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

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 Sabbath Tract Society, at

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

VOLUME 61. No. 36.

PLAINFIELD, N. J., SEPT. 4, 1905.

WHOLE No. 3,158.

**PEACE.**

No longer mid the leaden hail  
 Do Japanese and Russian strain;  
 The clouds of war no longer float  
 Above the tortured Asian plain;  
 The mighty armies that have crouched  
 Like beasts to fall upon their prey  
 Shall strike their tents, and quietly  
 Break up the camp and march away.

The deadened grass, the blood soaked soil,  
 Shall know no more the heavy tread  
 Of marching armies, and the sun  
 Like vengeful demon overhead  
 No more shall parch the lips of those  
 Who, torn with bursting metal, lie  
 Day after day with gaping wound,  
 Too weak to live, too strong to die.

All past—and yet not all, for lo,  
 The widow and the fatherless  
 Bear wounds that peace can never heal,  
 And grief that words cannot express  
 Pervades the Mongol heart and wells  
 In Muscovite and Cossack breast—  
 The bleeding, aching, kindred tie  
 That binds the East unto the West.  
 Peace comes and brutal war departs;  
 The statesmen wrangle o'er the spoil;  
 The soldier wets it with his blood,  
 And others come to claim the soil;  
 The humble peasant meets the foe,  
 His breast receives the sabre thrust,  
 And 'tho' his country win or lose  
 His bones are mingled with the dust.  
 —New York Tribune.

Papers and  
 Addresses.

WE began reporting the Convoca-  
 tion and the Conference, hoping to  
 publish each day's proceedings, pa-  
 pers and addresses complete in a  
 given issue of THE RECORDER. Experience  
 shows that this can not be done successfully,  
 and we shall print them as space and circum-  
 stances permit, and as the make-up of THE RE-  
 CORDER, which is somewhat complicated because  
 of so many departments, will allow. These are  
 published entire or in copious summary, since  
 the greater part of our readers could not be pre-  
 sent in Plainfield and Shiloh. Do not turn away  
 from any of these in haste, neither allow in-  
 difference or indolence to cheat you into neg-  
 lecting them. Taken as a whole, the papers,  
 sermons and addresses are of a high order. You  
 will find in them ript thought, rich experiences,  
 and abundant and valuable information. Those  
 who do not read them will suffer loss. Read  
 them and preserve them for reference.

\*\*\*

THOSE ministers, students and oth-  
 ers who enjoyed the benefits of the  
 Organization. late Convocation at Plainfield, en-  
 thusiastically entered into a per-  
 manent organization, to continue the work which

was so auspiciously begun at the late session.  
 A committee duly appointed made the following  
 report:

Your committee, appointed to consider and re-  
 port upon the questions of permanent organiza-  
 tion and a basis of such organization, would re-  
 port as follows:

1. We fully believe in a permanent organiza-  
 tion.
2. In our opinion arrangements can be made  
 with some church not too distant from the place  
 of holding the Conference for entertainment on  
 the Harvard plan, the people furnishing lodging  
 and breakfast, the members of the Convocation  
 paying for dinner and supper at hotel and res-  
 taurant.
3. We suggest the following constitution,  
 which seems to us simple and sufficiently com-  
 prehensive:

**THE SEVENTH-DAY BAPTIST CONVO-  
 CATION OF PASTORS AND  
 CHRISTIAN WORKERS.**

NAME.—The name of this organization shall  
 be THE SEVENTH-DAY BAPTIST CONVOCA-  
 TION OF PASTORS AND CHRISTIAN WORKERS.

OBJECT.—The object shall be the promotion  
 of fraternal fellowship, increase of knowledge,  
 cultivation of spirituality, and a general prepa-  
 ration for better Christian living and work, by  
 such ways and means as may from time to time  
 be devised.

MEMBERSHIP.—All pastors and Christian  
 workers who are in sympathy with the purpose  
 of the organization and willing to labor for its  
 accomplishment are eligible to membership, and  
 may become members by subscribing to these ar-  
 ticles of organization.

OFFICERS.—The officers shall consist of a Pres-  
 ident, a Secretary, Treasurer and Corresponding  
 Secretary.

These officers shall constitute the Executive  
 Committee, whose duty it shall be, under the di-  
 rection of the Convocation, to seek to advance  
 the objects of the organization by arranging for  
 meetings, for papers, addresses, and discussion,  
 and in any other ways deemed fitting and helpful  
 for the ends in view.

Respectfully submitted,

A. E. MAIN,  
 CLAYTON A. BURDICK,  
 W. D. WILCOX,  
 Committee.

THE reader will note that this new  
 organization, which is as simple as  
 is consistent with effective work,  
 is open to all "Christian Workers."

While it is primarily and especially a company  
 of pastors, the themes which were considered at  
 the late meeting, and those which will be consid-  
 ered hereafter, will be of general interest. Pas-  
 tors need those views of themselves and their  
 work which the people hold. Such views carry  
 encouragement, instruction, warning and re-  
 buke, all of which aid pastors who have the right  
 spirit and a just appreciation of their needs.  
 They sometimes suffer great loss for want of  
 seeing themselves and their work through the  
 eyes of their people. There is too little freedom  
 in the expression of opinions and the statement  
 of needs on the part of people to their pas-  
 tors. Criticism is abundant at times, but not to  
 preachers and pastors, directly. If earnest and  
 frank Christian workers will join this Convoca-  
 tion, mutual good will be attained for all con-  
 cerned. Not least in this gain will be a better  
 understanding of the pastor and his work by the  
 people. That such an understanding is needed,  
 no one can doubt. THE RECORDER is in close  
 sympathy with the Convocation, and rejoices  
 that the hopes of many years are being realized  
 in it. That which it has brought to those who  
 made up the first Convocation and that which  
 will come hereafter can not fail to awaken and  
 give strength and efficiency to all our denomina-  
 tion work. Probably the session next year  
 will be at DeRuyter, N. Y. The Secretary, Rev.  
 E. D. VanHorn, resides at Alfred, N. Y. You  
 can enroll your name by sending a letter to him.  
 Dean Main is the President. Join the Convoca-  
 tion and pray for its enlargement and success.

**HISTORY FOR REFERENCE.**

Now that peace has come, we couple with the  
 announcement of it the following facts for ref-  
 erence, as valuable detailed information. These  
 facts show the beginning and progress of the  
 cruel war now done:  
 February 5, 1904—The Japanese Minister in St. Peters-  
 burg announces rupture of diplomatic relations by  
 order of his government.  
 February 7, 1904—Count Lamsdorff's telegram to Rus-  
 sian representatives abroad published throughout the  
 Russian Empire.  
 February 8, 1904 (evening)—Japanese squadron under  
 Admiral Uriu, escorting transports, arrives at Che-  
 mulpo. Russian gunboat Korietz fires the first shot  
 of the war.  
 February 8, 1904 (midnight)—Attack by Japanese  
 squadron under Admiral Togo on Port Arthur.  
 Two Russian battleships (Tzarevitch and Retvizan)  
 and one cruiser (Pallada) torpedoed.  
 February 9, 1904 (morning)—Naval action renewed.  
 One Russian battle ship (Poltava) and three cruisers  
 (Novik, Askold and Diana) injured. Naval fight



off Chemulpo. Japanese destroy Russian cruiser Variag and gunboat Korietz.  
 February 10, 1904—Formal declaration of war by Japan. Manifesto by the Tsar to the Russian people.  
 February 11, 1904—Russian mine ship Yenisei blown up at Talien-wan. The Russian Vladivostock squadron sinks a Japanese trading vessel, rescuing her crew.  
 February 14, 1904—Attack on Port Arthur by Japanese destroyers in a snowstorm. Russian cruiser (Boyarin) torpedoed.  
 February 17, 1904—Admiral Makaroff appointed to supersede Admiral Starck.  
 February 21, 1904—General Kuropatkin appointed Commander-in-chief.  
 February 24, 1904—Japanese attempt to seal Port Arthur.  
 February 29, 1904—Japanese take possession of the Elliot Islands.  
 March 6, 1904—Admiral Kamimura bombards Vladivostock.  
 March 9 and 10, 1904—Japanese fleet bombards Port Arthur.  
 March 21 and 22, 1904—Bombardment of Port Arthur.  
 March 27, 1904—Second attempt to block Port Arthur. General Kuropatkin reaches Harbin. Marquis Ito leaves Seoul.  
 April 6, 1904—Japanese occupy Wiju and Russians retreat across Yalu.  
 April 13, 1904—The Petropavlovsk sunk by a mine at Port Arthur and Admiral Makaroff drowned.  
 April 23, 1904—Japanese advanced guard across the Yalu.  
 April 29, 30 and May 1, 1904—Battle of the Yalu—The First Japanese army, under Kuroki, forces the crossing of the Yalu near Wiju, defeats Russians under Sassulitch with great slaughter, and captures twenty-eight guns.  
 May 15, 1904—Japanese cruiser Yoshino sunk in collision with cruiser Kasuga. Japanese battle ship Hatsuse sunk by a mine near Port Arthur.  
 May 27, 1904—Battle of Kin-chan; Japanese storm Nan-shan and capture seventy-eight guns.  
 May 30, 1904—Japanese occupy Dalny—Stackelberg's corps, despatched to relieve Port Arthur, in touch with Japanese at Wa-fang-kau.  
 June 11, 1904—Japanese blockade Niu-Chwang.  
 May 27, 1904—Battle of Kin-chau; Japanese storm Russian position at Wa-fang-kau. Russians retire on Kaiping with a loss of seven thousand men and sixteen guns.  
 June 15, 1904—Vladivostock squadron at sea; sinks two Japanese transports.  
 June 21, 1904—Oku's army occupies Hsiung-yao-cheng, thirty miles north of Telissu.  
 June 23, 1904—The Russian fleet sortie from Port Arthur driven back with loss by Togo. Kuropatkin takes command of the Russian army in person.  
 July 3, 4, 5, 1904—Severe fighting at Port Arthur by land and sea. Japanese cruiser Kaimon sunk by a mine in a fog off Ta-lien-wan.  
 July 25, 1904—General Oku, after severe fighting, drives the Russians back from their entrenched positions on Ta-shin-chiao. Japanese army occupy Niu-Chwang.  
 July 26-30, 1904—At Port Arthur Japanese capture Wolf Hill.  
 July 31, 1904—General Japanese advance. Japanese drive Russians back all along the line, on Hai-cheng, Panlisi-lu and Yan-zu-ling.  
 August 1, 1904—Japanese capture Shan-tai-kau, an important defence of Port Arthur.  
 August 3, 1904—Russians at Port Arthur driven back on to their inner lines.  
 August 10, 1904—Sortie of the Port Arthur fleet. Admiral Togo attacks and disperses them; seriously damaging five battle ships. Admiral Vitoff killed. Russian vessels take refuge in the neutral ports of Shanghai, Chifu and Tsing-tau.  
 August 14, 1904—Admiral Kamimura engages Vladivostock squadron forty miles northeast of Tsu Shima and sinks cruiser Rurik.  
 August 16, 1904—Japanese send a flag of truce into Port Arthur advising the removal of non-combatants and the surrender of the fortress.  
 September 3, 1904—Kuropatkin orders a general retreat.  
 September 4, 1904—Russian rear guard, after delaying Japanese for two days, finally evacuates Liau-yang.

September 11, 1904—Russian Baltic fleet leaves Cronstadt for the Far East.  
 October 13-15, 1904—Russians retreat after battle of the Sha-ho.  
 October 21, 1904—Baltic fleet fires on fishing fleet on Dogger Bank.  
 November 30, 1904—Japanese capture 203-Metre Hill, key to Port Arthur.  
 January 1, 1905—Surrender of Port Arthur by General Stoessel.  
 January 27-30, 1905—Battle of the Shakhe. Russians driven across the Hun.  
 February 26-March 10, 1905—Battle of Mukden.  
 March 16, 1905—Kuropatkin dismissed and Linevitch appointed Commander-in-chief.  
 May 27, 1905—Battle of Sea of Japan. Destruction of Russian fleet under Admiral Rojestvensky by Admiral Togo.  
 June 7, 1905—President Roosevelt initiates peace negotiations.  
 August 29, 1905—Peace agreement.

#### PRAYER FOR A NATIONAL REVIVAL.

The largest and most consecrated General Conference ever held at Northfield closed a sixteen-day session August 20, amid a song of glory and a prayer for a national revival. The big gathering started out quietly and conservatively as have all the other conferences for the last twenty-five years, but with the advent of C. M. Alexander, "The Apostle of Sunshine," as he became known in the famous Torrey-Alexander revival in England, and with an inspired address by Len G. Broughton of Atlanta, a new spirit came over the place. Prayers for a revival were made incessantly and one hundred thousand little cards, bearing the following inscription, were scattered broadcast among the people: "O Lord, send a revival and begin in me, for Jesus' sake, Amen." Personal work came to the front and not an unchristian man at the conference was left unapproached. After-meetings were held at each evening service, and on Sunday, "The great day of the feast," hundreds were led to confess Christianity. The call to unity in this prayer was sent to every part of the Union by the thousands who were there and the purpose is manifest everywhere to follow Mr. Alexander and "pray for a national revival, not once nor twice, but pray until it comes." Other speakers took up the cause with heart and soul. Dr. G. Campbell Morgan, who lectured every morning at nine, urged it with all the power of his eloquence; Prebendary Webb-Peploe of St. Paul's Cathedral lent the strength of his long and honored service; Prof James Denney of Glasgow gave the encouragement of his learning. The conference ended but many of the speakers remained in Northfield to deliver the Post-Conference Addresses which continue to Sept. 15. Dr. Morgan gave the first of these addresses August 21. He was followed from Aug. 22 to 26 by Prof. James Denney, who lectured on the different aspects of Christ; from Aug. 22 to Sept. 7 by Mr. Webb-Peploe, whose subject was, "The Holy Spirit and the Christian Life;" from Sept. 4 to 9 by Dr. G. F. Pentecost of Madison Avenue Church, New York City; and from Sept. 12 to Sept. 15 by Dr. A. T. Pierson of Brooklyn, who is to speak on "Bible Search and Discovery." Dr. Pierson's lectures merge the Post-Conference Addresses into the regular exercises of the Northfield Bible Training School for Christian Workers which begins its 16th year Sept. 22.

