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#### The Sabbath Recorder.

A. H. Lewis, D. D., LL. D., Editor.

JOHN HISCOX, Business Manager.

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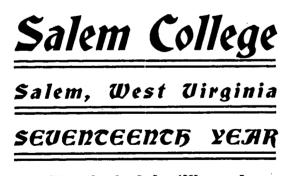
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# RECORDER.

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

VOLUME 61. No. 34.

THE WAKEFUL EYE There is an eye that never sleeps Beneath the wings of night; There is an ear that never shuts When sink the beams of light; There is an arm that never tires When human strength gives way; 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 Step by Step. 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 Gospel of Peace. Christian history, at various

PLAINFIELD, N. J., AUG. 21, 1905.

are high, whose purposes are right, and whose stages, has suffered moral decline, in no small life is obedient, will find that pain and failure degree, for want of those high and rigid ethical will be passed, and seeming defeat will become standards which appear in Abraham's faith, the the soil of victorious growth. It was Bryant legislation of Moses, and the teachings of Christ. The Antinomianism and ethical degeneracy of who taught this truth when the wild fowl flew over his boat on Seneca Lake. He wrote it thus: modern times are most prevalent among those who have least of the truly monotheistic faith "He who from zone to zone which led Abraham out of polytheism and Chal-Guides through the boundless air thy certain flight, In the long way that I must tread alone dea, when he went forth guided by faith in the Will guide my steps aright." One God whose central characteristic is right-The same sweet faith appears in Browning's eousness: such righteousness as He seeks in all forceful lines from "Paracelsus:" His followers. These years need more of such I shall arrive! What time, what circuit first, monotheism.

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."

What Bryant and Browning embody in the have given birth to the Ten Comthough of final arrival home, is only another mandments. The Decalogue was not the product form of the truth that all true endeavor and faithof chance nor the result of such generalizations ful living find full fruition in redeeming love. and fragmentariness as appear in all Polytheisknow in whom I have believed, and that he is tic systems. The laws of the Decalogue create able to keep that which I have entrusted to him. character because they are vivid and definite Long, devious, and rock-strewn the way may be, guides to action, and standards of living. He but step by step, while hope braces hope, the who believes in them is at once shaped by them. path leads home. "Thou shalt not steal" comes into a man's life with divine authority, makes the thief honest and PREJUDICE against Judaism, and the rights of property secure. That the laws of ignorance concerning the deeper the Decalogue are divine is proven by their fruitprinciples of Hebrew history, have age, not by their place in the twentieth chapter of done much to conceal the fact that Exodus. The passing centuries of human hismonotheism has been the center of tory have not improved upon these laws, nor the best religious and ethical thought of the added aught to their fundamental value. Neither world. Abraham, Father of the Faithful, has human experience found them inadequate or through all time, stood far above the men of his insufficient. No fundamental element in ethics time because he believed in the One Only God. has been discovered outside these laws. The He lived in a religious age, quite as religious in world is still seeking to interpret them, but not to improve them. They are the inherent and many respects as our own times are. The men foundation principles of the moral universe, and who surrounded Abraham believed in gods, obedience to them brings the highest good to many, but not in a personal and all-supreme One. It was at this point that Abraham parted company men, in all their relations. The ten commandwith polytheists, pantheists, and idolators. To him ments are constructive elements in human life, Jehovah was a Person, not an indefinite power. and not external restrictions to hedge men about. This Personal God and Father of all, demanded a Nothing of value exists without creative tests, and determinative standards. Civil government type of life and character which centered in obedience and unfolded in righteousness. That he might is created by statutory laws. Creeds underlie help men up, and into such righteousness, He and create religious organizations, and so on to the end of human experience. Back of all communed with them, counselled and commandthese lies the Decalogue, which is at once the ed them. His promises and covenants opened constructive and determining source of moral paths for their feet and foundation for their faith. Abraham's history, from the hour in which he character, and ethical action. To change the simile, every man's life is an ethical and a moral left Ur of Chaldea to the hour of his death, is bright with the glory of this monotheistic faith. laboratory in which principles are combining and reacting, to produce results. All history Nothing less than such monotheism could have given birth to such faith, or to such a man as shows that the ten great reagents embodied in the Abraham was. The unfolding of this faith Decalogue never fail to produce best results, brought forth the children of Israel, and, in the when the divine formulas are followed. He who fullness of time, Christ the Messiah, and the loses sight of the authoritative God, faith in whom creates monotheism, fails to appreciate

Religious Power of Monotheism.



WHOLE NO. 3,156.

NOTHING but monotheism, faith in The Decalogue one supreme God who requires obeand Monotheism. dience and righteousness, could the true nature of the Ten Commandments, and worst of all, suffers such decay of conscience as insures low standards of obedience, or open lawlessness. Monotheism gave birth to the moral law: and that larger and higher interpretation of monotheism which Christ gave is an essential factor in securing and preserving moral and religious life. The remedy for weak conscience and loose-jointed theology is a more vigorous Christian monotheism, and hence a higher regard for the eternal verities of the Decalogue.

Conference.

THE RECORDER will do all it can to carry the scenes and thoughts of anniversary week at Shiloh to those

readers who are unable to be present there. We have secured for this issue the opening address of President Post, the report of the Corresponding Secretary, Dr. Platts, and the opening address by Rev. George B. Shaw. These papers constituted the leading features of the forenoon of the opening day, Aug. 23. As this paper will be in the hands of our readers on or soon after that time, they will be able to begin their attendance on Conference through THE RECORDER without delay. In future issues, the story of the meetings at Shiloh will be continued as fully as possible, without burdensome details. We trust that our readers will find as much profit and enjoyment in attending Conference through these columns as THE RECORDER finds of pleasure in attempting to serve them. In the same way we shall give a full view of the Pre-Conference Convocation at Plainfield, the first day of which is found in this issue.

#### SUMMARY OF NEWS.

The attention of the world has been centered upon Portsmouth, N. H., during the week. While nothing official has appeared from the Peace Commission, reports have been abundant, none of which can be considered as positively accurate. It is probably safe to conclude that in general what Japan demanded of Russia before the war has been or will be readily conceded by Russia now. This includes the evacuation of Manchuria, the independence of Korea, the loss of Port Arthur and the partial or entire relinquishment on the part of Russia of all railroads in Manchuria. Up to this point there seems little ground to suppose that any essential difference will appear. The main point of difference will be the cession of the Island of Saghalien, the payment of an indemnity, and the turning over to Japan of the interned war vessels now lying in foreign ports. At the present writing, August 18, it is announced that the Russian commissioners have made a final stand absolutely refusing to pay any indemnity or give up the war-ships. While they have probably done this, it does not follow that peace will not be attained. Or on the other hand, the probabilities may be said to be against the securing of peace by the present Conference. It seems fairly probable that the war may go on, in which case there seems little doubt that Japan will secure possession of Vladivostok and Harbin, thus obtaining a much larger foothold on Russian soil than they have now obtained. From the standpoint of economy, either of money or of the lives of men, both nations have strong reasons for peace. Should the war continue, the final demands of Japan will be much greater than now. Meanwhile, if the war continues, her expenditures and loss in every di- have been continued vigorously during the week. rection will be much greater than now. Russia

#### THE SABBATH RECORDER.

where it is difficult to secure further loans, while the credit of Japan seems practically unimpaired. Worse than all else, the tendency to revolutionary movement in Russia will be increased rather than lessened by the continuance of war. With this general view of the situation, our readers must wait further developments in regard to the real outcome of the Peace Conference, and the future of the great struggle in the East. It is easy to say what we think ought to be or may, but too little is known of the plans. and the characteristics of the two nations engaged in the struggle to make definite prophecy of anything like final conclusions, concerning the matter

What news is available indicates that Japan is already moving to fulfill its pledge to China concerning the restoration of Manchuria. That Japan will do this without regard to the immediate or future settlement between Japan and Russia, seems probable. It will be to the interest of Japan as well as in the interest of honest dealing thus to do. China, though a silent factor so far as speech is concerned, has been from the first a most important factor in the whole struggle between Russia and Japan.

The entire country will be interested in the fact that certain statements made by President Roosevelt during the week by way of public announcements favor the placing of all life insurance companies under careful national supervision. There are many reasons why this ought to be done. The grave mismanagement which has appeared in one of the large companies located in New York City, has been the immediate cause of this movement.

A serious accident occurred at Allentown, Pa., on August 16, in which twelve men were killed instantly, and several more were seriously injured, by the caving in of a quarry from which cement rock was being taken. Twenty-seven men were caught under the mass of rock one hundred feet deep by one thousand feet in length and one hundred and fifty feet in width.

The Anti-cigarette law last enacted in Indiana, it is reported, has proved "a flat failure." It is said that public opinion defies the law as such an infringement on personal liberty as is inconsistent with just legislation. The law is also weak in that it does not forbid men to roll their own cigarettes. Hence the flooding of Indiana with cigarette papers makes it easy to evade the law. It is further claimed that agitation produced by the passage of the law and the consequent calling attention to cigarette smokers has increased the number of cigarette smokers by at least fifteen thousand.

The boycott against American goods on the part of China and by Chinese now living in the United States, at various points of the United States, is on the increase. That result is a natural one and probably it will force attention to the Chinese Exclusion Acts now in force in the United States, more than all other influences have done.

At the present writing, considerable improvement appears in the situation relative to Yellow Fever plague in New Orleans and in the South. While the disease will be likely to continue until cold weather, it seems that considerable progress in stamping it out and checking its course has been secured.

The religious meetings at Northfield, Mass., A prominent feature of the week has been "earnso far as appears, has reached a point already est appeals for a national revival." And a prom-

inent feature of the appeal has been a call for individual work in addition to or in connection with great public meetings. The fact is a favorable one as indicating some improvement in the popular notion concerning revivals.

The result of the war between Russia and Japan in the matter of war-ships and naval vessels shows a situation unheard of in the history of the world. To say nothing of torpedorboats, and other small crafts, and including battle-ships and cruisers and gun-boats, Russia began the war with eighty-three and Japan with seventysix. Should the war end now and should the Russian ships interned in foreign ports to be allotted to Japan as they must be, if peace comes now, Russia would have left ten ships, while Japan would have seventy-eight. In other words, Russia has lost seventy-three vessels and Japan has made a net gain of two.

A struggle concerning the temperance question at Asbury Park, N. J., which is contiguous to Ocean Grove, has attracted considerable attention during the last week. It now seems probable that high license will be secured in Asbury Park by popular vote. The adjoining summer resort of Ocean Grove has the most vigorous prohibitive provisions, peculiar to itself, of any place in the United States, but during the week, the Mayor of Asbury Park has offered to prove that liquor is bought at Ocean Grove under the shadow of the great auditorium, where the most intense prohibitive doctrines and regulations prevail.

During the week an important bulletin has been issued by the Census Bureau which supports the claim that "there has been a persistent decline in the birth rate in the United States since 1860." This theme, which has been popularized under the term of "race suicide" by President Roosevelt and others, is one which may well claim careful and continued attention. It involves many issues vital to family and national life. Now, as always, the birth rate is highest among the less educated, less refined and poorer classes. This is true throughout the world. So far as numbers are concerned, that grade of humanity has always been in the ascendant and will continue to be. How far the higher grade of civilization including morality and religion will be able to secure the best interests of humanity and of national life, while being in the minority remains to be seen. The whole question is a grave one, which challenges the most careful attention.

#### TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sab-President Stephen Babcock in the chair. Members present: Stephen Babcock, D. E. J. P. Mosher, G. B. Shaw, A. L. Titsworth, and Business Manager John Hiscox. Visitor: H. H. Baker. Prayer was offered by Rev. A. H. Lewis, D. D.

bath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Aug. 13, 1905, at 2:15 P. M., Vice Titsworth, A. H. Lewis, J. D. Spicer, C. C. Chipman, Asa F. Randolph, Corliss F. Randolph,

Minutes of the last meeting were read. The Committee on the Distribution of Literature presented the following report: To The Executive. Board of the American Sabbath

Tract Society: The Committee on the Distribution of Literature reports:

Pursuant to your instructions at the July meeting,

#### Vol. 1x1. No. 34.

THE SABBATH RECORDER is being sent to about 300 persons at Campbellford, Ontario, and vicinity, to the names included in the list furnished by Mr. Greene, beginning with the issue of July 17, and to continue until October 1, 1905.

A package containing the following named publications, was sent. July 24. to Mr. J. A. Davidson. Campbellford, Ontario, namely, The Swift Decadence of Sunday, The Seventh-Day Baptist Hand Book Sabbath and Sunday Biblical Teachings, bound; tracts, "The Day of the Sabbath," "Did Christ Abolish the "Enforced Sunday Idleness Promotes Sabbath." Crime," "The Great Sunday Convention," "Why I am a Seventh-Day Baptist," "The Time of Christ's Resurrection," "How Did Sunday Come into the Christian Church," "Studies in Sabbath Reform," "Pro, and Con," "Catholicization of Protestantism," "Bible Readings on Sabbath and Sunday," "Does the New Testament Teach Observance of Sunday," series of 12 Tracts.

A letter from Mr. Davdson expresses his appreciation of the interest this Society is taking in the work on the Campbellford field.

Your committee recommends that 50 copies of "The Swift Decadence of Súnday" and 25 copies of the second edition of "History of Sabbath and Sunday" be sent to Mr. Davidson, to be used by him, as he deems advisable.

#### Respectfully submitted,

A. H. Lewis, C. C. CHIPMAN. CORLISS F. RANDOLPH,

ASA F. RANDOLPH. Committee.

PLAINFIELD, N. J., Aug. 13, 1905. Report adopted.

Correspondence was received from Mrs. M. G. Townsend embodying report for the month of July; from Rev. J. T. Davis reporting for June and also for the year; and from Rev. Geo. Seeley with report for the year. The latter reported the distribution of 200,000 pages of tracts during the year.

Correspondence was received from I. A. Davidson of Campbellford, Ontario, and pursuant thereto it was voted that the Board through the Secretary extend an invitation to Bro. Davidson to attend the Conference at Shiloh. N. J., this month, as the guest of the Society.

A statement from the Treasurer reported the receipts and disbursements since the last meeting.

Voted that when we adjourn it be to meet on Sunday, Aug. 20th, at 2 P. M.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH. Rec. Sec.

#### TRACT SOCIETY.

Transurar's Receipts for Inly TOOL

Treasurer's Receipts for July	١,	1905.
Contributions:		
Mrs. A. Y. Langworthy, Andover,		
N. Y\$	2	00
Alice A. Peckham, Thousand Island	,	
Park, N. Y	2	00
J. A. Davidson, Campbellford, Ont	I	00
John Wolf, Salemville, Pa.	2	00
J. H. Coon, Utica, Wis.		00
H. W. Stillman, Edgerton, Wis.	40	00
Alfred Collins		
A. C. Burdick, Alfred, N. Y.		
Woman's Board	IÒ	-93
Churches:		
Hornellsville, (N. Y.) Sabbath		
School	1 i Ai	.74
Hartsville, N. Y		43
First Brookfield, N. Y.	- <del></del> -	25
Boulder, Col.	3	50
	4 - C	00
Second Alfred, N. Y.	17	80
Dodge Center, Minn.:	i tçi Viz	
Church	3	30
Sabbath School	3	50
Walworth, Wis.	5	50
Gentry, Ark		
Hammond, La.	4	<b>2</b> 6

Waterford, Conn. ..... 7 00

#### THE SABBATH RECORDER.

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New York, N. Y 39 89	l da
Plainfield, N. J 16 34	
New Auburn, Wis 7 90	
Riverside, Cal 6 15	1
Fouke, Ark 5 81	
Second Hopkinton, R. I 8 83	
North Loup, Neb 20 13	1.7
First Alfred, N. Y 30 56	
One-third collections taken by Mrs.	i.
M. G. Townsend 99-\$ 313 7	3.
Aggressive Sabbath Reform:	Ĭ
Coloma (Wis.) Church	0
Linotype Account:	1.4. 1.4.
"Cash" 5 o	0
Income:	1.2.
George Greenman bequest	j.sp
Maria L. Potter bequest 12 50	М
Sarah C. L. Burdick bequest 2 50 Ellen L. Greenman bequest 5 00	•
Ellen L. Greenman bequest 5 00	
Paul Palmiter Gift 5 00	
American Sabbath Tract Society	,
Fund 8 56	
D. C. Burdick bequest 159 98	
G. H. Babcock bequest 562 87	
Sarah P. Potter bequest 23 09- 817 00	0
Publishing House Receipts 1,125 29	

#### E. & O. E.

F. J. HUBBARD, Treasurer. PLAINFIELD, N. J., Aug. 1, 1905.

A SUCCESSFUL CONVOCATION. The Pre-Conference Convocation of Seventhday Baptist Ministers assembled at Plainfield N. J., Tuesday morning, Aug. 15, and continued through Monday, Aug. 21. The weather for a time was decidedly unfavorable, but a change for the better came on Thursday, and the delegates were able to enjoy their stay more fully.

