why they have failed; many of them seem to have every requisite for success. Sometimes sudden money loss has left them stranded; sometimes the wage-earner has been taken and the family left helpless. The one pitiful cry is work—work. We do what we can; no one knows the days that pastors spend trying to find situations for these unfortunate ones. And when we can not find them—

"O you men and women, who have work to do, thank God for it. Never mind if it is not congenial, if it is even very far from what you would choose. If it is honest work, then all your days should be songs of gratitude. Work is self-respect; work is health; work is power. Thank God for work. There it no other blessing like it."

The closing anthem floated softly through the church. Then there was a rustle of silk-lined gowns and the low murmur of voices. It was a curious sermon, people said. But one girl slipped out quietly. She had had her message.—*Elizabeth Holmes.*

OBSERVING DEFORMITIES.

What can be more cruel to a sensitive soul than to be conscious that you are thinking of and observing his or her deformity or misfortune—that you are wondering "how it happened?" Think of the tremendous handicaps which those poor people have to struggle against and never remind them that you ever notice them. No one knows the struggles, the embarrassments, the chagrin, the mortification, the discouragement, which those poor people suffer.

A noted cripple once said that he always gauged his friends by the degree in which they reminded him of his deformity. A well-bred lady or gentleman will never apparently notice any defect or deformity in another, or remind him even indirectly of his misfortune; but will try to make him forget them. Never to notice or speak of that which can possibly give pain or embarrassment to another is the test of good breeding. We

often see people in the cars and on the streets stare at deformities, physical defects and deficiencies of unfortunates, in a manner which almost brought tears to our eyes.

Horace Mann says: "If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about clothes within his hearing. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons."—*Success.*

HATPIN HEADACHES.

Several peculiar cases of headache among women patients of a young West Philadelphia doctor have been discovered by him to be due to hatpins. "I was baffled for a long time," he says, "by a patient who was an inveterate trolley rider, and I attributed the malady to the strong wind to which she subjected herself during such rides. She persisted in the riding, however, so I set my wits to work, and when she told me that once when her hat had blown off and she had to tie it on, she had stopped the headache, I suggested that next time she should take her hat off and hold it in her lap. This she did, and missed the headache again. I tried the same remedy on other patients with the same result. It's clear that the pins which hold on a large hat in a high wind tug at the roots of the hair until a headache is started. I find, too, upon comparing notes that I am not the original discoverer of this kind of headache."—*Philadelphia Record.*

THE WORLD IS TOO MUCH WITH US.

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not. Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

WILLIAM WORDSWORTH.

What creed can be more to me than this: that God pities me; that God careth for me; and that to me, a wanderer from his presence and love, he hath sent forth his Son, "to bring me nigh to him?" Nigh to him! Shelter, protection, peace, joy, blessedness; all, and more than all that words can utter, is summed up in this. The bright realm of heaven, that overwhelmed me with its awful majesty, melts and dissolves in dews of mercy upon my thirsting and fainting nature.—*Orville Dewey, D. D.*

Pleasure and money: people take them for the two wings of the same bird! Pleasure, like all other truly precious things in this world, can not be bought or sold. If you wish to be amused, you must do your part toward it; that is the essential. There is no prohibition against opening your purse, but it is not indispensable. Pleasure and simplicity are two old acquaintances. Entertain simply, meet your friends simply. If you come from work well done, are as amiable and genuine as possible toward your companions and speak no evil of the absent, your success is sure.—*"The Simple Life."*

It is a part of my religion to look well after the cheerfulness of life, and let the dismal shift for themselves.

Popular Science

H. H. BAKER.

What Is Electricity and Where Can It Be Found at Rest?

The nature of electricity has not yet been scientifically understood. It was at first supposed to be a single fluid by Franklin, who first obtained it from the clouds. Afterwards it was supposed by Symmes to be composed of two fluids, a positive and a negative.

The word "electricity" was first used by Gilbert, who discovered the science of attraction and repulsion, obtained by rubbing electrum (amber) briskly with silk.

It was also supposed to form a solid in a wire, by its particles touching each other, so that at whatever length, (like a pole) when one end was moved, the other was in like manner moved also.

Electricity can be measured very accurately, and by knowing the quantity it takes to fill a mile of cable of a given size, the electrician can determine at what point in mid-ocean, the cable may have broken; and by the aid of a map, showing the line of survey, he can point to the very spot in latitude and longitude where the repair-ship can let down her grappling irons, catch the ends of the cable, and bring them on board ship for repairs.

Electricity is found to have weight; by preparing two pieces of steel, then winding them with copper wire of equal length and weight, then having the pieces equally balanced, then charging one and it will be found to overbalance the other. Electricity attains an intense heat, arising evidently from its great velocity through the air, even to melting, instantly, gold, and leaving a trail of red-hot oxygen and dust in its course for miles in the clouds through which it is passing, before it can have time to cool and disappear. No human eye ever saw the electric bolt. We only see the effect produced where it has passed.

But what electricity is in its wild state remains to be answered. In the absence of positive knowledge we think we are entitled to an opinion, which we here give. It is that electricity, so called, is an element or composition of a much more subtle quality than oxygen, hydrogen, nitrogen, ozone, radium, etc., hydrogen being a solid, and as all of these are globular, of course there must be an interstice between each and every particle, that this strange composition fills every one of these vacancies, everywhere on earth, above or below and in reality is the moving and crowning agent of them all. The phenomena of attraction and repulsion shows its balance in a quiescence state, and it is only when heat expands the atmospheric particles, causing agitation, that it becomes uncovered, collected and explosive, and is active as in showers. By the rapidity with which it generates heat, the expansive force becomes an unlimited power, capable of instantly producing destruction of life or property. The report, and jar, caused by the atmosphere coming together to fill the vacuum, (which we call "thunder") is an incident noting its power, also its distance by the time occupied by the sound in reaching us.

The next step in progress, and that may come soon, will be the gathering of electricity and using for power, without the use of water, steam, or other device, save the motor by which the work is done; and at the time of using. There is a plenty of it everywhere and free for everybody.

Mr. F. N. Schoonmaker experimented for three months on Pikes Peak last year, to determine whether it was practical to draw electricity from the heavens for use in unlimited quantities, and found it entirely practical.

Next time the great race between Thought, Light, and Lightning, for a cup.

LA ROY BURDICK.

La Roy Burdick was born in Sangerfield Centre (now Waterville), Oneida County, N. Y., July 14, 1818, and died in Hebron, Pa., Sabbath morning, July 22, 1905. His father was Silas Burdick and his mother was Elizabeth Crandall Burdick, a first cousin to the pioneer missionary, Elder Solomon Carpenter. His parents, after having lived a short time in North Brookfield and West Edmeston, moved, when he was thirteen, to what is now Dayton, Cattaraugus County, N. Y., near where the Persia Seventh-day Baptist church about this time was organized. He soon became very desirous of an education. The nearest school was four miles away. This he attended some, walking the entire distance each morning and night. All his spare moments were spent in study, often keeping his books by him when in the field at work, his principal teacher being his mother, who was an educated woman, and his oldest brother, the late Delos C. Burdick, of Nortonville, Kan. When seventeen he entered the High School at Gowanda, N. Y. He taught school for a number of years, a considerable portion of it being in the town of Alfred, N. Y., and till far advanced in life was actively engaged in school matters. Throughout his life there was an intellectual grasp regarding matters of state, church and society which was of marked service. When a child and under the ministration of Elders Wm. B. Maxson and Daniel Coon, at the First and Second Brookfield churches, he was impressed that he should publicly profess Christ, but thought he would be considered too young and delayed the matter till he was fifteen, when he was baptized by Elder Walter B. Gillette and joined the Seventh-day Baptist church of Persia, N. Y. Eighteen years later, upon removing to Alfred, he joined the Second Alfred church and when he settled in Pennsylvania, he transferred his membership to the First Hebron church, which church has been the special object of his labor, sacrifice and prayers for nearly fifty years.