#### GLAD NEWS.

Peace! Peace!! One theme makes the news of the week. August 29, 1905, peace between Japan and Russia was made certain. The whole

world hailed this news with thanksgiving, because it proclaimed the end of a struggle in which the destruction of life and the waste of money have been unparalleled. It is idle to make comparisons as to terms, or to say the one or the other of the combatants has beaten the other. When the smoke clears away it will be seen that both have contributed to the final result over which the civilized world rejoices. Russia has been beaten in every battle. She is said to have gained a victory in diplomacy, but a closer analysis shows that the yielding of Japan in a way as magnanimous as her victories have been great, has given diplomatic victory. Peace has come through the conquest of wisdom, and the ascendancy of best counsels and noble ideas. Both nations have gained much in the possibilities which are now at hand. We believe that a lasting friendship and permanent cordial relations between Japan and Russia, are possible, and probable, as they could not have been without the war. It is true—and it is a pity that it is true—that many of the best results, those which ought to come in other ways, have not been attained without war. Battlefields enriched by blood have borne rich harvests of better fruits. God grant that the past may be enough, and that henceforth, these results may be gained from a soil made rich through Christian civilization, without strife. Better thus, than to continue the wickedness and folly of forcing humanity to reap the good which all ought to seek, from fields plowed by shot and shell, sown with bullets and reaped with swords and bayonets. All minor features of the war and of diplomacy sink out of sight as we consider the results that may come to Japan, Russia and the world through the "Peace of Washington."

We say peace of Washington, for constructively and actually the negotiations have been conducted at our national Capitol, and President Roosevelt is the arbitrator. He has been hopeful and untiring for peace, when the plenipotentiaries and the world have been doubtful and despairing. The world stands before Roosevelt and the United States to-day, uncovered and praiseful. He is the world's "First Citizen." His influence changed doubt to certainty, and gloom to rejoicing. His firmness has turned the tide and snatched victory from defeat. A greater task never came to the hand of any nation, and no leader was ever better supported by the sympathy and hearts of his people. When doubts were thickest he did not yield. The triumph of his efforts is greater by far than we know, or the world realizes to-day. Many years must come and go before the full results can be measured, or the place of Roosevelt and the United States, in this great drama, can be measured. Monuments will rise slowly but surely, and on them history will chisel their names thus:

*The United States.*

*Russia: Japan.*

*Peace.*

In this settlement neither nation has gained all that extremists have desired, and neither has lost all that it might have done. In the long list of battles, Russia gained nothing. Defeat followed defeat. But final results will bring eternal good of which she is in sore need. Reforms and re-adjustments will follow which will rebuild Russia. Her defeats will open the blind eyes of autocracy and beurocracy, and the people of that vast empire will gain rights long denied. The sword of Japan has struck the manacles from the wrists of the masses in Russia, as truly as the pen of Lincoln broke the manacles

of American slaves. Russia's redemption has been purchased by the blood of her slain and the bitterness of her defeats. Many flagrant wrongs will be buried with her sunken ships at sea, and in the trenches where her dead are covered on the plains of Manchuria.

On the other hand, Japan is saved from the intoxication of too great success and the frenzy of long-continued victory. Victors are soon ruined when they trample on a fallen foe or exact the "pound of flesh," because the knife is in their hands. In making unexpected concessions for sake of peace, and in response to the wishes of the world, Japan has risen to a high moral eminence among the nations of the earth. Already this is accorded to her. The history written on August 29 is far more than battlefields or the diplomacy of the envoys.

High above the din of war and the cries of wounded men rises the praise and thanksgiving of all right-minded men, which awards honor to both nations, no longer foes. Thank God for peace between our brothers in the Far East.

#### PRE-CONFERENCE CONVOCATION. THE MINISTRY AS A VOCATION.

(Conclusion of a paper by Prof. Charles B. Clark.)

Third,—and I fear you will perhaps not all agree with me at this point,—this is an age of freedom of inquiry and as such it insists that men shall submit every question,—religion included—to the bar of reason. I believe this has more meaning than we are inclined at first thought to give it. So far as my personal experience goes I know of no cause so potent in barring some of our worthiest young men from the ministry as a profession, as the impression which so extensively prevails among thinking young men that the minister is not entitled to the unrestricted use of his logical genius. Undoubtedly this is an error on their part, but it may not be a loss of time to cast about long enough to discover how this impression has obtained.

Freedom of inquiry cannot exist without generating more or less scepticism. This freedom, which in many instances has degenerated into license of thought is undoubtedly the natural reaction of the human mind against a long period of religious vassalage. As a natural consequence, religion, more than other phases of thought expression, has fallen under the suspicion of being unfree. And from my point of view, the sooner we can remove the impression which has obtained in some minds that the Christian Religion to be safe must be screened from impartial investigation and criticism, the better will it be for the church and her ministers. On the other hand, we are bound under God to see to it that our Christian religion, in all its claims, is met in a fair and full manner. It should not ask for more. It need not, for the more fully and candidly Christianity is scrutinized, the more will its intrinsic excellencies and merits appear to be adapted to man's spiritual needs. If, in our zeal for outer evidences, we fail to manifest its intrinsic luster in excellence of spirit, we darken our own cause. Or, if in our outward zeal, we wound the sense of justice which is the highest test of moral truth, we shake the very foundations of Christianity and separate from her advocacy minds of the highest order. He is not necessarily a protector of the highest order who is perpetually brandishing his weapons of defense.

In this connection, I may add that it seems to

me one of the most discouraging facts in the present outlook for recruiting the ranks of the ministry is that whilst much is said about the ministry, few seem to feel the necessity of securing to it the best minds, and of paying a price adequate therefor. It is too general an impression that anybody may become a preacher. Is it true that for the highest profession in human society a moderate ability is competent? Are we not practicing too much economy on this point? Are we affording adequate compensation to support the true dignity of the ministry? Are not many driven away from this high calling because the meager salary suggests that the church itself puts a low estimate upon spiritual services? Are not some of the inducements held out to attract young men to the ministry too artificial. Could not some of the money spent in dress or ornaments be advantageously used in developing higher quality in the ministry by affording our ministers larger opportunities for self-improvement? Is not the mind, soul and character as precious possessions as houses, lands and dress, and if so, ought not he that serveth in such things to be as well paid as a mason, architect or dress-maker? Do we not all of us, ministers and laity, need a new and deepened sense of the value of spiritual possessions? Would not a heritage of character and heart for our children, be as worthy as material possessions? Can money be weighed against the soul?

One more criticism and I will turn to more encouraging features. The peculiar industrial character of our age makes it especially important that young men preparing for the ministry, and men already in the ministry should make a much fuller study of social and industrial questions. The need of this, is found in the fact that it is the function of the church to express the ideal life in terms of the industrial thought of our times. Through the line of study suggested the minister can bring society and the church into amicable relations as well as determine consistent conduct.

In conclusion, let me point out some omens which seem to me to be signs of a better day for the church and her ministers, and consequently serve as favorable conditions on which we can earnestly urge talented young men to enter the ministry as a profession.

First, there is an unrest and with it an awakening in the whole religious world. Many are feeling the need of a renewing of religious experiences. Thoughtful men everywhere are attempting to adjust the content of their creeds to the best thought of our day. To help in expressing this inner need, is one of the first opportunities which is offered our ministry to-day. Here and everywhere there are individuals anxiously endeavoring to re-state and re-adjust themselves so there will be no quarrel between the heart and the head. There is no nobler work than aiding men and women to solve these problems of the inner life.

Second, there is everywhere an awakening to the fact that the "institutional" church can greatly aid the cause of the Master's Kingdom by taking up and wrestling with practical social problems, such as industrial reform, boy's clubs, girls' homes, social settlement work, Y. M. C. A., etc., and many like philanthropic enterprises. These avenues are opening many opportunities for work more distinctly religious and at the same time appeals to practical minded young men who would not enter the ministry but for this happy phase of Christian service.

Third, the church is adopting more and more the higher forms of freedom in all its work. The lower forms of residence are becoming more and more obsolete and a corresponding activity of reason and conscience is asserting itself.

Fourth, less and less dependence is placed upon a system of future rewards and punishments as motives to higher conduct. Such motives as a means of discipline are no longer believed to be consistent with our ideals of true manhood. Some hypnotic methods of evangelism are fast becoming deservedly obsolete. While conversion is and will continue to be a spiritual experience, it will be grounded more and more in the higher sentiments of the soul, and less and less upon the ideals of our animal nature.

For these and other reasons I hold most confidently to a hopeful future for the ministry and the church. Never in the history of humanity have there been wider or grander opportunities for human service than is offered to-day to the young man facing the ministry as his chosen vocation. Never were human needs so urgent as they are to-day, and never was the cry for help from sin-sick hearts more sincere than now.

Can we not therefore most confidently urge upon the best talent in our denomination favorable consideration of a calling so full of possibility for noble service for God and man? Indeed, is it not our duty?

#### THE OBJECT OF PREACHING.

O. U. WHITFORD.

This paper was presented on the second day of the Convocation, August 16, under, "The Minister in the Pulpit."

I. Negatively.

- (1). Not to air his knowledge and scholarship.
- (2). Not to display his eloquence.
- (3). Not to preach on hobbies, or fads, or to preach himself. Paul the great model preacher said to the Corinthian Church, We preach not ourselves, but Christ Jesus the Lord, We preach Christ Crucified.

II. Affirmatively.

(1). The true object of a minister's preaching should be to persuade and lead men to accept salvation through Jesus Christ, the only Saviour.

Paul in I Cor. 1: 21, says, For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

(2). To be fishers of men, When Jesus called the apostles who became preachers and teachers of his gospel he said to them: "Come ye after me and I will make you to become fishers of men."

(3). Reconciliation. The ministry of reconciliation, 2 Cor. 5: 18-20. And all things are of God, who hath reconciled as to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God. Reconciliation here means, the bringing of God and man into harmony and unison; to bring men back to God the all-loving Father, in love, agreement and obedience.

(4). Another object of his preaching is to feed men with the word of God, that they may grow and come unto a perfect man, unto the



measure of the stature (or age) of the fulness of Christ, that they may grow up into him in all things which is the head even Christ. Christ's injunction to Peter was, Feed my lambs, feed my sheep. Peter taught in 1 Pet. 5: 2, Feed the flock of God, as much as in you is. This was his exhortation to the elders of the church.

Paul in Acts 20: 28, after he had called to him the elders of the church of Ephesus and as he was about to leave them, exhorted them, Take heed therefore unto yourselves, and all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.

To sum up the object of a minister's preaching, it should always be, (1) Salvation, (2) Spiritual Growth.

#### WHO SHALL BE ENCOURAGED TO ENTER THE MINISTRY?

An address by Pres. Theo. L. Gardiner, D. D., at the evening session of the Convocation, Aug. 17, 1905.

This is a hard question to discuss without being misunderstood. The danger lies in the fact that the very ones who should not take to themselves the suggestions and criticisms are almost sure to lay them to heart, and possibly be discouraged thereby; while those who ought to profit by them, often seem to go untouched.

Possibly there may be too great sensitiveness on the part of some, and too little on the part of others.

That great mistakes are made by an indiscriminate urging of every well disposed young man to study for the ministry, goes without saying. It is also true that mistakes may be made by too great hesitancy on the part of leaders, to give encouragement where it really ought to be given. It is a delicate question to many, and I confess to some misgivings as to the proper thing to say here. It is difficult to know which mistake is the greater; that of being too slow in speaking the encouraging word to possible worthy candidates for the ministry, or that of being too hasty in the indiscriminate urging of candidates regardless of their fitness.

There is no sadder ship-wreck in human experience, than that which comes to a man who has been over urged, until he enters this noblest of all professions without the proper characteristics and qualities for success. It means ship-wreck to the individual, who might have been a complete success in some other calling, it means mischief for the churches that may try to use him for a leader; and it means reproach to the ministry as a class, who have to bear the taunts and suffer the chagrin that comes on account of such failures.

But, to the question. I presume the word "who," in my subject, has no reference to the mooted question as to male and female candidates; but rather as to who possess the qualities and characteristics essential for a successful minister of the Gospel.

As to the question of sex,—while I would not like to actually discourage the woman who wants to enter this profession as a regular minister, still what little observation I have had in this line, impresses me that success has not crowned such attempts sufficiently to warrant much enthusiasm in encouraging women to become pastors.

With most people there seems to be a sort of inward protest against women for pastors,

should be those substantial mental qualities where no outward expression is given. And the churches actually willing to settle such as pastor are too few to make it wise for women to enter that work. On the other hand, women have long ago proved the wisdom of our encouraging them to enter upon the work of missionaries and teachers, both at home and abroad.

The characteristics and attainments necessary to success in this work, however, are essentially the same as those required for the successful minister. And it seems to me that when we have settled the question as to the requisites necessary for a successful ministry, we have thereby settled the question as to who shall be encouraged to enter. I shall therefore try to state the qualifications without which I believe a minister can not be a success, and leave each one to decide who should be encouraged.

You may also take it for granted, that for myself, I could not feel justified in urging into the ministry any one who feels much below this standard.

I do not mean to say, however, that any one man will be likely to possess all the good qualities that go to make an ideal minister; but I do believe that there are fundamental qualities, the lack of any one of which, should debar a man from this exalted calling.

There may be a lack in minor qualities, and yet such an endowment of fundamental qualities, as to still make it wise to urge one to ordination. We must remember that conditions and requirements are so different in different communities, that a pastor who could not succeed in one church, might still be a success in some other.

Therefore an absolute standing as to attainments in matters of culture, could not well be adopted. But aside from these, I repeat, there are fundamental characteristics and endowments, without which no man should be encouraged to become a preacher.

Now let us look at these fundamental requisites; and some of the attainments that should be added, to make the successful minister.

First, then, we would suggest that the young man proposing to become a minister must have a head;—something of it, something IN IT.

Second; he must have a heart;—something OF IT, something IN IT.

Now what is meant by the term "something of it?"

If you go to the forest to select a timber for some special and important use, you can not take up with the first fair-looking straight tree that comes in your path; even though it looks tall enough, straight enough, and large enough to fill the proposed place. You must know something of its fibre, its tenacity, its makeup. Is it strong? Has it solidity? Does its natural structure assure you that it can stand the strain which you know must come upon it?

There is all the difference in the world between oak and basswood, although they may grow in the same soil, and the timbers may seem alike in size and beauty.

There are inherent qualities belonging to the oak that do not belong to the basswood.

So there is all the difference in the world between the head that contains good sound judgment and practical common sense, with strong, clean cut, natural thinking powers, and the head filled with weak, shallow, childish notions.

If there is any place on earth where there is needed a head with strong mental fibre, and sound judgment, with consecrated common sense, that place is the Christian ministry. There

which ever stand in contrast with the fickle and unstable. The minister must not be like "a reed shaken by the wind;" he must have a mind of his own that will enable him to stand firm in the day of trial. The minister should be self-reliant. He should stand on his own feet, and not be an imitator of some other man.

There should be that in his mental fibre which gives solidity to character, and makes soft, dudish weaknesses out of the question. He must not be rash nor rattle-headed. I trust that you now know what is meant by the term "a head and something of it."

If these characteristics do not predominate in a young man who thinks he ought to preach, I should hesitate before urging him too hard to enter the ministry.

