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PLAINFIELD, N. J., SEPT. 18, 1905.

Reliance.

Not to the swift, the race;

Not to the wise, the light

Not to the strong, the fight;

WHOLE No. 3,160.

Editorial.

Sunshine. ing, deluging northeaster. If it

to gain time and strength for new attack and

greater fierceness. After it was over, it took

twenty-four hours to finish: sullen hours that

grumbled to each other about their disappoint-

ment in not being able to drown New England

and all the rest of the land. Three days have

passed and brought this, the typical September

time, a day of days. In the morning hours,

between an emerald sea and a turquoise sky,

clouds floated like bunches of thistledown, or

flocks of cotton, or fleeces from the white sheep

that feed on the hills of Orion, perchance. The

wind has dozed, or slept, or wakened now and

then just enough to drift the sail boats out to

sea. Even the tides have come and gone so

quietly, indolently, that only watchers have seen

them, or heard their flowing. In the afternoon

the sun burnished all the waters to the westward

and made them dazzling like a sea of glass, even

to the far-away sky line. A soft haze, filmy as

a bridal veil, covers the distant islands like the

shadow of a half-forgotten dream. You close

your eyes and fall asleep in a rocking chair on

the piazza, lulled by the soft-voiced surf a mile

away. Restfulness covers all things like that

"sweet peace" souls know when sins are forgiven

at the touch of Divine Love. Something like it

must have flowed into the souls of the disciples

after the Master sent the storm back to the

mountains that night, when it rushed in madness

on to the waters of Galilee. One day like this

atones for a week of storms, and fogs, and

floods. When the next "nor-easter" comes, the

memory of this day and its beauty will rob the

storm of its terrors, for we shall better under-

stand that even in Nature, light and temporary

afflictions bring compensating good and glory.

When the next storm comes, and we gather

around the glowing fire on the hearth, while the

rain beats the windows in vain efforts, the mem-

ory of this day will smile at the baffled tempest.

Out on the hills the goldenrod fringes the rocks

with exquisite bordering, and the autumn birds

mingle their voices with the silent praise, which

field and woodland send down to join with the

voices of the sea, praising Him who tempers the

storms and follows them with such days as this.

And Heaven? It will be more than the rarest

day in June and the most golden day in Septem-

EFEEFEEFEEFEEFE Not to the righteous, perfect grace; A FEW days ago the land was **Storm and** storm-swept by a persistent, blind-

lulled a little at times it was only

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

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

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

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

ber combined. The memory of earthly storms will be lost in its restfulness and the redeemed will carry no earth-born scars, no stains, no sadness into the "Land of the Hereafter."

In writing concerning spiritual Power and uplift, last week, we had no pur-**Emotion.** pose to discount the value and power of genuine emotion in re-

ligious experience. On the contrary, we recognize the fact that emotion, in the best sense of that word, is the leading element in religious work. But such emotion must spring from deep convictions and those strong currents of soul life which are created by faith in great truths, wrought into life and character. It is against superficial sentiment, and surface feeling, flashing with momentary glow, that we warn. Thin, lawless theology that shouts because it is "free from the law, oh happy condition," gives foam and spray, but not currents that move, or tides of power. The most potent elements in religion are tenderness and that intensified emotion men

and the means of growth in righteousness. The difference between the man who follows in the rear, or not at all, and the man who leads, is created by convictions, by conscience, by deep feeling, not shouting. Convictions awaken a man's best energies, and set all his being on fire with purpose and effort. All great and permanent movements in individuals, or in the world, come from convictions and conscience, from men who believe, and therefore speak and do. To be "faultily faultless, icily regular, and splendidly null," is to be powerless in pushing any great enterprise: and to attain high spiritual ground in personal experience, or to carry any important reform are greatest of enterprises. Paralyzing formalism ensues when convictions decay. Indifference and inaction grow around formalism. like fungus around an old stump. Persons, churches, denominations, political parties and pretended reformers without convictions and the genuine feelings which convictions create, are like a landscape in winter, cold, and outwardly beautiful in borrowed moonlight, but full of frozen death. Our General Conferences are most valuable when they fill people with throbbing convictions concerning personal duty as members of the Church of Christ, and as Seventh-day Baptists, to whom the Lord of the Sabbath has committed a precious truth, in trust, for his honor and the world's good. To take part in songs of hallelujah is well and helpful; to be filled with deepest convictions as to truth and held in the grasp of conscience as to duty, is far better. The late Conference at Shiloh combined both these elements in a good degree. The great and the growing need of these years is living and abiding convictions, working out in character and deeds.