He had a particular delight in the study of the Bible. Much of his time after he gave up the active duties of life was spent in its study and he had during a long life become very familiar with it, being able to quote entire chapters. Having a theological turn of mind, he had very clear and definite ideas regarding the fundamental doctrines of the Christian religion and its assurances marvelously sustained him through life and to the end. In early life he was often urged by his brethren in the church and denominational leaders to enter the ministry, but never saw his way clear thus to do. Denominational interests were always most loyally supported, by his means, prayers, and influence. Every action of the boards was always carefully scrutinized by him, but, if what they did was not in accord with his judgment, he kept his criticisms to himself.

He was thrice married, in 1840 to Angeline Green, who died in 1853, in 1853 to Maryette Green, who died in 1856, and in 1857 to Esther F. Randolph, who died last February. Thus it was his lot to raise three families. All the first

two had passed away many years ago, two sons having given their lives for the Union in the Civil War, while the children of the third family, Elvin G., Mrs. G. P. Kenyon, and Mrs. R. C. Stearns, of Hebron, Pa., Lincoln E., of Marion, N. Y., William L., of Ashaway, R. I., and Mrs. J. H. Miller, of Sweden, Pa., remain to cherish the memory of one of the happiest homes. Mr. Burdick was retiring yet genial, intellectual yet warm and sympathetic, stern yet kind, for 87 years had lived in the world, yet not of it. Funeral services, conducted by Pres. Boothe C. Davis, were held Monday, July 24, 1905.

A FINAL WORD ABOUT RAILROAD TICKETS TO CONFERENCE.

Tickets with certificates allowing one-third return fare will be on sale by August 18. Don't fail to secure a certificate, otherwise you will have to pay full fare returning. Be sure that your local ticket agent is supplied with certificates in advance of the time you must buy your ticket.

This is important for YOU.

R. R. COMMITTEE.

NOTICE.

The price of Corliss F. Randolph's new book, "Seventh Day Baptists in West Virginia," will not be advanced for a few days yet. Would-be subscribers would do well to pay heed to this notice.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience knowing—
That God my life is still bestowing—
The best in kindness sending.

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord God, from whom life comes; whereby thou mayest receive his strength and power to allay all blustering storms and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into stayedness, into quietness, up to God with his power. Therefore be still a while from thy own thoughts, searching, seeking, desires and imaginations, and be stayed in the principle of God in thee, that it may raise thy mind up to God, and stay it upon God; and thou wilt find strength from him, and find him to be a God at hand, a present help in the time of need.—*George Fox.*

"Our Willie shows great determination," said the boy's mother.

"Yes?" queried the proud father.

"Yes. He spent the whole day making soap bubbles and trying to pin one to the wall."

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REV. GEORGE JAY CRANDALL.

Rev. George Jay Crandall, the son of Jared B. and Alzina Maxson Crandall, was born in Brookfield, N. Y., August 12, 1839, and died in Milton Junction, Wis., July 20, 1905, in the 66th year of his age. He was converted at the early age of ten years and united with the Second Seventh-day Baptist Church of Brookfield. When about twenty years of age he decided on the Gospel Ministry as his life work, and with the limited education afforded by the public school in his native village, and two years at the DeRuyter Institute, he began preaching in July, 1862, when not quite 23 years of age. Subsequently, however, he was a student in Alfred University for two periods of three years each—six years in all—graduating in the college course with the class of 1873, and in the Seminary course in 1874, having taken much of the Seminary work while still in the college classes. Meanwhile he continued preaching and doing pastoral work in neighboring churches. Thus, though six years were spent as a student at Alfred, the work of preaching the Gospel which he began in 1862 continued uninterruptedly, till he laid it down about the first of July, 1905, having rounded out 43 years of faithful, blessed service.

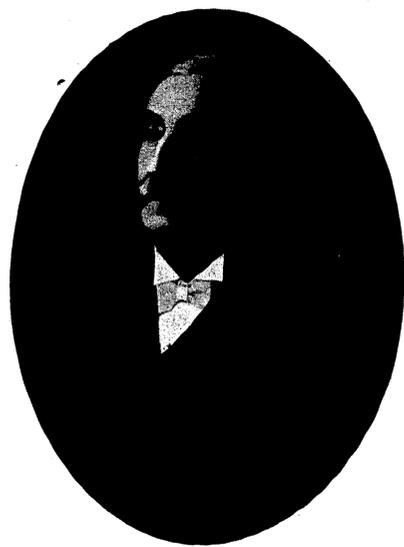
This long term of service was bestowed, in periods of unequal length, upon eight different churches or fields. His first church was at Watson, in Lewis County, New York, where he remained a little less than two years. From there he went to the Third Genesee Seventh-day Baptist Church in the western part of Allegany County, New York, where he served four years, and thence to Richburg, an adjoining town, where he remained eight and one half years. It was during the pastorate of these churches that he found the time which he spent in study at Alfred. His next pastorate was at West Hallock, Ill., where he remained a little more than three years. Following this pastorate, in April, 1879, he established a mission in Harvard, Nebraska, where in the following autumn, he organized a church with which he remained until January, 1881, when he removed to North Loup, in the same state, and became the pastor of the Seventh-day Baptist Church there. To that place also finally came, nearly all of the members of the little church of Harvard, two families having gone elsewhere in the meantime. After ten years of laborious and faithful service at North Loup, extending for many miles into the surrounding country, Brother Crandall accepted a call to the pastorate of the First Hopkinton Church at Ashaway, R. I. He entered upon this service in January, 1891, and continued in it until called to the work in Milton Junction, in June, 1899, having been pastor in Rhode Island eight years and five months. His work in Milton Junction covered a period of six years, and, as already noted, completed 43 years of continuous, vacationless service in his chosen work, a work which he dearly loved.

Just before entering upon his life work, June 15, 1862, Elder Crandall was united in marriage to Miss Elizabeth A. Maxson, who, with two sons and two daughters, survive him, one son having died in infancy, and one, when about 17 years of age. Though Sister Crandall has for many years been a great sufferer from rheumatism, and for this cause a partial invalid, she always entered heartily, sympathetically and helpfully into all her husband's plans and labors. Her bright, cheerful and always

hopeful disposition and unflinching faith in God was a continual comfort and inspiration to him—a blessed happy marriage.

Of the details of these 43 years of public service in the various churches which he served—sermons preached, converts baptized, prayer meetings held, pastoral visits and calls made, funerals attended and marriages solemnized, etc., the writer has but meager data. But no mere record of these things, however full they might be, could give any adequate estimate of the results of these years of service. Only God who keeps watch over his own, and whose word is not permitted to return unto him void, can measure results and estimate services at their real value, and with him is the abundant reward.

Elder Crandall was a quiet, undemonstrative man, both in private life and his pulpit ministrations. He had implicit faith in the power of the word of God when applied by the spirit of God to the hearts and consciences of men. He humbly prayed and earnestly strove to be the instrument in the hands of the Holy Spirit for bringing that word and the conscience of men



together, and was content to leave the result with Him. With such a man there could be no use for the sensational methods sometimes used in healing with themes which take hold upon eternal verities, and operate to fashion the destinies of men. He preached first to the understanding of men, appealing always to the judgment, and then he drove the truth home to the conscience with great solemnity and power. His arguments, his appeals and his calls to conscience were based upon or enforced by the word of God.

He had ideals of the Christian life which gave little room for deviations from scripture teaching, either in the faith or practice of those who were called the children of God, and the followers of Jesus. But he set no standards for others by which he was not willing to square his own life.

The funeral services were held at his late home on Sunday afternoon, July 23d, at 2 o'clock, and at the church at 2:30. These were conducted by President William C. Daland, of Milton College, assisted by Dr. Platts and Prof. Edwin Shaw, of Milton, Rev. O. S. Mills, of Rock River, Rev. T. J. Van Horn, of Albion and Rev. M. G. Stillman, of Walworth. A male quartet furnished beautiful and appropriate

music and a large concourse of people from both villages and from all the churches testified their love for him and their sorrow for his departure.