Especially will this be true if he lacks the one natural quality of tact in dealing with his fellows. The pastor who possesses this quality will smooth out the tangles of life, harmonize discordant elements, and prevent a thousand strifes. He can control the most unruly, disarm all mischief and teach men to avoid unsafe ground. He will so adapt himself to any environment as to be an acceptable and helpful leader of his people.

Lacking in these common sense qualities, he is always sure to say the wrong word, do the wrong thing, and give pain where he means to give pleasure.

Many good people with the very best motives, and with many essentials for doing good, utterly fail, and throw their lives away, simply because they lack the common sense and tact necessary to get along well with men. The judgment that enables one to adapt himself to surroundings, and make himself acceptable to the people, places a man in line with the great Teacher himself. You may almost detect the whereabouts of the Master, and discover the kind of people he is laboring with at any given time, by the local incidents incorporated into his teachings.

His figures and parables reveal to us to-day, whether he was in the hill country among the peasants, in the plains among the farmers, by the sea among the fishers, or in the great city among Rabbis. In Judea he talks of vineyards, in Galilee he speaks of corn fields, birds and flowers. On every hand you find that Masterly use of tact that adapts his teaching and his doings to the people with whom he labors.

I know of a young preacher who went from school into a back woods mission church, to be pastor for woodmen and simple farmers. He was anxious to do good, but his heart had evidently called him to a work for which his head was not equal.

He lacked in judgment. He knew nothing of tact. Instead of adapting himself to his conditions, he constantly found fault with the crude ways of his people, and acted as if he thought that ridicule would reform them. Instead of accommodating his own dress to the conditions of a poor people in homespun, he went among them in broadcloth, wearing a silk hat and kid gloves. If a little speck of dirt happened to stick to his coat, he would pick it off carefully with thumb and finger, and look himself over carefully for more.

By these little pigeon-headed ways and shallow actions, he made a chasm between himself and his people that could not be bridged.

He was a light weight as a thinker. He had a sort of head, but there was not enough of it. Had he possessed more tact, just a little grain

more of common sense, so he could have adapted himself to his people he might have succeeded.

This will sometimes atone for a limited brain power, and give one a good degree of success. But without this, he can do nothing.

Again, if you see a young man stuck on himself, posing for effect, striking attitudes to show off his form and display his jewelry, strutting and swelling about as if he made the world, and had become the central figure in it; no matter how brilliant he is, he is too self-conscious to succeed in the ministry, and you will probably be shy about encouraging him. The trouble is, that such a one never seems to need encouragement; and your only question is: How can you keep him out?

But it is not enough that a man has a head, with something of it; he must have something IN IT. Let us return for a moment to our timber chosen from the forest. If you are satisfied as to its native fibre and inherent strength, your next question will be: Is it fine grained enough to take the necessary remodeling, dressing and polish that will make it acceptable and well pleasing when it comes into the structure for which it is chosen? It must not only be strong but well pleasing, acceptable.

So with our ideal preacher. He must add to his natural good qualities the knowledge and grace that come from study and discipline.

Charcoal is real carbon, and so is diamond. We know no way by which the diamond can be made out of charcoal. But we do know the way to develop the crude man into that which is more precious than diamond. He adds to the natural carbon, by education and culture, the clear crystalline qualities that make him of infinitely greater value.

The young man who is conceited enough to think he needs no education, and who scoffs at the refinement that culture gives, is as far below the educated man he might be, as charcoal is inferior to diamond.

Hence, if you find a young man without the student spirit, one who is not willing to dig to the bottom of things, and so add to his strength; who is not willing to come under that discipline which crystallizes his mind powers, and gives the grace of culture, so as to make the most of himself, you should be very slow about encouraging him into the ministry. Indeed, until you can arouse such a one to see his need, you would be justified in advising him to keep out.

There are too many now in the ministry who show a sad indifference to the study that is necessary to make them strong in the pulpit; men who lounge about during the week and give their people poorly prepared apologies for sermons on Sabbath.

No matter how good a head the young man has naturally, he can not succeed in these days of educated audiences, unless he is willing to do all in his power to store his mind with fresh thought and useful knowledge.

He must have a head with something in it as well as something of it. That old notion that one does not need education in order to preach, but that he is simply to hear some mysterious call, feel that woe is his if he does not preach, and then open his mouth and the Lord will fill it, has been exploded long ago.

The Lord never fills any lazy preacher's mouth. He may be conceited enough to think so, but his audiences know better.

The Lord helps those only who will help themselves; and the young man in these days, who ex-

pects the Lord to fill his mouth for him, without his filling his own brain first, and therefore spurns education, should not be encouraged in his folly.

Again, if the young man is to enter the ministry, he must have a heart;—something of it; something in it.

Heart is used here as the seat of emotions, affections, reverence, the sense of obligation and self-respect.

The heart represents the real worth-giving side of our natures; that side which determines our estimate of things.

It is not enough for man to understand the higher relations of his being, he must love those relations and everything that promotes them; and he must hate whatever tends to destroy them. The Bible says the heart is the very source of the issues of life. From it flow all those influences that give man power with his fellows.

Heart, heart, heart, is the all-essential quality needed for every good work that can be called great. A man may succeed after a fashion in some lines of business, and still work in a half-hearted, listless way. But whenever it comes to the soul-saving work for God, there can be no success without those qualities of soul that exalt man, and bring out the spiritual powers of his nature. He who seeks for the hearts of men must himself have a heart. Nothing can take its place. Nothing else can draw, and win, and overcome. Eloquence alone can not do it. Mere brain-power, however good the head, can never make up for lack of heart-power in Christian work.

There is all too much evidence in our world, of efforts to secure ready brains and skilled hands, while the heart seems utterly forgotten. There are institutions for learning with masters and students busy developing the head, while they never seem to think of the heart.

He makes a fatal mistake who prizes a strong intellect above a sincere heart; who cultivates mind powers, and forgets to improve his heart powers.

The inner life of the soul should be naturally strong in him who would succeed in the ministry. Again, one must not forget that the native heart powers can be cultivated and developed, as well as can the power of mind.

The preacher should not be satisfied with a heart with something of it; he must constantly strive to put something more in it.

Thus by careful cultivation of the heart, the good influences of a man's life may be multiplied many fold.

If he has a heart with something of it, then there will be keen sensibilities, a strong feeling of responsibility, a clear conscience true to its light; and a spirit of reverence for sacred things. A strong love for humanity will possess the soul and actuate the man.

The very life and soul of preaching must come out of the experiences of the preacher's heart. Therefore to be wanting in heart life must seriously handicap a man in the ministry.

When we think that life itself comes from God alone, and that divine inspiration is vouchsafed to rich and poor, high and low alike, and remember that after all, the heart determines what life is to us, we are filled with wonder!

Our inherent heart tendencies, the impulses and aptitudes of our being will make life seem as different to different men, as if they lived on different globes.

And all right heart-culture will intensify life's

influences for good, and make the entire trend of any given life higher and holier.

Thus, the world differs to different people simply because their hearts differ. And men are strong either for good or evil according to the character and the culture of their hearts.

Then we believe, that if the heart of a young man naturally inclines to avarice, selfishness, impurity, vanity, irreverence or boorishness, he is by so much handicapped from doing good in any calling; much more in the Gospel ministry.

If you lift the veil of history, you will see that without exception, those who have lifted the world higher, have been men of soul; and that failure has resulted just in proportion as this soul-life has been wanting.

Again, Christian character is more than meekness, gentleness, patience and humility; it must add to these the sturdy elements of manly courage, force, energy.

Over and above the passive graces, there must be the strength of conviction, the moral backbone, that makes a preacher strong when he stands, and irresistible when he moves, if he would be of service to this wonderful age.

Now we have seen that a young man who would enter the ministry should have a head;—something of it; something in it. And he must have a heart;—something of it; and something in it.

These two combined, make character. I do not say that he who is found lacking in any one of these characteristic qualities should not be encouraged; but I did intimate that to be lacking in some of them and to be possessed of their opposite qualities, should make an impassible barrier to the Gospel ministry.

The characteristics of the young man nearly always settle the question as to the characteristics that will prevail after he is ordained to preach. If he lacks purity of heart and mind to-day, and is making no effort to remedy the evil, you may be sure that he will be lacking in the same qualities in the years to come. The future is only a point in the same stream a little nearer the mouth. If the young man is niggardly and close by nature to-day; if he is sharp as a trader, and hard to deal with, always looking out for number one, he has no business in the ministry. And if he thinks he has, he has probably mistaken his calling. If he is a hair-splitter and stickler over trifles; if he is rambling and verbose in all his public talk, obscuring his thought with a multitude of words, and can not overcome these faults, they become serious obstacles in the way of success.

If the young man is lazy and dislikes to study; if he is prone to preach and teach when only half prepared, he will always be a bore to his people, filling a place that could better be filled by some one else.

If the young man shows a taste for lounging about with gossipers, and is an expert in the knowledge of every scandal; if he indulges to-day in the questionable stories of the young lounge, you can depend upon it, he will possess those same characteristics when he becomes a pastor. Such characteristics will inevitably make him a weak man in the pulpit.

The pulpit is, after all, the high tower of the church. Here the people come to be fed; and the lounging pastor, who has spent precious time in running about to join in the tittle-tattle gossip and clap-trap nonsense of the day, can not feed his flock as he ought, when he stands in his pulpit. Such a preacher disgraces himself, and



will finally disgust a clear-headed people, by mocking their thirst for living water, which they have a right to expect from the pulpit.

Let it be remembered, that a pastor's influence in every department of his work will take its rise and gain its strength in the over-shadowing power of the pulpit. If he is weak in the pulpit, he will be weak almost everywhere. Let him be strong there, and the force of his private teaching and pastoral work will be based on that strength.

In many churches the laity are to blame for spoiling their minister. If people could get out of the notion of making the pastor a sort of "father confessor," into whose ears they pour all their family troubles, and their own heart-secrets, the world would be better off.

This is enough to spoil most preachers, and too many ministers are prone to encourage this sort of thing, and even feel called upon to confide their own secrets and family troubles to others.

There is no danger confronting the young minister in many a pastorate greater than this. It would be far better for many a minister, if someone had kindly advised him against his choice, before entering such a field, with his tendencies.

Now if a young man proposing to become a preacher, shows strong tendencies toward these objectionable characteristics, it might be a blessing to all parties concerned, for people to be a little slow about encouraging him into the ministry.

On the other hand, if head and heart are sanctified by the Holy Spirit, and developed in ways of wisdom; if the entire mental and emotional natures are consecrated to his holy work and calling, the people will not be slow to recognize and encourage the candidate for the Gospel ministry. All such men should be encouraged, because such men are greatly needed.

But the mere fact that the young man himself thinks he should preach is not in itself sufficient reason for urging him to do so. The heart sometimes calls one to a work for which the head is not fitted. One thing is certain; if God wants a young man to enter the ministry, he will be very likely to reveal it to some one else besides the boy himself. Then if you find a man who thinks he is called of God to preach, and is constantly clamoring to be recognized as a minister, while everybody else thinks he is mistaken, you may rest assured that he should be advised to choose some other good work. The story of a man who saw a vision in the sky composed of the letters G. P. C., and insisted that they meant Go Preach Christ, would be applicable to such a case.

After much trouble to the church, on account of his persistency, a good old brother said something like this: "My boy, you are mistaken; you have mis-read that vision. The letters you saw do not mean Go Preach Christ, but they do mean, *Go Plow Corn.*"

Now possibly you may say that one phase of this question affecting us as a people has not been touched: Namely,—how much education shall we insist upon before ordination? Shall we encourage one in mid-life to enter the ministry whose foundations in education have never been laid, and who is unable to secure them now? In reply, I would say that I believe circumstances will alter cases. There may be conditions where it would be wise; but I fear there are more by far, where it would be unwise. I would be the last one to put a straw in the way of any such, simply on the ground of not being educated, if he wanted to work as a lay preacher

and evangelist. I would bid him God speed in the work of soul-saving; and if he could become a Moody, and move the world, I would be the first to take off my hat to him.

But some are not willing to be lay preachers, and seem to have a foolish craze to be ordained and recognized as a full-fledged "Reverend," with practically no education. I believe that in some cases, especially in years gone by, a great blessing has come by urging such men into the pastorate. But the cases where it has proved unwise are all too many.

Again, in a new country, on some mission field, where some needy mission church calls such a one to become its pastor, it might be wise to urge him to ordination. But in such a case, the candidate should possess the natural heart qualities, and the native good sense of which we have already spoken; and his main fault should be, a lack of higher education. If such a one had it within his power to secure the education, and was controlled by the conceit that he was good enough without it, and refused to obtain it, then I believe we would be justified in refusing to ordain him.

Ordination, if it means anything, ought to mean much, and the standard should not be lowered without good and sufficient reason.

AFTER THE SHOUTING.

The making of peace is greeted with a worldwide tumult of grateful acclamation; save, perhaps, for a certain limited lamentation among some Japanese. It is fitting that it should be so. If ever the world had occasion for rejoicing it has now. Yet we must remember, as we shall quickly realize, that "the tumult and the shouting dies." This joyous enthusiasm will subside, and in some quarters be followed probably by a reaction, while in all quarters it will give place to calm consideration of the net results of the war and of the peacemaking. Without assuming extraordinary gifts of prescience, it is not difficult even now to forecast in some degree that judgment of the future. There need be no hesitation in expecting the universal credit which the President has won to remain undiminished and unimpaired. No chief of state has more nobly done a noble work than he, and the unparalleled outburst of tributes to him, from rulers and peoples, is a vocal prelude to the measured and enduring judgment of history. Whatever may result from the peacemaking, the peacemaker will be held in honor.

Russian exultation is natural. Yet we think it will be abated in favor of the opinion already expressed by one of the foremost and most thoughtful publicists of Russia, and one of the chief champions of Russia's forward policy, Prince Oukhtomsky, that it is "a great diplomatic victory for Mr. Witte, but a great moral victory for Japan." For diplomatic we might perhaps read pecuniary. Mr. Witte's own triumphant exclamation, "Pas un sou!" expressed the case exactly. Russia has avoided a great financial loss, and has also regained a portion of her lost territory. That is all. Her victory has to do exclusively with material things and with matters resulting from the war. So far as the issues are concerned which preceded the war and upon which the war was fought, the moral and legal issues, her defeat is entire and absolute. The true ground for her satisfaction is that she has escaped with so slight a penalty for her own confessed wrongdoing, and is left in so advantageous a position for pursuing hereafter a better way. The matured thought

of Russia will be not that she has gained much, but that she has escaped much; for enabling her to do which she has, as Prince Oukhtomsky says, cause to bless the name of Theodore Roosevelt. We may also assume that Mr. Witte's position and influence in Russia will be enormously strengthened, and that he will be a leading and directing figure in the great constitutional changes which are impending. Concerning that it is sufficient to say that nothing could be a more auspicious omen for the welfare of Russia.