genuine feeling is the only real power in any

reform. It is the source of conversion from sin,

THE appointment of an Advisory Committee of Conference, which will be merged into the present Attainment. Executive Committee next year,

is an attainment of such value that it alone marks the late session as one of unusual interest. The matter was considered carefully and at length by the Convocation at Plainfield, and the unanimity of seniment in the Convocation and at Conference was one of the most gratifying call convictions. Convictions are pent-up pas- features of the case. This advanced step in Desions. Unloosed passion sweeps to victory. He nominational Polity was a prominent feature of who discounts the power of convictions, and the the movement for denominational re-adjustment, dynamic value of conscience, is blind to the which was begun many years ago, under the greatest forces in human history. Conviction is able and enthusiastic leadership of the late Presthe source of all sincerity. It is as contagious as ident Allen. The failure of that movement gave smallpox, but the man with a soul like the "stone him great sorrow, if it did not hasten his death. age" is beyond its reach. Conviction loosened in because his clear vision emphasized the necessity the report of the Committee on "Denominational Polity," at the Chicago Council. That there has been a loss in denominational strength and efficiency, because of the former failures, we can not doubt, and hence the satisfaction which comes with the unanimity with which this and other features of denominational re-adjustment have been secured within a few years past. The ripening of opinions, through experience, has been a marked feature in denominational polity and re-adjustment for the last half century. Probably this comparatively slow development was unavoidable, although the longer look on the part of denominational leaders would have revealed earlier that which is so clearly seen now.

THE appointment of this commit-Strengthen= tee will aid much in placing the General Conference in its natural Conference. and rightful place as the central representative organization of all the people. The money basis of membership pervaded the public mind and found expression in the prevailing forms of organization for religious, educational and philanthropic work, during the greater part of the last century. The idea was not wholly erroneous, and that conception was the most effectual, to begin with. As time went on, excessive Congregationalism, like our own, gradually felt its way toward better and more effective methods. It is not easy to appreciate that a people like Seventh-day Baptists must attain a high and broad type of individual life and character, in order to have successful union and co-operation. Our common bond of faith and practice as Sabbath-keepers has made up for much weakness in denominational polity, and the wonderful feature in our history is that so much has been accomplished under a polity that grew slowly and spontaneously for two hundred years, with little or no attention. That Seventh-day Baptists must be intensely individual and independent has always been a foregone conclusion; that they must perfect denominational organization and work through experience, has been equally unavoidable. Patience has had abundant chance for "perfect work" in our history.

What has been gained and is Biblical crowned by the appointment of the Advisory Board is wholly consonatural. nant with the New Testament, and also with certain fundamental principles in human nature and history. The Jewish theocracy was the highest and most efficient expression of united and co-operative religious life, when Christ appeared. There was no "New Testament Church," in the modern and ordinary sense of that expression. Not a little that is said about the New Testament Church and New Testament Church Polity is unhistoric and meaningless. The Christianity of the New Testament Period was only movement within the Jewish Church, caused by those who accepted Jesus as the Jewish Messiah, for whom the Nation had waited so long. These did not expect to form a church, apart from national and political lines. They held the Jewish idea that the Messianic Kingdom would be political and national, an enlarged and victorious Theocracy, after the best model of feating that which he desires to accomplish, for Solomon's time, that would dominate all other nations, with Jerusalem as the world's capital. Hence their misconception of Christ and his mission, and their expectation of a political revolution, up to the day of Christ's arrest. The of announcing his messages to the people. Not

of it. Some years later a similar failure attended recorded acts of Judas and Peter at that time are evidence in point. As time went on without revolution, and Hebrew hopes were buried in the ruins of Jerusalem, the spiritual "Kingdom of Heaven,"-a term familiar to Jewish Messianism long before Jesus was born-began to unfold slowly. The first tendencies toward a Christian Church and a definite church polity was the direct outgrowth of the synagogue. This contained the fundamental elements of Congregationalism and Presbyterianism, both of which Christianity inherited from its mother, Judaism. Judaism also had the Episcopal element embodied in the priestly class and the king, as head of the nation. As Christianity developed and came in touch with Greek and Roman influences, the philosophic and organizing elements became prominent. Rome added the state church idea and the Episcopal element. These resulted in the development and establishment of the Roman Catholic system, which is yet the most extensive and powerful organization in the religious world, if not in the world. The Protestant movement began a re-adjustment of things, theologically, socially and politically. Church Polity is one department in this re-adjustment. In all this, Seventh-day Baptists have come in for a share of which the Advisory Board is an integral and important feature. The freedom of the individual, the freedom and autonomy of the local church, and the successful inter-action and cooperation of the churches in a denominational capacity, are all preserved and enhanced. On the other hand, the General Conference, in which all the people are directly interested and represented, is brought more nearly into its proper place, and is protected in its proper sphere and functions, as it has never been before. It now remains for pastors and people to labor for the strengthening of all the interests of Christ's kingdom, and this most of all by attaining higher spiritual life and closer fellowship in obedient