How we shall miss him in all the gatherings and counsels of the people! May the blessed Holy Spirit seal to all our hearts the lessons of faith and duty he has striven to teach us, and make us all more Christ-like because we have known and loved this his faithful servant. The words of St. Paul to Timothy seem most appropriate to his quiet passing from us: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight—I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

L. A. PLATTS.

SWITZERLAND OF AMERICA.

I am getting pretty well settled in our new field, but have had no time to become acquainted with very many of our people, or see much of this picturesque, beautiful country. I have been pleased with the number and spirit of the prayer meetings.

Berlin is becoming a popular summer resort, many families spending the summer here—fine water, healthy climate, cool delightful weather, outdoor sport, fishing, are a few of the attractions offered. Any Sabbath-keeper wishing to get where they can enjoy Sabbath privileges can find employment here in the shirt factory, as twenty hands are now wanted. Farmers can get farms to work on shares and I would be pleased to get in touch with those who thus desire a change. We have always had a warm feeling for Berlin and remember our visit here years ago with Bro. E. B. Saunders—the pleasant homes, the kindly people, and excellent meetings, and trust our coming here now may be of profit to many in Christian experience, a strength to the cause of Christ in the upbuilding of his kingdom on earth.

Some inquiry about my Battle Creek treatment. I am much improved in health and can not speak too highly of the benefit gained by my visit to Battle Creek. The Sanitarium is a wonderful institution, doing great good, and while it may seem expensive, yet the attention given and the treatment offered are very beneficial. Then so much is done by them for those who are unable to pay. Dr. Kellogg has built up one of the finest sanitariums in the world, capable of caring for over 3,000 patients in the year. The spiritual atmosphere of the institution is uplifting and healthful. The last Sabbath of our stay, we spoke to our little church and formed many pleasant acquaintances. Whatever growth there it will be slow and will require a very wise man to meet the demands of that field.

J. G. BURDICK.

BERLIN, N. Y., August 4, 1905.

A CORRECTION.

In the table at the end of the minutes of the Eastern Association, credit was given the Plainfield church for 16 additions by baptism, whereas the figures belonged to the Rockville church. Rev. Alexander McLearn writes that of this number three were converts to the Sabbath.

Happiness can never come to the soul who lives in the past or the future. Live now—the present.

Children's Page.

A TALE OF TAILS.

Everybody knows that doggy uses his to say, "I'm glad,"
And that tabby, near the doggie, uses hers to say, "I'm mad."
Strange to say, the monkey uses his to help him climb a tree,
While the peacock seems to have his just to show his vanity.
Squirrels, hopping through the treetops, have theirs simply
for a show,
Fishes in the purling brook need theirs just to make them go.
Brindle also has one, and it serves to keep the flies away;
Bobbie put one on his kite to make it fly the other day.
Still, 'tis puzzling; look at bunny; his is very, very small.
Then consider why a bullfrog hasn't one at all, at all.
So it seems almost a riddle, little girlie, little man,
Why these tails are all so different, guess and tell us if you can.

WORKING AMONGST WILD ANIMALS.

The great railway that is to unite Cape Town, South Africa, with Cairo, the capital of Egypt, and that is usually called the Cape to Cairo railway, is now in regular running order right up to Victoria Falls on the Zambesi River. Those Falls, it will be remembered—for they are described in all our school books—are the most stupendous in the world, being twice as wide as Niagara Falls, and two and a half times as high. The first European that ever saw this wonder was the famous Dr. Livingstone, and that was fifty years ago next November. He tells us that the native name for the Falls is Mosi-oa-tunya, which means "Smoke that sounds." The smoke is the columns of vapor that continually rise from the great depth, 400 feet below, the water plunges over the rock; and the sound, of course, comes from the crashing water. After it has fallen this immense distance, the river flows for forty-five miles through a deep gorge or channel, so that any one wishing to see it has to look down over the rocks hundreds of feet. Now, the railway that is to unite South Africa with Egypt has to cross the river here, half a mile below the Falls, and to enable it to do so a bridge has been thrown across the gorge. This bridge, which was finished in April, is the highest in the world; so high is it, that if St. Paul's Cathedral were put under it, any one on the bridge would still be sixty feet above the cross on the dome.

The building of this bridge and the railway has suddenly and necessarily brought a great many people together at this spot, where there were previously no houses, and, indeed, no one but an occasional traveler or hunter. Besides the birds and the butterflies and the fish, the chief living animals were lions and elephants and hippopotami and crocodiles and jackals and hyenas. The crocodiles were found to be so numerous—as many as thirty being seen all together sometimes—that they had to be killed in great numbers for the safety of the people at work. One is known to have killed a man and a woman, and was itself only killed after it had seized another man. A native woman was taking water from the river when the crocodile knocked her in with its tail, seized her in its horrid mouth, and dragged her away. Her husband was close by, but was powerless to save her. He determined to be avenged, however, and for several nights waited in a canoe with a loaded gun. He, too, disappeared, and it is thought that the crocodile knocked him out of the canoe as it had knocked his wife off the bank, and taken him into his hole under the bank. A week later it got another man, but instead of taking him into its hole it carried him to an island. Here its victim got hold of the reeds and strong grass, and held on so tightly that the crocodile could not get away with him.

SABBATH MORNING.

Of course, he screamed with all his might, and a gang of men with crowbars went to rescue him. This they succeeded in doing, and also in slaying the dangerous monster. These crocodiles are so ravenous that it is not possible even to keep dogs with safety, and parents living near the river are in constant dread of losing their children.

One of the lions killed had also filled up the measure of its iniquity ere it met its doom. The scene of its depredations was a native village some distance north of the Falls. The native huts are very slender, being built mainly of reeds. In such a hut a woman was sitting, when the lion pushed aside the door, walked in, and seized her, carrying her away to his lair in the dense bush. Then he had an ox. This was in the enclosure with other cattle and donkeys. The lion, failing to get into the enclosure, so frightened the animals with his attempts, that they rushed in a huddled, terrified mass from end to end, and their weight upon the palisading broke it down. They rushed out through the opening, which was just what the lion wanted, for he now had nothing to do but take his choice. After the ox he selected a donkey on his next visit, and then a sheep, and finally another ox. At last the natives became panic-stricken, until some white men reassured them, telling them they would sit up all night for the lion and shoot him. The lion came and got away with another ox, for the white men, unable to keep awake, had fallen asleep. However, they were able to track him. It was important that having promised to kill the lion they should do so, for that is the secret of the white man's power over the native—never to break his word. So they set off to the thick bush half a mile away, whither the lion's tracks led them. There they came upon him and killed him with one bullet, that entered the right nostril. This was what big game hunters consider a good kill, as the bullet did not disfigure the lion, nor injure his skin. Near by was the carcass of an ox, and a little further in the bush, in a sort of tunnel of impenetrable thorn, were gnawed bones—the remains of some of his former victims.

A young hippopotamus, riding on his mother's back when she was shot, was saved and cared for by one of the men. These animals are very dangerous to canoe-men, for in returning to the surface to blow they often come up right under the canoe and upset it. Sometimes they give chase to canoes, and then the native paddlers do all they can to reach the bank, unless a white man with a rifle is with them. The baby was thriving very well when last heard of. He escaped from his enclosure once, but came back very hungry, as was evident from the ravenous way in which he applied himself to his food.—Little Folks.

MINNESOTA CHURCHES.

The Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota convened with the Dodge Center church on Sixth-day afternoon, June 9, 1905. After opening exercises, the business meeting was called to order by the moderator, A. North, Jr. In the absence of the recording secretary, I. N. Rounseville was appointed secretary *pro tem*. After the business session, Rev. H. D. Clarke preached the introductory discourse, using as his text Rev. 3: 11. In the evening, after a prayer and praise service led by Pastor Lewis, Rev. W. H. Ernst preached from 2 Cor. 13: 5. This was followed by a very inspiring conference meeting.

After singing and prayer, the 26th Psalm was read in unison and an anthem was then given by the choir. The Trenton (Minn.) Seventh-day Baptist church being nearly extinct, some of its members desired to be received into the Dodge Center church. Pastor Lewis extended the hand of welcome to Mrs. Susan Ayars and two of her daughters, Florence and Laura. Scripture lesson, Luke 9 and Acts 1: 1-11, was read, and after singing, Rev. Mr. Lippincott, the Iowa delegate, preached from Col. 3: 1. After this sermon, the regular Sabbath School was conducted by the superintendent, Miss Anna Wells.