Those in attendance were as follows: Rev. and Mrs. Clayton A. Burdick, Rev. O. U. Whitford. Rev. Madison Harry, Westerly, R. I.; Rev. A. J. C. Bond, Portville, N. Y.; Rev. S. H. Babcock, Little Genesee, N. Y.; Rev. and Mrs. Ira L. Cottrell, Leonardsville, N. Y.; Herbert L. Cottrell, Brookfield, N. Y.; Pres. and Mrs. B. C. Davis, H. Eugene Davis, Rev. and Mrs. Walter L. Greene, Rev. A. E. Main, Rev. L. C. Randolph, Rev. W. C. Whitford, Rev. E. P. Saunders, Alfred, N. Y.; A. C. Davis, West Edmes-Charles B. Hull, Chicago; John H. Wolfe, Blystone, Pa.; Rev. Geo. W. Hills, Nortonville, Kan.

The program of the opening morning was made up of the following papers: An Ideal Study for the Minister. REV. W. D. WILCOX. Every pastor ought to have a study. While it is historically true that St. Paul wrote the letters to the Phillipians, Colossians, and Epheprison, chained by one foot to a Roman soldier, it does not prove that he would not have worked more comfortably under more advantageous conditions and in more congenial surroundings. Nor did he establish a precedent as to the means and methods to be employed in homiletic construction.

widely different things at one and the same time. It is told of him that he was accustomed to paste a passage of Scripture upon his mirror, and, as he shaved, commit to memory a different passage each day, while at the same time he would dictate correspondence to one stenographer, a sermon to another, and lectures for his classes to yet another, feeling free, meanwhile, to give such 99-\$ 313 73 directions to his gardener and chore-boy as were necessary to the routine work of his establishment. However, we are, unfortunately, not up to Timothy in versatility and concentration. Most of us, I fear, would find it difficult to do our work in the dining room and keep the soup out of the sermon. Systematic study and orderly sermons are barely possible under the distracting circumstances of a studyless parson. Something is produced by him week by week because it must be. The Sabbath is inexorable. But the minister is yet under the law that poor work drags down the ideal. Possibly the sermon so produced may be helpful to someone; then comes the subtle temptation to be satisfied with such poor effort. Under such harrassing \$2,310 92 conditions the rush of things about him gets into the pastor's sermon preparation. There is little time and small opportunity for extended investigation, and little effort for careful and accurate expression. Sermons must be thrown off. Thrown-off things are superficial things, and what is worse, leave their results in added tendencies to superficialty. A man insensibly comes to value swiftness beyond thoroughness, and then begins to depend on a facile veneering, rather than on a difficult and thorough genuineness. Thought through a subject is displaced by thought *about* it, and speech degenerates into volubility. The church under such circumstances may get gilding in the preaching, but it can not get gold. A good preacher must be a good student. The necessity for constant study is laid upon him. And a man can not be a good student. whatever his intention, unless he has a good, quiet place for his study.

Having established the desirability-not to say the necessity-of a study for the minister, let us ton, N. Y.; Pres. W. C. Daland, Rev. L. A. consider where the study should be. If the Platts, Milton, Wis.; Rev. W. D. Burdick, Nile, choice between a study in the church or one in N. Y.; Pres. T. L. Gardiner, Rev. E. A. Witter, the parsonage were offered, it would be better Salem, W. Va.; Rev. Eli F. Loofboro, New to have it in the church for several good rea-York; Rev. E. D. VanHorn, Andover, N. Y.; sons. There is such a thing as a minister being Rev. and Mrs. T. J. VanHorn, Albion, Wis.; too much at home. The demands of his family Rev. and Mrs. C. S. Sayre, Alfred Station, upon him are liable to take the form of frequent N. Y.; Rev. M. G. Stillman, Walworth, Wis.; interruptions. Again, his parishioners, knowing Rev. S. R. Wheeler, Marlboro, N. J.; Rev. W. that he is at home, are apt to call at inopportune D. Wilcox, Dr. G. W. Post, Dr. A. S. Burdick, times when no very especial business makes the call necessary. Other callers at the parsonage may cause more or less disturbance to the pastor in his study, and callers to see the pastor may frequently cause some annoyance to the household: If, on the other hand, the study is at the church, the pastor can preclude the possibility of interruptions during study hours, and of annoyance to any one in receiving or dismissing callers, by having stated hours when it is understood that callers are welcome to consult him in sians while sitting on the damp floor of a dark his study. There he may receive his parishioners or others with much the same feeling of freedom and privacy as is the case with the doctor and his patient, or the lawyer and his client in the sanctum sanctorum of their offices. Again, it must be a pleasant feeling for the pastor if he can feel that he has a place of business in somewhat the same sense as the business man, the doctor, the It is said that President Timothy Dwight of dentist, or the lawyer. And again, to have the Yale had a remarkable power of concentration, study in the church must give to the people the and could successfully accomplish a number of happy thought that the church is not entirely

closed and vacant on every day but the Sabbath. It rather gives to the church the atmosphere of a constantly active and operative factor in a wide awake and busy world. A sense of quiet for study and security from intrusion may be obtained in a greater or less degree in a study at the minister's home, accordingly as the study is more or less remote from the living rooms and the front door. The best home-studies I have seen were in the attic or somewhere near the top of the house. Pres. Harper of the University of Chicago has an ideal study so situated, and although he has had a family of ten children and is very much sought after, he works on unmolested. The pastor, however, must be a little more accessible than the president of a great university has need to be. Besides, a man does not like to be a czar in his own home. Wherever it is possible architecturally and in point of convenience let the study be in the church. Whether at church or parsonage the interior of the ideal study now demands our attention.

To provide the very things which have called the study into requisition, it must be quiet, light, and well ventilated. It should be large enough not to look crowded or cluttered when furnished with a modest equipment, and not so large as to appear barren and empty. It should have the outside light from at least two or three windows, and preferably one or two on the east side. Morning sunshine will have a cheerful influence on the sermon. If the study is in the church, it is one part of the sacred edifice where there is little use for "windows richly dight, casting a dim, religious light." Let the study be light and cheery.

reading table and a desk. It will be very convenient if the table stands out in the room and the is the exception to this rule and ought to be predesk against the wall, between two windows if possible, and both desk and table so placed that a revolving chair between them will permit one tween windows and doors with perhaps a break sitting in it to turn from one to the other without to permit a settee beside the fireplace or grate, rising. This will prevent the necessity of fre- if such a luxury is possible. For book-cases I quently getting up to refer to books on the table, commend the sectional case which is so deservor piling your desk with the same as you would, edly popular. They may be had in any finish otherwise, be tempted to do. For a desk, by the for almost any price from \$1 a section upward. way, I believe a roll-top to be ideal. It gives They adapt themselves very nicely to the wall better facilities for pigeon-holing than any other space and the room, and accommodatingly grow kind, and may also be closed as suddenly as ne- with the library. As to the library, I am not sure cessity may demand, quickly hiding confusion that could not be hastily arranged, and when it is opened again, there is your work just as you left it. On the top of the desk, fitting it in size and matching it in finish, should be a filing case for is very small as yet. But that it will grow just sermon material in the way of newspaper clip- as fast as you grow, and no faster. I would have etc. pings, magazine articles, quotations, illustrations, your library your own library. Your own, not etc. This case should contain drawers of right so much by purchase, as by mastery; your own size marked alphabetically. There should also by your toil rather than your money; your own be, either as a part of the case or in a pigeon- by such a personal knowledge of each volume behole of the desk, a card catalogue showing by fore it leaves the table for the book-case, that you cross-index system just what the cabinet con- can use its contents in a quick and easy reference, tains. For the filing away of sermon notes and so that twenty-five years hence, your library can manuscript the lower drawers of the desk will be handled as masterfully as a first-class mechanbe found convenient. Envelopes of proper size ic handles his tools." should be properly marked, topically and text- On the other side of the table from the desk, ually, and into one of these there should be and between the table and the book shelves, placed the sermon or notes and the envelope con- there should be a comfortable reading chairsigned to its proper place in the drawer. Ser- one with good broad arms to rest books on if mon paper and note slips should be of uniform you wish. The familiar Morris chair is very size, and the date and place of preaching be good, and its adjustable back makes it amenable plainly marked on back before filing away. The to your disposition. While reading you will freminister should have also an index book in which quently wish to make a note of something for to enter the topic and text of every sermon or ad- future reference. A simple little device will fadress he prepares, and, if delivered, the time and cilitate this. Under each arm fasten a small box place of delivery. For the filing of letters the in such a way that it can be easily pulled out

#### THE SABBATH RECORDER.

well known "Denison" letter file is good enough and these can be conveniently placed in the lower cupboard of the desk. (A closet opening into the study will be a very handy place to put old files, bundles of magazines, RECORDERS, etc. The minister ought also to have either a card index or an indexed book for his calling list. This should be kept systematically that he may know at any time just how he stands in the matter of making calls. This list should be arranged under the names of families and also according to streets or districts, and may also contain all the useful information as to number of family belonging to church, names of children and ages, manner of admission to church, etc. So much, in brief, for the necessary and useful things about the desk.

within reach of both there should be a dictionary stand with an unabridged volume on it, and a revolving book-case containing such reference works as are most constantly needed, as e. g., Expositor's Bible, Gesennius' Hebrew and Thayer's Greek Lexicon, Hastings' Bible Dictionary, and Young's Concordance. On the table, or in the revolving cases, there ought to be a Hebrew O. T. and a Greek N. T. as well as English Bibles of the different versions including a Twentieth Century N. T. If a number of periodicals and magazines come regularly to the study, a magazine rack will be a necessary article of furniture. It may stand at one end of the reading table or against the wall nearby. It will be better, for the sake of order and convenience, if the minister does not attempt to keep magazines and papers on file, but gets into the clipping habit, carefully filing what he needs away For furniture there will be needed, first, a for future use and consigning the rest to the waste paper basket. His denominational paper served.

> Book-cases should occupy the wall space bethat it is within the province of this paper to advise. But surely no better advice could be given than an old minister once gave to a young preacher. "I hope," he said, "that your library

from beneath the arm and pushed back again. In the left hand box keep a good supply of small blank cards. 'On one of these cards make a note of book and page, or whatever at the time seems right, and then drop the memorandum in the right hand box. It only remains for a later transferring of these memoranda to their proper place in your permanent catalog to complete the system.

Beside your desk chair and reading chair it will be well to have one or two others, as space may permit, for the use of callers. These should be comfortable and in keeping with the other furniture as regards design and finish. My choice for study furniture would be the modified mission type in weathered oak finish.

The ladies will have noticed that-man-like Adjacent to the desk and reading table and - I have placed my furniture about in an uncarpeted room, and the walls and windows are as yet unhung with pictures and curtains. It is not that these things are to be ignored, but that here is required the feminine taste and touch, and the ordinary minister must have the help of his wife. Men, as a rule, will do better if they leave the choice of wall paper or wall tints, and the selection of rugs, and curtains, and pictures to the women. They will be careful to have the walls covered with calsomine or paper of a restful tint that will not make one's head ache to gaze upon. Their choice of rugs, curtains, and pictures will give the room just that comfortable, cozy feeling which the heart of man desires.

> Taking it for granted that your wife or the ladies of the church have brightened and softened your study with the proper floor and wall coverings and adornments, I need only add a typewriter stand and chair and a study lamp for the reading table, and suggest that a rubber plant or a palm will give to the study an air of ease and comfort.

> Such a study, it seems to me, approaches the ideal, and should be conducive to the preparation of ideal sermons. In such environment, and with such equipment the devoted and conscientious minister, by the Holy Spirit's aid, should prepare himself to preach the Gospel ably, acceptably, and with power.

#### DEDUCTION. BY DEAN MAIN. An Ideal Study for the Minister, Rev. W. D. Wilcox.

For best results a study is necessary. It ought to be in the church, pleasant in all its appointments, and provided with a reading table, desk, book-cases, filing facilities, comfortable chairs,

#### Continued next week.



#### SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

The Seventh-day Baptist General Conference assembled at Shiloh, N. J., Wednesday, Aug. 23. Among the exercises of the opening day were the address by President Post, a sermon by Rev. George B. Shaw, and the report of the Corresponding Secretary, as follows:

#### PRESIDENT'S ADDRESS.

The past year has been a good year. As a people we have made progress in the service of our Saviour, Jesus Christ. Signs of a new awakening are apparent on all sides, and in every branch of our life as a denomination. The desire to do good to others, which is a constant attribute of true Christianity, has become more intense, and is earnestly seeking an outlet in practical fields of activity. There is a widespread feeling among us that we are not doing as much as we ought to do, that we are not accomplishing what our Lord expects us to accomplish. Our people are eager to be led into larger and more productive undertakings. New movements are vibrant with nascent energy, and it only remains to guide this potential force into practical enterprises to reap a golden harvest of results. It is for this assembly to discover such concrete, clearcut, feasible schemes of work as shall utilize this awakening spirit. We meet at this time because the Lord has given us a work as a denomination, has given us things to do which are too large for an individual or a church. For instance, a church could not support a foreign mission. Look at our ministers' salaries. And it is appropriate at this time to get a definite understanding of the nature of this assembly

What is your idea of what Conference ought to be?

I. Is it a place for old friends and relatives to meet and renew their acquaintance? A place for genial good fellowship and kindly intercourse?

2. Or is Conference primarily a devotional gathering, where we can hear stirring addresses from our great orators, where we hear evangelistic sermons and have many soul-satisfying prayers and conference meetings?

3. Or is it the prime function of Conference to get our people together to inform them of the work of our denominational boards, to arouse their enthusiasm, to enlist their sympathies and to secure their support?

4. How much attention should be given to providing a program which shall please and instruct visitors who may attend our meetings?

5. Or is Conference a meeting, where, after listening to the results of the past year's work as reported by our boards, we shall lay out the work of the coming year and turn over each perfected plan to the appropriate board for its accomplishment. Each of these views has its good points and its strong advocates among our people. But Conference should be essentially a business meeting, held in a devotional and social spirit, and its main function is to plan the work of the future. For which is the more important, to review the past or to plan and arrange ways and means for the work of the future? Obviously the latter, although both are proper and necessary features of the ideal Conference. It is not equitable for a few persons to lay out work and incur responsibilities for the whole denomination. Such planning should be done at Conference. Moreover, an enterprise which is thus set on foot and carried out, has the advantage of having the whole denomination as its backers. Having been laid out in this representative assembly, the Conference, the whole people are directly responsible for it. More persons, will be interested. There will be more loyal support and less unfair criticism. Let us now review the achievements of the past year and first we will take up the work of the Woman's Board.