The Japanese are characteristically quiet. We do not hear as much from them as from other lands. It is reasonable to suppose, however, that the disappointment and dissatisfaction which some are said to have expressed will quickly give place to other sentiments, and all Japanese will perceive, what the rest of the world sees plainly enough, that they have been the chief winners in peacemaking as they were in the war. The honor and esteem they have won through their unparalleled magnanimity, humanity and self-denial are a precious possession. But apart from that they have gained everything for which they fought the war and more. They have won securely everything for which they formerly contended, and a great deal more in both moral and material things. They have gained everything except a part of the money which they demanded and a part of the land; and they were not fighting for either money or land. They have before them at this time a more splendid opportunity for national development than they have ever had before. That they will appreciate it and will improve it their known character and record forbid us to doubt.

One other result of the war and of the peacemaking will also be apparent in the triumphant establishment in China of the two American principles of territorial integrity and the open door. The statesman who formulated those principles and secured for them the professed support of the powers has passed away; but his work abides. It fell to another nation to vindicate those policies with force of arms; but that has now been done, and by the very nation which, from tradition and from principle, could most appropriately do it. America made the Japan of to-day possible by compelling the old Japan to open her doors; and now the new Japan opens the doors of China in behalf of America and of all the world. It was largely to prevent or to undo a violation of those American principles that Japan waged the war. One of the first and most important articles of the agreement for peace, now to be embodied in a treaty, is a recognition and establishment of those principles. In that sense the result of the war and of the conference is an American as truly as a Japanese triumph, and when the fact is considered, in connection with the circumstances that the peace conference was held upon American soil, and was created and was brought to a successful result by the personal intervention of the American President, it will appear that in sober second thought America has at least as much cause for rejoicing as any other nation in the world.—*New York Tribune.*

RECORDER matters were fully discussed at Conference. As a result of such discussion, the Manager will have the assistance of the Young People in the collection of subscriptions. Efforts will be exerted, first, through the present channels, and then—well, we won't say what will happen.

Woman's Work.

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

OUR WOMEN AT CONFERENCE.

In every session of Conference, as well as in any special committee work to which they were assigned, our women showed their deep interest. They will carry back to their home societies much of the help and enthusiasm there gained.

The regular Conference program arranged by the Woman's Board was presented on Wednesday evening, the first evening of Conference. The audience, as at all the evening sessions, was large and interested in every phase of the work that was presented. Some of the papers and reports that were given on this evening are published in this issue, while others will appear later.

The program was as follows:

- Music, "Nearer, My God, to Thee."
- Treasurer's report, Mrs. L. A. Platts, read by Rev. L. A. Platts.
- Report of Corresponding Secretary, Mrs. T. J. VanHorn. Solo, Mrs. A. C. Davis.
- Paper, "Woman's Work," Mrs. H. M. Maxson.
- Paper, "The China Mission," Mrs. B. F. Langworthy, read by Mrs. W. C. Hubbard.
- Address, "The Child in Our Midst," Mrs. E. D. Grice. Music.
- Collection.

It was regretted that Mrs. E. D. Grice, of Philadelphia, Secretary of The Mother's Congress, was unable to be present. She was somewhat unexpectedly called to take a trip through the West in the interest of the work she represents, The Mother Movement, and had to leave her home just before Conference opened. She regretted deeply her inability to fulfil the arrangement made and sent her sincere wishes for the true spiritual success of our Conference.

The collection for the Woman's Board amounted to \$22.75.

A detailed account of the Dr. Swinney Memorial Service, held on Monday afternoon, will be given later.

IN COMMITTEE WORK.

During the Conference week, after the appointments were made, the Committee on Woman's Work met in the church at Shiloh every morning, excepting the Sabbath. Besides the women, there were on this committee representatives from the Tract, the Missionary, and the Education societies. The discussions were free and informal, and there was a noticeable absence of constraint among the women present. All there felt the inspiration that comes from meeting and communing with those who have kindred interests but who must be separated by long distances the greater part of their lives.

A number of questions were proposed by the chairman, Mrs. Clarke, and were fully considered.

The weight of opinion was strongly against any movement to change the Woman's Board, which is doing efficient work in Milton.

The idea of a Field Secretary, or Secretaries, was received with real enthusiasm, and many testimonies to the value of such personal work among the societies were gladly offered by those who had observed its effect.

The committee manifested a warm interest in THE RECORDER, and a desire to see its circulation increased.

The subject, however, which most touched the hearts of the committee was the proposal to pay a tribute to the memory of our dear sister, Dr. Ella Swinney, by visiting her grave in a body, and holding a brief service there.

The details were placed in the hands of a committee consisting of Mrs. H. M. Maxson, Mrs. T. J. VanHorn, and Mrs. D. E. Titsworth, and in all their arrangements they had the cordial co-operation of the women.

The last morning was spent in talking over methods of work in the local societies.

Thus our Committee on Woman's Work has closed its sessions for this Conference year. May the results of its deliberations be seen throughout all our societies!

The following resolutions were approved by the Woman's Work Committee, and presented to Conference:

*Resolved*, That it is the sentiment of this Committee that it will be advisable for the Woman's Board to extend the work of the Associational Secretaries by having them, so far as possible, visit each church and society in their associations, to inform and inspire the women of the local societies, and also to create new societies where needed.

*Resolved*, That the women of the Pacific Coast Association be further recognized by the appointment of an Associational Secretary.

*Resolved*, That we approve the suggestion of the Tract Board that the Woman's Board, through the women's societies, take up the work of increasing the circulation of THE SABBATH RECORDER.

*Resolved*, That the ladies of this Conference, manifest their love and respect for their beloved sister, Dr. Ella Swinney, by visiting her grave in a body on Monday afternoon, directly after the close of the afternoon session.

Mrs. W. C. DALAND, Recording Secretary.

TREASURER'S REPORT.

Mrs. L. A. PLATTS, Treasurer, In account with the WOMAN'S EXECUTIVE BOARD.

For the year ending July 31, 1905.

Balance on hand, Aug. 1, 1904 ..... \$ 248 95

Receipts during the year as follows:

SOUTH-EASTERN ASSOCIATION.  
Berea, W. Va., Mrs. J. E. Meatherell and daughters \$ 5 00  
Lost Creek, W. Va., Ladies' Aid Society ..... 20 00  
Salem, W. Va., Ladies' Missionary Society ..... 50 00— 75 00

EASTERN ASSOCIATION.

Ashaway, R. I., Mrs. E. F. Stillman ..... \$ 5 00  
Ashaway, R. I., Ladies' Sewing Society ..... 51 82  
Berlin, N. Y., Ladies of Church ..... 10 00  
Daytona, Fla., Mrs. W. P. Langworthy ..... 20 00  
New Market, N. J., Ladies' Society ..... 20 00  
New York City, Woman's Auxiliary Society ..... 65 00  
Plainfield, N. J., Society for Christian Work ..... 125 00  
Plainfield, N. J., Mrs. Geo. H. Babcock ..... 75 00  
Phenix, R. I., Miss Josephine Stillman ..... 5 00  
Phenix, R. I., Mrs. Dan' C. Babcock ..... 5 00  
Providence, R. I., Mrs. R. T. Rogers ..... 10 00  
Rockville, R. I., Mrs. A. McLearn ..... 1 00  
Shiloh, N. J., Ladies' Benevolent Society ..... 21 00  
Webster, Mass., Mrs. Eliza E. Stillman ..... 5 00  
Westerly, R. I., Ladies' Aid Society ..... 156 30— 564 32

CENTRAL ASSOCIATION.

Adams Centre, N. Y., Ladies' Aid Society ..... \$100 00  
Brookfield, N. Y., Ladies' Missionary Aid Society ..... 47 00  
Brookfield, N. Y., Mrs. Anvernette A. Clarke ..... 10 00  
Durhamville, N. Y., First Verona Benevolent Society ..... 15 00  
DeRuyter, N. Y., Woman's Benevolent Society ..... 15 00  
DeRuyter, N. Y., Memorial to Mrs. B. G. Stillman ..... 2 00  
Leonardsville, N. Y., Mrs. R. E. Wheeler ..... 5 00  
Leonardsville, N. Y., Women's Benevolent Society ..... 75 00  
West Edmeston, N. Y., Ladies' Aid Society ..... 15 00— 284 00

WESTERN ASSOCIATION.

Akron, N. Y., Mrs. S. A. B. Gillings ..... \$ 15 00  
Andover, N. Y., Ladies' Aid Society ..... 10 00  
Alfred, N. Y., Women's Evangelical Society ..... 143 00  
Alfred Station, N. Y., Women's Evangelical Society ..... 52 30  
Belmont, N. Y., Mrs. C. D. Potter ..... 5 00  
Independence, N. Y., Ladies' Aid Society ..... 20 00  
Hartsville, N. Y., Ladies' Aid Society ..... 10 00  
Honnellsville, N. Y., Ladies' Aid Society ..... 2 00  
Hebron, Pa., Mrs. L. R. Burdick ..... 1 00  
Little Genesee, N. Y., Ladies' Auxiliary Society ..... 19 00  
Nile, N. Y., Ladies' Aid Society ..... 23 00  
Nile, N. Y., Mrs. P. Renwick ..... 5 00  
Pennsula, O., Miss Frances E. Stillman ..... 2 00  
Wellsville, N. Y., Women's Evangelical Society ..... 16 00— 323 30

NORTH-WESTERN ASSOCIATION.

Albion, Wis., Mrs. Eliza Crandall ..... \$ 4 00  
Albion, Wis., Women's Missionary Society ..... 20 00  
Albion, Wis., Willing Workers ..... 5 00  
Boulder, Col., Woman's Missionary Society ..... 12 00  
Chicago, Ill., Mrs. J. N. Burno ..... 1 00  
Chicago, Ill., Ladies' Society ..... 40 00  
Dodge Centre, Minn., Women's Benevolent Society ..... 40 00  
Dodge Centre, Minn., Mrs. Jennie L. Babcock ..... 5 00  
DeForest, Wis., Mrs. I. B. Clarke ..... 3 00  
Edgerton, Wis., Mrs. Emergene Stillman ..... 25 00  
Edelstein, Ill., Ladies' Society ..... 13 50  
Farina, Ill., Ladies' Aid Society ..... 29 60  
Glen, Wis., Miss Elizabeth L. Crandall ..... 9 00  
Jackson Centre, O., Ladies' Benevolent Society ..... 6 00  
Lake View, Cal., Miss Gelsie Wooley ..... 2 00  
Mora, Minn., Mrs. Carrie Green ..... 3 00  
Milton Junction, Wis., Miss Nettie Coon ..... 5 00  
Milton Junction, Wis., Ladies' Benevolent Society ..... 45 00  
Milton, Wis., Mrs. C. W. Green ..... 2 00  
Milton, Wis., Mrs. A. J. Welles ..... 1 00  
Milton, Wis., Mrs. H. Vine Clarke ..... 2 50  
Milton, Wis., Mrs. E. M. Dunn ..... 5 00  
Milton, Wis., Bequest Mrs. Catherine Reynolds ..... 50 00  
Milton, Wis., Bequest Mrs. Clarissa B. Vincent ..... 100 00  
Milton, Wis., Mrs. Clarissa B. Vincent, *Recorders* ..... 4 00  
Milton, Wis., Ladies' Benevolent Society ..... 111 30  
New Auburn, Wis., Woman's Missionary Society ..... 10 00  
Nortonville, Kan., Sabbath School ..... 30 00  
Nortonville, Kan., Ladies' Missionary Society ..... 85 00



Santa Rosa, Cal., Mr. and Mrs. R. C. Brewer	8 50	
Wausau, Wis., A Friend	5 00	
Walworth, Wis., Ladies' Aid Society	25 00	
Welton, Ia., Ladies' Benevolent Society	20 00	
Utica, Wis., Mrs. D. B. Coon	2 50	
Utica, Wis., Mrs. J. H. Coon	2 50	732 40
SOUTH-WESTERN ASSOCIATION.		
Crowley's Ridge, Ark., Ladies of Church	1 00	
Fouke, Ark., Ladies' Aid Society	12 00	
Hammond, La., Ladies' Aid Society	14 00	
Hammond, La., Thank-offering	3 00	
Gentry, Ark., Ladies' Society	15 00	
Wynne, Ark., Ladies of Church	1 00	46 00

COLLECTIONS.		
Conference at Nortonville	17 55	
South-Eastern Association	15 53	
Eastern Association	11 57	
Western Association	13 25	
North-Western Association	12 87	
Mrs. Townsend, Collections	7 06	
Mrs. Townsend, Sale of Gospel Seals	2 80	81 53
Total		\$2,355 50

Disbursements.		
TRACT SOCIETY.		
Aggressive Sabbath Reform	2 00	
Linotype	5 00	
Debt	3 00	
Sabbath Recorders	16 00	
General Fund	338 96	\$ 364 96

MISSIONARY SOCIETY.		
General Fund	391 42	
Crofoot Home	3 00	
China Mission	33 00	
Home Missions	15 56	
Debt	10 00	
Boys' School	45 00	
Dr. Palmborg's Work	75 00	
Education of Ah Tsu	35 00	
Girls' School	5 00	
Miss Burdick's Salary	600 00	1,212 98

EDUCATION.		
School at Fouke, Ark.	125 00	
Tuition	12 00	
Scholarships:		
Western Ladies' Aid, Alfred	30 00	
Jennie B. Morton, Milton	55 00	
Sara G. Davis, Salem	100 00	
Susie M. Burdick, Alfred	100 00	
Mary F. Bailey, Milton	100 00	
Student Evangelistic Fund	23 50	545 50
Mrs. M. G. Townsend, Salary and expenses	94 77	
Board Expenses	108 75	
Miscellaneous	7 30	
Total		\$2,339 26
Cash on hand, and balancing account	16 24	
Total		\$2,355 50

MRS. L. A. PLATTS, Treas.

E. & O. E.

Money Raised and Reported to the Board. Not Paid to its Treasury.