In the afternoon, after a short prayer and praise service led by Miss Cora Ellis, the Scripture lesson, John 16, was read. Rev. Leon Burdick preached a sermon, using as his text Peter's words to Christ, "I am a sinful man; thou knowest that I love thee." After a short intermission, the Y. P. S. C. E. meeting was held, led by Miss Florence Ayars. The prayer and praise service in the evening was conducted by Miss Minnie Greene. After the reading of the Scripture lesson, Matt. 25, and an anthem by the choir, Mrs. Leon Burdick preached from Matt. 25: 10. A conference meeting concluded the evening service.

FIRST-DAY MORNING.

The semi-annual business meeting was called to order by the moderator, A. North, Jr. It was voted that the next semi-annual meeting be held next fall with the New Auburn church. The following officers were elected: Moderator, James W. Crosby; recording secretary, Frank Hall; corresponding secretary and treasurer, D. T. Rounseville. It was voted that Rev. Leon Burdick be our delegate to the Iowa meeting, with Mrs. Burdick as alternate. After the business session, a short song service was conducted by the choir. Mr. Truman read an essay, "What Is Education?" and an essay entitled "Influence," written by Mrs. Ora Bond, was read by Miss Grayce Ernst. After the Scripture lesson, 2 Kings 1: 11, Rev. Leon Burdick preached from the words, "Why sit we here until we die?" In the afternoon Miss Cora Ellis conducted the praise service, after which Miss Grayce Ernst read an essay, "Spirit Filled," written by Mrs. Elsie Harris. Then came an essay by Alton Churchward, "Our relation to our voters," and after the Scripture lesson, Matt. 5: 1-16, Mrs. Burdick preached, using as her texts John 9: 5 and Matt. 5: 14.

FIRST-DAY EVENING.

The prayer and praise service was conducted by Irl Rounseville, and after the reading of the Scripture lesson, Rev. Mr. Lippincott preached a sermon especially for the young people, from the words, "Can there any good thing come out of Nazareth?" The sermon was followed by the closing prayer and conference meeting, led by Mr. Lippincott.

On account of the unusually large number of delegates present, the meeting was intensely interesting and the spiritual good received in these meetings will long remain with us.

CORA E. ELLIS, *Rec. Sec.*D. T. ROUNSEVILLE, *Cor. Sec.*

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.

Young People's Work.

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

THE PASTORAL INSTINCT.

One of the pleasant things about the student evangelistic work is to watch the development of the pastoral instinct in the young workers. Every pastor understands the feeling which the student expresses in the private letter quoted below. Personally, it warms my heart very much toward a young man, whether he is a pastor, teacher, physician or business man, when he comes to have that delightful sense of ownership or partnership in the people with whom his lot is cast:

"I came to DeRuyter last Thursday. Spoke Sabbath morning and will speak again next Sabbath. On the twelfth I am to return to my church at Preston. I call it my church because I like all the people there, and the success or failure on that field will be my own, in a sense. I like the people at DeRuyter and at Lincklaen very much. I do not know any reason why they should treat me so kindly and so graciously as they do. But I have lived with the people at Preston longer, and it almost seemed as if they were mine in a peculiar way and I didn't want to leave them. I am trying hard to serve them and I hope I have succeeded in some small degree, at least. It doesn't seem possible that half of the vacation is about gone."

"ONCE IN SO OFTEN."

"The C. E. Society of our church, Plainfield, at its annual election, appointed me Press Committee, a committee we have never had before. Besides reporting to our city papers, we shall of course be responsible to the Young People's Page of THE RECORDER for a report of our interests and activities. Now we wish very much to make ourselves of as much service as possible. When and how do you wish such reports, and is there any other line of work which we can undertake? It occurs to me that we might make ourselves responsible for an article once in so often."

MAY ROSS.

Now, isn't that capital? Yes, indeed. Please do. It will renew the Editor's youth to such an extent as to make a vacation unnecessary—almost. We would suggest that the "once in so often" be once a week—not rarer than once a month "lest we forget." Let a dozen other societies do the same thing. Not long articles. A story, an illustration, a suggestion, a good thought, an apt quotation, a bit of news. Send them on.

MAKE A HEALTHY CHRISTIAN ATMOSPHERE.

Is there a clause in the Constitution that is neglected, ignored by your society? Cut it out. Remember what Christ said about dead members: If you can not live up to it it is worse than useless. If we have not about us a clean healthy Christian atmosphere you and I are too lame. If young Christians, or old, for that matter, become listless, falter, droop and die—fall out of the race; it is because we have failed to do our part in creating a healthy atmosphere. How may we do this? By draining out these cesspools of selfishness we have allowed to collect along our pathway. Burn up the rubbish heaps of self gratification, questionable amusements, indifferent or half-hearted service; pull up the weeds of idleness; sweep down the cobwebs of

excuses and put on the whole armor of God and go forth in active service for the Master. A Christ-like life will drive the contagion and malaria of sin out of any atmosphere. The spirit of Jesus and the grace of God are the best disinfectant the Great Physician ever used. The strongest microbes of evil will perish under their mighty influence. Let us take a few grains and begin to clean up.

GENTRY, ARK.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time. Do it now. Send your name and address to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., and so identify yourself more fully with the movement and give inspiration to others who are following the readings.

Total enrollment, 178.

TWENTIETH WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the end of the week's work.)

1. Why was not Moses' desire to see the Promised Land granted?
2. Note the literary and spiritual features of Moses' grand and eloquent appeal, in Deut. 4: 1-40.

3. How does the Decalogue as given in Deuteronomy differ from the Decalogue of Exodus 20?

4. What different reason is assigned for keeping the Sabbath in Deuteronomy from that given in Exodus?

III. The Exodus. 7. On the Plains of Moab (continued.)

First-day. The occasion of Moses' addresses, Deut. 1: 1-5. The first address. The departure from Horeb, 1: 6-8. The appointment of assistant judges, 1: 9-18.

Second-day. The experiences at Kadesh-Barnea, 1: 19-46.

Third-day. The journey from Kadesh to the brook Zered and the Arnon, 2: 1-25.

Fourth-day. The conquest of Heshbon and Bashan, 2: 26-3: 11.

Fifth-day. The allotted possessions of the trans-Jordanic tribes, 3: 12-20. The encouragement given to Joshua, 3: 21, 22. The prayer of Moses to see the good land, unanswered, 3: 23-29.

Sixth-day. Moses' grand and eloquent appeal to the people, 4: 1-40.

Sabbath. The second address. Historical introduction, 4: 41-49. The giving of the Decalogue, and other commandments, statutes, and ordinances, 5: 1-33.

HELPS ON CHRISTIAN ENDEAVOR TOPIC.

Sabbath, August 26.

Rewards for Keeping the Sabbath, Jer. 17: 21-27.

Bible Hints.

We can not call ourselves obedient servants of God unless we hallow the Sabbath-day as he has commanded us. (Jer. 17: 22.)

Our most glorious reward for remaining true to God's holy Sabbath-day, is everlasting life. (Jer. 17: 25.)

How can we hope to receive the blessing of God if we are unwilling to obey his commandments? (Jer. 17: 27.)

Suggestive Thoughts.

Overcoming difficulties is a good way to strengthen one's character and ability. There may be difficulties to be faced and overcome by the Sabbath-keeper, but if he is faithful to his trust, the conquering of these very difficulties is sure to bring him success, through added strength of character and force of will.

There is abundant reward for every true Christian that in keeping the Sabbath he is doing as Christ would have him do.

Those who obey God's commandments are in partnership with him. Who could ask for a more glorious reward?

Illustrations.

The man who does not vote with a certain political party has no right to share in its triumphs. Those who do not keep the commandments of God can not share in the reward prepared for the faithful.

No man can win success in business life if each night finds him with his day's work only half done. If we are only half faithful to the Sabbath, how can we hope for reward?