#### THE WOMAN'S BOARD.

While the Woman's Board has not undertaken any new enterprises of great magnitude this year, those already begun have been well kept up. More than \$5,600 have been raised by the ladies' societies, and applied to various benevolent purposes, including the support of Miss Susie Burdick in China, and of free scholarships in our schools.

#### THE EDUCATION SOCIETY.

The Education Society has made much progress during the past year. The work of the Theological school has been well maintained and there are excellent prospects for the future. Ministerial timber is becoming more abundant, and it is a distinct advantage to have our ministers trained by our honored Dean Main and his associates. Alfred University is raising much money for endowment. Milton College has let the contract for her new science hall. Salem College is also industriously working for a new building with good success. A circulating library for ministers has been established in connection with the theological school. There is a class of valuable religious literature to which many of our ministers do not have access. They are bright, modern, stimulating books written by men of special attainments, which are an aid and incentive to better things. They are not books of reference, but are intended to be absorbed at a single reading. Many of our ministers can not afford to buy all the works of reference which they need and do not buy these at all. Our ministers should patronize this library and insist upon its maintenance.

The Convocation of pastors at Plainfield, which has just closed, was well attended, and has given new interest and impetus to our ministers, which will surely have a powerful influence upon our churches. It goes without saying that our ministers are by virtue of their calling and training the natural leaders in church work and in

denominational work. For them to devote a week, or two, uninterruptedly, to the consideration of their special interests must make strongly for harmony, enthusiasm and efficiency. It means better team work. Its possibilities are infinite.

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There is great variance of opinion among our people with regard to missions and the proper proportionate value of different kinds of missions. To a considerable degree this is due to misunderstanding and ignorance of the facts. If every person who is now dissatisfied with existing conditions would carefully prepare a paper on some missionary theme, the cause of missions would receive a great impetus. The Missionary Society at this session will take pains to set forth clearly the facts regarding the China Mission. There will be an opportunity to discuss missionary matters at the meetings of the Conference Committee on Missions. It is hoped that there will be great freedom with good nature and charity, and that we may arrive at a more uniform view of this whole field, its needs and our duty. Moreover, the Missionary Society has recently enlarged its scope of work by new movements at Battle Creek, Lieuoo, China, and in the evangelistic field, so that every person can now find a congenial line of work for his enthusiastic support. This action bids strongly for better feeling and more generous loyalty.

THE MEMORIAL BOARD.

The Memorial Board has now secured a modified charter enlarging its powers, and placing it legally in a position to act as the custodian of all denominational funds. As far as practicable all contributions for denominational purposes should be entrusted to this Board. It makes for economy, uniformity and good management. THE TRACT SOCIETY.

The work of the Tract Society during the past year shows some new developments, notably the mission to Canada, and the special literature which has been published and circulated among a special class of thinkers. The appeal for suggestions concerning Aggressive Sabbath Reform brought out a large number of replies, the principal conclusion from which is that our people are ready and anxious to enter upon this kind of labor provided a practicable scheme can be . discovered. I wish to present you with three such plans which may suggest to your minds still better ones.

I. We can advertise some book, for instance, Sabbath and Sunday, in the popular magazines, so carefully wording the advertisement as to give an outline of our beliefs. We might sell some books, but the prime object of such advertising would be to set forth our views where they will be seen and read by many people.

2. Street car advertisements are read by every one from sheer necessity, and the lack of anything else to take up the attention. A short, catchy street car advertisement in large type would be read at any rate, which is more than can be said of much literature of this kind.

3. Literature of this class to take root, must be read with deliberation and interest. When would you, a busy person, take time to read carefully and judiciously a tract, sent out by some queer sect, say the Mormons? I can think of but one place, namely, a railway station. One who is killing time waiting for a train will read anything, the timetable on the wall, the flaring prospectus of the coming county fair, and even denominational publications.

The Young People's Board is showing great activity at its cenpresident has devoted an extraordinary amount of time and necessary expense to visiting, addressing and building up the various societies, Some adverse criticism might have been avoided if The Endeavorer had been started in a larger meeting, like the Young People's Committee at Conference, but it has already shown the wisdom of its founders. It is already self supporting. May it accomplish a good

ter, which is gradually extending towards the circumference. The and he has done much good. The new periodical has proven its worth, and it takes a place which is not filled by any other periodical. work.

The Young People's Board will take typewritten notes of each day's session of Conference which will be sold on the grounds at a small price. This will preserve for you the valuable thoughts of all the speakers.

The composition of the Helping Hand deserves great praise. The + advanced lessons have been of great value to all who have studied them. In employing a Field Secretary for the coming year, the Sabbath School Board has made a radical step in advance. It has also incurred some responsibility which calls for the loyal support of our Sabbath Schools. With good preparation for this work and an enthusiastic temperament, the new secretary should infuse into our schools new life as well as new methods and greater thoroughness. THE BOARD OF SYSTEMATIC BENEVOLENCE.

This Board has done much good work, and will make an excellent showing in its report. Every church which has taken up the system recommended by the Board has shown a large percentage of gain in the amounts raised for denominational purposes. This work is not completed, but is just fairly begun. The churches which have not yet adopted the system must be urged to do so, and in all the churches a more universal canvass must be made. The treasurer of Continued on Page 540.

#### THE SABBATH RECORDER.

#### MISSIONS

THE YOUNG PEOPLE'S BOARD.

#### THE SABBATH SCHOOL BOARD.

### **Missions.**

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

WE are living in a very progressive age Progress is being made in every department of human activity and effort,-progress in education, in art, in agriculture, in manufactures, in commerce, in natural life, in the spread of the Gospel of Jesus Christ. What a change in the every day affairs of life! We can remember when a lad how we helped mother in dipping wicks in melted tallow, to make a supply of tallow candles for use in the long evenings of winter. That was our only kind of light in those days. Then came the burning fluid, then oil of some kind, then gas, then kerosene, now we have the electric light,—only turn the button and what a flood of light! We were brought up on a farm. Well do we remember the sickle, the grain cradle and the scythe, and how we learned to use them; but there came to our relief the mower and the reaper, and afterward the reaper with the selfbinder. The steam car took the place of the stage, electricity is harnessed, and the trolley takes the place to a large extent of private conveyances, and the automobile is doing away gradually with the horse and carriage. What progress has been made in home comforts and appliances, and in industrial arts! When we view the various things we have now and compare them with the past, and see the wonderful and marvelous progress made, we ask in view of the future: What next? When we consider this great progress and change in material things, we may well inquire, Has there been corresponding progress in intellectual, moral and spiritual things? Has there been as great and wide progress in religion and in Christian life? There has been great progress, and great progress is being made now, in these things.

THERE has been wonderful progress in the printing and sending forth the Bible in the world. Great advancement has been made and is being made in Biblical knowledge among the masses. The Bible is being studied and better known among not only the scholars of the world, but among the common people. What progress in missions! Missionaries are laboring in every land. In pagan countries people in thousands are flocking to Christ and his Kingdom. There are millions yet who do not know of Christ and his salvation. Great fields are open for the Gospel of Jesus Christ. In the next decade greater progress will be made in the spread of saving truth in Jesus Christ than has ever yet been known. The facilities are greater for the propagation of truth and the evangelization of the world. Commerce has brought the nations in touch with each other and has made open doors for the Gospel. The Christian church must not neglect the great opportunities before her now for evangelizing the world and the extension of Christian civilization. She should double her forces and multiply her means, that Christ's kingdom may dominate the earth, and salvation shall be known through every continent and on every island of the sea. Are we praying and giving for it to come to pass?

#### DEATH OF HUDSON TAYLOR.

One of the most notable personalities connected with foreign missionary work within the past half century has been Rev. J. Hudson Taylor, the founder and director of the China Inland Mission. On the third day of June last he died

#### THE SABBATH RECORDER.

fifty-two years of remarkable service in China. He was sent out in 1853, working for several years under the Chinese Evangelization Society in the city of Ningpo. Laboring independently for a while, he was led, in view of the vastness the work to be accomplished among the millions of China, to plan a new organization, the chief features of which were that it should be international and undenominational, the work to be managed by directors in China and not by a society at home, the workers to have no support guaranteed to them, but to receive what is given them, with no solicitation or collection of funds authorized by the mission. One chief design kept in view was the entering upon work in unoccupied provinces, exploring and preaching par-ties being sent into the remote sections with a special view of preaching the gospel "for a witness" to those who were wholly unevangelized." Mr. Taylor proved to be a most vigorous director, a man of devout spirit, abounding in faith and prayer. It is not necessary for one to endorse fully the principles or the methods of the organization in order to recognize most cordially the noble spirit of the director and of many of the men and women who have labored in connection with the China Inland Mission. They have toiled in a most self-denying way, and have accomplished most remarkable results. At last reports nearly eight hundred foreign missionaries were connected with the organization, and it had an income from outside of China of about \$225,-000, having work at about five hundred points and in nearly every province of the empire. Mr. Taylor, it will be remembered, was present at the Ecumenical Missionary Conference in New York in 1000, shortly after which he suffered an apoplectic attack which only partially checked his labors. He desired to return to China, and it was granted to him that he should go to the inland city of Chang-sha and into a province which had been bitterly anti-foreign, but which he had done much to open. There the good man passed to his everlasting rest at the age of seventy-three. May his mantle fall upon some worthy successor in the China Inland Mission!-The Missionary Herald.

#### SEVENTY YEARS IN CHINA.

In the report of the London Missionary Society presented in May last, some striking facts are given showing the contrast between the condition of affairs in China at the present time and seventy years ago at the time of Dr. Morrison's death. Then there was one station, that at Canton, but no missionary. The two Chinese Christians employed by Dr. Morrison were in exile on account of their faith, and the severest persecution followed all who had sympathy with the foreign religion. In 1836 Dr. Medhurst, who had voyaged along the coast to discover, if possible, means for direct intercourse with the people, reported that visits on shore were tolerated, and civility would be shown those who distribwith politeness and supply them with necessaries

again indulge their own desires and act thus irregularly they (naming the foreigners) must be immediately driven out of the port, and no longer allowed commercial intercourse." But seventy years has witnessed a mighty change. Not only the cities on the coast are open, but Hankow, 700 miles up the Yangtze River, is now a central point for churches, having nearly eight thousand members; while Chung King, the capital of the great province of Sz-Chuan, 700 miles farther up the great river, is another center of wide influence. In place of the two imprisoned disciples in Dr. Medhurst's day, there are now scores and thousands of Chinese Christians, whom the missionaries of the London Society declare to be "self-reliant, independent, aggressive, and generous in a remarkable degree," and that from among them "a number of Christian leaders who are already proving, under the guidance of the European missionaries, splendid pioneers and faithful and able pastors."-The Missionary Herald.

#### THE SCHOOL AND THE COLLEGE AS EVANGELIZING AGENCIES.

The purpose for which schools and colleges were originally founded in all Christian countries was a wider dissemination and a deeper inculcation of the Gospel. The motto of Harvard University is a true expression of the idea which dominated the founders of every university in Europe and of most of the schools and colleges of America, "For Christ and the Church." The enormous sums of money which have been given to endow learning have come largely from Christian men and women who have believed that there was no better way to promote Christianity than to build and equip educational institutions and open the way for young persons to come under their influence.

Have these purposes and expectations been fulfilled? Are the institutions of learning in our country centers for the dissemination and inculcation of the Gospel? With some qualifications and exceptions, these questions can be answered in the affirmative. There are a few institutions which are probably exercising an anti-Christian influence, and there are some which are totally indifferent to the message and the mission of Christ. But in the vast majority of academies, seminaries, colleges and universities of America there are strong and effective Christian forces at work. Let us briefly consider some of these forces. (1) It is an almost universal custom to select a strong and illuminating Christian character as the head of such institutions-a man whose life and words carry weight and power. It is a most common thing to hear a college man say that he had rather hear his president speak than any one else. Such persons coming in close and constant contact with the students exert an influence which has no parallel in the church. Wherever the principal of the school, or the president of the college, is a burning and shining uted tracts. But Dr. Medhurst said, "The man- light, as is frequently the case, his students are darins told me repeatedly that their orders from steadily drawn into a religious life. (2) Nearly the government were always to treat strangers all institutions of learning have some man or men, teaching in important departments, who at the public expense, but to get them away as have penetrated the deep spiritual significance of soon as possible." And he added, "I think it en- the Gospel and who are able to make the realities tirely out of the question for a missionary to and verities of Christianity permeate all their think of taking up his residence in any part of class-room work in ways that appeal to the mind China, except Canton." Not long after Dr. of the student, and they preach more effectively Medhurst's trip an imperial edict was issued, than they possibly could from a pulpit. As a charging the foreigners with having shown a famous inscription at Harvard says of one such wish "to distribute foreign books, designing to se- man: "For thirty-six years he walked among at Chang-sha, in the province of Hunan, after duce men with lies," and declared that "if they professors and students and wist not that his face

#### VOL. LXI. NO. 34.

AUGUST 21, 1905.

did shine." Such teachers are evangelizing agencies of the first order. (3) It is a growing practice, both in schools and colleges, to have systematic Bible teaching as a part of the regular course of study. As soon as a young man has the Bible taught to him by a person who has devoted his life to it and who can teach it as effectively as the classical master teaches his Greek classes, his respect for it immediately increases. He gets back of the words into the spirit and power of the Great Book, and the effect on his faith and life is marked. (4) The influence of student religious organizations is beyond calculation. There is hardly a college or university in America which does not have its Y. M. C. A. or a kindred religious organization. Student prayer meetings are held, special days of prayer are set apart, student Bible classes are organized for all grades of fellows, extensive missionary work is carried on and thousands of college men are led to volunteer for the foreign field. Best of all, the earnest Christian men set to work with beautiful devotion to win their comrades to Christ. There are no finer instances of personal work and man-to-man talks anywhere than those which occur week after week in almost any good modern college. The summer student conferences at Northfield and elsewhere have immensely advanced and forwarded the deeper and more evangelical side of student Christianity. (5) Almost without exception, institutions of learning look after the spiritual needs of their students on the Sabbath-day. Either a meeting is held in the institution where no pains are spared to have an efficient ministry, or the students attend the churches to which they belong. It can safely be said that there is no more convincing or more evangelical ministry to be heard in this country than that listened to by the majority of college students. (6) The atmosphere of an educational institution is pervaded with a spirit of consecration to the truth. Teachers and students are engaged in the pursuit of truth. They are open-minded and ready for the light, and it is an established fact that a much larger per cent. of students in college are professing Christians than the per cent. found in country districts or in city populations. It must be confessed that the positive efforts to win men to Christ and to Christian service are much feebler than they ought to be in our institutions of learning, but it would give most of us an optimistic view to talk with the members of a graduating class in almost any modern college to see how many of them are loyal to the Galilean and are looking forward to some career in which they can glorify him and serve their fellows.-The American Friend.