> IT is said that ministers fail in their work oftener than men of Preachers other professions, and oftener than business men do. This may be true, although such comparisons are of comparatively little value because of the unknown factors that enter into the case. It is certain, however, that too many ministers fail, in a greater or less degree, because they want adaptableness. That is, they do not understand the situation, and hence do not teach themselves to fit the place. In the study of their work ministers need a large amount of that practical wisdom which guides men in business. The key to success in the modern business world is knowledge of both the immediate and the remote elements that enter into business in general, and into a man's special business in particular. This knowledge must cover the quality of goods to be sold, the method of advertising them, the attractiveness of the packages in which they are sent forth, the needs of the market, and many similar points. More than all else is the successful adaptation of the business agent to his work and his customers. The minister can not yield principles, or truths, but, more than other men, he is in danger of dewant of knowledge and adaptation. The minister studies the Bible, and theological theories, with devotion and care, but too rarely does he study himself and his methods of thinking and

infrequently the minister repels men because he does not understand them, nor knows the complex problems that surround them. He is likely to study his people collectively, in bulk, and not individually. Somewhere we have read something like the following: The common woodenness of pastoral methods is the immediate cause of so many and so frequent pastoral changes. It is the reason of the general prejudice against ministers as impractical and ineffective. It is reflexively the explanation of the exaggerated importance which many pastors attribute to minor achievements, and their desire to have such achievements known. Burdened with the consciousness of things undone, they are fain to save self-respect and the good opinion of their brethren by making the most of the few things that have been accomplished. But when a pastor thus limited has made a complete round of his parish and tried once at every problem he has discovered, he begins to feel that his work there is done, and casts his eyes abroad for another field. Preachers and pastors, of all men, need to be saved from the mistake of assuming that the methods which they naturally prefer and adopt are beyond improvement. Self-condemnation, in the ordinary sense, is bad. Self-study is among the best of desirable attainments. Paul's statement that he became "all things to all men," that he might win them, is sometimes perverted but in those words lie the secret of much of his success. He adapted himself. There is a world difference between adapting oneself and asserting oneself. Adjustableness is far removed from imperativeness. Look first to yourself for the cause of failure. If you are superficial, study harder and go deeper. If you are indolent, learn to lash your lazy self into better work. If you are phlegmatic and unapproachable, compel yourself to comradeship and sociability. Put pride in your pocket, and own up as to your own weak points. You need not catalogue them for others to read, but you must own them before God, and your own soul. Let failure incite to new efforts toward adaptability.

THE enforcement of the Pennsyl-Sunday vania Sunday law of 1794 is not in Pennsyl= being accepted as meekly in that state as formerly. Last summer, in the Pittsburg district, so strong was the opposition to its enforcement and the methods of seeking that enforcement, that in one instance, in connection with the trial of persons arrested and prosecuted on evidence secured by a detective employed by the "Sabbath Observance Association," the detective was hooted and mobbed on the street, and he, believing that he was in danger, fired into the crowd, killing one man. It is now reported that as the result of the arrest "for violating the Sunday laws" of thirty employees and concessionaries at an amusement park near Scranton on August 7, actions for libel, assault and battery, and damage suits aggregating \$50,000, have been instituted against Moosic Borough and its burgess, and that an action for the impeachment of the burgess has also been begun. It appears that three of the employees who refused to pay fines imposed by the burgess, were sent to jail, but on habeas corpus proceedings were ordered released by Judge Newcomb "with the remark that the burgess was exceeding his powers in committing them." It is said that "the whole affair is to be threshed out in the courts to test the blue laws under which the arrests were made." In other states, as in

Pennsylvania, the growth of disregard for Sunday laws is constant, and the enforcement of them, in anything like strictness and impartiality, is less and less possible.

SEPTEMBER 18, 1805.