Soul Searchers.

Do I always "remember the Sabbath-day to keep it holy?"

Am I proud to tell others that I keep the Seventh-day?

Is God's "well done" not sufficient reward for me?

Quotations.

Sabbath-keeping demands energy; it demands work; it demands determination; but in the end it is cause for glorification, not mourning.—*H. M. Maxson.*

The world is beautiful and good, and the future is bright for those who obey God. Has he not promised? Tell the children and young people, and let the aged die in hope, for victory is as sure as God is true.—*G. B. Shaw.*

MIZPAH S. GREENE.

FIFTEEN THINGS CHILDREN CAN DO.

I was much interested in reading a list of answers prepared by one of the Juniors in the Christian Endeavor Society at Nile. The superintendent, Mrs. W. D. Burdick, asked the children to make a list of all the things children and young people can do for Christ. Here is one of the answers. It is worth reading by grown-up people:

1. To attend all religious services.
2. To read the Bible.
3. To pray earnestly.
4. To join the church of Christ.
5. To study the Sabbath School lesson.
6. To try to keep His commandments.
7. To come to the teaching of Christ.
8. To take part in some meeting.
9. To bring others to Christ.
10. To learn the things Jesus most desires for his people.
11. To be helpful to others.
12. To try to keep from evil.
13. To repeat the Lord's prayer often.
14. To never worship idols.
15. To support the missionaries so they can bring others to Christ.

IF YOU LOVE ME, CARRY ME.

In a great city in the West a young man one evening was leading home a little child.

Before they had gone far, the child looked up into his face and distrustfully inquired, "Do you

love me?" The young man was surprised but replied, "Yes, of course I do. Why do you ask?"

"You used to carry me," said the little one. Many Christians are built on this same plan. Expect to be carried to heaven on "flowery beds of ease."

Those whom Jesus loved while on earth were "not slothful in business;" they were fishermen, tent makers, etc.

"Simon Peter, lovest thou me? Feed my lambs." "I love them that love me."

The Christian life is not one of ease and luxury.

"Whatsoever thy hand findeth to do, do it with thy might."

Christ's call, "Go work to-day in my vineyard," means you and me.

Buried talents will not pay our way into heaven.

Christ loved us from the foundation of the world, but he hated idleness.

Let us work while the day lasts.

GENTRY.

SYSTEMATIC BENEVOLENCE.

Continued from Page 517.

Some one has pertinently said, "A good way for a church to start a revival is to get the spirit of the girl who had saved \$50 to buy herself a fur coat. One day she went to her pastor and told him her intentions, but added: 'I have changed my mind. Here are \$40 for the missionary, and I will buy a coat with the rest.'"

Oh, that the Christ-spirit might so take possession of us that we would stop spending so much for self and offer it for the Lord's work! Such service would gloriously revive our churches and make it possible to extend the Lord's work!

HOW CAN SYSTEMATIC BENEVOLENCE BE REALIZED IN OUR CHURCHES?

By teaching the Christian's relation to property. There are three ways in which nominal Christian men look at the question of religion and money. 1. That religion and money are entirely separate. Religion has nothing to say about the making of money or its expenditure. 2. That religion is subordinate to money. From this viewpoint "the question with which" one "tests a matter is not, 'Is it right morally?' but, 'will it pay financially?'" 3. That religion should control money. Such a man's money may be little or large, but his religion must always be large. His religion dictates two things: "How he makes his money, as well as, what he does with it."

By explaining and interesting the people in the different lines of our work, and helping them to realize that it is their work. I firmly believe that it is wisdom to fully explain the needs, the difficulties, and the promises of the work at our Associational and Conference gatherings, in the published minutes of our board meetings, in the various denominational publications, and in all of our pulpits, so that each member of the denomination may come into the closest possible touch with all our interests. Ignorance of the work decreases the offerings, while knowledge increases regular and systematic giving. Don't be afraid to enlighten the people as to the conditions that confront our churches and our societies. They will prove true to their trust, I believe. Encourage the spirit of thoughtful and cheerful sacrifice for God's work.

A small boy who had a dog named Fido, was taking the best part of his roast beef from his

plate and putting it in another. His father noticed it and asked the boy what he was doing. The boy answered that he was preparing the meat for Fido. "My son," the father said, "it would be better if you ate that meat yourself, and gave Fido some of the scraps which are left." The boy reluctantly yielded to the wish of the father, and at the conclusion of the meal he took out to Fido a plate heaped with the scraps left from the roast meat, saying, "Here Fido, I wanted to make you an offering, but here is only a collection." Is not the money secured for God's work too often a collection of the bits that are left rather than an offering of the best we have?

Oh, brethren, let us in gratitude for the blessings we have in the Gospel, filled with love to God and the subjects of his grace, and burdened by the needs of our beloved denomination, make such offerings as shall reveal to God the "cheerful giver," and insure the enlargement of the work he has entrusted to us!

By a careful consideration of the New Testament teaching of proportionate giving.

In the original law of the tithe there were two elements,—the moral and the legal. The first and fundamental element was that each person must set apart a fixed amount of his income for the work of the Lord. The second, or legal element, fixed the definite portion to be thus set apart, which under the old covenant was at least two-tenths of the income. (Many Bible students believe that every third year another tenth was set apart according to the direction of the Lord.)

The moral element of the tithe was clearly and forcibly taught by Paul, "Let every one of you lay by him in store, as God hath prospered him." And we conclude that the first element of the law of the tithe is still in force.

In all probability more of our people are giving systematically than are giving proportionately. Why are we not keeping this very important Bible teaching of giving a certain part of the income to God? Some do not wish to be bothered by giving a fixed portion of their income; others appear quite indifferent to the question; some doubtless think they are now giving a tenth, and yet feel that an actual test would reveal that they are falling short of their ideal; while others don't purpose to give a tenth. But the number of those who are giving a fixed portion of their income systematically is increasing, with the result of increased contributions and blessed Christian experiences.

But what proportion of our income are we to give under the Gospel?

There is no fixed proportion for rich and poor alike to give. The Gospel leaves that to the individual. "As God hath prospered him," is the evident teaching of the new covenant.

Ought that proportion to be less than it was under the old covenant?

I dare not say that the poorest among us—the one with two mites—should give less than a tenth! I dare not say that some among us are not required to give several tenths!

Some now are giving the tithe, or several tenths, but a study of denominational finances and the probable income of our people, together with the fact that but few in our churches are reported to be tithing, and also that there are many in our churches who give but little for local church work and scarcely nothing for the denominational interests, leads to the conclusion that a minority of our people are tithing.

I should not be surprised if our annual offer-

ings would be doubled, and perhaps quadrupled, if all of our people would give proportionately and systematically.

Brethren and Sisters, from the vantage ground of being on the side of truth, with all the blessings that such a position is offering us and all the responsibilities that it is thrusting upon us, ought we not to be the most liberal givers to the Lord's work of all Christian denominations?

Do you agree with me that we are in need of much money to continue the work God has called us to do? Are not many of the methods now used for raising money for religious work unsatisfactory? Does the plan of systematic benevolence appeal to you as reasonable and Scriptural and full of promise for the financial and spiritual interests of the denomination? If so, will you not adopt it at once, and will you not agitate the plan until it shall be practiced by all our people?

Remember that we are pleading for "systematic benevolence" that we may more fully live out our divine given mission of saving souls, teaching Sabbath truth, educating our young people, and building Christian character.

THE STONE FORT MEETINGS.

The meetings at Bethel closed August 4. The attendance was excellent throughout, and we were royally entertained in the homes of the neighborhood. We regret that none were added to the little church, yet we do not despair of future results. Several are touched with serious convictions and have been free to express themselves as very favorable. There were two conversions. Some are contemplating baptism. Those who know the value of a soul may compute the worth of our efforts. We are now at Stone Fort. This church, like Bethel, was the fruitage of M. B. Kelly's labors, but has been fortunate in enjoying the labors and ministrations of Dr. F. F. Johnson and Eld. Robert Lewis whose homes are here. Too much praise can not be given such worthy men who engage in the avocations of life and yet preach the gospel without compensation. The church has been kept up there these years and is hopeful for the future. The house is two miles from the village of Stone Fort, and is known as Old Town, because of the removal to the Station when the Big Four Railroad was built. There is little left but the church to mark the site of the former village. Our meetings are held in the open air beside the church, as the house is small and the weather warm. The congregations are large and attentive. The singing brings the people out from far and near. There is a strong desire on the part of God's people for a revival and many earnest prayers and testimonies are heard in the meetings. Farmers are not so busy now and the nights are longer, so we hope for better opportunities and greater results.