SOUTH-EASTERN ASSOCIATION.—Membership, 82.		
Salem, Ladies' Aid Society	62 00	
Lost Creek, Ladies' Aid Society	25 00	87 00

SOUTH-WESTERN ASSOCIATION.		
Gentry, Ladies' Society	12 00	
Hammond, Ladies' Aid Society	21 50	33 50

WESTERN ASSOCIATION.—Membership 325.		
Alfred, Ladies' Evangelical Society	48 54	
Alfred, Ladies' Aid Society	1,000 00	
Alfred Station, Ladies' Industrial Society	362 79	
Genesee, Young Ladies' Mission Band	85 66	
Genesee, Ladies' Aid Society	108 88	
Andover, Ladies' Aid Society	41 00	
Nile, Ladies' Aid Society	9 61	
Richburg, Ladies' Aid Society	28 94	
Hornellsville, Ladies' Aid Society	145 96	
Independence, Ladies' Aid Society	2 65	
Hartsville, Ladies' Aid Society	40 00	
Scio, Ladies' Aid Society	83 18	1,957 21

NORTH-WESTERN ASSOCIATION.—Membership, 394.		
Albion, Wis., Woman's Missionary Society	13 00	
Albion, Wis., Willing Workers	12 97	
Boulder, Women's Missionary Society	6 00	
Chicago, Ladies' Society	112 70	
Dodge Centre, Women's Benevolent Society	137 06	
Farina, Ladies' Aid Society	20 00	
Glen, Ladies' Aid Society	8 05	
Jackson Centre, Ladies' Benevolent Society	17 00	
Milton, Ladies' Benevolent Society	54 58	
Milton Junction, Ladies' Benevolent Society	45 41	
New Auburn, Wis., Woman's Missionary Society	44 57	
Nortonville, Ladies' Missionary Society	43 85	
North Loup, Woman's Missionary Society	111 13	
Edelstein, Ladies' Society	18 00	
Welton, Ladies' Benevolent Society	32 33	
Walworth, Ladies' Aid Society	67 13	744 58
Central Association, Membership, 121		425 42
Eastern Association, no report		

Total	3,247 71	
Received by Treasurer	2,355 50	
Total		\$5,603 21.

A PLEA FOR THE ENLARGEMENT OF OUR MEDICAL MISSION.

MARY LEWIS-LANGWORTHY.

Since the days when Jesus Christ was about "preaching the Gospel of the Kingdom, and healing all manner of sickness and diseases among the people," more souls have been brought to him through the agency of bodily healing than by any other means.

Thus it seems to me that this department of our foreign mission work is more important than any other, associated as it must be in the very nature of its being with the Evangelical department. Surely there must be great opportunities to tell the story of Christ to hearts that are by physical weakness open solely to spiritual impressions, when the mental attitude is too low for worldly interests, and the whole nature is ready to respond to whatever may comfort and uplift.

In the little town of Lieu-oo, about twenty desolate miles from Shanghai, lives a single white person among thousands of Chinese, and that person is a woman, brave beyond most of our possibilities, and unswerving in her devotion to God and our cause.

Dr. Palmborg has gone to Lieu-oo because it has seemed to her and to the other members of the Shanghai mission, that better work could be accomplished where there were no other missions nor hospitals and where there was supreme need of enlightened medical work. She has saved from her own little salary and the money appropriated by the Missionary Board for her supplies, a fund which she has planned to use in the building of the new dwelling and dispensary that our Missionary Board has decided to erect in Lieu-oo. This is, of course, the first need, but scarcely less necessary is the need of another graduate physician to help Dr. Palmborg, or as Mrs. Davis says in her paper for the North-Western Association, "two helpers, a man and his wife," the situation being so unprotected that the presence of a man seems essential.

If it be not possible to carry on the school work and the medical work at the same time, a thing much to be desired, is not the medical mission of greater importance than the other?

Mr. Crofoot in his last annual report says that he is trying to raise the price of tuition in the schools so that they may more nearly approach self-support, but that for only one half year have they paid their own expenses. And this is outside the salaries of the teachers.

If the Chinese are eager for foreign education, as they undoubtedly are, for they have discovered that they can not be successful business men in their larger cities without this education, can not we ask of them a tuition fee that will pay not only for the running expenses of the schools but for the salaries of the teachers of both the boys' and girls' schools?

I am told that this may perhaps be possible in the case of the boys' school, but very improbable as to the girls' school, owing to the alleged lack of necessity for the education of girls.

The city or day schools are, so far as our reports tell us, simply educational institutions, though the most nearly paying of all our schools there. Mr. Crofoot says it is difficult for the missionaries to "get hold" of the pupils of these schools, because, while they are obliged to attend prayers, they can not be made to attend any of the other services, and do not.

Of course this means that our mission in Shanghai is spending most of its resources in educating the Chinese in our language and their Classics, which is an excellent thing to do, but rather out of the pale of our financial abilities, unless we invoke the aid of Rockefeller or Carnegie millions.

Those who have lived in China say to me that our missionaries would have no hold on the Chinese if they did not teach them in their schools; to which I can only reply that it seems to me that with a hospital and church in Lieu-oo, as much if not more work for Christ could be done as can be done in the Shanghai schools.

If it be necessary to keep a "base of supplies" in Shanghai, as those who know have told us, could it not be done by Mr. Davis in his church work there, which could not, of course, be abandoned?

After fifty-five years in the mission at Shanghai, during

which time all of the pioneer work has been done, does it not seem reasonable that the school work might be expected to carry itself, thereby giving us a chance to enlarge the scope of our work in broader lines?

The medical mission offers enormous opportunities for real missionary work, not simply the secular education of the Chinese, and yet we are hampered terribly in our need of funds to carry it on by the traditional sentiment that our work lies mostly with the boys and girls there.

It is a beautiful sentiment and can not but do us good in its contemplation, but its results, as shown in church membership, or even in tentative Christians, are not thoroughly satisfactory to our missionaries nor, consequently, to us.

Where the money for the enlarging of this work is to come from I can not say, but I know that if we set about it with consecrated minds, it can be raised. I am struck in reading the Conference Minutes with the report of the work of Mr. Lars Larsen who has gone as a self-supporting missionary to Denmark. Let us thank God that he has given to some of our members the financial ability to do this, and pray that he may put it into the hearts of others of those who can, to do something of a similar nature.

I should like to see our Woman's Board take up, as a main issue this year, the project of sending a helper or two helpers to Dr. Palmborg.

It must be possible.

Popular Science

H. H. BAKER.

The Speed of Electricity.

In Franklin's day there were only two things known as insulators. One was silk, the other was bee's-wax.

It is said that Franklin, in order to determine the time it took electricity to travel, engaged a large hall in Philadelphia, and by hanging, from the ceiling silken cords close together he was enabled to carry around, and tie up, thirty-six miles of wire, fully insulated, for his experiment. When all was in readiness, from his battery he sent the current of electricity on its way, when to his astonishment it was at the end of the thirty-six miles. As he could not detect any difference between the sending and its arrival, Franklin decided that it did not take any time at all.

We think it was about forty years ago that we had the pleasure of listening to a lecture in New York, given by Richard A. Proctor, a celebrated English astronomer, educated at Kings College, London, and at St. Johns, Cambridge; in which he described a machine (of his own invention) for measuring the time electricity took in its flight.

His description of his machine interested us very much, and we will try our best to interest you by seeing how near we can repeat what Mr. Proctor said about it.

"I first had a plate cast out of very soft metal, about twenty inches in diameter. Through this plate an arbor about sixteen inches in length was finished to run on points for accuracy, and to obviate friction. The plate was turned as it was, to revolve horizontally. A band on the upper side, a half inch wide, near the edge, was highly polished.

"This plate was placed in a substantial frame to stand on a table. The plate was made to revolve by attaching the works of a chronometer. Next I placed on the frame a magnet in such a position that one end of the armature came over the polished strip around the plate. Through this end of the armature I put a cambric needle, having a fine point, so that when the armature was actuated, the point of the needle would puncture the plate.

"I then placed on the frame a cup holding mercury, and then placed the frame in such a position that by attaching a wire to the ball on the end of the pendulum of the observatory clock (that beat seconds) it would on its swing cause the end of the wire to just touch the mercury in the cup, thus making an instant connection between the battery and the magnet.

"All being ready, the plate in motion, the pendulum swings, the connection is made, the needle punctures, and with

a magnifying glass the holes are seen, and they represent exactly one second of time.

"An arrangement being made with the telegraph companies, that on a given night the longest telegraph line possible should be formed by connections for the test of speed.

"Another magnet with armature and needle and cup with mercury, was added to the frame apart from the other, and the points of both needles placed in the holes already made, and the mercury in the cups connected.

"The telegraphic line began at Cincinnati, went thence down to New Orleans, then up along the Atlantic coast, and crossing into Canada, thence through the British Dominions, and also the western states, then down the Mississippi, then returning north and reaching the farthest point attainable, when the wire was turned to the earth leaving the current of electricity to seek its own way back to Cincinnati to complete the circuit, making the distance as we remember, between four thousand five hundred and six thousand miles.

"The signal given, all ready, the pendulum swings, the home needle comes down in the holes, the lightning goes on its circuit, when down comes the needle behind and makes a new hole every time. On they go and at every returning swing of the pendulum recording the fraction of a second that was taken to go the 4,000 miles."

Here we wish to refer to Mr. Proctor and say that he said he measured the time under a strong glass. He gave it to us after first dividing the second into quarters, and giving the fractions of the quarter.

The fractions at the time seemed large, and so bewildered us that we have been bewildered ever since, and confess even now, should we undertake to solve the fractions, calling to our aid the logarithmic apodixis of powers and roots, we might find ourselves mistaken.

Mr. Proctor was born at Chelsea, England, March 23, 1834; died at New York, Sept. 12, 1888.

We are fearful our column will be full and we hardly dare ask our genial Manager for a favor, thus early in our acquaintance. We will give in our next the umpire's decision for the race between light, lightning and thought.

THE SUDDEN TEST.

"He had really been in training for years, for just this crisis," said the surgeon, recently, in explanation of a notably rapid recovery after a severe accident. "The man has been always exceedingly temperate in all his habits, never using stimulants of any kind, seldom even tea or coffee, eating plain foods, and being simple and moderate in his pleasures. He was a conscientious worker, and interested in all he did, and besides all that, a man of kind and sympathetic mind. As a result, when the test came to him, he was sound in every fibre, and his nerves were quiet and steady for the extra strain. He had been in preparation for this for years, and he recovered rapidly."

No amount of will-power or suddenly-summoned courage would have sufficed this man when the test came. The reserve strength he had carefully built up for years was what he had to depend on in that crisis, and as he had built well, the foundation stood.

The lesson to be learned from such a case is as vital for the soul as it is for the body. The powers of the spiritual life must be kept in daily training in order that the unexpected trials may be met with an unshaken purpose. Carelessness in every-day living weakens the reserve strength of the soul.

To work conscientiously at each day's duty, to take pleasure in simple things, to abstain wholly from all the excesses of anger, impatience, discouragement and envy, to keep the soul steady by communion with God, and the exercise of persistent charity and kindness of heart—this is to be in constant training for the sudden tests of spiritual strength and courage that come into every life.—Wellspring.

"Now, children," she said, "let us see what you remember about animals. Who can tell me what one has bristly hair, likes dirt, and is fond of getting in the mud?" And Miss Fannie looked expectantly round the room. "Can't you think, Tommie?" she asked encouragingly. "Yes'm," was the shamefaced response; "that's me."



## Young People's Work.

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

### 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-THIRD 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.)

1. Note the character of the various ordinances, civil and hygienic.
2. What blessings for hearkening to the voice of Jehovah?
3. What punishment for disobedience?

#### III. The Exodus. (Continued).

7. On the Plains of Moab. (Continued).  
First-day. Statutes and ordinances relating to various subjects, Deut. 21: 10-22: 30.

Second-day. What persons to exclude from the assembly of Jehovah, 23: 1-8. Sundry ordinances, 23: 9-25.

Third-day. Sundry ordinances (continued), 24: 1-22.

Third-day. Sundry ordinances (continued), 25: 1-19.

Fifth-day. Law of the first fruits, 26: 1-11. The third year tithing, 26: 12-15. The concluding divine exhortation and promises, 26: 16-19.

Sixth-day. The third address. The law to be written upon an altar of plastered stones, 27: 1-8. An earnest appeal to the people, 27: 9-10. The law to be symbolically ratified at Ebal and Gerizim, 27: 11-26. The blessedness of hearkening to the voice of Jehovah, 28: 1-14.

Sabbath. The dreadful consequences of refusing to observe his commands and statutes, 28: 15-29: 1.

#### LITTLE THINGS THAT COUNT IN CHRISTIAN ENDEAVOR WORK.

LEOLA B. CLARKE DAVIS.

The many things that count may be divided into two chief classes—the Seen and the Unseen. In the class, The Seen, we will place,

First, Promptness in attending the meetings of the society;

Second, Faithfulness as a Christian Endeavorer. When unable to attend a regular session, let your thoughts, your conversation, your influence bear testimony to your desire to be a true worker. Some word fitly spoken to a companion may be as seed planted in good soil which shall yield a bountiful harvest.

Remember the Christian Endeavor pledge, "If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call." God's blessing on your selection may send the message to the heart of some hungry listener.

Third, Readiness in the performance of your part in the meeting. Have something to say and say it when each is waiting for his neighbor to speak. It was my privilege to attend a Christian Endeavor meeting where the leader had distributed a few clippings previous to the meeting, asking that one be read at each pause in the

giving of testimony, and it was surprising to see the manifest interest in the meeting.

For those whose courage fails at thought of an impromptu effort, a few thoughts written out for reading or a good selection, may be contributed. By all means be familiar with the Christian Endeavor topics, and at least read the Scripture verses given on the topic cards, slowly and carefully, trying to get the full meaning.

Fourth, Do not disturb and distract those who are engaged in the duties of the hour by standing in the vestibule and talking with those who are tardy. A friendly greeting and quiet entrance may lead others to follow you. And instead of taking a seat in the rear, as if to avoid performance of duty, take seats near the front; for a vacant space before the leader is disheartening.

Fifth, Quiet, respectful attention to others during the hour is but Christian courtesy, and while listening you can not fail to receive some helpful suggestion.

The Unseen things, or the duties which are ours outside the Christian Endeavor meetings,

First, Unselfishness. Do not be afraid to put yourself to a little trouble for some one else. Give an encouraging, helpful word to some one less fortunate than yourself. Speak of the beautiful, the noble traits in the characters of your mutual friends, thus leading his thoughts to a higher level.

Second, Generosity. Share your flowers with the sick, the shut-ins, those who have not such sunshine and blessings as have fallen to your share.

Third, Be sunny. Give smiles and cheering words. You little know how many a sad heart has been brightened by the sunshine that has shone from the heart into the face of a passer-by. Many more valuable suggestions will come, if you consider the theme of this paper.

The following poem will help us to appreciate how much we ought to enjoy and improve the opportunities which come in the little things which count:

"God gave me something very sweet, to be mine own this day;

A precious opportunity, a word for Christ to say;  
A soul that my desires might reach, a work to do for Him;

And now I thank Him for this grace, ere yet the light grows dim.

"No service that He sends me on can be so welcome, aye,

To guide a pilgrim's weary feet within the narrow way;

To share the tender Shepherd's quest, and so by brake and fen,

To find for Him his wandering lambs, the erring sons of men.