THE RECORDER has frequently Exempcalled attention to the fact that few tions for Sabbath= things more clearly establish the religious character of Sunday leg-

keepers. islation than the exemptions which are made in favor of persons who "religiously" observe another day of the week. Such exemptions show that the religious observance of one day of the week is the object and intent of the legislation. From a compilation of the laws of the states of the Union relating to the observance of the Sabbath" recently issued by the Massachusetts Bureau of Statistics of Labor, the American Hebrew of New York learns that "the laws exempting those persons from the provisions of the Sunday labor law who conscientiously believe the seventh day of the week to be the Sabbath, and who uniformly observe such day by refraining from labor, are quite general." Such exemptions are made in Connecticut, Indiana, Kentucky, Maine, Massachusetts, Minnesota, Missouri, Nebraska, New Jersey, New York, Rhode Island, South Dakota, Texas, Virginia, West Virginia, and Wisconsin. The exemptions are also requirements demanding that those claiming the provisions must "conscientiously believe" that the seventh day is the Sabbath, and must "actually refrain from secular business" on that day. Such provisions do not meet the demands of Christianity for liberty of conscience and freedom in obedience, and they do establish beyond controversy the fact that Sunday legislation is religious in origin and purpose. Reduced to lowest terms, the law requires a religious observance of either the Sabbath or Sunday, although the laws are inoperative and self-contradicting.

Sunday recently received a letter from ticut. baseball playing is indulged in 'contrary to the proper observance of the day,' and 'against the wishes of the majority of the people of the city." Mayor Studley promised to give the matter his attention, and presumably did so, for shortly afterwards the manager of the offending is that it is contrary to the law. Not only baseball playing but a great many other indulgences would be found to be illegal if the Sunday observance laws were strictly enforced. But when Mr. Mossman makes the flat statement that Sunday baseball is indulged contrary to the wishes of the majority of the people of New Haven, we are at a loss to know where he gets his information. We should hesitate a long time be-

fore we declared that a majority of the people of this or any other American city of corresponding or larger size, are in favor of an old-fashioned observance of the day. We should certainly expect, if the question were put to a vote, to see the judgment recorded that the old Puritan Sunday is no longer adapted to the needs of humanity to-day, and it is from that point of 1895 one passenger was killed for every 2,984,view that the question has to be considered, not 832 carried, and one injured for every 213,651. from the point of view of a particular observance, so long as the element of disturbance is eliminated. There are certain very troublesome things which have to be considered in connection automatic couplers has saved many lives. As a with this subject. The first of them is that we have as a community condoned and grown accustomed to many Sunday indulgences which, strictly speaking, are violations of the law. . . . As the years have passed by the people of this

> Baron Kaneko, agent of the Japanese Government, who has been a frequent visitor of President Roosevelt during the summer, when about to start for Japan, Sept. 10, said that he came to this country for the purpose of effecting an economic and commercial alliance between Japan and the United States, "I have accomplished that purpose," he continued, "and so am now starting back to my native country. Hereafter Japan and the United States must settle, hand in hand, the great problems which will confront them in the East. I have been treated most courteously by all whom I have come in contact with here in the United States, and will be sorry to leave its hospitable shores."

Certain extra tariff duties which Russia has imposed on American goods, since 1901, have been removed by order of the Czar. This is opportune, as an item in the new era of friendship between the two nations.

1904 as against 356 in 1903; of passengers injur-

ed there were 10,177 in 1904 against 8,231 in

1903. Of those not passengers or employees

4,749 were killed in 1904 as against 5,879 in

1903, showing a decrease of 1,130. At the cross-

ings 804 were killed and at stations 458; there

were 3,446 people killed along the tracks. For

But the trainmen's lives are much more endan-

gered. One trainman was killed in every 120

and one injured out of every 9. The use of

whole the figures are not encouraging. Despite

and other appliances, the casualties are on the

increase. Many of these are due to grade cross-

ings, and too much walking the tracks is allow-

ed. Rush and recklessness are prominent fac-

tors in producing such results.

the modern improvements in the signal systems

Late reports indicate that immigration from Germany to the United States is decreasing.

The First Baptist Church of Groton, Conn. celebrated its two hundredth anniversary, Aug. 6. Valentine Wightman from Rhode Island was the first pastor. A house and land was given to and in use as a dwelling, although not by the pastor of the church. It is without doubt the oldest Baptist parsonage in America. Four generations of Wightmans have been pastors of the old Groton church, covering one hundred and thirtyeight of the two hundred years of its history; Valentine, 41 years, Timothy, 43 years, John Gano 42 years, and Palmer G. 12 years. When Rev. Palmer G. Wightman became pastor of the church he had twelve aunts and uncles and thirty-two first cousins in the congregation. A daughter of John Gano Wightman was in the congregation Sunday morning. The membership of the church reached the high water mark (291) during the ministry of Palmer Wightman.