Eternity has neither beginning nor end. Time hath both. Eternity comprehends itself all years all ages, all periods of ages, and differs from time as the sea and rivers; the sea never changes place, and is always one water, but the rivers glide along and are swallowed up in the sea; so time is by eternity.—*Charnock.*

Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, rest—whatever it is, take hold of it at once and finish it up evenly, then do the next thing without letting any moment drop between.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

THIRD QUARTER.	
July 1.	Sennacherib's Invasion 2 Chron. 32: 9-23
July 8.	Hezekiah's Prayer Isa. 38: 1-8
July 15.	The Suffering Saviour Isa. 52: 13-53: 12
July 22.	The Gracious Invitation Isa. 55: 1-13
July 29.	Manasseh's Sin and Repentance 2 Chron. 33: 1-13
Aug. 5.	Josiah's Good Reign 2 Chron. 34: 1-13
Aug. 12.	Josiah and the Book of the Law 2 Chron. 34: 14-28
Aug. 19.	Jehoiakim Burns the Word of God Jer. 36: 21-32
Aug. 26.	Jeremiah in the Dungeon Jer. 38: 1-13
Sept. 2.	The Captivity of Judah 2 Chron. 36: 11-21
Sept. 9.	The Life-Giving Stream Ezek. 47: 1-12
Sept. 16.	Daniel in Babylon Dan. 1: 8-20
Sept. 23.	Review

LESSON IX.—JEREMIAH IN THE DUNGEON.

Sabbath, Aug. 26, 1905.

LESSON TEXT.—JER. 38: 1-13.

Golden Text.—"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—Matt. 5: 10.

INTRODUCTION.

It was impossible for Jeremiah to stem the tide of wickedness in the latter part of the reign of Jehoiakim, and it is probable that he lived in retirement for a few years. Jehoiakim came to a violent death, and was succeeded by his son Jehoiachin. This monarch after a reign of three months was carried away as a captive to Babylon, and in his stead his uncle Zedekiah was made king by Nebuchadrezzar.

Zedekiah desired to do right, but he was under the influence of evil counsellors and let himself be led away to sin. Jeremiah advised that the nation continue to yield obedience to Nebuchadrezzar, since it was God's will that they should be subject to the Chaldeans as a punishment for their sin; but the princes thought that the nation had better refuse to pay the tribute and look to Egypt for help. The king therefore threw off his allegiance to Babylon, and an army came to besiege Jerusalem. When this army was temporarily withdrawn to meet the Egyptian host many thought that Jerusalem had escaped. Jeremiah renewed his prophecies of overthrow, and was arrested on the charge that he was a deserter to the Chaldeans. This charge was of course without foundation, but Jeremiah was cast into prison.

However much King Zedekiah was under the influence of his princes he still believed in Jeremiah, and sent to consult with him in prison. He also made his confinement more bearable by transferring him to the court of the guard.

The character of the leaders of the nation in these trying times is shown by the fact that after they had at Jeremiah's exhortation released their fellow citizens whom they illegally held as bondmen, they enslaved them again when for a little time the Chaldeans ceased to threaten their city. See chap. 34.

TIME.—In the tenth year of Zedekiah. About 587 B. C.

PLACE.—Jerusalem.

PERSONS.—Jeremiah the prophet; Zedekiah, the king; the princes who were enemies of Jeremiah; Ebed-melech and other friends of Jeremiah.

OUTLINE:

1. The Princes Conspire against Jeremiah. v. 1-4.
2. Jeremiah is Imprisoned. v. 5, 6.
3. Jeremiah is Rescued by Ebed-melech. v. 7-13.

NOTES.

1. *Pashhur* * * * *Pashhur*. The two *Pashhurs* mentioned in this verse are not the same person. Compare chap. 20: 1, and 21: 1. *Heard the word which Jeremiah spake unto all the people*. Jeremiah in custody in the court of the guard would have almost as great opportunity to speak to the people as if he were at liberty. He had lost none of his courage by being imprisoned in the house

of Jonathan, and proceeds to give the people the exhortation that he thinks they ought to have.

2. *He that abideth in this city shall die*, etc. Substantially the same message that Jeremiah had sent to the king when *Pashhur* and others had inquired of him the will of Jehovah. Chap. 21: 8, 9. The nation was now engaged in a defence in defiance of the message of Jehovah through the prophet. *And his life shall be unto him for a prey*. That is, he shall be able to escape with his life as so much booty.

3. *This city shall surely be given into the hand*, etc. The Jews were resisting with the false hope that Egypt would be able to help them, and in some sense believing that Jehovah would help them as predicted by the prophet Hananiah. Compare chap. 28.

4. *Then the princes*. Probably the same that are mentioned in v. 1 with others. *Forasmuch as he weakeneth the hands of the men of war*. This charge was evidently true. The influence of Jeremiah's words must tend to the discouragement of the soldiers that were engaged in the defence of the city. *That remain in this city*. It is evident that many had already followed the advice of Jeremiah and deserted to the Chaldeans. To Jeremiah this was the only reasonable course and that which would show a proper regard for the word of God. *For this man seeketh not the welfare of this people*. If they were sincere in this statement they were very much mistaken; for there was no truer patriot than Jeremiah. He knew that resistance to the Chaldeans would only bring additional disaster, and that there was no chance for ultimate success against the powerful king of Babylon.

5. *Behold, he is in your hand*. The king weakly yields to their demand. Some have sought to excuse him, saying that he thought that they wished no more than to return him to the prison in the house of Jonathan. But they had made a plain demand for his death. *For the king is not he that can do any thing against you*. It is very likely that the kingdom of Judah was always a limited monarchy; but we must believe that Zedekiah was a very weak king allowing his own prerogatives to be usurped by his powerful princes. The incident of our lesson shows his unstable character.

6. *Then they took Jeremiah and cast him into the dungeon of Malchijah*. We are to understand that this dungeon or pit was commonly used for a cistern, but was now made to do duty as a very secure prison. Some have wondered that they did not kill Jeremiah at once. Perhaps they had a superstitious fear against the shedding of the blood of a prophet, and thought that they had better put him in the pit and say that if he died of hunger or was suffocated in the mud it was none of their affair. Compare the words of Reuben about Joseph. Gen. 37: 22-24. *And Jeremiah sank in the mire*. We are to understand that he was in a very pitiable situation. The depth of the cistern is shown by the fact that he was let down with cords. There was no possibility of escape.

7. *Ebed-melech, the Ethiopian*. His name means, the servant of the king. It seems likely that he was a negro. This foreigner is the one who has compassion on the prophet. *The king then sitting in the gate of Benjamin*. On the north side of the city. The fact that the king was at this gate rather than in his palace is mentioned perhaps to show how Ebed-melech had the opportunity of speaking to him without the knowledge of the princes.

9. *These men have done evil in all that they have done to Jeremiah*. Ebed-melech has the courage of his convictions, and does not hesitate to denounce the injustice done to Jeremiah. *He is like to die*. It is not a matter of a little inconvenience to the prophet, but this imprisonment will speedily produce his death; for with the scarcity of bread on account of the famine produced by the siege no one will take care that the poor man in the cistern gets daily food.

10. *Take up Jeremiah the prophet out of the dungeon*. The enthusiasm of Ebed-melech readily moved the king. The princes were not by to enter a protest, and so the Ethiopian has the royal sanction for the deed of mercy. *Thirty men*. So large a force was sent very likely for

the purpose of guarding against any interference. 11. *Rags and worn out garments*. These were to be used to prevent the small cords from cutting into the flesh when they drew Jeremiah up.