#### THE SABBATH R

THE SABBATH RECOR	DER.		535
- New Auburn, Wis		Boulder, Col., quarter ending June 30, 1905	37 50
. Riverside, California		Rock River, Wis., quarter ending June 30,	
Second Hopkinton, R. I		1905	12 50
Waterford, Conn.	5 00	Boaz, Mo., quarter ending June 30, 1905	6 25
North Loup, Neb.         Milton, Wis.	23 20	Little Prairie, Mo., quarter ending June 30,	6 05
Big Springs, S. D.	45 00 33 00	1905 Hammond, La., quarter ending June 30,	6 25
Haarlem, Holland	20 00	1905	25 00
Nile, N. Y	15 00	D. H. Davis, salary July 1 to Dec. 31, 1905	500 00
Farina, Ill	16 76	J. W. Crofoot, salary July 1 to Dec. 31, 1905	500 00
Pawcatuck, Westerly, R. I	32 97	Rosa W. Palmborg, salary July 1, to Dec.	
Boys' school, Shanghai 15 00		31, 1905	300_00
A. C. Burdick, Alfred, N. Y	5 00	Susie M. Burdick, salary Sept. 1 to Dec. 31,	
Sabbath Schools:		Appropriation for 1905 for Support of Mis-	200 00
Hornellsville, N. Y	2 02	sion Schools	500 00
Dodge Center, Minn	3 50	Appropriation for 1905 for Incidentals	100 00
Farina, Ill	10 00 8 00	G. Velthuysen, salary July 1, to Dec. 31,	and a second
Jay W. Crofoot, Shanghai, China	15 00	1905	150 00
Susie M. Burdick, Shanghai, China	40,00	F. J. Bakker, salary July 1 to Dec. 31, 1905	110 00
Collected by M. G. Townsend	I 37	Joseph Ammokoo, salary for 1905	160 00
Seventh-day Baptist Memorial Fund:		Pacific Coast Seventh-day Baptist Asso-	
Income of Missionary Fund\$ 9 08		ciation, quarter ending June 30 L. D. Seager, salary and expenses to July	25 00
One-half income of D. C. Burdick		IO, 1905	63 50
bequest 159 98- Alice A. Peckham, Thousand Island Park,	- 169 06	Mrs. M. G. Townsend, salary for June,	0.00
N. Y.	2 00	1905	13 33
Woman's Executive Board:	2 00	J. H. Hurley, seven and one-half weeks	-0 00
Miss Burdick's salary\$600 00		labor at Stone Fort, Ill., and expenses.	50 44
Girls' school, Shanghai 5 00		Sara G. Davis, traveling expenses to West-	•
Boys' school, Shanghai 15 00		ern Association	3 25
Education of Ah Tsu 35 00		American Sabbath Tract Society, Pulpits	
Foreign missions 5 00		for June and July	73 81
China missions		Interest	58 68
Home missions 5 00 General Fund 46 80-	- 717 80	Traveling expenses of Mrs. J. W. Crofoot,	
One-half collection at North-Western As-	- /1/ 00	Shanghai to Chicago, on account	423 31
sociation	23 43	C. B. Clark, traveling expenses	15 00
Collected by L. D. Seager	14 35	Cash in treasury July 31, 1905:	
John D. Wolfe, Salemville, Pa	3 00	Available\$110 33 Miss Palmborg's work	197 22
From Ayers Estate, Unadilla Forks, N. Y.	28 42		- 185 33
J. H. Coon, Utica, Wis	5 00		\$4,191 95
H. W. Stillman, Edgerton, Wis D. O. Hurley, Oregon	40 00 7 40	E. and O. E.	
H. W. Rood, Madison, Wis.	1 75	GEO. H. UTTER,	Treas.
D. D. Burdick, Scott, N. Y.	1 00	· · · · · · · · · · · · · · · · · · ·	
F. F. Johnson, Stone Fort, Ill.	5 00	TT NY	
W. Chaney, Stone Fort, Ill I 00		Home News.	
Willing Workers, Albion, Wis.,-Dr. Palm-		······	
borg Geo. C. Wells, Farina, Ill	5 00	Adams Centre, N. Y.—Pres. B. C. D	Davis re-
Mr. and Mrs. Elias Ayers, Milton Junction,	5 00	cently spent a few days at Adams Centr	e in the
Wis.	5 00	interest of the Anti-Saloon League, and o	
A friend	50	our pulpit upon Sabbath morning.	
Pulpit subscriptions	7 50	Bro. A. L. Davis of Leonardsville	recently
H. D. Clarke, Dodge Center, Minn	5 00	closed a week's labor with us in the int	2
Mrs. H. Alice Fisher, Northboro, Mass.	60 00	our Young People's Board. He is an	
Collected by G. H. Fitz Randolph	10 87		
E. E. Barahet, Monmouth, Ill C. A. Davis, Milton Junction, Wis	I 00 2 00	worker and made many friends while h	
Shiloh, (N. J.) Female Mite Society	2 00 10 28	Pastor Socwell has been engaged to p	
Income from Permanent funds	677 <b>92</b>	the M. E. church at Adams next Sunda	
Loan	1,500 00	ing and in the Baptist church at Hone	yville in
-		the evening.	
4			
	\$4,191 95	A company of fifteen of our people	recently
CR.	\$4,191 95	A company of fifteen of our people availed themselves of the excursion to T	-
O. U. Whitford, balance salary and ex-			housand
O. U. Whitford, balance salary and expenses to June 30, 1905\$		availed themselves of the excursion to T	housand ne. The
O. U. Whitford, balance salary and ex- penses to June 30, 1905\$ G. H. Fitz Randolph, salary and expenses	138 15	availed themselves of the excursion to T Island Park and had a most enjoyable tin company included Pastor Socwell and	housand ne. The family,
O. U. Whitford, balance salary and expenses to June 30, 1905\$		availed themselves of the excursion to T Island Park and had a most enjoyable tin	housand 1e. The family, Berlin,

For the Month of July, 1905.	
GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY S	
DR. AND	· · · · ·
Cash in treasury, July 1, 1905\$	356 32
Churches:	
Chicago, Ill	12 50
Hartsville, N. Y.	
Marlboro, N. J.	くちの経済 やしいたちん 特別
그는 그는 것 같은 것 같	10 00
Brookfield, N. Y., First	tina natur di Stat
Dodge Center, Minn	
Alfred Station, N. Y.	
Walworth, Wis.	16 00
Hammond, La.	4 27
그는 그는 것 같은 것 같	4 <i>21</i> 8 00
Gentry, Ark.	
New York, N. Y	3989
First Alfred, N. Y.	59 38
	6 26
Plainfield, N. J.	16 34
, se sueden sent avalaties cribbene av	

TREASURER'S REPORT.

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그 가슴 가 나는 것		노선 전 감독 가격	-2 - 1, P
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- P. C.	UJK	1) P. I	Υ
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O. U. Whitford, balance salary and ex-	
penses to June 30, 1905\$	138 15
G. H. Fitz Randolph, salary and expenses	00
to June 30, 1905	169 65
George Seeley, salary to June 30, 1905	37 50
R. S. Wilson, salary to June 30, 1905	90 00
Blystone field to June 30, 1905	25 00
Churches: A with the marked with a marked the	1 413
Westerly, R. I., quarter ending June 30, 1905	50 00
Hebron, Pa., quarter ending June 30, 1905.	12 50
Salemville, Pa., quarter ending June 30,	
1905	25 00
Marlboro, N. J., quarter ending June 30,	
아파 철말 이 가지 않는 것 같아요. 그는 것 같아요. 이 것 같아? 이 것 같아? 이 것 같아? 것 같아요. 가지 않는 것 같아요. 가지 않는 것 않는 것 같아요. 가지 않는 것 같아요. 가지 않는 것이 같아요.	
$1905 \dots \dots$	25:00
Richburg, N. Y., quarter ending June 30,	
1905	18,75
Hartsville, N. Y., quarter ending June 30,	가 가 가 가 가 가 가 가 가 가 가 가 가 가 가 가 가 가 가
1905	12 50
Portville, N. Y., quarter ending June 30,	
1905	18 75
Cumberland, N. C., quarter ending June 30,	
	6 25
Welton, Iowa, quarter ending June 30, 1905	18 75
이렇게 이들을 들어서 나빠졌다. 왜 한 나는 친구를 한 것이 이야 한 것이 없다. 것을 많은 것이 나는 것을 들어서 있는 것이 가지 한 것이 없다. 한 것이 없는 것을 하는 것이 것이 않는 것이 것	
Garwin, Iowa, quarter ending June 30, 1905	25 00
안전 방법 실험한 철제는 방전 관련 정말에 입을까? 한 것은 양물에 가지? 그는 가지? 전환의 관람과 관련을 가지? 나 부분 관람을 가 있어야 한	eren (1899 - Sources

Sarah Lamphier, of Berlin, who is now making her home with Mr. and Mrs. O. D. Greene, Sr. Three candidates have offered themselves for

baptism and church membership. The baptism will be administered in the near future.

E. H. S.

#### August 17, 1905.

The one and only law of life that sets a man free from all the forces that blight and destroy is the will of God. Show me a man who lives for one day wholly in the word and thought and deed in the will of God and I will show you a man who is antedating heaven, and who for that day reaches the plane of life which is at once broadest, freest and gladdest.

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

536

HOW OFTEN WE FORGET. We are too heedless of the little things Done for our comfort by our own each day; Too thoughtless of the cheek our lips might kiss; The grateful word—so short a word to say! We notice not the tired feet hurrying On our small errands: fail to heed the meek Word of reproof, nor sicken with the thought That at our blunders less kind lips might speak. God trains his angels in our simple homes, While we search skyward for the radiant wings: And heaven's light plays about the patient souls Who at our hearthstones daily toil and sing-How often we forget, till dear tired hands And tender watchful eyes Weary of waiting for our tardy thanks Slip into Paradise.

#### -Youth's Companion.

#### RED CROSS SOCIETY IN ENGLAND.

Oueen Alexander of England has shown her interest in the work of this society by calling a meeting at Buckingham Palace for the purpose of organizing a Red Cross Society similar to that in operation in other countries. Her majesty explained the nature of the organization and its purposes and urged the women of the empire to identify themselves with this work.

The Society organized at this meeting was called the British Red Cross Society and will include all organizations of like interests in the empire. During the times of peace, the Society will be a separate organization, but in time of war will be subject to the War Office and the Admiralty.

The inception of this work in England is meeting with some opposition from societies that have been doing Red Cross work in Scotland and Ireland. They fear that the new organization will infringe upon their own work. It is hoped for the good of the cause, that the matter will be harmoniously adjusted. The Queen is particularly anxious to have a complete and representative organization in England that shall be in readiness to meet the emergency in case of war or great calamity.

#### REPORT OF WOMAN'S BOARD.

The Board met at the home of Mrs. A. R. Crandall, Tuesday, Aug. 1, at 2:30 P. M.

Members present, Mrs. Clarke, Mrs. Morton, Mrs. Crandall. Mrs. Platts. Mrs. Whitford, Mrs. Babcock.

Visitors, Mrs. Lanphere of Hammond, La., Mrs. T. R. Williams of DeRuyter, N. Y., Mrs.

Byron Whitford and daughter of Nile, N. Y. Mrs. Clarke read Romans 14. Mrs. Platts offered prayer.

Minutes of last meeting were read.

The Treasurer made a detailed report for the year. Receipts for the month of July, \$339.62.

Report was accepted. Rogers.

A letter from the Independence (N. Y.) Society contained an unappropriated remittance, but an interest in Mr. Randolph's work at Fouke, was expressed.

which speak of having adopted the plan of sys- adult women in the United States, the free opportematic benevolence through the church. That monthly statements.

whose name appears on the program of the Wo-

#### THE SABBATH RECORDER.

man's Hour of Conference, stated a possibility of not being able to be present at that time.

Voted, To let the program stand with Mrs. Grice's name and subject, "The Child in Our Midst," her place to be substituted if she can not be present.

*Moved*, That a sum necessary to make up the schools for boys. amount of Miss Burdick's salary for the year, be appropriated from the general fund on hand. Motion carried.

Voted, To appropriate \$100 to each of the three College Scholarships. Adjourned to meet at the call of the President for the purpose of hearing the annual reports of the Secretaries, and further completion of the work of the year. MRS. S. J. CLARKE,

President.

#### MRS. J. H. BABCOCK, Recording Secretary.

Rev. Thomas Ewing Sherman, S. J., a son of the late General William T. Sherman, paid a splendid tribute to the memory of his mother at a reception given in his honor in Philadelphia last week. Father Sherman said: "Much of my father's success was due to my mother's heroic devotion to him. She was his helpmeet and companion through all his struggles, and in the darkest hour of his life, when he was declared insane by the Secretary of War and relieved of his command, she proved herself a heroine indeed. It was she who went to her father, ex-Senator Ewing, and insisted that he go to President Lincoln and have my father reinstated. With her words he fought my father's battle, and finally, after President Lincoln had sent for my father's letters and had examined them, it was to my mother that Mr. Lincoln replied that he was glad to say that the things he had believed about my father were not true, and that my father would be restored to his command.—Boston Transcript.

#### WHY AMERICA PROSPERS.

President M. Carey Thomas of Bryn Mawr College addressed the General Federation of Women's Clubs at St. Louis the other day on "Educated Women in the Twentieth Century. Referring to that rather bigoted Englishman, a member of the Mosely Educational Commission, who lately prophesied that the United States will soon lose its intellectual and commercial rank among nations if it continues to employ women as school teachers and to educate girls with boys, President Thomas says:

"Those of us who understand American conditions better are beginning to realize that our success is due precisely to this fact, so bitterly resented by our English, German and French rivals, who are studying us to discover why our competition is driving their industrial products from the world, why we are the richest and most prosperous of nations. In the United States, for the first time in the history of the world, the girls Mrs. Platts read a letter from Mrs. R. T. of a great nation, especially the girls of the poorer classes, have received the same education as the boys, and the ladder leading, in Huxley's words, from the gutter to the university, is climbed as easily by a girl as by a boy.

"Although college education has effected as Letters were read from other societies, some of yet only a very few out of the great number of tunities for secondary education have influenced this plan of giving effects the amount sent to the whole American people for nearly two-thirds the Board is apparent from the Treasurer's of a century. The men of the poorer classes have had, as a rule, mothers as well educated as their A letter read from Mrs. Grice of Philadelphia, fathers-indeed better educated. To this, more than to any other single cause, I think may be

attributed what by other nations is regarded as our phenomenal industrial progress. Our commercial rivals could probably take no one step that would so tend to place them on a level with American competition as to open to girls, without distinction, all their elementary and secondary.

Amount previously reported ..... \$1,766 93 Albion, Wis., Missionary Aid Society, unappropriated .....\$ 5 00 Albion, Wis., Mrs. Eliza Crandall, Missionary Society ..... 4 00 Alfred, N. Y., Woman's Evangelical Society,-Tract Society, \$2.50; Missionary Society, \$2.50; Miss Burdick's salary, \$20.00; China Mission, \$15.00; Education of Ah Tsa, \$35.00 ..... 75 00 Alfred Station, N. Y., Woman's Evangelical Society, Tract Society, \$6.88; Missionary Society, \$6.87; Miss Burdick's salary, \$3.25 ..... 17 00 Clinton, Wis., Mrs. M. G. Townsend, one-third collection on field .... Durhamville, N. Y., First Verona Benevolent Society, unappropriated ..... 15 00 Farina, Ill., Ladies' Aid Society, unappropriated ..... 29 60 Fouke, Ark., Ladies' Society, Educational work ..... 200 ciety, unappropriated ..... 10 00 Hammond, La., Ladies Society, China Mission ..... 4 00 Independence, N. Y., Ladies' Aid Society, Educational work ..... 20 00 volent Society, Evangelistic .... 10 00 Girls' School, China, \$5.00, Scholarship, Salem College, \$5.00, unappropriated, \$10.00 ..... 20 00 Milton Junction. Wis., Ladies' Benevolent Society, Educational Work ..... 20 00 Milton Junction, Wis., Miss Nettie Coon, Tract Society, \$3.00; Mis sionary Society, \$2.00 ..... 5 00 ciety, Tract Society ..... 10 00 appropriated ..... 5 00 Society, Educational Work ..... 18 00 Salem, W. Va., Collection, South-Eastern Association, Scholarship Salem College ..... 15 53 Missionary Society, \$50; Milton Church, \$1.00 ..... 1 50 Shiloh, N. J., Ladies' Benevolent Society, and Educational Work. \$20.00, Woman's Board expenses.

Hartsville, N. Y., Ladies' Aid So-Leonardsville, N. Y., Woman's Bene-Lost Creek, W. Va., Aid Society, Milton, Wis., Ladies' Benevolent So-Milton, Wis., Mrs. E. M. Dunn, un-New York City, Woman's Auxiliary Santa Rosa, Cal., Mrs. R. C. Brewer.