The growth of electric railroads in the United States has been something wonderful; 1902 is the latest year for which we have full statistics. In that year, according to Mr. Ernest J. Hutson in Public Opinion, there were 987 companies with a capitalization of more than \$2,300,000,-000, operating 16,230 miles of road, carrying 4,774,211,904 passengers, and having 140,769 employes who received \$88,500,000 in salaries and wages. Massachusetts has a much larger number of miles of electric roads outside of cities, in proportion to its area, than any other state, having 2,525, against 1,278 in Ohio, 1,113 in Pennsylvania. The central states of Ohio, In-

community have grown more liberal in their understanding of Sunday, without impairing their religious conviction, and have about reached the point, if they have not actually reached it, where they content themselves with the demand that, in seeking innocent amusement, the general rule shall be observed that one man's rights end where another man's rights begin. This we are sure is a careful statement of public opinion upon this subject, as we gather it from a variety of sources, religious, irreligious, skeptical and indifferent. The majority appear to favor only such an enforcement of the old Sunday observance laws as have regard for the needs as well as the pleasures of the busy masses. It is not enough to declare that this is a false conception of duty; its dangers and evils must be demonstrated. The sincerity of those who would enforce the laws as applying to baseball, or to any other given Sunday amusement, is not to be questioned. They are entitled to their opinions and to the assertion of them, but they must at the same time meet in the same considerate way the opinions of others. In a community like this, which is largely cosmopolitan in its character, progress as well as THE mayor of New Haven, Conn., observance must proceed along lines of comin Connec "City Missionary Mossman, a truly promise, however unsatisfactory to those who sincere and competent man," di- can not yield a jot or tittle from their old belief recting his attention "to the fact that Sunday of the best way for the world to conduct itself upon Sunday. We are surely not wise enough Mr. Wightman, and the house is still standing to say where the line shall be drawn in these matters, being unable to see the justice of a free hand in golf, for example, and a tight hand in baseball. We dislike any situation which confers special advantages upon one class and refuses corresponding advantages to another class, and to hit upon baseball, because that particular sport gathers a larger crowd of spectators and elicits more enthusiasm, and to ignore the sports equally demoralizing, if they are demoralizing at all, seems like playing into the hands of the mote and letting the beam have full swing. The chances are that society will regulate these matters for itself better than a few well-intentioned and thoroughly sincere men can regulate them

baseball association announced that thereafter the Sunday games would be played in the nearby town of Hamden "where public sentiment is not unfriendly." The incident occasioned an editorial discourse on "The Observance of Sunday" by the New Haven Register, from which the following is taken: A wide open Sunday is neither to our taste nor does it appeal to our judgment, but we are not so mistaken in our state of mind as to expect our views upon a subject of this importance, appealing in different ways to different people, to prevail. There is no reason to question the meaning of Mr. Mossman's charge that Sunday baseball playing constitutes an improper observance of the day, for what he means

Summary of News.

up to June 30, 1904, contains many interesting

facts concerning safety and danger connected

with travel on railroads. These facts must inter-

est all classes of readers, for those who go and

come by railroads are counted by millions every

year. In the year ending June 30, 1904, there

were 94,201 casualties as against 76,533 in 1903.

Of these 10,040 were killed in 1904 and 9,840 in

1903. Of employees 3,632 were killed as against

3,408 in 1903. Of passengers 441 were killed in

The Interstate Commerce Commission report,

diana, Michigan and Illinois, however, lead in high speed interurban electric railways, and in this feature the splendid system of roads centering in Detroit, Mich., probably stands first in the country.

Some idea of the immense yield of agricultural products which this autumn offers will be gained by the fact that statisticians say the wheat and oats crop of Minnesota and the Dakotas alone will aggregate 326,000,000 bushels, of which the railroads will be required to move 190,000,000 bushels. They place the total yield of corn at 2,566,000,000 bushels, of which 750,-000,000 will probably have to be hauled to market by the railroads. On this basis from these three states alone there will be 4,325 trainloads of forty cars each of wheat and oats and 10,000 trainloads of forty cars each of corn. The statisticians give other figures and other ways of conveying to the mind some idea of the immensity of America's agricultural wealth, but these will show on what a solid foundation America's prosperity is based. It will always be true that "God made the country," and that the crowded cities built by men will always turn to the country for bread, and permanent prosperity.

A serious accident, the explosion of a powder mill, at Fairchance, Pa., Sept. 9, resulted in the death of twenty men, and the serious injury of many others. Ten buildings were destroyed. The effect was definitely felt twenty miles distant. This is the third explosion in the Rand Plant, within two years.