12. *And Jeremiah remained in the court of the guard*. That is, where he was at the time of the beginning of our lesson. Very likely the princes were so busily engaged with other matters pertaining to the siege that they had no heart to renew their persecution of Jeremiah.

WALKING IN DARKNESS.

There are times when Christians are compelled to walk in darkness. It may not be the darkness of sin, condemnation, or conscious guilt—for this darkness there is a remedy in repentance and prayer—but there is the darkness of temptation, of persecution, of adversity and affliction, and many a servant of God who walks in the light of his presence may yet be called to walk in the dark and shadowy path.

We are not, however, to be discouraged when we walk in darkness. We are not to conclude that a road leads in a wrong direction because it is hard to travel. We must take our direction not from the clouds, but from the stars; not from the darkness which is around us, but from the light which is above us and within us. Says the prophet: "Who is among you that feareth the Lord that obeyeth the voice of his servant? He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God." (Isa. 50: 10.) This is the divine counsel to godly men, when they are called to walk in darkness. If they can clasp their Father's hand, if they can trust in the Lord, and stay themselves upon the living God, they may be sure that in his own good time he will bring them out of darkness into light, even the light of that land whose sun shall no more go down, or its moon withdraw its shining.—*The Safe-guard*.

MONEY IN LITTLE THINGS.

"I get," said a Philadelphia dump boss, "\$4 a week, free rent, and the disposal of any dump of value. Tin cans, for instance, belong to me if they are dumped here, and I make a pretty penny out of them. They are turned, you know, into tin soldiers and so forth. Corks are another requisite of mine. Many and many an old bottle on this dump has a good cork in it. I get eight cents a pound for all the corks I find, Old shoes are never too old to be sold. They have always one good piece—the piece over the instep—that can be used again. The smaller pieces of good leather cut out of them are made into purses and wristlets. Egg shells also have a value. Something like 1,000,000 pounds of egg shell is used every year in the manufacture of kid gloves and print calicoes. Do you see those eighteen barrels there? Well, each of those barrels contain its own variety of assorted marketable dumptage. Each will sell, when filled, at a good price. There are, I believe, fifty-seven varieties of marketable dumptage, and some dumps yield all the varieties. Mine yields twenty-nine.

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WISCONSIN LETTER.

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches has just been held with the church at Milton. The two sermons of the occasion—Sabbath morning and Sunday morning—were clear and strong presentations of "The Church and Sound Doctrine," and "The Church and Christian Life," the former by President W. C. Daland, and the latter by Pastor M. G. Stillman. The prayer meeting of Sabbath eve, on account of a heavy rain, was rather thinly attended, but the Holy Spirit, for whose presence many earnestly prayed, was manifestly present in all the sessions. The Sabbath School, at 10 o'clock Sabbath morning, under the direction of Mrs. J. H. Babcock, the superintendent, gave us some wholesome lessons from the "Sin and Repentance of Manasseh," Revs. T. J. VanHorn and M. G. Stillman making the practical application. At 3 o'clock Sabbath day, Miss Laura Stillman, Junior superintendent, conducted some very interesting Bible studies with the Juniors, and at 4 o'clock, D. N. Inglis led the Young People's meeting in the study of our Home Missions. The different fields and some of the different phases of these missions were presented by Rev. O. S. Mills, Rev. M. G. Stillman, Bro. J. L. Skaggs, Miss Carrie Nelson, and Dr. Platts.

On the evening following the Sabbath, a meeting was held to consider some method for continuing the interesting and profitable services, formerly held under the name of the Ministerial Conference, which resulted in the adoption, on the following day, of a simple plan by which all the work represented by the Quarterly Meeting, the Ministerial Conference, and the Young People's Union shall be continued under the one name of the Quarterly Meeting, with a definite place for each form of service on the program. A resolution, recognizing, in a feeling and appreciative way, the loss which the meeting has sustained in the death of Elder Crandall was adopted.

The feature of a Sunday afternoon service was a study of the Sabbath lesson for July 29th, as it appears in the *Helping Hand* of the current quarter. Mrs. Nettie West read a paper on the Sabbath and other Sacred Seasons. Rev. O. S. Mills spoke upon the Sabbath and the Shewbread Ceremony, and Dr. Platts spoke of the Sabbatical Year. Rev. T. J. Van Horn had been appointed for this last part, but he could not attend and his paper could not be obtained. The study was exceedingly interesting. The series of meetings was appropriately closed with a tender consecration service, led by the pastor of the Milton church. These quarterly gatherings are a most valuable aid in the life, and work of these churches.

Wisconsin has lost one of its most valued citizens in the death of Major S. S. Rockwood, which occurred two or three weeks ago. Major Rockwood was a student of Milton Academy in the early days of President Whitford, when such men as A. H. Lewis, O. U. Whitford, S. R. Wheeler, and others of that class were there. After Milton, he graduated from the State University at Madison. He served in the War for the Union, where he earned the title of Major. He was at one time editor of a Janesville daily, was for a number of years Professor of Mathematics in Milton College, was President of the State Normal School at Whitewater, and was chief Secretary to Jeremiah Rusk, the first Secretary of Agriculture at Washington. His last

public service was in the capacity of Secretary of the Board of Regents for the State of Wisconsin.

The friends of Milton College will be pleased to know that the contract has been let for the erection of the Whitford Memorial Hall. It is expected that the building will be enclosed this fall, when work will be suspended until spring, and that it will be finished in time for dedicatory services at next commencement. This, however, will depend somewhat upon the success of the appeals of the Trustees to their friends for funds, as it is their settled purpose to go no further and no faster than funds, or reliable pledges, in hand will justify.

L. A. PLATTS.

MILTON, WIS., Aug. 2, 1905.

A PARALLEL BETWEEN CHARITY AND LOVE.

Charity is æsthetic, love is religious. Charity is sensibility, love is principle. Charity is intermittent, love is permanent. Charity is local, love is catholic.

Charity may be a natural inheritance, love is a supernatural evolution. In brief, charity is a human virtue. Love is a divine grace. It is possible to be charitable without loving, but it is not possible to love without being charitable. When love is queen, then you may be sure she will be surrounded by a princely court of charities. Let charity care, then, for the unfortunate; but love shall also care for the wretched. Let charity give to the poor his loaves of bread and cups of water and raments of tidiness; but love shall not only give to the poor all these, but also tell them where to find the bread of heaven and the water of life and robes of righteousness. Let charity teach the ignorant how to read; but love shall also teach them how to read the word of God. Let charity build her homes for the parentless and hospitals for the sick and refuges for the shelterless; but love shall not only build all these, but shall also tell the parentless of a heavenly Father, and the sick of a divine Physician, and the shelterless of One who is a hiding-place from the wind and covert from the tempest. Let charity district her cities and select her beneficiaries; but love, broad as heaven's dome, shall fly on wings of light to earth's remotest nooks and pour in every pagan ear the story of her redeeming Lord. Let charity take care of the body; but love shall take care of the spirit and the body also, not merely because it is a body and can suffer, but also because the body is the spirit's present home, and a possible temple of the Holy Ghost. Let charity give way to her amiable instinct, swiftly yielding, for reasons she can not tell, to every accidental appeal, even as the æolian harp gives forth its capricious melodies as the zephyrs stray over its strings; but love blending the stability of principle with the nobility of motion, is a constant and unexclusive grace, gathering within the measureless scope of beneficence all that God's pitying eye rests upon; not less generous to the malignant foe than to an unfortunate friend; sending the angel of her evangel to the fatherest and most degraded heathen as swiftly as the nearest and loneliest invalid; and this love does, not merely because her sympathies are evoked by the piteous wail of misery, nor yet because she is blind to the hatefulness of sin, but also because she is kindred in nature with Him whose love is infinite, and who, in the blessed exercise of the infinite love, has embraced an apostate world and bids us as children do likewise, and so be perfect, as our Father in heaven is perfect, for He

makes His sun to rise on the evil and the good, and sends His rain on the just and the unjust. In short, while charity obeys the second table of the law, loving her neighbor as herself, love obeys both tables, first loving the Lord her God with all her heart, and then by necessity loving her neighbor as herself. For God is not charity, but God is love; and, being love, God is, of course, charitable.—*Public Ledger*.