\$1.00 ..... 21 00 Walworth, Wis., Ladies' Society, unappropriated ..... 10 00 Wellsville, N. Y., Ladies' Evangelical Society, Tract Society, \$5.00; Foreign Missions, \$5.00, Home Missions, \$5.00, Woman's Board Expenses, \$1.00 ..... 16 00 Welton, Iowa, Ladies' Benevolent

Society, Missionary Society .... 5 00-339 62 Total receipts for 12 months MRS. L. A. PLATTS, Treas. MILTON, WIS., Aug. 1, 1905.

OVER the entrance to the little parish church at Hawarden, England, where Mr. Gladstone worshiped, are inscribed these directions, which may be suggestive to those of other sects as well

\$2,106 55

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#### ELINORA MONROE BABCOCK.

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#### WOMAN'S BOARD. Receipts in July.

as the humble parishioners for whom they were designed:

"On Your Way to Church,-On your way to into consideration. the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own; for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

pray. Spend the time that remains in prayers. Remember the awful presence into which you have come. Do not look about to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; your have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

"After Church.-Remain kneeling, and pray. Be silent. Speak to no one until you are outside; the church is God's house, even when prayer is over. Be quiet and thoughtful as you go little head?" But the child didn't laugh; she through the church-yard.

"On Your Way Home.—Be careful of your it's a pretty tough world for us women, ain't it?" talk, or the world will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."-C. E. World.

#### A COMMON ABUSE OF CHILDREN.

Let those who have used baby's arm as a handle and who do not believe that they have sinned listen to what some of New York's eminent surgeons have to say on the subject:

"It is not a question of possible injury to the child," says one, "but of certain injury. As well lift a baby by the ears as by the arm. The most common danger is of dislocating the shoulder. A child's arm is very easily dislocated, and unless properly set the entire arm may grow out of shape. Children do not always know enough to tell when they are hurt, and a dislocation may not be noticed until it is too late to remedy the injury. An arm that has been dislocated may go back accidentally, or it may be set so that the child has proper use of it, but without regaining the proper shape. If not properly set, there is danger of irritation in the shoulder, with the possibility of necrosis of the bone.

"Even if dislocation is not caused by this unnatural use, there is danger of twisting the arm out of shape. The cartilage in a child's body does not become bone until the seventh year. With a very young child it is soft enough to change shape if jerked the wrong way, and it is mere chance when a crooked cartilage straightens before it hardens to bone."-Good Housekeeping.

#### A CORRECTION.

In the Historical Sketch of the Piscataway Church, published in THE RECORDER of Aug. 7, it is stated that the undersigned, at the close of the year of service as pastor of that church, "decided that it would be more congenial to turn his attention to teaching instead of preaching, and therefore tendered his resignation."

In the interest of correct history, allow me to state the facts. At the end of my year at New Market I accepted a call to the pastorate of the New York City church, in order that I might be nearer to the seminary. I served that church one year, and then was persuaded to accept the position of Business Manager of THE RECORDER office. This position I held for four years. It

#### THE SABBATH RECORDER

was then that I went back to teaching. The question of comparative congeniality was not taken

EARL P. SAUNDERS.

Alfred, N. Y., Aug. 11, 1905.

#### PRETTY TOUGH.

A little maid of seven summers had been busy for an hour dressing and undressing her pretty "In Church.-Kneel down very humbly and doll, but tiring at last she sat with folded hands gazing fixedly in the glowing fire in the grate. Looking up, finally, with a thoughtful expression on her face, she said: "Mama, if I get married when I grow up, will I have a husband like papa?" The mother turned, and looking down into the earnest eyes of the child, answered with a smile: "Why, yes, dear, if you get married you will have a husband like papa." The little brow clouded. Again she asked: "If I don't get married, will I be an old maid like Aunt Nellie?" "Yes, dear, you will be an old maid," answered the mother, laughing at her rather complex question; "but whatever put such thoughts into that only looked grave and said, dejectedly: "Well,

> In his desire for the artificial blessings of this life man forgets the natural blessings such as health and a comfortable home.

#### MARRIAGES.

- DAVIS-CLARKE.—At the residence of the bride's parents, Mr. and Mrs. Clarence Clarke, Andover, N Y., on Aug. 15, 1905, by Rev. A. G. Crofoot, Wilburt Davis of Alfred, N. Y., to Leola Belle Clarke, of Andover, N. Y.
- NGLIS-ROOD.—In Milton, Wis., Aug. 9, 1905, by Rev. L. A. Platts, D. D., Mr. David Nelson Inglis and Miss Tacy Fanny Rood, all of Milton.
- AILLER-DWIGHT.—At the Seventh-day Baptist parsonage in Adams Centre, N. Y., Aug. 12, 1905, by Rev. E. H. Socwell, Mr. Walter Miller of Watertown, N. Y., and Mrs. Emeline Dwight of Boston, Mass.

#### DEATHS.

Cumberland County, N. J., Dec. 29, 1821, to Mahlon

He was the youngest son of the late Jonathan and Mary Davis Fitz Randolph, of New Salem, Va.; and Ayars.-Elijah Davis Ayars was born in Carltown, a brother of the late Deacon Jepthah F. Randolph, of the New Salem Church. He was born at New Salem, and Mariah McPherson Ayars, and died at East Va., June 3, 1821. On April 16, 1840, he married Har-Coudersport, Potter County, Pa., May 27, 1905. riet Hutson, who died in December, 1885. They had In early life he moved with his parents to near eight children, three of whom survive their father. On Baker's Bridge (now Alfred Station), where he was July 25, 1888, he was married to Mrs. Ruth Pyle Nordeserted by his parents and left in the home of John ris, who survives him. In 1863, he removed, with his Wells of Alfred. At the age of ten years he moved family, from New Salem to Tennessee. He afterward with Mr. Wells to Oswavo, Potter County. He was a lived in Ohio and Kansas, before finally going to Louisresident of the county ever afterward. On Jan. 24, ville, Ky., where he has made his home for the last 1842, he was married to Miss Nancy Crittenden of twenty-five years and more. In his earlier manhood, he Oswayo, who died June 2, 1887. To this union were was a member of the New Salem Church. About born three sons and two daughters, of whom a son the year 1845 he was active in the affairs of the old and daughter still survive him. Mar. 6, 1888, he was South-Western Association. After his removal from married to Mrs. Sarah M. Lance, who died Apr. 13, New Salem, he allied himself at one time with the 1898. About 34 years ago he was baptized by Rev. Methodists, and at another with the Baptists. Early in H. E. Babcock and joined the First Seventh-day Bapthe present summer, he returned to Salem, which he tist Church of Hebron, which membership he retained had not seen for thirty years, to spend several months to the last. He was ever a church-goer, and took great amid the scenes of his early life. But his health sudinterest in the singing service. Funeral services May denly failed, and he hastened back to Louisville, ac-29, at the First Hebron Church, conducted by his forcompanied by one of his friends, and passed away mer pastor, Rev. G. P. Kenyon, and interment in the within twelve hours after reaching home. C. F. R. cemetery by the church. F. N. A. VAUGHN.-At his home in Fulton, Wis., June 30, 1905,

Coon.—At his home in the town of Albion, Wis., Aug. 3, 1905, Henry C. Coon, in the 71st year of his age. He was the son of Jonathan and Martha Colgrove Coon, born in Allegany County, N. Y., Mar. 1, 1835. When he was a small boy his parents came to Wisconsin and located on the farm where he died. He was baptized and joined the Albion church when about twenty-two years of age of which he was a consistent member. He was much respected in his own neighborhood. A large company of his relatives and neighbors attended the funeral. He was the stay and support of a mother aged 00 years and a sister aged 67, who deeply mourn their loss. T. J. V.

COON.-In Adams Centre, N. Y., Aug. 12, 1905, Mrs. Satira Coon, aged 68 years, 3 months.

At the age of thirteen she became a Christian and was baptized into the followship of the Seventh-day Baptist church at Adams Centre, of which she remained a most worthy member until the time of her death. July 8, 1858, she was united in marriage with Mr. Charles Coon, who is still living. This union resulted in the birth of three children, two of whom are still living, Mrs. Martha Graves of Adams Centre, and Eugene Coon of New York City. For more than fifty-three years she was an esteemed member of the church at Adams Centre, and by those who knew her best she was regarded most highly. In speaking of her, one person who had long known her said, "She was the flower of the community." Another said, "She was the salt of the earth." Another who had known her from childhood said, "She was the best woman I ever knew." Her funeral was held in the Adams Centre Church and, though it was upon a very rainy day, yet the church was filled with sympathizing relatives and friends, many of whom had come several miles through the rain to be present. Services were conducted by her pastor, and the tired body was laid to rest in the cemetery near by.

"All is well, life's work is done,

All is well, new joys begun,

All is well, temptations past,

All is well, safe home at last."

E. H. S.

COTTRELL.—At his home in Boulder, Col., July 29, 1905, Benjamin Franklin Cottrell, aged 69 years, 9 months and 9 days.

The deceased was the son of Libeaus Cottrell, who died when the deceased was nine years of age. In early manhood he moved to Utica, Wis., and worked by the month on the farm till the war broke out. when he enlisted in Co. D. 7th Wisconsin Regt., Vol. Inft., which regiment was a part of the Old Iron Brigade, and served till the close of the war. About two years before the war he was married to Orselia Babcock, to whom were born five children, three girls and two boys. The wife, two girls and two boys survive the husband and father. Immediately after the close of the war, Mr. Cottrell with his family settled in Transit. Minn. From thence he moved to Nebraska and from Nebraska to Colorado, residing in Boulder for the past eleven years. The funeral was held in the Seventh-day Baptist Church in Boulder, conducted by the pastor. F. O. B.

RANDOLPH.—At Louisville, Ky., on July 27, 1905, Isaac F. Randolph, in the 85th year of his age.

Mr. George Vaughn, in the 70th year of his age. T. J. V.

WILLIAMS.-At her home near Adams Center, N. Y., Aug. 6, 1905, Mrs. Nancy L. Williams, wife of J. J. Williams, in the 66th year of her age.

In early life she professed faith in Christ and was baptized by Rev. Jas. Summerbell at Watson, N. Y. She was spoken of as a true Christian woman, a devoted wife and mother. Funeral services were conducted at her late home by Pastor E. H. Socwell, and well attended by a large concourse of friends and relatives. E. H. S.

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

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#### MAY MUSINGS.

The lessons which come to us from the contemplation of Nature's forms and methods of action are strong and deep, and bring to one, whose soul is attuned to receive it, a sense of beauty unlike all else among God's creations.

One summer evening, a great bank of clouds, mountain-high and wrapped in the reflected light of a magnificent sunset, lay in the eastern sky. Suddenly, a dash of vivid lightning glanced across the mass of light and rent its form and color, changing it into a shapeless cloud of dismal gray.

Then, as the shadows fell, the gray became mingled with roseate hues, until a new form seemed to emerge, all white and purified, more delicate, and ethereal. And in the midst, a cross stood out, like a silent guide-post, in some blinding snow-storm to direct a way-farer journeying through the night.

Thus some lives, so full of glow, and seemingly symmetrical, are sometimes crushed and hidden behind dull clouds of doubt, grief or bitterness. But, after time, come forth changed, yet more refined and spiritual. The glow is past, but evening calm and peace pervade the atmosphere, and breathe an influence more strong and beautiful than ever before.

Truly, the cloud and cross may transform human lives.

#### THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. 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 course.

Total enrollment, 178.

TWENTY-FIRST 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 close of the week's work).

I. How was obedience to be rewarded?

2. Upon what did the conquest of Canaan depend?

3. What warnings were given regarding idolatrous worship?

III. The Exodus (continued).

7. On the Plains of Moab (continued).

First-day. An exhortation to keep these commandments and statutes, and to explain them to their children, Deut. 6: 1-25.

that they are a people for Jehovah's own possession, 7: 1-11. Obedience to be rewarded by many blessings, and by help against their enemies, 7: 12-26.

Third-day. The mercies of Jehovah recounted, to forget them will bring disaster, 8: 1-20.

Fourth-day. The conquest and possession of Canaan depends upon the grace of Jehovah their God and not on their righteousness, 9: 1-29. The second tables of the law, 10: 1-11.

Fifth-day. The people enjoined to fear, love and obey God, that they may possess the land, 10: 12-11:25.

Sixth-day. Gerizim to be the mount of blessing, Ebal of the curse, 11: 26-32. All offerings to be at one place, 12: 1-28.

Sabbath. Be not ensnared by idolatrous worship, 12: 29-13: 18.

#### THE SABBATH RECORDER.

#### THE WHITFORD QUARTET.

CORDER and give a report of our work, but have failed to do so principally from the lack of time. jured. We have now been on the field a little over a month. We came alone, expecting that an evanone could be found for us. "The groves were God's first temples." In a grove not far from our tent, the whole matter was laid before God and four boys came away, after an hour of prayer, with a great blessing. We were willing to go ahead alone and do our work the best we could. It was but a few days until our efforts were blessed with the conversion of three persons, and one has joined the ranks since. It is a great pleasure now to listen to their earnest testimonies and see their beaming faces. But this is not the extent of the results of our efforts, as there is a far different feeling in the whole community. Many are again interested and taking active part, and we have gained the respect of the whole community. This is a great place for people to come to meeting. At our Sunday meetings people would come from five, ten, and a few families came seventeen miles. They put us city folks to measures are being discussed, looking toward this shame in their efforts to attend meeting.

On the 29th of July we made a study of the Sabbath and a number are very much interested and may come to accept it. Invitations are coming to us from all corners, to hold meetings. We were even invited to come to a Congregational church a few miles from here and hold meetings. That seems to be the feeling all over the country in regard to our work, and we hope that some seed may have been sown which will bring forth a rich harvest. All our mid-week services have been well attended, considering the busy time of harvesting and having. Our Sabbath and Sunday meetings were largely attended; we held three meetings on these days. People came in the morning, brought their dinners and stayed all day and a glorious time was enjoyed by all. We feel that our little church has been greatly blessed and strengthened by our being here. Two members from the disbanded Coloma church were accepted July 29. We wish it were possible for some good man to come on this field and continue the work which has been begun. It would be a great help to this church, which is now in a very good working condition. We earnestly hope and pray that something may be done.

This country is getting to be in a very prosperous condition. There has been an abundance of rain this year and crops are very good, even though it is very sandy in places. This is a land of wild fruit, as almost all kinds of berries grow Second-day. An exhortation not to forget in plenty. The quartet has feasted on blue-berries and huckle-berries. Dew-berries are just beginning to ripen, of which there will be a great crop. We gave a concert last night at Friendship before a very pleasing audience. We will give another at Oxford to-morrow night and on Thursday night at Packnankee. The next day we will go down the Fox River by boat to Marquette and remain over the Sabbath. Then will close our summer campaign. We hope the matter of a worker for this field will be earnestly considered.

#### GRAND MARSH, WIS.

#### TERRIBLE ACCIDENT AT ADAMS CEN-TRE, N. Y.

The whole community was shocked on the morning of August 12 by the terrible accident which occurred at one of the railroad crossings

Brother and Sister Coon were on their way to our Sabbath service, and as they were crossing gelist would be sent to us at once. We were the railway they were struck by the engine, almost discouraged as the days went by and no drawing a special fast club train, a train for which Brother Goon had no reason to be look-

> The carriage was demolished, the horse instantly killed and Brother and Sister Coon were hurled through the air for a considerable distance.

> People from all parts of our village hastened to the scene of the accident, where the unconscious injured ones were picked up and tenderly cared for. During the afternoon death came to the relief of Sister Coon and, at the present writing, there are grave doubts as to the recovery of her husband.

end.