The announcement, in a general way, of the new treaty between Japan and England, suggests important reasons for peace between Russia and Japan. The terms of that treaty are such, that had the war continued, probably England, and hence other European powers, Germany, France, etc., would have been drawn into the struggle. The possibility of such a result makes the attainment of peace still greater cause for thankfulness.

The Mikasa, Admiral Togo's flagship, was destroyed by fire, which exploded a powder magazine early Monday morning, Sept. 11. Two hundred and fifty-six lives were lost. The ship was lying in the habor of Saseko. It will be raised and repaired. This ship was greatly prized by the Japanese people. She had done excellent work, and recorded more victories than any similar ship in the history of naval battles.

Latest news from the Caucasus, by way of St. Petersburg, shows that insurrectionary disturbances are increasing at Baku, and other points. The situation is made worse by the hatred of the Tartars towards the Armenians, whom they kill in great numbers.

One Count Bertrand lately died in Paris at the age of ninety-five years, who enjoyed the distinction of being the last surviving friend of Napoleon Bonaparte. He was the companion of Napoleon in his exile at St. Helena. He was merely a child at the time, but the only pleasure which the fallen conquerer seemed to find there was in playing with little Bertrand, and he used to amuse himself by drilling the little fellow and by riding him on his knee. The boy was the son of that General Count Bertrand, who, with his wife and children, accompanied Napoleon to St. Helena, and remained with him in exile for more than five years, until he died, bearing with all his eccentricities of temper and of manner with a fidelity and devotion that evoked universal admiration on the part of the English people on the island.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Sept. 10, 1905, at 2.15 P. M., Vice-President Stephen Babcock in the chair.

Members present: Stephen Babcock, D. E. Titsworth, F. J. Hubbard, W. M. Stillman, J. A. Hubbard, J. D. Spicer, H. M. Maxson, C. C. Chipman, E. F. Loofboro, Corliss F. Randolph, Asa F. Randolph, H. N. Jordan, G. B. Shaw, J. P. Mosher, W. C. Hubbard, A. L. Titsworth, and Business Manager John Hiscox.

Visitors: H. H. Baker, C. L. Ford. Prayer was offered by Rev. Eli F. Loofboro.

Minutes of last meeting were read. The Committee on Distribution of Literature

presented the following report: To the Executive Board of The American Sabbath

Tract Society:

Your Committee on the Distribution of Literature reports that 50 copies of "The Swift Decadence of Sunday," and 25 copies of the 2nd edition of "History of the Sabbath and Sunday," together with 100 copies each of 16 tracts have been sent to Mr. J. A. Davidson, Campbellford, Ontario.

Your committee recommends that we continue sending the SABBATH RECORDER to the list of about 300 names of people at Campbellford, Ontario, and vicinity to the end of the present volume. Respectfully submitted,

CORLISS F. RANDOLPH, C. C. CHIPMAN, WILLIAM C. HUBBARD, ASA F. RANDOLPH,

Committee.

PLAINFIELD, N. J., Sept. 10, 1905.

Report adopted. The committee on Denominational Files reported the receipt of valuable records and Conference minutes from the library of the late Rev.

Asa B. Prentice. Correspondence was received from J. A. Davidson of Campbellford, Ontario.

Correspondence from Mrs. M. G. Townsend embodied report for the month of August, and also references to future employment.

Correspondence was received from Rev. J. T. Davis, reporting on his work for the month of August.

Voted, That the annual meeting of the society be held in New York City, N. Y., on Wednesday, Sept. 27, 1905, at 2.30 P. M., at the office of Charles C. Chipman, 220 Broadway, and that notices of such meeting be published in THE SABBATH RECORDER of the next three issues.

On motion, the following resolution was adopted:

WHEREAS, The General Conference at its late session recommended that prompt and energetic action taken by this Board in reference to the interest in Campbellford, Ontario, therefore,

Resolved, That we urge the Advisory Committee and the Corresponding Secretary, to whom this matter has previously been referred, to institute such work upon that field as they can arrange for, and at as early a date as is consistent with the conditions there.

Minutes read and approved. Board adjourned.

> ARTHUR L. TITSWORTH, Rec. Sec.

THE MINISTER AS A SHEPHERD.

A paper by Rev. Ira Lee Cottrell, who was conductor of the session of the convocation, August 17, 1905.