"I did not seek this blessed thing;  
It came a rare surprise,  
Flooding my heart with dearest joy, as, lifting wistful eyes,

And there, an unseen third, I felt was waiting One divine.

"So in this twilight hour I kneel and pour my grateful thought

In song, and prayer to Jesus for what this day has brought.

Sure never service is so sweet; nor life hath so much zest,

As when He bids me speak for Him, and then He does the rest."

MORE Home News in THE RECORDER was the cry at Conference. If you believe that such matter is desirable, there is one way we can get it. Just you send it in now.

#### A LITTLE GIRL'S GRANDFATHER.

My grandfather is a pretty sober man. He doesn't ride you on his foot, he doesn't chase you with his shaving brush; but I guess he likes little girls.

One night I woke up when my auntie came to bed. The room was all black. I wasn't a bit sleepy. I could hear kind of queer things outside. My pillow felt like a miserable pillow. My auntie said: "Oh, do lie still! Do go to sleep!" Then I lay still. The ocean was making a dornful sound. I wished I could see my mother. I hoped she wouldn't die before I got home. Once there was a little boy—he was horribly naughty to his mother, and she died that very night. I wished I could tell my mother I was very sorry for every naughty thing I ever did so long's I lived.

My auntie said: "What is the matter? What are you crying about?"

She said a good many things to me. She said she was wore out. I wished my father would come and take me in his arms and carry me home right off. I got all chokled.

Pretty soon my auntie said: "See what you have done, you naughty girl! You've waked up your poor tired grandfather.

It scared me very much. I hugged my pillow tight.

My grandfather came in. He said, "What's this?"

My auntie said: "She won't try to stop. She ought to have a whipping."

Then I cried out loud. I put my hands over my mouth, but I only cried worse.

My grandfather said: "Oh, well, well, well, well, well!"

He sounded just as good—sounded as if course he wouldn't whip me.

He said: "Your grandmother has sent you a drink of water."

It was very kind in my dearie grandmother. I sat up in bed. My grandfather put his hand on my shoulders. It is a nice big hand. The light shined in at the door, and stopped its being such a dreadful dark. It was beautiful water.

My grandfather said: "You won't want to cry any more, my daughter."

I said, "No, grandfather."

He seemed as if he knew I wanted to be a good girl. He seemed to like me just as well. I laid down in bed. My pillow felt like a good pillow. My grandfather put his hand on my head. He said: "I would go right to sleep, my daughter." I said: "Yes, grandfather"—and next I knew 'twas morning.—*Congregationalist.*

#### NEGLECT OF COURTESY.

"I was travelling some months ago in the mountains of North Carolina," said Mr. J. P. Dickens, of Boston, at the New Willard, "and stopped at the log cabin of a farmer to get a little rest and a bite to eat.

"The farmer's wife was a kind-hearted soul, and set about getting me a dinner with most hearty hospitality. At the table one of her children, a lad of twelve, said to her in a loud tone: 'Maw, give the stranger a knife.' His mother answered that she had given me one, which was true, but again the youngster piped up: 'Maw, I tell you to give him a knife; don't you see he is eating his greens with a fork?'"

Do you realize that we are printing tracts for your use? It's a fact, and you can get them by simply sending us a postal. We pay the transportation. If you don't know what we print, we'll send samples, gladly.

#### THE GENERAL CONFERENCE.

IN THE RECORDER of last week we gave the proceedings of the first day of Conference. We now take up the narrative for the remaining days of the session:

##### SECOND DAY OF CONFERENCE.—MORNING.

The second day of Conference continued bright and warm as to the weather, which was relieved slightly, late in the afternoon, by the breath of a passing thunder storm. The program of Conference for the morning was made up mainly of reports of boards and committees. The Memorial Board reported a fund of over \$400,000. The details given show that the work of the Board is carried on with fidelity, accuracy and wisdom. The denomination is fortunate in placing these financial interests in the hands of men who conduct the affairs of the denomination so successfully.



THE SHILOH (N.J.) CHURCH.

The Committee on Historical Volume reported that the copy was nearly all in hand and that work had been begun on the book with the hope that it will appear during the winter. It will contain at least a thousand pages.

Aside from business, the central feature of the forenoon was the address by L. E. Livermore, "Life in Christ: The Church, Its Nature and Its Mission." We shall give the address to our readers in THE RECORDER, and ask for it such attention as its worth requires. We should be glad also could we transmit to them the presence and vigorous delivery which carried the address to the listeners. We take occasion to say that the address by G. B. Shaw, upon one phase of the same theme on the preceding day and that by Mr. Livermore, deal with a subject of great practical interest and of great spiritual value.

##### AFTERNOON.

The afternoon was given up to the consideration of missionary work. Rev. O. U. Whitford, corresponding secretary of the Missionary Society, gave "A Brief Statement of Work" of that society. It was made up of details which can not be easily summarized here, but it will appear in full in the Year Book, and in part in the Missionary Page of THE RECORDER. The rest of the afternoon was occupied by the consideration of "Our China Mission," and "The Battle Creek Situation." Dr. Platts and Professor Clarke were the principle speakers upon the last theme.

##### EVENING.

The report of the Committee on Obituaries, which was placed on the program for the evening, was given in the morning. Eleven names

appeared in that report, and the reading of it created universal interest, as the work, character, and influence of various leaders who have been called Home during the year were presented. There was evidently a strong feeling in the congregation that those who leave us for the larger and better life only pass on a little before. This consciousness appeared in the faces of the people in the tender attention and almost tearful silence with which they listened to the report of the committee. The reality that the family of our Father is one and unbroken, though part are on earth and part in Heaven pervaded the audience and, though it was not voiced in words, the whole thought of the hour centered in the glory of our faith in blessed immortality.

The feature of the evening was a symposium upon "Vocation and Avocation." 1. Choosing a Life Work, C. Layton Ford; 2. Education for

##### AFTERNOON.

The afternoon was given to the work of the Tract Society. The report of the Board appeared under three heads: "The Financial," by Frank J. Hubbard; "The Business," by John Hiscox, Manager, and "Sabbath Reform Work," by Dr. A. H. Lewis, corresponding secretary. This report will also appear in print and our readers are referred to it for such details as will be given, showing a full picture of the work of the Society. They will discover that vigorous efforts are being made to strengthen the publishing work of the Society, and that gratifying progress has been attained in that direction. It also placed special stress upon the value of THE SABBATH RECORDER and upon all publications of the Society to the people, and called attention to the loss which the people sustain who are not familiar with its publications.

The Open Parliament which followed was full of interest. Many persons took part and many valuable suggestions were made concerning the work of the Society. A most important feature of the Open Parliament was a brief address by Brother A. J. Davidson of Canada. He was in attendance upon the Conference by the invitation of the Tract Society. He represented a new movement in the interests of Sabbath-keeping at Campbellford, which he has begun by the judicious circulation of literature published by the Tract Society. His statements concerning the work, his evident faith and faithfulness, together with his honest appeal for help in prosecuting work there for the sake of truth, found hearty response from all who were present. The interest thus brought to the attention of the people is another evidence that seeds of truth fallen here and there find hearts in which conscience, the spirit of obedience, give quick growth to the seeds of truth. In these days, when the people generally are so nearly heedless to the call of truth concerning the Sabbath, instances like this are of double value and the calls which come to Seventh-day Baptists through the American Sabbath Tract Society have a double meaning.

##### EVENING.

The prayer and testimony meeting of the evening was led by Rev. C. A. Burdick of Westbury, R. I. The central thought of the meeting was that God seeks to make continued revelations concerning duty and truth, to all those who obey him and seek to do his will in the spirit of obedience. The promptness with which the testimonies were given, the earnestness which pervaded the meeting and the abundant evidence that those giving testimonies had learned and were still learning the will of God through these revelations, made by his Spirit, made the session deeply devotional and helpful. When almost two hours had been consumed in this way, in response to call, it seemed as though almost the

##### THIRD DAY.—MORNING.

A change of weather on Friday morning brought abundant rain during the forenoon, which flooded the tent, drenching many of the people and interfering with the closing part of the forenoon work. This resulted in holding the



entire audience rose to indicate that had there been opportunity, they would have given verbal testimony, as many scores had done. It is not often in similar meetings that so large a proportion of those present give evidence of spiritual life, and of an abiding faith coupled with the expectation that God would continue to reveal to them abundantly in all things. The meeting was peculiarly helpful in strong and tender spiritual influences.

## FOURTH DAY OF CONFERENCE.—MORNING.

Sabbath morning dawned bright, clear and cool, in sharp contrast with the heat which had prevailed the first two days of the session. The Bible study service at 9 o'clock was conducted by Rev. S. R. Wheeler. It was a carefully prepared Bible reading, in which the salient features of the history of worship; Jewish and Christian, were brought out. The passages were read by persons scattered throughout the congregation, and were woven together by timely and pertinent remarks by the leader. The service was closed by a reading of the one hundred and forty-eighth Psalm. Our readers will do well to lay THE RECORDER down at this point, and read that Psalm. Such a personal reading will lack something of the interest which was secured at the closing of the session by the spirit which pervaded the audience and the excellent reading of the Psalm, by Mr. Wheeler. Nevertheless, this service was an excellent preparation for the morning worship which followed.

The audience gathered in the tent for the sermon, which was by Rev. L. C. Randolph, upon "The Sabbath as an Issue." A full abstract of that sermon will be placed before our readers, by which they will discover its many excellencies, though they may miss the power of the speaker's personality in its delivery, as well as the universal feeling which pervaded the audience and found expression in eager attention, occasional smiles of satisfaction and tears of gratitude. It was a strong presentation of various phases of the great issues for the sake of which Seventh-day Baptists exist.

## AFTERNOON.

The one service of the afternoon of the Sabbath was the sermon by President T. L. Gardiner, from the theme, "What Is Your Life?" This sermon was closely connected with the sermons of the preceding days by President Daland, Mr. Shaw and Mr. Livermore. While those had considered the life in Christ as it finds expression in the individual, in the church and in the denomination, President Gardiner discussed the influence of each individual life and the value of it to the individual, himself, to the home, to the church, and to the world. It was a fitting culmination to the idea that Christianity, centering in the life of the individual, and working out as a divine force, pervades all life, conserving all the best interests of humanity, standing as the great safe-guard against evil, and finding the highest expression in devout obedience. Taken as a whole Sabbath-day was rich in thoughtful and helpful influences.

## EVENING.

On the evening after the Sabbath, the Young People's Work was considered. Vital and important themes were presented by the secretary, Mrs. W. L. Greene, by Mrs. Henry M. Maxson, by Rev. Wayland D. Wilcox, and Rev. A. J. C. Bond, and by the President of the Young People's Board, Dr. A. C. Davis. These will appear in THE RECORDER from time to time, together with such comments as the editor of the Young

People's Page may see fit to add. Both young people and old should give them careful reading.

## FIFTH-DAY.—MORNING.

The first hour of Sunday was occupied in the discussion of Bible study, especially of the *Helping Hand*, by its editor, Rev. W. C. Whitford.

The Conference committees were in session from nine to ten, the Conference in general session until eleven o'clock. All this was according to usual order. At eleven o'clock, came an address by Dr. Main, upon "Evolution and Revolution: The Lessons of History, with Practical Deductions for the Present Day." We are indebted to Dr. Main for a summary of his address.

## To be Continued.

## OBITUARIES.

## MRS. L. R. SWINNEY.

We are under obligations to the *DeRuyter Gleaner* for the following account of Mrs. Swinney, and of her home-going. THE RECORDER adds its tribute to her worth, and the power of her quiet but noble life. People appreciate too little the influence for good which the wives of pastors exert in the work of the church and the advancement of Christ's kingdom. *The Gleaner* does well to speak of her,—the same is true of her sisters who fill similar places,—as a "Power behind the throne." This estimate of the place and influence of pastors' wives does not detract from the honor due to their husbands. In the late Convocation and in the General Conference, the work and influence of both Brother Swinney and his wife found frequent recognition, a joint influence which will appear in the future life where they are now re-united after a few short months, as we measure, but a moment only as the clock of eternity tells. Blessed are such lives, and glorious are such departures for the House where Many Mansions be.

Miss Sue Mary Black was born in Fayetteville, Pa., Aug. 27, 1845, and died at the S. D. B. parsonage, DeRuyter, N. Y., Aug. 10, 1905. Her father was Robert Black, a merchant and manufacturer of Scotch descent. For many generations the family had been one of the highest Christian character, there having been no less than eight Presbyterian ministers and elders among her immediate relatives. They were of the stern Calvinism which has made so many of our best families.

Under such surroundings and in a large family she spent her girlhood. Her higher education was obtained at her home, in the institution now known as Wilson College. Here she spent three years.

On Nov. 17, 1869, she was married to the Rev. Lucius R. Swinney. They removed immediately to Alfred, N. Y., where he was the pastor of the Second Alfred Seventh-day Baptist church and Professor of Hebrew and Cognate Languages in Alfred University.

To this union was born seven children. Three of these, Nellie LaRhue, Myrtle Content and Josephine, died of diphtheria in 1879 at Lost Creek, W. Va., where the family had just moved. Two passed away in one day and the other a few days later.

The others are Margaret Elizabeth, who at the time of the death of her father resigned her position in Groton High School and remained to care for her mother; John Bayly, Superintendent of Schools and Principal of Griffith Institute at

Springville, N. Y.; Robert Ethan, a telephone contractor and student in civil engineering in Cornell University, and Leslie Romain, who works with Robert in telephone construction.

Mrs. Swinney arose as usual last Thursday morning, and was looking over some papers preparatory to moving to Springville, when she was stricken suddenly and passed away almost instantly.

Her life has been one of great faithfulness and especially so to her family. During the nineteen years they have lived in DeRuyter she was an active member of the local W. C. T. U., and many times its president. While her husband's time and life were given to the public as an earnest and faithful minister of the Gospel, hers was devoted to the care of the home; and her work was just as necessary, and was done just as earnestly and faithfully. If it had not been so, her husband could never have done the work he did, and the children would never have been where they are educationally. In a word, she was the "Power Behind the Throne."

The funeral was held from her late home on Sunday, Aug. 13, 1905. A large company of friends and neighbors gathered to pay their last debt of love to a beautiful life. The services were conducted by Rev. Messrs. Cottrell, Durfee and Howland, and all that was mortal was laid to rest by the side of her husband in the beautiful Hillcrest cemetery.