Special Notices.

The Annual Meeting of the Iowa Seventh-day Baptist Churches will be held with the Welton Seventh-day Baptist Church at Welton, Clinton County Iowa, Sixth-day, Sabbath-day and Sunday, Sept. 8-10. Rev. D. C. Lippincott, of the Carlton Church, at Garwin, Iowa, will preach the introductory sermon. The Essayists have all been notified, and we hope we may have our cup filled by the presence of all and of the Holy Spirit. LEONARD A. VAN HORN, Secretary.

THE Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon, at 2.30 o'clock, in Peterson Block, N. O. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

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.

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, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. 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 LOOPBORO, Pastor, 260 W. 54th Street.

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.

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TABLE OF CONTENTS.

EDITORIALS.—Enduring Love; Self-Questioning; The Vice of Over Haste; Private-Public Conscience; As Thy Day Thy Strength; Rejoicing in Worldship . . . 513-514

Some Questions . . . 514

The Seventh-day Baptist General Conference . . . 515

Conference Railroad Tickets . . . 515

Summary of News . . . 516

Systematic Benevolence . . . 516-517-525

MISSIONS.—Editorials; From J. E. Hutchins and the Quartet; Obituary; The First Filipino Minister; Solomon Islanders Gifts to Missions; Medical Missions Among the Jews . . . 518

One Advantage of England's Fogs . . . 519

Ape-like Swampmen . . . 519

WOMAN'S WORK.—Reliance; Poetry; Christ's Liberator; The Upsetting Sins . . . 520

The Blessing of Work . . . 520

Observing Deformities . . . 520

Hatpin Headaches . . . 520

The World is Too Much With Us, Poetry . . . 520

Popular Science . . . 521

La Roy Burdick . . . 521

A Final Word About Railroad Tickets to Conference . . . 521

Rev. George Jay Crandall . . . 522

Switzerland of America . . . 522

A Correction . . . 522

CHILDREN'S PAGE.—A Tale of Tails; Poetry; Working Amongst Wild Animals . . . 523

Minnesota Churches . . . 523

YOUNG PEOPLE'S WORK.—The Pastoral Instinct; "Once in so Often"; Make a Healthy Christian Atmosphere; The Reading and Study Course in Bible History; Helps on Christian Endeavor Topic; Fifteen Things Children Can Do; If You Love Me, Carry Me . . . 524

The Stone Port Meetings . . . 525

SABBATH SCHOOL. . . . 526

Walking in Darkness . . . 526

Money in Little Things . . . 526

Wisconsin Letter . . . 527

A Parallel Between Charity and Love . . . 527

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There is a love that never fails
When earthly loves decay.
That eye is fixed on seraph throngs;
That ear is filled with angels' songs;
That arm upholds the world on high;
That love is throned beyond the sky.
But there's a power which man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain;
That power is prayer, which soars
And feeds on bliss beyond the sky.

Reginald Heber.

We do not know who wrote the following lines, but it is more important to realize their truthfulness than to name their author:

"How does the soul grow?—not all in a minute!
Now it may lose ground, and now it may win it;
Now it resolves, and again the will faileth;
Now it rejoiceth, and now it bewaileth.
Fed by discouragements, taught by disaster,
So goes it forward, now slower, now faster,
Till, all the pain past and failure made whole,
It is full grown, and the Lord rules the soul."

That picture appeals to every man who has grasped the real meaning of life, and of striving for better things. Much failure and many disasters come because men lose faith and courage through false notions concerning growth in and toward righteousness. He has not learned the best lessons in life who has not reached the point where he is fed by discouragements and made wiser by disasters. The man who knows himself as each man ought to, will find the cause of his own failures, and be directed to their removal. We saw some young elm trees to-day that have been placed in a soil unfavorable for rapid growth. If the owner of the grounds, where the trees are, has reached middle life, it is easy to appreciate that he will never look upon "Stately Elms" where those undeveloped saplings are now beginning a slow development. What then? Did he not do well to transplant them, even though he knew that only his children or their children would see them fully grown? He did do well, in spite of the fact that his hands will be earth-mould and his voice silent before the trees come to maturity. We are wise when the development of life and its plans is measured by similar standards. That which is finally best is always a long time in process of becoming. Stage by stage and step by step we go on toward perfection. The one truth to be taken to heart and always kept in mind is that every one whose aims

are high, whose purposes are right, and whose life is obedient, will find that pain and failure will be passed, and seeming defeat will become the soil of victorious growth. It was Bryant who taught this truth when the wild fowl flew over his boat on Seneca Lake. He wrote it thus:

"He who from zone to zone
Guides through the boundless air thy certain flight,
In the long way that I must tread alone
Will guide my steps aright."

The same sweet faith appears in Browning's forceful lines from "Paracelsus":

I shall arrive! What time, what circuit first,
I ask not; but unless God send his hail,
Or blinding fireballs, sleet or sifting snow,
In sometime, His good time, I shall arrive:
He guides me and the bird. In his good time."

Nothing but monotheism, faith in one supreme God who requires obedience and righteousness, could have given birth to the Ten Commandments. The Decalogue was not the product of chance nor the result of such generalizations and fragmentariness as appear in all Polytheistic systems. The laws of the Decalogue create character because they are vivid and definite guides to action, and standards of living. He who believes in them is at once shaped by them. "Thou shalt not steal" comes into a man's life with divine authority, makes the thief honest and the rights of property secure. That the laws of the Decalogue are divine is proven by their fruitage, not by their place in the twentieth chapter of Exodus. The passing centuries of human history have not improved upon these laws, nor added aught to their fundamental value. Neither has human experience found them inadequate or insufficient. No fundamental element in ethics has been discovered outside these laws. The world is still seeking to interpret them, but not to improve them. They are the inherent and foundation principles of the moral universe, and obedience to them brings the highest good to men, in all their relations. The ten commandments are constructive elements in human life, and not external restrictions to hedge men about. Nothing of value exists without creative tests, and determinative standards. Civil government is created by statutory laws. Creeds underlie and create religious organizations, and so on to the end of human experience. Back of all these lies the Decalogue, which is at once the constructive and determining source of moral character, and ethical action. To change the simile, every man's life is an ethical and a moral laboratory in which principles are combining and reacting, to produce results. All history shows that the ten great reagents embodied in the Decalogue never fail to produce best results, when the divine formulas are followed. He who loses sight of the authoritative God, faith in whom creates monotheism, fails to appreciate

Religious ignorance concerning the deeper principles of Hebrew history, have done much to conceal the fact that monotheism has been the center of the best religious and ethical thought of the world. Abraham, Father of the Faithful, through all time, stood far above the men of his time because he believed in the One Only God. He lived in a religious age, quite as religious in many respects as our own times are. The men who surrounded Abraham believed in gods, many, but not in a personal and all-supreme One. It was at this point that Abraham parted company with polytheists, pantheists, and idolators. To him Jehovah was a Person, not an indefinite power. This Personal God and Father of all, demanded a type of life and character which centered in obedience and unfolded in righteousness. That he might help men up, and into such righteousness, He communed with them, counselled and commanded them. His promises and covenants opened paths for their feet and foundation for their faith. Abraham's history, from the hour in which he left Ur of Chaldea to the hour of his death, is bright with the glory of this monotheistic faith. Nothing less than such monotheism could have given birth to such faith, or to such a man as Abraham was. The unfolding of this faith brought forth the children of Israel, and, in the fullness of time, Christ the Messiah, and the Gospel of Peace. Christian history, at various

stages, has suffered moral decline, in no small degree, for want of those high and rigid ethical standards which appear in Abraham's faith, the legislation of Moses, and the teachings of Christ. The Antinomianism and ethical degeneracy of modern times are most prevalent among those who have least of the truly monotheistic faith which led Abraham out of polytheism and Chaldea, when he went forth guided by faith in the One God whose central characteristic is righteousness: such righteousness as He seeks in all His followers. These years need more of such monotheism.

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