Since the planning of the program for this Convocation, the one first designated to treat this

subject, and in whose life was exemplified the life of the Great Shepherd, better perhaps than in any other one of our ministers, has heard his Shepherd's voice calling, and has entered, through Him, we believe, into the home-fold. The ministerial flock of our beloved connection gathers at this meeting saddened by the place made vacant, not by a wandering and lost member of our brotherhood, but by the promotion of brother Lucius Romain Swinney, whom the Great Shepherd has called by name and said, "Come up hither," "Rest from your long and weary toil, from your night-watchings, and weary searchings on the mountains, for the straying sheep and perishing lambs, lost souls but loved; to bring them into the fold and nurse them back to life and health. Come now thyself and rest betimes—enter thou into the joy of thy Lord. Abide thou with me." In Brother Swinney's life example, we have the Shepherd Minister beautifully illustrated in a concrete object lesson. One of the members of his flock, without wishing in any sense to depreciate the great work of the Divine Shepherd, said, "Pastor Swinney gave his life in his way, just as truly, for the cause of Christ, as did our Master." He fell in the ranks and died in the harness for the people over whom God had made him his under-shepherd." As a minister he was a shepherd for all of the people. He visited and was beloved by all, whether they belonged to his church or not, especially the un-churched people regarded him as their pastor and they turned to him for comfort in sorrow. When some one must close the eyes of their loved ones, sinking into the sleep of death, it was Elder Swinney, the people's pastor, who should speak the last words and interpret the strange providence. It was Pastor Swinney, too, when loving hearts were to be united, and launched on the ocean of life, who should pronounce the benediction on the act that made them one, ever after to be regarded as the patron of their home, and the God-father of their offspring. He is not with us to-day but his genial, loving spirit, his Christ-like manner and self-sacrificing life, and devotion to his fellow-men, will still live in the memory of those who knew him ,and for whom he labored. "Though dead he yet speak-

appropriateness of the themes for our consideration at this council. It is high time that we considered the conditions of denominational growth, upbuilding and strength. No individual can long maintain his strength and effectiveness without nourishment. No army can long continue to carry the redoubts, and put to flight the opposing legions all along the firing line, unless provisions and ammunitions are maintained by a loyal army at home, who are sending forward the supplies. Neither need a denomination expect to successfully strive in the world's contest unless the home churches are nourished and shepherded with loving and efficient care, unless denominational loyalty is flowing from homes on the mountain-sides, into the churches in the valley, unless pastors and peoples trained and loyal give their strength and support to the cause. Let us inquire what our churches are doing, and how they may better do their part. Let us seek to make the minister, either in his study, in the pulpit, in the parish work, as an evangelist, as a citizen, or the heralder of down-trodden truth, a greater power in the world as a man and an ambassador for God.

I wish, too, to express my appreciation of the

THE MINISTER AS A SHEPHERD.

SEPTEMBER 18, 1905.

the ordinances of public worship. He is a teacher and a leader. As a shepherd, he is especially understood as one who feeds, protects and leads his flock. Dr. Lewis has well said editorflock demands men of high character, large powers and unusual versatility." And we would flock." not lessen the demand when we speak of the minister as a shepherd. "We have found reasons," says Dr. Gladden, "for denying to the pastor sacerdotal or hierarchical functions. We regard him in one aspect as the servant, and in another isters to the people in holy things and who superintends and guides them in their work." for relative distinctions or for differences in detue of which there belongs to all the same spiritual standing, the same privileges and prospects. be no essential difference between him and other believers; and whatever may distinguish any one in particular, either as regards the call to work, or the capacity for work, in the Lord's service, it must in kind belong to the whole community of the faithful, or else form but a subordinate characteristic." The apostle says, "Ye are all priests and kings of God." (I Cor. 12:) "For by one spirit are ye all baptized into one body, whether we be Jews or Gentiles, for the body is not one member, but many. If the foot should say, Because I am not the hand I am not of the body; is it therefore not of the body? But now hath God set the members in the body, as it hath pleased him. The eye cannot say to the hand, I have no need of thee: Those members of the hody, which seem to be more feeble are necessary, but God hath tempered the body together, that members should have the same care one for another, and whether one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it."

The pastor stands as one of the flock, differing from them only in the personal qualifications or incidents by which he has been called of God attention to the bearing this relation has on his work and the results. The inspired word uses

will eventually lead him into the best methods usually in large crowds. of caring for the sheep and restrain him from gree, not in kind. It is a consequence of the vides food and drink in a charming manner. He trict, that was all." vital union of true believers to Christ, by vir- restores and leads in the right paths. By his interest in all that is his, there can manifestly are true to present Syrian customs, and the psalm continues the same figure through the whole round of one day's experience; instead of changing at the fifth verse to an indoors banquet, as is so generally supposed. The word for table here means simply "something spread out," and is a prepared meal, however set forth. "There is no higher task of the shepherd than to go from time to time, to study places and to examine the grass and find a good and safe feeding place for the sheep. All his skill, and often great heroism are called for," to save the sheep from poisonous plants, from snakes that bite them as they feed, also from jackals, wolves, hyenas and panthers too, to destroy in some cases, to drive away or slay, or in other cases imprison in their dens.