## LLOYD F. RANDOLPH.

Lloyd F. Randolph, the senior deacon of the Salem (W. Va.) church, peacefully closed the services of this life on Third-day, the 29th of August. He had been in feeble health for some months, but was still going about, and very recently had been out to attend to business in the town. At noon on the day of his decease he was feeling rather better than he had felt earlier in the day. After dinner he talked freely of his affairs and was reading and conversing with his wife at her duties on the kitchen porch. As she left for a moment, he went in as he often did and laid down to rest. A domestic engaged in trivial duties in the room observed nothing unusual with him. A son living near by came to the home and as usual went in to see and speak to his father. The father made no reply to his greeting, and as the son went to him he feebly gasped for breath. It was the last breath. Thus peacefully the spirit departed and the faithful servant obeyed the Master's summons to the service of a higher life.

Faithfully, indeed, had Deacon Randolph served the church through all the vigor of manhood and as long as physical strength permitted. He was faithful, too, in various public offices to which he was chosen for many years by the voice of those who knew his sterling worth.

The funeral is expected to take place on August 31, in the church where he so long has encouraged and administered to others. It is hoped that President Gardiner will be present in answer to telegrams to Baltimore and Shiloh, where he expected to visit briefly after Conference. Pastor Witter can not be present, as he was to visit his mother in the East after Conference adjourned.

A full account of Deacon Randolph's life and services may be expected from ministerial sources in due time, for THE RECORDER.

THE RECORDER will be replete with Conference papers for the next few weeks.

## THE SEQUEL OF THE OPEN LETTER.

We are sometimes told that it is the unexpected that generally comes to pass, which may or may not be true, but one thing is certain, and that is, that undisputed facts, generally accepted principles and obvious conditions, suggestive of definite results, may not always lead to the most logical and consistent sequel. Hence it has come to pass, that one of the fundamental gospel principles underlying the organization, the Seventh-day Baptist denomination, namely, that the church of God is the one only source of authority and rightful control, in the organization, supervision and prosecution of the work committed by one divine Lord to his church and people, and as such, this principle has been supplanted and practically abrogated, by the assumed authority of the Seventh-day Baptist Western Association, as put in exercise at the ordination at Main Settlement in October, 1904, and again at Alfred in May, 1905; as the following fact most clearly shows:

1. That the prerogatives conferred by the churches and heretofore exercised by Seventh-day Baptist ordination councils, have by the express terms of a resolution as put in force by said association, been taken from such councils and conferred upon a committee of persons.

2. This committee of three persons, upon whom is conferred the powers and imposed the duties, formerly exercised by Seventh-day Baptist ordination councils, is charged with the additional duty, calling in behalf of the local church, upon the appointment of an ordination council, while the resolution which clothes this committee with its given powers does not suggest, describe, recognize or confer any authority, power, duty or privileges whatever upon the council so called.

3. This resolution rests upon no apparent authority other than that of the association, and even this does not seem to be bona fide, since the record of its introduction into the association shows that it was received by that body and by it referred to a standing committee, and that the committee appointed the ordination committee called for by the resolution, while the fact remains that the resolution itself was never at any time put directly upon its passage and adopted by the association.

4. That resolution has never been sought or asked for by either a minority or majority of the churches of the association.

5. It has never, by an official action of the association, been referred to the churches for their approval.

6. It has never been adopted, by the direct independent official action of the churches, or by any part of them. It does not carry with it, in any legitimate sense, the prestige or authority of a church ordinance, which may exercise rightful control in the affairs of the church. In so far as the association is thus far concerned, the open letter of the writer to the churches of the association has reached its sequel, while the principles for which its author contends have met their Waterloo, at the last session of that body at the hands of its special committee, reporting as follows:

"Your committee appointed to consider the communication from Eld. Stephen Burdick would respectfully report: That the association interprets the resolution adopted last year in regard to the committee on ordination to be advisory, as regards the local church. The authority for ordination rests with the church and not with a committee. We strongly recommend the

continuance of the committee as an efficient aid to such churches as shall call any one to the ministry or to the deaconate, or shall have occasion to recognize the ordination of ministers coming to us from other denominations. In this action we are following the recommendation of the Denominational Council at Chicago in 1890. (Correction of Date by S. B.)

"For and in behalf of the Western Association.

"EDGAR VANHORN, Cor. Sec."

As the question involved is not necessarily a personal one, and should not lead to hasty words or hasty judgment, as to the motives of worthy brethren, the writer omits the names of the committee, but he can not, under the circumstances, do less than express an unavoidable feeling of disappointment and sincere regret that the committee has seemingly overlooked or purposely ignored the real question to be considered. It is not a question of "interpretation," by the association or its committee. It is not a question of "efficient aid," for one or more of the churches, by making, controlling and rendering for them, at the appointed time and place, a pre-arranged program of ordination exercises. It is not a question to be settled by that which a Seventh-day Baptist council, as yet fruitless of any apparent good results, may have recommended, fifteen years ago, as to the appointment of a like ordination committee. But the real question involving the data which determines the status of the resolution under consideration, rests upon the following undisputed facts. (a) No Seventh-day Baptist churches or group of churches have ever, by their own invitation, suggested or sought the appointment of such a committee. (b) No resolution proposing the appointment of a like committee has ever been referred back to the churches as coming, or purporting to come, from any Seventh-day Baptist committee, association, conference or council. (c) No minority or majority group of Seventh-day Baptist churches have ever, in their independent official capacity, acted upon and adopted such a resolution. (d) No matter how "strongly . . . the continuance" of the committee on ordination, existing as it does only by the assumed authority of the Seventh-day Baptist Western Association, may as such be "commended," the fact still remains that it has never been called for by the churches of the association, never been referred to them, never ever adopted by them. That committee, and the resolution authorizing it, are in no real sense the outcome or the ordinance of the church, but are, on the other hand, things of foreign birth, the offsprings of an outside organization, possessing no natural or delegated right to exercise authority and control in the internal affairs of the church. The continuance of that committee becomes, under existing circumstances, a needless and unjustifiable innovation upon the rightful independence and self-government of the churches, a state of things all the more to be deplored, if the churches themselves accept the question as already settled without thought, protest or approval on their part. With the sincere prayer that God may give us, as a people, the wisdom and grace to know and do the Lord's work in the Lord's way and find in that way the success we seek, I take leave of the question, with no concern as to the results to myself and no regrets that I have stood alone in calling the attention of my brethren to the principles and facts involved. And "with charity for all and enmity toward none," I subscribe myself as one ever committed to the sacred truths,

for the promotion of which we have been called and pledged as Seventh-day Baptists.

STEPHEN BURDICK.

Persons desiring extra copies of THE RECORDER with the Conference papers should send in their subscriptions at once. The supply is limited, hence orders should come in at once.

## MARRIAGES.

RICHARDSON-TENSNER.—At Richburg, N. Y., Aug. 13, 1905, by Rev. O. D. Sherman, Mr. Manly Richardson of Boliver, N. Y., and Maggie Tensler of Little Genesee, N. Y.

ROGERS-MANN.—At Troy, N. Y., Aug. 23, 1905, by Rev. Samuel McKean, Clarence Mord Rogers of Daytona, Fla., and Louise Frances Mann, of Troy.

LOOFBORO-TOWNSEND.—At the residence of the bride's mother, Clinton Junction, Wis., Aug. 9, 1905, by Rev. Eli F. Loofboro, Mr. Erlow B. Loofboro, of Milton Junction, Wis., and Miss Esther O. Townsend, of Clinton Junction, Wis.

JOHANSON-DAVIS.—In Farina, Ill., Aug. 16, 1905, by C. A. Burdick, Mr. J. W. Johanson of Quincy, Ill., and Miss Carrie Fern Davis of Farina, Ill.

TAPPE-GREEN.—In Farina, Ill., Aug. 20, 1905, by Rev. C. A. Burdick, Mr. Herman Tappe, and Miss Gertrude Green, both of Farina, Ill.

## DEATHS.

BURDICK.—In the town of Clarksville, Allegany County, N. Y., Aug. 15, Mary Lucinda, youngest child of Cordon and Nellie Burdick, aged three years.

In the absence of the pastor of the Friendship church, funeral services were conducted by Rev. O. D. Sherman, pastor of the Richburg church. o. d. s.

CARTWRIGHT.—At the home of his daughter, Mrs. S. N. Aldrich, in Fairgrove, Mich., Aug. 1, 1905, Emerson Darwin Cartwright.

He was born in Berlin, N. Y., Feb. 1, 1821, the youngest of nine children born to Theodaty and Betsy Burdick Cartwright. While still a child he went with his family to Allegany County. He was married to Catharine Bower, Sept. 21, 1842. To them were born eleven children, of whom seven are still living. He joined the First Alfred church in early manhood, but later transferred his membership to the Scio church, where it remained until his death. He was faithful to the Sabbath, even when circumstances made him a lone Sabbath-keeper.

KENYON.—John J. Kenyon was born at Wirt, N. Y., in 1830, and died at Millport, Penn., Aug. 4, 1905.

He was married to Sarah E. Morris Sept. 3, 1856. They first made their home at Bells Run, Penn., later at Millport. He became a Christian at about thirty-five years of age, uniting with the United Brethren church near his home, though observing the Bible Sabbath. He was a constituent member of the Shingle House Seventh-day Baptist church which was organized May 1, 1883. He was a man of few words, but kind impulses. He was a good neighbor and a loving husband. G. P. K.

NOBLE.—Lucy E. Noble, daughter of Deacon John H., and Emma Lyon Noble, was born Jan. 17, 1862, at Marquette, Wis., and died of heart failure, following an operation for a tumor, in a hospital at Canandaigua, N. Y., Aug. 21, 1905.

She leaves to mourn her departure, besides numerous friends and other relatives, a step-mother, with whom she was living at the time of her death, one sister and four brothers. She had always lived at home, which was in or near Marquette, Wis., until about two years ago, when on the death of her father, she and the step-mother moved to New York State. She was baptized by the Rev. O. U. Whitford, May 8, 1892, and joined the Marquette Seventh-day Baptist Church, of which she remained a faithful, true-hearted, loyal member till she was called to the better land. Her quiet, patient, unselfish, uncomplaining, helpful ways greatly endeared her, not only to the members of her own household, but to all who knew her. The body was brought to Marquette, Wis., for burial. Funeral services were conducted by Prof. Edwin Shaw, of Milton College, on Sabbath morning, Aug. 26. "Man goeth to his long home, and the mourners go about the street." E. S.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.  
Edited by  
REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

## INTERNATIONAL LESSONS, 1905.

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

## LESSON XII.—DANIEL IN BABYLON.

For Sabbath-day, Sept. 16, 1905.

LESSON TEXT.—Daniel 1: 8-20.

Golden Text.—"Daniel purposed in his heart that he would not defile himself."—Dan. 1: 8.

## INTRODUCTION.

The Book of Daniel not only at the present time but for many centuries has been the subject of much discussion and difference of opinion. It is certainly the most peculiar book of the Old Testament canon. About half of the book (from ch. 2: 4b to the end of ch. 7) is not found written in Hebrew but in the Aramaic language. The first half of the book presents a number of narratives of the experience of Daniel and others in the Babylonian captivity; the latter half, (ch. 7 to 12) presents a number of visions some of which have striking Messianic elements. We are not to think however that the combination of these two halves is accidental, for the dream and explanation of ch. 2 are evidently supplemented by ch. 7.

According to the traditional view this book was written by Daniel the prophet and should be reckoned with the other prophetic books of the Old Testament; but there is strong evidence in opposition to this view. The book is not reckoned with the prophetic books in the Hebrew Bible, but came into the canon along with the later books. The first half of the book makes no claim to Daniel as its author. A number of historical references are hard to reconcile with other Biblical statements and with the records of history outside the Bible. The language of the book has many indications of a late period. It is therefore more than likely that the Book of Daniel was written in the age of Antiochus Epiphanes, (175 to 164 B. C.)

Some writers have held that the Book of Daniel loses all value for us if we admit the possibility that it was not written by Daniel himself at the time of the events mentioned, but this contention is not sustained. Even if we feel obliged by the evidence to accept the late date, we have no question as to the inspiration and canonicity of the book, and it remains a valuable book of comfort for all who are in distress. Jehovah is powerful and able to deliver unto the uttermost.

Our present lesson tells of the heroic stand of Daniel and companions in the early part of their captivity, and serves very well as a temperance lesson.

For a proper understanding of the lesson the verses that precede should be studied carefully. It is worthy of curious notice that neither in Kings nor in Jeremiah is there mentioned any siege of Jerusalem by Nebuchadnezzar as early as the third year of Jehoiakim. Jeremiah does however speak of the fourth year of Jehoiakim as coinciding with the first year of Nebuchadnezzar. In ch. 2: 1 the second year of Nebuchadnezzar is mentioned as a time at least three years after the time of the beginning of our present lesson. These disagreements can be reconciled only on the theory that the reign of the Babylonian king is reckoned from two different points of view.

TIME.—The third year of Jehoiakim was prob-

ably about 605 B. C. Our lesson follows shortly after that date.

PLACE.—In Babylon, at the court of the king.

PERSONS.—Daniel and his three companions; King Nebuchadnezzar; Ashpenaz, the master of the eunuchs; the steward.

## OUTLINE:

1. Daniel's Loyalty to God. v. 8-10.
2. The Test Proposed. v. 11-13.
3. The Result of the Test. v. 14-16.
4. The Reward of the Faithful. v. 17-20.

## NOTES.

8. *But Daniel purposed in his heart.* The point is that Daniel did not let events take the course that might be expected without thinking beforehand what he ought to do, and how he could do it. Daniel and his three companions had been chosen from among the captives to be brought up at the court of the king and trained for public service. They would naturally be fed at the expense of the king, and under the direction of his stewards. *He would not defile himself.* He might incur defilement by eating the flesh of animals that were reckoned as unclean by the Levitical law, or of animals that had not been properly killed, or by eating any provision that had been consecrated to heathen gods. *The king's dainties.* We are to understand that these youths in training were to be furnished with food suited for the royal table. *The wine which he drank.* Daniel objected to the wine on the same ground that he objected to the delicacies. We can hardly argue that Daniel was a total abstainer because he thought that it was wrong to drink this wine. His example however serves as a good temperance lesson because it exhibits self-control and the willingness to abstain for the sake of principle, even if the principle is a little different from that which moves us to-day. *The prince of the eunuchs.* The officer who had charge of the household of the king and so of the youths who were being trained for the king's service. Compare v. 3.

9. *Now God made Daniel to find kindness, etc.* Our author wishes us to notice that it was through the providence of God that the prince of the eunuchs was favorably disposed toward Daniel. The pluperfect, "had brought" in King James' Version is a mistaken translation. We are not to infer that Daniel was already a favorite, and so might reasonably expect that any request that he should make would be granted.

10. *I fear my lord the king.* Ashpenaz seems to say that he can not grant the request; yet it was apparent to Daniel that he feared to disobey only because he thought that with any other diet Daniel could not be as well nourished and would not look as well. *Worse looking.* Literally, more dejected. *The youths that are of your own age.* That is, the others that were classed with the four Jews under the care of the master of the eunuchs. *Endanger my head.* Nebuchadnezzar would doubtless be quick to order the execution of an officer who displeased him.