In the death of Sister Coon the church has lost a choice member and the community mourns the loss of one who was highly esteemed by all. The funeral of Sister Coon, which was conducted at the Seventh-day Baptist church of which she was a member, was one of the largest funerals held in our village during recent years, notwithstanding the drenching rain which con-

tinued during almost the entire day.

Again the Death Angel has visited our Missionary Society and borne from our midst our sister, Mrs. Sarah Alice Jeffrey, who has always been a dearly loved and faithful member. She was always loving, and especially devoted to her family and their interests, and would sacrifice anything for them. Not only in the home circle was this spirit shown, but her thoughtfulness sought out the needy and suffering about her, and for them did she work zealously, "doing with her might what her hands found to do."

She has left us a beautiful example of faithfulness, and to such there is the promise of a crown of life. May we strive earnestly to emulate her many virtues and zealously labor to carry forward the work which she has been called to lay down.

We extend our sympathy to her sorrowing family, and other relatives, and point them to our Father who comforteth His own.

#### NORTONVILLE, KAN., Aug. 3, 1905.

The home ever remains the primary temple, and the light of worship on the altar must not go out, lest the world grow dark. Worship should be a natural, sincere and joyous part of a great life of love, order, beauty, wisdom and happiness; the children should be active agents in its observance, and its rituals should be symbols taken from the ordinary acts of familiar life, as Jesus made of the common meal the lasting memorial of himself and the central mystery of the Christian church.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two can not be separated with impunity.

#### VOL. LXI. NO. 34.

in our village, by which one of our highly es-We were requested to write often to THE RE- teemed members, Mrs. Satira Coon, lost her life, and her husband, Charles Coon, was badly in-

> Sister Coon is the fifth person who has met death at this crossing during the past few years. There is an intense feeling in the community against the railway company for not affording the public better protection at this crossing and

#### E. H. Socwell.

#### IN MEMORIAM.

MRS. FLOYD COON, C. B. CRANDALL,

B. O. BURDICK,

Committee.

# Chuildren's Page.

AUGUST 21, 1905.

TO TIP, OR NOT TO TIP. To tip, or not to tip; that is the question: Whether 'tis wiser in the mind to suffer The hints and winks of covetous waiters, Or to give them tips of dimes or quarters. And get what's coming to thee? To tip, no more: To eat; and not to give 'the smiling man Who brings thee food, and with slick quietness Waits on thee as if thou were a king, A quarter, or a half; 'tis a consummation Devoutly to be wish'd. To tip. no more: To eat, and not to tip: ay, there's the rub; For in that tipless eating what foods may come, Tough steaks and things to make the stomach groan. Must give thee pause; there's the respect That pulls the tips from pockets not too full: For who would bear the stereotyped smiles, The sleek white hands where itching palms Are ever hovering near thy sides: The insolent stares, and supercilious looks, When he himself might quick vengeance take By giving no tip? Who would such things bear For manikins, who smile for cash. But that the dread of that disdainful look. And insolent eye, and scornful mien, By which the outraged tipless waiter Advertises thy niggardness of purse To all the world, puzzles the will, And makes thee rather give the needed tips Than suffer in thy stomach and thy pride? 'Tis thus the caddish waiter triumphs o'er thy purse, And makes thy pride feed his well-lined belly, And robs thee of the courage to resist His parasitic "Stand and deliver !"

-Good Housekeeping.

THE STORY OF A FAMILY OF ROBINS.

"My dear," said a voice above my head one morning, as I was sitting on the porch, "what a beautiful place this would be for our summer home!" 

"But this tree is so low and old, and not at all stylish looking," objected a second voice.

"All the better, my dear, we can have it all to ourselves; and if it is old, then it is sure to be full of lovely big, fat ants (there's one now!) and other nice things to eat, not to mention the fine nest of caterpillars on the other side. It has any number of splendid crotches, too, which look as if grown for the express purpose of holding a cozy nest. Now, dear, do be reasonable."

"Yes, I know all that," answered the second voice, "but, Mr. Robin, how can you insist on my staying here when you know that a horrid big gray cat lives in this house, and one next door, too, and besides there is a disagreeable old red squirrel living in that vacant lot. If we should be even a little careless I am sure he would eat our eggs. You can hear him scolding now over some trifle-these squirrels are so bad tempered!"

"But, my dear wife," expostulated Mr Robin, good-naturedly, "where in this world will we not find some difficulties and dangers? You know that in your favorite tree in the mountain last year that murderous jaybird-but pardon me, my dear, I will not refer to that sad incident again."

"O, no, don't," shuddered Mrs. Robin. "I sup- in the cry, "The cat, the cat!" pose we might as well stay here!"

And after Mr. Robin had again mentioned the items of the ants and caterpillars, and they had decided upon a comfortable crotch, they flew away together for the first building materials.

During the days which followed little Mrs. Robin worked with nervous energy in rearing the walls of the tiny home, but Mr. Robin, jolly fellow, seemed to find need of frequent rest. After bringing a load he would sit still during

#### THE SABBATH RECORDER.

several trips & Mrs. Robin and pour forth his limb, but he would not stay, and soon tumbled merry soul in a rollicking song. If he had been asked for his excuse for loafing and singing, no doubt he would have replied in chirping tones that it was all for Mrs. Robin's benefit, to cheer her on with her work, and he would probably have felt the fine gentleman that he looked.

One morning, when I went out as usual to see how the small carpenters were progressing, lo and behold, there was no more bustle about the old tree. Little Mrs. Robin sat quietly on the now completed nest, and very trim she looked with her tail sticking straight over the edge, and her bright eyes watching me closely.

Now day after day I saw Mrs. Robin sitting demurely on her nest, and during the next two weeks I heard but one conversation. It was late one afternoon that I heard Mrs. Robin say: "Now, Mr. Robin, do sit quiet while I am gone for supper. I will be back in a very few minutes, and if you see a big miller flying past you again don't, for mercy sake, jump up after him as you did yesterday, for if you do those 'eggs are sure to get chilled, and then-O, you must be very quiet!" And off she bustled.

A few days later I thought I would again see how Mrs. Robin was progressing. Neither Mrs. nor Mr. Robin was on the nest, but while I was still fearing that Mr. Robin had again proved traitorous Mrs. Robin came back with something in her bill, and she had no more than reached the nest when up poked two little black heads with great yellow mouths gaping wide. We called the twins, Teddy and Tim, and we watched them as the little heads grew higher and higher.

Mr. Robin proved rather an indifferent father. One evening several weeks later, after an un-

for as the babies grew larger he began to leave the feeding more and more to Mrs. Robin, who was kept busy every minute of the day stuffing worms, caterpillars from the handy larder, moths, and berries down the cavernous yellow throats. usually bountiful supper, Teddy, who was slightly larger than Tim, rose in the nest and flapped his wings in guite a majestic fashion. Little Tim immediately followed his example. "Ah," said Ruth, "those birds will fly in the morning."

Just then a thunder shower came up, and as preparation and several false starts, flew quite the big drops fell Teddy and Tim chirped quite boldly to her side and opened his mouth wide disconsolately, but the little mother soon came. and, perching on the edge of the nest, spread out for a worm. her wings, making herself as large as possible Tim and his mother stayed near us for several days, until Tim had grown almost as large as in order to protect her babies from the rain, which now fell in torrents. She looked rather his mother. However, he still continued to fly droll as she held her beak straight up in the air. around after her, always lighting just in front of her, with his mouth wide open, twittering and so the water would run off her back, her wings trembling his wings, teasing for food, like a big, spread out to their utmost capacity, and Teddy and Tim just poking their heads from under her overgrown baby that he was.—The Christian breast. Advocate.

It was not the next day they left the nest, but the day after. Very early in the morning I was awakened by a most awful screaming of Mr. and Mrs. Robin. I heard Mrs. Robin say: "O, Teddy! why did you try to fly so soon! O, the cat, the cat!" and then Mr. Robin joined

I dressed as quickly as possible and ran downstairs. There was pussy standing over poor Teddy, who was on the ground, while Mr. and Mrs. Robin were swooping around her, screaming and snapping their bills; but I doubt if they would have saved Teddy's life if I had not carried Pussy down cellar and shut her up.

When I picked Teddy up he opened his mouth and tried to bite me, for, poor birdie, he did not know that I was a friend. I put him up on a poverty.

off again on the ground. At last I had to give him up. I heard Mrs. Robin say:

"Ah, Teddy, why did you not obey me? I told you not to try to fly when you first came out of the nest, but to sit for a while on a limb until your wings grew stronger, but you thought you could fly right away, so of course you fell. Just see brother Tim, how safe he is here on the limb!"

I peeped through the leaves, and, sure enough, there sat Tim as fine as you please, on a branch above the nest. His mother had just stuffed down his throat a worm so long that it required several pokes of her bill to send it to her destination. He looked very well satisfied, and rather comical too, for tufts of baby down still protruded here and there through the long feathers on his head, and the sun shining through them formed a sort of gray halo, which made him look like an old bald-headed man.

Here I had to leave the little family for breakfast, and when I returned Teddy was nowhere to be seen, but an old Tabby just disappearing around the corner suggested his end.

Mrs. Robin, instead of grieving, now devoted all her energies to little Tim. Mr. Robin, seeing that there was now but one child to be taken care of, decided that Mrs. Robin could easily do that alone, so betook his merry, irresponsible self off for good.

As the day wore on Tim gained more and more strength, and, ever cautious, climbed gradually from limb to limb, until at sunset he had reached next to the highest twig on the tree, where he settled down comfortably for the night, the last rays of the sun shining on the gray halo around his head.

The next morning Tim was nowhere to be seen, but after some searching I heard him about half a block away, loudly calling to his mother for something to eat. In a few minutes I saw him sitting on a gatepost in a yard where I knew a big tomcat lived, who was particularly fond of young birds as a relish. I walked slowly toward Tim to protect him in case I saw Thomas, but there was no need, for just then Mrs. Robin flew to a pine tree near by, and Tim, after a little

#### NOT COUNTERFEIT.

A fresh-air child on her return to the city last summer insisted upon on taking an egg from her lunch basket and carrying it in her hand, lest something should happen to it on the journey. Naturally, in the jolting crowd something did happen to it. "Now you'll have to throw that away," said the deaconess, as the child endeavored to gather up the fragments. "Oh. I wanted to carry it home to mama," mourned the child; "it was one the hen made herself."

Not until you make men self-reliant, intelligent and fond of struggle-fonder of struggle than of help-not till then have you relieved

#### SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Continued from Page 533.<sup>o</sup>

one of our largest churches told me last week that while the income of his church had been largely increased, not one-half of the members are using the cards.

This sketch of the work of our Boards gives many evidences of a new spirit of enterprise in all our denominational activities.

RECOMMENDATIONS. I wish to make three recommendations at this time regarding:

1. The Conference President.

2. The Executive Committee.

#### 3. The Nominating Committee. THE PRESIDENT.

You need as President of Conference a man who lives in the presence of our Lord and Saviour. The traits and training of a minister will help him. He should have time, means and force of character, not to govern, but to attend to whatever business may be entrusted to him, and to act in emergencies. He should be the servant and agent of the Conference. What man of you having a garden would say to himself, "Now I will get the best of seed and plant it well, and then my plants will be so sturdy and vigorous that they will not need any care or cultivation." Such a garden might show some plants of outstanding size and excellence, but as a whole it would be a failure and a laughing stock. The Lord blesses human efforts to advance his Kingdom. Work with all your might and the Lord will help you. Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure. The experience of the past two years has convinced me of the need of a leader, who, with the whole field in mind, can help in many ways. A letter here, a dollar there, a suggestion to this man, an encouragement to that one, will accomplish wonders for harmony and efficiency. Your president should have time, system, and if he needs it, a salary.

#### EXECUTIVE COMMITTEE.

Most of the plans for each year's work should be discussed in advance, decided upon at Conference, and assigned to the proper Boards for execution. But there will arise exigencies and emergencies which require immediate settlement and action, as for instance the call from Battle Creek during the past year. Important matters of this nature should not be allowed to go by default, nor should they be settled by any one man. The President of Conference needs a group of men living near him to whom he may refer without delay such matters as call for quick decision. This group or committee should hold regular meetings at stated intervals. Such a committee to be effective must be located in one place, as our Boards are.

Our present executive committee is powerless to perform its functions, because it is impossible for them to get together. It is recommended that Conference shall take steps at this session to change\_the formation of this committee so as to make it a vital and effective force in our organization and not, as now, a purely complimentary appointment.

#### NOMINATING COMMITTEE,

The Nominating Committee has become one of the most important committees of the Conference, inasmuch as it nominates all the other Conference committees, and the officers of the various Boards, as well. The selection of the personnel of the great conference committees is one requiring a large acquaintance with our people and their interests. Hitherto the appointment of the nominating committee has been left to the President. Is this the best method of choosing this committee?

The Council at Alfred, after much deliberation, decided to recommend that the term of the President of Conference be extended to two years. The Conference at Nortonville confirmed this position. So that this may fairly be considered as the deliberate view of the denomination as a whole. Your President has now served for two years, and although elected for another year I feel that I have served the time upon which you have settled. I have therefore handed my resignation to your secretary to take effect at the close of this Conference.

During the past two years you have entrusted this honorable position to a man who was without knowledge, training, or experience in the management of denominational affairs. It is with deep feeling that I now thank you for the patience, the sympathy, the forbearance and the fraternal spirit which have been shown to me by all classes of our people.

I wish especially to express my gratitude to Dr. Lewis A. Platts, who has, at great inconvenience to himself, given me at all times the benefit of his wisdom, judgment and experience, traits which are so conspicuous in his character. I am also profoundly grateful to Dr. Main, Dr. Lewis, Dr. Whitford, David E. Titsworth and many others who have given me help and advice on many occasions.

In closing, let me urge you to move forward. We cannot stand still. Each year should show definite progress in the Divine life in a broader view, and in practical achievement. Let us keep our ideals clearly before us. They are

I. To live so that we feel constantly the approval of our Saviour. 2. To act so that our influence steadily draws others to him.

3. To combine our forces so that collectively we may accomplish things which singly we could not do.

In our combined efforts the requisites for success are harmony, good will, sanity and efficiency. But sanity and efficiency without to the faith and practice of Seventh-day Baptists. Most of them are

harmony and good will move as a bird with a clipped wing. Let us take the utmost pains to avoid hurting another's feelings, and let us avoid looking for slights, real or imaginary.

Why should a small injustice or disappointment so destroy our Let us rise to higher places of Christian living. Let us grow in

peace of mind that we neglect our legitimate life work. grace and in the knowledge of our Lord and Saviour Jesus Christ. Then shall we have effectiveness in His work. Then shall we show the normal fruitage of the Life in Christ.

REPORT OF CORRESPONDING SECRETARY.

To the Seventh-day Baptist General Conference: The Corresponding Secretary reports, that in the regular performance of his duties he wrote, as directed by the Conference at its last session, to Brother Joseph A. Hubbard, expressing their appreciation of his careful and efficient services as treasurer of the Memorial Fund, and their regret that he was unable to be present and read his annual report in person. He also wrote to Rev. George Seeley at Petitcodiac, Ontario, Canada, thanking him for his loyal support of our work in that Dominion. From both of these brethren appreciative letters have been received.

A communication is just at hand from the National Federation The usual effort has been made to secure accurate statistics of the

of Churches and Christian Workers, 90 Bible House, New York, which is herewith submitted with the recommendation that it be referred to a committee who shall examine it and report to this body. churches with about the usual results, so far as indicated by the returns, at this early date received. The Secretary asks permission to make the statistical tables at a later date, and to modify the summary here given as reports yet to come from the churches may render neces-

Fifty-three churches have reported, of which 8 indicate no change in membership, 15 report an aggregate net gain of 110, and 50 report an aggregate net loss of 139, leaving an aggregate net loss of 29. The changes by letter, which ought to mean so many transferred from one church to another, show a slight excess of additions over dismissions, which indicates that some letters formerly given are finding their way out of their hiding places into the uses for which they were designed. This whole matter of statistics, which many church clerks seem to regard with indifference, is of so much importance to the future historian of the denomination that there ought to be some better system of handling them than we now possess. It hardly seems necessary that the churches make statistical reports to the associations in May and June, and then again to the Conference in July. The Associations ought not to be asked to give up their statistics, for these are a part of their history; but why may not the Secretary of the Conference depend upon the reports of the Associations for his data, and save himself the labor and expense, and the churches the annoyance of a second appeal for statistics? The Secretary should receive some in-

structions on this point.

An effort has been made to put the Conference into closer touch with a class of its constituency not heretofore recognized in any official way-namely, the "Lone Sabbath-keepers." Accordingly the following letter and blank have been addressed to about three hundred and fifty persons:

#### DEAR BROTHERS AND SISTERS:

This letter is sent out in the hope of reaching a large proportion of the Seventh-day Baptists in the United States, who live at a distance from their own home church, and who do not enjoy the privileges of worship with any other church of the same faith. Or, in other words, it is a message to the "Lone Sabbath-keepers." Many of the names addressed are taken from The Recorder subscription list and so may include some persons who are not Seventh-day Baptists. These will not, I am sure, be offended on account of the receipt of this letter.

The next session of the Seventh-day Baptist General Conference will be held at Shiloh, N. J., Aug. 23-28, 1905. At this meeting the Corresponding Secretary will be expected to make as complete a report as possible of the condition, work and prospects of the churches for the past year. He desires also to include as full information as he can get concerning the number, location, etc., of the "Lone Sabbathkeepers," in the hope that such correspondence and the information resulting from it, may be a source of strength and help, both to those addressed and to the denomination at large. Answers to the questions on the accompanying sheet will contribute to the ends sought. Information here asked is not for any personal use, nor for publication in, detail, but for the making of some general statements concerning that large class of the Seventh-day Baptist constituency known as the "Lone Sabbath-keepers."

Will you pray for the success of the Conference at Shiloh, and for the spread of the whole truth for which we stand? Kindly give early attention to this letter.

REV. L. A. PLATTS, Cor. Sec. INFORMATION DESIRED.

Kindly fill these blanks and return at your earliest convenience to Rev. L. A. Platts, if before August 10th to Milton, Wis., if after that date, to Shiloh, N. J., care Rev. E. B. Saunders. Name; Residence; Home Church; Nearest Seventh-day Baptist Church; Have you a family? How many are church members? How many not? Do you attend First-day Church? Children go to Sunday-School? Are there Sabbath-keepers near you? Do you have any Sabbath services? Do you contribute to home church expenses? Do you contribute to Denominational objects? How can Conference be of

help to you? At the present writing, answers have been received from about one hundred, who, almost without exception, express pleasure in being thus remembered, and declare, in some form, their unswerving loyalty

Distant

MILTON, WIS., July 16, 1905.

at long distances from any church of our order, and, with few ex- than creeds and dogmas, forms and reforms, nations and denominaceptions, they have no Seventh-day Baptist neighbors.

swers indicate that either personally, in private or in the family circle, a sermon is read from The Seventh-day Baptist Pulpit.

Most of these persons contribute regularly or occasionally, to the home church expenses, or to denominational work, or to both. The to teach to Seventh-day Baptist doctrines of such vital consequence, question, "How can the Conference be of help to you?" has elicited a variety of answers. A large number, "By your prayers," and with great earnestness this answer is made, "By giving us a good report of the Conference in The Recorder, and in the published minutes." The next largest number is a practical appeal for missionary work, -evangelistic, pastoral, quartet, Sabbath Reform work. Two or three suggest, "Make the Conference, evangelistic, spiritual;" one says, "Plan wisely for the future."\_ Several appreciate the help it would be to them to attend, if possible, the Conference, and others acknowledge the help which a sense of fellowship with the Conference, given by to have apprehended, but this one thing I do, forgetting those things this correspondence, brings.

The references to missionary work are, for the greater part, general, but several describe conditions in the communities in which they live which seem to make inviting fields for work. One good sister thinks that practical help might come to some by a more frequent announcement, or advertisement, in The Sabbath Recorder, of properties for sale, or opportunities for employment among Sabbath-keepers. She refers appreciatingly and approvingly to the paper read by L. D. Lowther at the Associations and afterwards published in The Recorder, and generously offers to head a subscription, if necessary, to promote the advertising scheme. Another, a woman now nearly 75 years of age who has not seen a Seventh-day Baptist minister for more than forty years, after giving an account of her family of seven children, twenty-three grandchildren, and four great-grandchildren, all of whom, as far as they have come to the years of understanding, are Christians, but none of them Sabbath-keepers, adds: "If we had moved into a Sabbath-keeping society instead of coming away out here by ourselves, what a power we might have been for the truth." This reflection deserves a careful consideration by all those who are thinking of moving into some new locality.

The requests and suggestions of these "Lone Sabbath-keepers"-"lone" only as it relates to the companionship of others of the same faith, and yet not "lone" for, as some of them testify, God is graciously near to them, should receive the prayerful attention and consideration of this Conference.

The actual cash expenses of this work for this year has been about twenty-five dollars, which will be reported in detail to the proper committee. The Secretary makes no charge for the time and labor bestowed upon the work.

The experience of the passing years emphasizes the importance of keeping the churches strong and vigorous. When these are active and loyal, work on mission fields prospers; when they are weak and disheartened, mission work suffers with them. As the standard bearers fall at the front, and the firing lines are thinned, we must keep the recruits coming to the front. Titsworth, Swinney, Hubbard, and Crandall among the leaders, and scores from the rank and file who were with us one year ago, will not again answer to their names until "The Roll is called up yonder." Who are coming to take their places? Pastors and their churches are the recruiting officers who must be responsible for the answer to this important question. It is gratifying to be able to note that there are a goodly number of promising young men in our schools in various stages of preparation for leadership in our ranks. But their numbers ought to be many times multiplied. As these engage in active work, whether as pastors, or as missionaries, or in Sabbath Reform work, or whatever else, they must be sustained by a strong, loyal and liberal people, if their work is to result in great things for God. Contemplating the needs of men in bondage to the world, and the faith in Jesus which saves men, the Apostle was moved to ask, "But how shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" We may reverently continue the inquiry, How can they be sent without money, and how shall we get the money except the people contribute regularly and liberally, and how shall they do this except they are moved by a deep sense of the responsibility of our position and work as ambassadors for God and his truth? And this brings us back to the importance of strong, healthy churches, enthusiastically led by devoted and able pastors, which is the principal theme of this report. There is little from the field to dishearten, much to inspire and encourage. Let us thank God and take courage. L. A. PLATTS, Cor. Sec.

MILTON, WIS., Aug. 10, 1905

#### THE INDIVIDUAL LIFE IN CHRIST.

REV. GEORGE B. SHAW.

The subject assigned for this hour is not of my choosing. The fact that I am to speak is altogether against my desire. The subject, however, is very important—"The Individual Life in Christ," and the theme is quite in place at the opening session of this Conference. "The Individual Life in Christ" is vital and fundamental to every consideration that will be before us during these days of Conference. The idea suggested in the subject assigned to me is vastly more important

tions, churches, schools, missions, publications and all that. My nesita-To the question, "Do you have any Sabbath services?" many an- tion to speak on this subject is because I am so sure that I lack in the most essential requirements of a speaker who would discuss "The Inthe Sabbath School lesson is studied, The Sabbath Recorder is read, or dividual Life in Christ." That essential requirement is a deep, rich, and abiding spiritual life. That is an unusual experience of the subject under consideration. When I rise before my brethren and sisters and when I think of undertaking to stir them to important lines of action, then I am overwhelmed with the thought of my own spiritual poverty.

541

There are two lines of thought that give me courage to undertake this task, and other like duties. In the first place I believe that there are many others who share this feeling with me, to whom the thought of "the individual life in Christ" is more of an ideal, a beautiful ideal, than a common experience; that there are many who will unite with me in the language of the gerat apostle, "Brethren, count not myself which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The second reason for some measure of confidence is the memory of how Jesus commanded his disciples, on a certain occasion, to feed a great multitude of hungry men when they had next to nothing to do it with. But five loaves and two fishes, when it was all the disciples had, and when in the hands of the Master was more than sufficient for every need. May God grant in answer to your prayers that it may be so to-day.

Our first consideration will naturally be an inquiry as to the meaning of the expression, "life in Christ." It is the same thing as saying, "the Christ life in us." Jesus said. "Abide in me and I in you;" "If any man abide not in me, he is cast forth as a branch, and is withered :" "I am the vine and ye are the branches." Listen to Paul's beautiful expression of the same Divine truth, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me." This life in Christ and Christ in us is what is called "spiritual life." The problem which we have this morning then is really the question of "spiritual life" in the individual, and so in the church and denomination. Much has been said within the past few years in the religious papers about the supply of students for the ministry. It has become a serious question among Seventh-day Baptists as to where to secure the right kind of men as pastors, evangelists and missionaries. Other denominations have the same difficulties. It is a fact that is beyond dispute that most, if not all, of our so called strong churches are our weak churches if measured by spiritual standards. Members of these large churches are quite conscious of this weakness, and are as sorry for this condition as any could be. Our strongest churches-that is, our largest ones-are sure to be near the centers of industry and hence of population. In these centers the air is charged with the spirit of commercialism and pleasure-seeking. The sky is dark with uncertainty and questionings. It is possible even in these surroundings to develop a strong spiritual life, a life that is "hid with Christ in God." a life that is lived in the flesh, but lived by the faith of the son of God who loved us and who gave his life for us. But the chances are against us, for the environments are not favorable for spiritual growth. This is especially true of the generation born in these environments. It is said with much truth by some of our most thoughtful leaders that the problem for Seventh-day Baptists is the industrial question. This is in great measure true; but side by side with the industrial question is the equally important question of spiritual life, of the individual life in Christ.

What is this "spirituality of which we hear so much? What is it to be spiritually-minded? We read in the Bible of "spiritual gifts," spiritual blessings, spiritual life, of spiritual songs and spiritual sacrifices. We say of one person, that he lives on a different plane of spiritual life from another. We say of some churches that their spiritual life is low. Just what do we mean?

First of all we notice that this spiritual life is a new life that has its beginning in us at our conversion. It is something that an unregenerate person never has and never understands. Listen to what Jesus said to Nicedomus, "Except a man be born again he can not see the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. The wind bloweth where it listeth and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth; so is every one that is born of the spirit." Language could not well be clearer than these words of the Lord Jesus. Those who enter the Kingdom of Heaven are born into it. This is a spiritual birth. There may be at this stage but little manifestation of the spirit, but manifestation of the spirit must not be confused with the fact of the birth by the spirit. Neither should we confound the babe in Christ with the full grown man. Equally disastrous and disappointing will be an effort to comprehend in all its detail this truth. The Saviour implied that it was not to be comprehended when he said of the wind to which he had likened it that we could not tell whence it came or whither it went. If I could comprehend all of the plan of God and all the working of his power these would not amount to much. I am glad that God is not limited in his working to my power of comprehension.

To be continued.

# 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. Sennacherib's Invasion .....2 Chron. 32: 9-23 Hezekiah's Prayer .....Isa. 38: 1-8 The Suffering Saviour ....Isa. 52: 13—53: 12 The Gracious Invitation .....Isa. 55: 1-13 Manasseh's Sin and Repentance July 1. July 8. July 15. July 22. July 29. 2 Chron. 33: 1-13 Aug. 5. Josiah's Good Reign .....2 Chron. 33: 1-13 Aug. 12. Josiah and the Book of the Law 2 Chron. 34: 14-28 Jehoiakim Burns the Word of God Aug. 19 Aug. 26. Leremiah in the Dungeon .....Jer. 36: 21-32 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 X.-THE CAPTIVITY OF JUDAH.

#### For Sabbath-day, Sept. 2, 1905.

LESSON TEXT.-2 Chron. 36: 11-21.

Golden Text.—"Be sure your sin will find you out."— Num. 32: 23.

#### INTRODUCTION.

In outward appearance the end of the southern kingdom was very like that of the northern. The land was overrun by the foreign invader, the king submitted and reigned for a while as a vassal of the conqueror, then the king rebelled, the capital city was taken and the people carried away into captivity. In the one case the Assyrian was the invader, in the other the Babylonian. Judah held out nearly a century and a half after northern Israel had succombed to its fate.

There is one striking difference between the catastrophe of which our lesson tells and the overthrow of Samaria. With the fall of the capital city the northern kingdom practically passes out of history, but with the fall of Jerusalem the Jewish people did not perish. Their national independence was gone, but their religion was left. The work of Isaiah and Jeremiah and the other prophets was not lost. There was always a righteous remnant which cherished the treasures of divine revelation, and held in memory the dealings of Jehovah with his chosen people.

miah and brought complete destruction upon himself and the city of Jerusalem. He was doubtless moved by a false hope that aid would come to them from Egypt, or perhaps he stood in such fear of the princes that he dared not surrender. He evidently believed the word of Jeremiah, and knew that he was a true servant of Jehovah.

In addition to the parallel passages cited in the daily readings the student should read Ier. 37, 38, and 52.

TIME.—The probable date of Zedekiah's reign is 597 to 586 B. C.

PLACES.—Jerusalem; Babylon.

PERSONS.—Zedekiah, the last king of Judah; Jeremiah, the prophet; Nebuchadrezzar, the king of Babylon; prophets, priests, and people of Judah; the soldiers of Nebuchadrezzar.

OUTLINE:

1. The Sin and Error of Zedekiah. v. 11-13.

2. The Sin of the Nation. v. 14-16.

3. The Punishment for these Sins. v. 17-21. NOTES.

11. Zedekiah was twenty-one years old, etc. Three of the last four kings of Judah were sons of Josiah. Jehoahaz and Zedekiah had the same mother. Jehoiakim was a half brother to these two and was older than Jehoahaz. The king who immediately preceded Zedekiah was his nephew Jehoiachin (Otherwise called Coniah or Jeconiah). This king was carried away captive by Nebuchadrezzar who elevated Zedekiah to the throne. At the time that this prince began to reign many people of Israel were carried away into captivity; so many historians reckon the Exile as at the beginning of his reign rather than at the end.

common expression used by the authors of Kings and Chronicles of those kings who were not devoted to the service of Jehovah. Compare 2 Chron. 33: 2 in Lesson V, and many other passages. He humbled not himself. He would not heed the word of Jeremiah speaking for Jehovah. Jeremiah recommended yielding to the Chaldeans, but this the king would not do.

13. And he also rebelled against Nebuchadnezzar. At first sight we would think this no sin against God. But we are to remember that he had been clearly taught by the prophet that it was the will of God that the nation should submit to Nebuchadrezzar. Then he had given his oath of allegiance. [This name is spelled by Jeremiah Nebuchadrezzar,—and probably more correctly so]. But he stiffened his neck and hardened his heart. Symbolical language to indicate moral perversity.

14. Trespassed very greatly. Acted treacherously. Our author sees in their conduct the basest perfidy toward Jehovah. The abominations of the nations. That is, the various forms of heathen worship. Polluted the house of Jehovah. Compare Jer. 23: 11 and other passages. They had defiled the sacred temple with their worship of idols.

15. Sent to them by his messengers. That is, the prophets. Rising up early, etc. By this figure of speech, representing God as a diligent man of affairs, our author emphasizes the fact that God was deeply in earnest that they should repent. He sent not one but many prophets, and they spoke not once but often and with the greatest intensity of feeling: Had compassion on his people. According to the principles of strict justice they would have been destroyed long before this time, but Jehovah had been continually giving them another opportunity.