11. *Then said Daniel to the steward, etc.* We may imagine that Ashpenaz had already spoken to the steward and had unofficially recommended that he let the boys have their way. The word translated "steward" may mean *guardian*. It is worthy of notice that the names of these four youths are compounds of which the divine name of the God of Israel is a portion while the four names that were given to them are in honor of heathen divinities.

12. *Prove thy servants.* Daniel proposes a test. *Pulse.* Rather, vegetables. With vegetables and water they would be avoiding the doubtful provision of the royal table. The ten days would furnish a sufficiently long period for a fair test.

13. *Then let our countenances be looked upon.* The presumption would be that the steward could tell from the appearance of the youths whether some were being better nourished than others. *And as thou seest, deal with thy servants.* Daniel is so confident of the result as to be willing to suggest that he will make no further request if the test is not entirely satisfactory.

14. *So he hearkened unto them.* The yield-

ing of the steward was no doubt due to the direct providence of God. Compare v. 9.

15. *Their countenances appeared fairer, etc.* It is unnecessary to suppose a miracle to account for this. Plain wholesome food is better than royal dainties and wine for normal physical development.

16. *So the steward took away, etc.* The verbs in this verse imply continued action. We are to infer that Daniel and his companions were relieved from eating the royal provision during the whole period of their training.

17. *Knowledge and skill.* Technical knowledge and success in the use of it. *Learning and wisdom.* That is, literature and science. The word translated "wisdom" evidently refers to that body of principles the mastery of which constituted a wise man in that age. *And Daniel had understanding in all visions and dreams.* A special accomplishment the mention of which prepares us for the great triumph mentioned in chap. 2.

18. *And at the end of the days.* That is, the three years mentioned in v. 5. We have no positive information in regard to the age of the youths, but some have guessed that they were now about seventeen years old. We are to infer that this verse refers not only to the four Jewish boys but to the others also who had been in training for the same period.

19. *And the king communed with them.* Literally, talked. We are not to think of a formal examination; yet in the course of the conversation the king made up his mind as to who were the smartest. *Therefore stood they before the king.* That is, they were chosen as members of his official family and given suitable rank at his court.

20. *He found them ten times better than all the magicians and enchanters.* Daniel and his companions not only excelled the youths with whom they had been trained, but also showed themselves by far superior to the professional wiseman of the empire. *Magicians.* Those supposed to possess occult knowledge. *Enchanters.* Conjurers, necromancers: supposed to have hidden endowments of power from supernatural sources.


## AIR YOU ALWAYS THAT MUCH TROUBLE TO YOURSELF?

General Sherman once had occasion to stop at a country home where a tin basin and a roller towel on the back porch sufficed for the family's ablutions. For two mornings the small boy of the household watched in silence the visitor's efforts at making a toilet under unfavorable auspices, but when on the third day the toothbrush, nail file, whisk broom, etc., had been duly used and returned to their places in the traveler's grip, he could suppress his curiosity no longer, so boldly put the question: "Say, mister, air you always that much trouble to you'self?"

## FOR HIS AGE.

A citizen who had been visiting the Adirondack region tells a new story of Ralph Waldo Emerson, who at one time made a stay of some time in the section named. This guide, named Steve, was asked what sort of impression the sage of Concord had made upon the natives. "Well, sir," said Steve, "he was a gentleman, every inch of him; as nice a chap as you'd care to see—pleasant and kind. And he was a scholar, too, allus figgerin', studyin' and writin', though we did think he'd had a better time a-huntin' an' a-fishin', buf, 'sir, I'm here to state that he was the all-firedest, homliest critter for his age that ever came into these woods."

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## "BUT THOU ART THE SAME."

Yesterday  
Thy works from first creation  
Have hymned continual praise,  
Toward perfect consummation  
Moves truth from Chaldean days;  
Through man's millennial ages  
Love holds unbroken sway,  
With Three time's transient pages  
Form one grand yesterday.

To-day  
Each starry constellation  
The heavenly silence sweeps,  
In constant adoration  
Of Thee who vigil keeps;  
By thine unflinching forces  
Hold they appointed way,  
From Thee flow full resources  
For universe to-day.

Forever  
Though future generation  
May flee in awed dismay,  
As final conflagration  
Melts heaven and earth away;  
Not solvent flood nor fiercest flame  
Thy Word from Thee shall sever,  
Unchanging and unchanged, the same,  
Thou art through vast forever.  
—Sunday School Times.

## GOOD INTENTIONS.

When shall we learn, and act upon the knowledge, that in the doing of duty nothing counts but the performance? It is worse than useless to talk of our meaning well, unless we do the thing we mean to do. The truth is, that in nine cases out of ten the act itself would cause far less trouble—less wear and tear of mind—than does the continual contemplation and shrinking from it. How often we treble and even quadruple the effort we have to make by encumbering our minds for weeks, months, or years with an oppressive weight of intentions, when we might at once relieve ourselves by doing the disagreeable thing which we know we can not escape from doing with mental ease, decency, or honor! "Every duty which is bidden to wait," says Charles Kingsley, "returns with seven fresh duties at its back." What seems hard to do to-day will not only seem but be harder to do to-morrow, next month, or next year, for the bondage of habit will have been added to the present dislike.

Let us cease, then, to lay to our souls this "flattering unction" of good intentions, when

they are not consummated by instant action. Let us resolve in every case to do our duty, but let the act follow the intention as the report of a rifle follows the pulling of the trigger. Let us no longer hear a man, who has wronged another that has since died, say that he had designed but was prevented by the sudden departure of the injured man from making reparation. Let us not see men and women launching into extravagances of expense beyond their means of support, and deluding themselves with the fallacy that they mean to be more saving in future years. Let us not hear persons who have been "burnt out" talk of the hardship of their case, when they had intended in a day or two to insure their property. Away with these self-deceptions! Let us remember that the present moment, only, is ours—the future uncertain—and cease to cheat ourselves with these meaningless make-believes, which are as discreditable to our minds and hearts as they are fatal to our interests here and hereafter.

"Are you in earnest? Seize this very minute, What you can do, or dream you can, begin it; Boldness has genius, power and magic in it. Only engage, and then the mind grows heated—Begin, and then the work will be completed."

## RECIPE FOR A HAPPY LIFE.

Three ounces are necessary, first of patience,  
Then of repose and peace; of conscience  
A pound entire is needful;  
Of pastimes of all sorts, too  
Should be gathered as much as the hand can hold;  
Of pleasant memory and of hope three good drachms  
There must be at least. But they should be moistened  
With a liquor made from true pleasures which rejoice  
The heart.  
Then of love's magic drops a few—  
But use them sparingly, for they may bring a flame  
Which naught but tears can drown—  
Grind the whole and mix therewith of merriment an ounce  
To even. Yet all this may not bring happiness  
Except in your orisons you lift your voice  
To Him who holds the gift of health.  
—Written by Margaret of Navarre in 1500.

## THE KNIGHT OF THE WHEEL.

It was near the close of a wild October afternoon. For several hours the Mississippi River had been a waste of tossing whitecaps. As the sun sank the gale abated somewhat, but the landing at the little Illinois town was still a dreary, wind-swept spot.

The small ferryboat which plied between the shores of the two states—Iowa and Illinois—was many rods from shore, when the captain at the wheel rang the bell to return to the Illinois landing.

"What is the matter?" asked a passenger.

"O!" replied another passenger who sat in full view of the shore, "there's a woman at the landing, and he's going back after her."

"Going back for five cents!" exclaimed another passenger, impatiently.

"No, madam," said the captain, politely, as he climbed down from his post, "it isn't the five cents, for I must have had that in any case; as this is the only ferryboat touching here, and I reckon the lady must get across to-night. But, you see, it's almost dark, and I don't like to think of a lady waiting on that lonely bank all the while I am going across the river and back again."

Could the "age of chivalry" have produced a finer knighthood? As the plain little man carried the child up the shaking gangplank, and then went back after the mother, the hardest and most indifferent face in that little company grew

tenderly interested at the simple incident.

"Even in this commercial twentieth century there now and then blooms a deed of pure unselfishness," whispered a passenger, while a murmur of assent ran around the group.—*The Sunday School Times.*

## EDUCATION SOCIETY.

The annual meeting of the Seventh-day Baptist Education Society for the election of officers and the transaction of other necessary business will be held at the Theological Seminary in Alfred, N. Y., on Sunday, Sept. 17, 1905, at 3.30 P. M.

By order of the Executive Board.

EDWARD M. TOMLINSON, President.

ALFRED, N. Y., Sept. 1, 1905.

## 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 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 Moynes 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 LOOFBORO, Pastor, 260 W. 54th Street.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, corner 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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A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.

VOLUME 61, No. 37.

PLAINFIELD, N. J., SEPT. 11, 1905.

WHOLE No. 3,159.

**O SOUL OF MINE.**

Revelation 2: 17.  
HEZEKIAH BUTTERWORTH.

(The White Stone gave to victors the freedom of the city. It was also the stone of acquittal, and on it was written a new name.)

O Soul of mine, I hear a deep Voice speaking,  
As cares increasing on thy swift steps press;  
What says the voice?—"The only thing worth seeking  
Is righteousness.

"In righteousness all things may'st thou inherit,  
Her past awaits the years eterne to bless,  
Life loses all if it gain not the merit  
Of righteousness."

O Soul of mine, the sun's brief hours are flying,  
And dust is all these mortal hands possess;  
Where rise the fountains of the life undying?—  
"In righteousness.

"Soul, in thyself are hidden compensations  
For disappointment, sorrow and distress;  
Not wealth, but sacrifice, attains the stations  
To righteousness."

O Soul of mine, the cross is shining o'er thee,  
Its glory lights each step of thy duress,  
All thy ideals may change to life before thee  
Through righteousness.

O Soul of mine, thou may'st be poor and cotless,  
Lone disappointment may thy hopes depress;  
The heavens are thine, if thou in Christ be spotless  
In righteousness.

Pleasure? We part since thou art lost in winning.  
Wealth? Thou dost make the soul's true value less.  
Fame? What art thou but night's lone firefly's spinning  
To righteousness?

"There is a city of the spheres immortal,  
That victors over self and sin possess,  
And the White Stone that opes its irised portal  
Is righteousness."

O sacrifice, for thine own work receive me!  
With gains of losses let me others bless.  
Star of the Cross, I follow and believe Thee!  
My Righteousness.

Whither? I know not—into life eternal,  
My Guide I know, His feet I after press;  
Within the soul are life and light supernal—  
In Righteousness!

—Zion's Herald.

and sermons, were of an unusually high order, such as become a body of workers to whom large enterprises and important interests are committed. It has been suggested that the "spiritual element" was not prominent enough. Here again, we call attention to definitions: The average conception of "spiritual element" makes it mainly emotional. On the other hand, the source of true spiritual life, permanent life, is deeper than the emotions, deeper than those pleasant and profitable hours that are spoken of as times of "spiritual uplift." To be deeply rooted in fundamental principles of truth, and in the best and wisest methods of action, are essential to real and permanent spiritual life. The trees, whose roots run far down, smile at drought in summer, and storms in winter. The Christian, whose spiritual life is nourished by strong conscience and glad obedience, is more valuable to the cause than the one who is often among the hallelujah clouds, and whose flights depend on glorious emotions. Remember that he must dig deep, who would build high.

**FROM CAMPBELLFORD, CANADA.**

To the Executive Board of The American Sabbath Tract Society, Greeting:

Dear Brethren:—Your circular letter received, also copies of THE SABBATH RECORDER, for some few weeks past. You have my thanks for these, since through the grace of God I am walking in the Light, consciously and persistently, and looking for more. The periodical is beautifully printed in type of an unusually sensible sort, upon excellent paper, and folded in quite convenient size. Not the least praiseworthy feature of it is that it's pages are remarkably free from worldly advertisements. Pardon however, the confession of my keen disappointment in connection with its contents. The self-evident object of the paper being mailed to me is of course to convince me that I ought to reject Sunday observance and keep the old Jewish Sabbath Day. Now I feel impressed to give you some reasons why I can not conscientiously do this.

In the first place, I am not a Jew,—after the flesh. I might just as well think of practising circumcision, as at least one worthy man of my acquaintance does, and he a Gentile. Consequently I am not under The Law, nor indeed any law save the Law of the Spirit of Life in Christ Jesus. Hallelujah, I have died to The Law through the body of Christ, and have been married to another, even to Himself, the Lord of the Sabbath Day, who has divinely written His Law upon my heart so that I love it and nothing offends me. When our precious

Lord Jesus was offered up, the veil rent, the graves opened, our Father gave commandment to cast out the bondwoman and her son, the ministry of death was abolished, and (Glory to His Name), I've been born free. His orders are that I be not entangled again with the yoke of bondage, and my only safety is in obedience. In a Christian experience of thirty years, I have been made painfully conscious more than once or twice that one of the first symptoms of inward declension from the Way of Faith may be noted in a (possibly at the time unrecognized) return to the deeds of the Law.

Having put my hand to the plow with the deliberate and whole-souled purpose of going through to the end of the furrow, I beseech you, brethren, do not tempt me with legality. I am not under law, but under Grace. You will recollect that in the beginning of the church it seemed good to the Holy Ghost to place upon us no such burden, which neither we nor our fathers were ever able to bear. With a very Great Price obtained we this freedom, and we dare not relinquish it for any consideration.

I take it that the matter contained in THE RECORDER under date of Aug. 7, now before me, is an evidence of the position I take. This together with related issues of the weekly is supposed to represent the current doctrine, life and work of your denomination. It is also intended to be a help and inspiration to its saved and unsaved readers. I may not go over the various paragraphs which go to make up this representative copy, but I confess that I marvel at the multiplied tokens of a backslidden and Spiritless witness throughout. (I am not writing a sentence to unnecessarily pain you, dear brethren, believe me). It is full of what can be gotten in our reading rooms and colleges, but besides what more is there? What a lack of Christianity on Fire for God and souls! Beloved, do you not recognize the obtrusive marks of the disease I name? They are not sheep marks. They are not the stigmata of the Lord Jesus. If He should permit me to wander and get busy tithing the mint, the anise, the cummin, and keeping sacred days, I know full well that I should myself get lean in my soul and follow afar off. I was on the verge of it once, but in mercy He granted me contrition and repentance and in brokenness of spirit brought me back to my first Love. It is the memory of what I have been saved from that gives me courage to send you this honest word of affectionate remonstrance. God bless you every one. Following Jesus in the Way with the cross on the shoulder is not a matter of the observance of holy days, but rather of tender loyal abandonment to the carrying

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