16. But they mocked the messengers of God. They were continually making jest of them. Jeremiah was frequently imprisoned and suffered much cruel usage. Urijah was slain by King Jehoiakim who sent to Egypt to arrest him. Zechariah was stoned by the people with the approval of King Joash. There are also other prophets mentioned in the Bible who suffered injury and death at the hands of the people to whom they spoke, and doubtless there are many more concerning whose sufferings we have no record. Till there was no remedy. The consequences of their sin could no longer be averted.

17. The Chaldeans were a people originally Zedekiah weakly ignored the advice of Jere- living to the southward of Babylon near the sea. Nabopolassar the father of Nebuchadrezzar conquered Babylon, and founded the Chaldeo-Babylonian empire. The adherents of the Babylonian kings are therefore frequently called Chaldeans in the Bible, and also in the works of profane historians. Who slew their young men, etc. A humane enemy kills only the able-bodied men who resist him in battle array; the Chaldeans spared neither age nor sex. He gave them all into his hand. The overthrow of God's people was through God's deliberate purpose.

> 18. And all the vessels of the house of God, etc. The utter defeat of the nation is also shown by the fact that all their possessions both public and private that were worth carrying away were taken to Babylon. The temple had been despoiled only eleven years before (v. 10), so we may imagine that the vessels and utensils were for the most part of brass. The word translated "vessels" would be equally well rendered "uten-

> 19. And they burnt the house of God, etc. The temple and the city were made a ruin. The governor whom Nebuchadrezzar left over the remnant of the nation took up his residence in Mizpah. Jerusalem was practically no longer habit-

20. They were servants to him and to his sons. Three kings followed Nebuchadrezzar, before Cyrus established the Persian supremacy. Of these the last two were usurpers, but they might be popularly spoken of as sons of the great king who had preceded them. It was under Cyrus that the Jews were allowed to return.

21. By the mouth of Jeremiah. Compare Jer. 25: 11; 29: 10. Until the land had enjoyed its sabbaths. Or perhaps, paid off its sabbaths. The 12. And he did that which was evil, etc. The ' reference is to the sabbatical years rather than to

the weekly Sabbaths. See Lev. 25: 1-7 and 26: 34, 35. To fulfill three score and ten years. Or rather as we would say, seventy years. The Hebrews did not reckon numbers by scores, but our English ancestors did, and their peculiar reckoning has been preserved even in the American Revision. Some writers on chronology have tried to calculate just the time when the Jews began to ignore the sabbatical year. (70 times 7 equals (\$490). But such calculations are of no value: for seventy is a round number, and we have no proof that the Jews ever kept the sabbatical year till after the Exile any way. Some people reckon the captivity as beginning in the year 605 when Nebuchadrezzar defeated the Egyptians at Carchemish on the Euphrates and became virtual master of all Western Asia; but it is more appropriately dated from the end of Jehoiachin's reign in 597 when the first captives were taken to Babylon or from the end of Zedekiah's reign which our present lesson describes. (586 B. C.)

Someone said recently to "Fanny Crosby," the blind poet and hymn-writer: "You never refer to your affliction in your hymns, unless it is in the one entitled, 'All the Way My Saviour Leads 'Me?'"

Her reply was: "I never though of it while writing that hymn; we need the Saviour to lead us even if we can see." And the bright smile that played upon the face of the blind hymn-writer revealed the fact that Christ was ever guiding her.

Laurence Hutton cites as the most amusing and, at the same time, most perplexing typographical error in his long journalistic and literary career, one which occurred in an article he wrote at the time of the consolidation of the Astor, Tilden and Lenox libraries, in which he was made to express the following opinion: "New York, perhaps, has never fully realized until this day how greatly it has been enriched by the receipt of the vest buttons of James Lenox." He had written "vast bequests."

We Americans are always talking about our mountains of gold and coal and iron. of our flat fields of corn and wheat, but few of us ever realize that we have in our climate a great advantage over all other nations. In the cold wave which in summer and winter so often sweeps across the land and sends the thermometer tumbling thirty degrees in almost as many minutes we have a constant, a never-diminishing asset of value: The wave acts as a tonic, but, un-

like any tonic made by man, it carries no reaction. No other land has cold waves like ours. To the cold air of this periodic cold wave, which brings extraordinary changes of temperature, we owe much of the keen alert mind, the incessant, unremitting energy of our American/ race.—The Centurv.

I would catch the spirit of the little boy whose prayer on a cold January night was: "Jesus, I thank thee for skating and sleds and snow balls and my big snow man in the yard; and, Jesus, I thank thee most for next spring, when I won't have to wear an overcoat, and when I can go out and pick flowers."

#### HE LEADETH ME.

#### A SKILFUL BLUNDER.

#### OUR TONICAL "COLD WAVES."

#### BOY'S THANKSGIVING.

#### Call Constants I AUGUST 21, 1905.

#### EDUCATION SOCIETY MEETING.

The Executive Board of the Seventh-day Baptist Education Society held its regular quarterly meeting at Alfred, N. Y., Aug. 13, at 3:30 P. M.

Present: Prof. E. M. Tomlinson, Dean A. E. Main, Prof. A. B. Kenyon, Prof. E. P. Saunders, Rev. Stephen Burdick, E. E. Hamilton, V. A. Baggs.

The meeting was called to order by the President, Prof. E. M. Tomlinson, and prayer was offered by Rev. Stephen Burdick.

Corresponding Secretary, Dean A. E. Main, presented 2d annual statement of the Executive Board to the Seventh-day Baptist General Conference, which was approved.

On motion it was recommended that the President call the annual meeting of the society at Alfred, N. Y., Sunday, Sept. 16, at 3:30 P. M. Prof. A. B. Kenyon, Treasurer, presented his

fourth quarterly report, which was adopted. Of the funds available, it was voted to pay to the Treasurer of Alfred University, \$500 for the Theological Seminary, and \$300 for the general fund.

#### Adjourned.

PROF. E. M. TOMLINSON, President. V. A. BAGGS, Recording Secretary.

#### EDUCATION SOCIETY.

TREASURER'S REPORT. Fourth Quarter-50th Year-May 1, 1905 to August

1, 1905.

#### I. REVENUE AND EXPENDITURE.

DR.		
Balance on hand May I, 1905	• • • • •	\$ 909 30
Interest on Bonds and Mortgages:		•
Alfred University\$	5 16 50	
W. C. Belcher Land Mortgage Co		
Mrs. S. D. Burdick	3 00	
H. M. Davis	45 00	
O. P. Fairfield	60 00	
Mayfield Heights Realty Co.	90 00	
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Fred W. Mundt	75 00	
G. W. Rosebush	31 50	
Laura C. Saunders, per C. L. Shaw	51 50 69 00	
Charles R. Voorhees		
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Edith B. Wheaton	15 00	
Langford Whitford	3 00	
J. J. Wilcox	90 00	
James A. Witter, Administrator	15 00	558 25
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Winfield S. Bonham	2 00	
Mr. and Mrs. George N. Burdick	41 00	
Kate M. Clarke	2 95	
Oliver Davis	5 00	
Sara R. Wander	7 50	58 45
Contributions for Theological		
Seminary:		
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#### THE SABBATH RECORDER.

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Alfred University: General Fund .... Theological Seminary ....

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Balance Application Deposi Balance on hand August 1,

Alfred, N. Y., August 1, 1905. Examined, compared with vouchers, and found correct.

	Auditors.
II. PRINCIPAL.	
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Mrs. Edward M. Tomlinson, balance Life Membership ..... \$ 11 50 Respectfully submitted. A. B. KENYON. Treasurer. Alfred, N. Y., August 1, 1905.

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Total \$	1,878 55			

Respectfully submitted. A. B. KENYON, Treasurer.

J. BENNETT CLARKE,

E. E. HAMILTON, Auditors

Examined, compared with vouchers, and found

J. BENNETT CLARKE, E. E. HAMILTON. Auditors.

The woman who prides herself on not knowing how to keep house, how to bake bread, or how to cook a meal, is an object of both pity and contempt.

## Special Notices.

MRS. ANGELINE ABBEY wishes her correspondents to address her at North Loup, Neb., instead of 1030 E. 26th Street, Erie, Pa., having removed to North Loup with her husband, on account of his continued ill health

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, Sabbathday 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, No. 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 LOOFBORD, 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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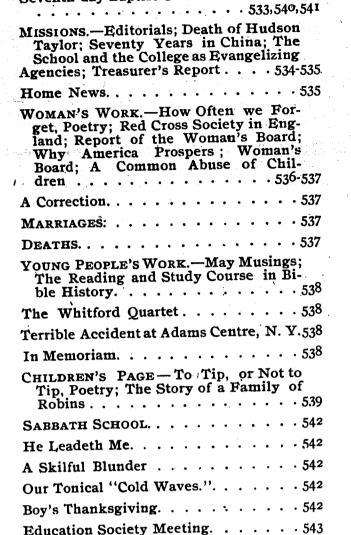


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A. H. LEWIS, D. D., LL. D., Editor.

JOHN HISCOX, Business Manager.

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mond, La. The work of this Board is to help pastor-less churches in finding and obtaining pas-tors, and unemployed ministers among us to

find employment. The Board will not ebtrude information,

The Board will not obtrude information, help or advice upon any church or persons, but give it when saked. The first three per-sons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in re-gard to the pastorless churches and unemploy-ed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or As-sociational Secretaries, will be strictly confi-dential.

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THE SEVENTH DAY BAPTIST GEN. ERAL CONFERENCE. Next session to be held at Shiloh, N. J., Aus. 23-28, 1005. GEORGE W. POST, 1987 Washington Boulevard, Chicago, Ill., President. REV. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec. REV. L. A. PLATTE, D. D., Milton, Wis., Cor. PROF. W. C. WHITFORD, Alfred, N. Y., Treas-

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# ITE SABBATH RECORDER.

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

#### VOLUME 61. No. 35.

#### CO-WORKERS WITH GOD.

The day is long and the night is hard. We are tired of the march and of keeping guard; Tired of the sense of a fight to be won, Of days to live through, and of work to be done; Tired of ourselves and of being alone: Yet all the while, did we only see, We walk in the Lord's own company. We fight, but 'tis he who nerves our arm, He turns the arrows that else might harm, And out of the storm he brings a calm: And the work that we count so hard to do, He makes it easy, for he works too; And the days that seem long to live are his, A bit of his bright eternities, and close to our need his helping is.

-Susan Coolidge.

#### CONFERENCE AT SHILOH.

We were able to give our readers last week the opening address of President Post, the report of the Corresponding Secretary and a portion of the sermon of Mr. Shaw. We regret the necessity of dividing Mr. Shaw's sermon, but since the average reader shuns long articles, we trust that the sermon will secure a better reading because it was divided. These papers were published in advance of their delivery, for the sake of the majority of our readers, who could not be at Conference.

The weather on the opening day was decidedly warm. To say more, might induce criticism from our friends in Shiloh, since it was said by some of them that at Adams Centre, a few years since, the heat at Conference was far in advance of that in Shiloh. Aside from the discomforts because of the heat, the day was beautiful. The tents used on this occasion are new and commodious, and finely located in an open meadow adjoining the church grounds. The audience tent is seventy by one hundred and ten feet, and is seated to accomodate 1,000 or more persons. The dining tent is forty by one. hundred and twenty-four feet, and the tables are laid for four hundred and sixty. The kitchen tent is forty by sixty feet. All the appliances of these tents are excellent, the dining tent being protected by mosquito netting, and the seats in the audience tent are strong and comfortable.

The address of welcome by Rev. E. B. Saunders, pastor of the Shiloh church is given herewith. The address contains several valuable historic references which make it unnecessary for us to give any additional history of the church at Shiloh, more than to say that it is now a strong representative of the earliest Seventh-day Baptists who came from England to the region of Philadelphia. It once included Seventh-day Baptists as far north as Burlington and Bordentown, N. J.

#### PLAINFIELD, N. J., AUG. 28, 1905.

# Conference Welcome.

appear to be. You will look into the bright faces E. B. SAUNDERS. of our pure-hearted girls and boys. You can. It is with the greatest of pleasure that we look in your short stay with us, sow seeds of contentinto your genial faces this morning, the opening ment, for honesty, industry, thrift and Christian day of the 103d Conference anniversary. integrity. Will you supplement my poor work Little did I think the pleasure and honor as pastor? Put those graces where you go, if I would ever fall to me of speaking words of welhave failed.

come, in behalf of one of our old sister churches, to you the delegates from that happy galaxy of more than a hundred Seventh-day Baptist sisters.

Our welcome will not be formal, neither our entertainment pretentious. We are too glad to see you; the hours are short, the moments too golden, before the closing session; many of us to meet next around the great white throne, if we shall be counted worthy.

We feel some like Joseph and Benjamin, who met in the Egyptian court, after the cruel separation, when they fell on each others' necks and kissed and wept, until the dignitaries of Egypt heard them.

Most of you have had more experience as pastor, and would no doubt be able to give a more elaborate welcome of words, but I promise none of you have a more hospitable people to receive a Conference and relieve us both of any embarrassment.

We have met you, dear friends, not half way, but with our best. You may find it necessary at night to walk our streets by faith more than by sight

You may suffer some from physical culture. on account of the distance to our homes, or from cramps, for the lack of sufficient room in ou carriages, for the typical New Jersey wagon usually has room for one more.

Do you see our orchards, many of them still groaning under the heavy load of luscious fruit? We have prayed for a fruit season in honor of your coming. Our prayers are answered. We most devoutly thank God for it, and for your presence. And the interview of the second se

But I must use well the few moments that are mine, while you are gathering. You are as welcome at our homes, (indeed they are yours while you stay) as welcome as Christ at Emmaus, after that wonderful walk with the two strangers, disciples. We pray that our eyes shall be opened too, and we shall know him as we have never known Christ before.

for here in New Jersey we put all of our choice timber into our young men and women, one of to come and teach in the Shiloh Academy, choosthe most important enterprises we have.

You will be the guests of intelligent and hardy men and women, noble because they are not afraid, or ashamed of toil, and are just what they



#### WHOLE No. 3,157.

Have I asked a hard thing, like Elisha or Elijah? If our eyes have been holden like the two disciples at Emmaus, may they be opened, at this Conference, to see life just as it is, real and earnest.

If the hearts of our young people burn within them for an education, as you "walk and talk with them by the way," will you help temper this ambition for usefulness in the world? Not simply inflame it, for an education in a hope to escape toil and responsibility, or the restraint of Christian homes.

Will you, kind friends, and especially business men, let our families know that you do actually "take time to be holy," have kept up the family altar, kept the Sabbath holy, and entire.

Will you set us aglow with enthusiasm, not of commerce, or war, but of religious work, actual piety, and the work of our boards, churches, Sabbath Schools, Christian Endeavor Societies, since the law of God. The fourth commandment of God is lost to the world, to the Christian nations and to the church of Jesus Christ, except to a little handful of Sabbath-keepers. God help us to stand true.

It will cost you an effort to go to our homes on the farms out of the village, but we would like to share equally the blessing of this meeting. Then again we would like our sister church at Marlboro to share it equally with us.

We have held two joint prayer meetings, one at Marlboro and one at Shiloh, praving for a pentecostal Conference. You have doubtless come praying for the same.

We are a modest, a retiring people, and may not let you into our councils at once, but I trust you will find the way. I do not need to tell you that you are on historic ground, made venerable not only with age, but with deeds, of the men and women of Shiloh, who furnished the students, and the money and were led on to victory by such men as President Whitford and wife. and Larkin, both of blessed memory.

The General Secretary of our Missionary You will sit at our tables, not of mahogany, Board, when a young man from the Seminary, refused a salary of three to four times the money ing, if need be, to sacrifice and suffer affliction and share the lot of the people of God. My father's name stands, dear friends, among this roll of honored teachers. Most of those grand men