supply food for the spiritual lambs, to restore when they have wandered and to point them to the right way and lead them in it. To comfort and instruct them, to protect and guide them from the snares and temptations of the world. Not to domineer and lord it over God's heritage, but to lead by the consent of the governed; for as Dr. Hillis says, in "The Investment of Into be their shepherd. I wish later to call your fluence," "Domineering men provoke rebellion and breed endless irritations." The preacher proclaims the Gospel to those who seek him.

in his relation to the sheep. "The Lord is my not seek him. He goes out into the byways What is a minister? He is first of all a ser- Shepherd." Christ characterizes himself by the and hedges, into the homes and shops, on the vant, a preacher of the gospel and administers term, "I am the Good Shepherd." "The Good farms and streets. He comes to know his flock Shepherd giveth his life for the sheep." (John by name and the sheep know him and love him. 10:) "The hireling fleeth, because he is an hire- They will follow at his call, but a stranger they ling and careth not for the sheep. Whose own will not follow. He becomes a companion and the sheep are not, seeth the wolf coming, and knows their inner life. He knows where they ially, "The modern method of combining the leaveth the sheep and fleeth; and the wolf catch- are weak and where they are strong. He is able work of preaching with that of shepherding the eth them, and scattereth the sheep." (Zech. 11: to advise understandingly. If they fortify them-17): "Woe to the idle shepherd that leaveth the selves against him he discovers the vulnerable point in their defense and by this knowledge is First of all, a pastor, like the Good Shepherd, able to reach them. Business men deal with must love his flock. If this is intense enough it men on personal matters personally, and not

Dr. Broughton, in the "Soul-Winning perfidy of the hireling whose own they are not. Church," says of personal work, "The world has as the leader of the church; as one who admin- A person entering the ministry may have other seen its opportunity. Business men used to get motives. It may be congenial to him in many along without drummers, or commercial travelways. The love of literary pursuits, the pleas- ers, but now they are thick as bumble-bees. But there is another and higher relation that he ure of public speaking, the social and public life, Once I was spending the night in the mounsustains that should never be forgotten. He is the open field for growth, development and at- tains. After supper a man came to the home also an ambassador for Christ. The apostle tainment, and many other proper objects appeal where I was being entertained and asked persays, "As though God did beseech you we pray to him; but if he has not or can not acquire an mission to come in and spend the night. The you in Christ's stead be ye reconciled to God." intense and burning love and sympathy for souls, kind old farmer took him in. Soon we found "In some important sense he must derive his he can hardly hope to reach the greatest limits out what he was, and that his business was sellauthority and power from the head of the of usefulness as a spiritual shepherd. The work ing molasses. Before he left next morning he church. Between these two conceptions, con- of the pastor as distinguished from preaching, is sold that farmer enough molasses to last him fusion is apt to arise." Christ said, "Be not largely personal. While the preacher deals with through the whole season. There were thirye called Rabbi, for one is your master even congregations, the shepherd deals with individ- teen children in his home, and that meant a good Christ and all ye are brethren." "But whoso- uals, and by this indirect way reaches the deal of molasses. The drummer went from ever will be great among you, let him be your masses, and may become an effectual leader of house to house until he sold to scores of farminister; and whosoever will be chief among you the people. The "Pastoral Psalm" sets forth mers. Shortly after this the local dealer said let him be your servant; even as the Son of Man the work of the shepherd as providing, "The to me, Can you tell me what has come over came not to be ministered unto, but to minister." Lord is my shepherd I shall not want." This was this district? 'Why,' I asked. 'Oh,' said Fairbairn says, "It is a fundamental principal in literally true of David's shepherd Lord and in he, 'it seems to me that the whole place has Christianity that there is nothing absolutely pe- many more ways than we have been accustomed turned to molasses. Just look! Every freight culiar to any one who has a true place in the true to think it may be true of those who are led by car is loaded with it. I have handled molasses church—among its members there is room only the undershepherd to seek the Lord, for we read, until the bees follow me about!' There had "They shall not lack any good thing." He pro- been some good personal work done in the dis-

"The politicians do the same thing. A few presence he inspires confidence though in the years ago there was a statement made that midst of alarming perils and takes away fear, every doubtful voter in the United States had and, as a matter of course, the same general ob- and in its place gives sweetest comfort. Ac- been seen about his vote for the presidency. ligations of duty. If every sincere Christian can cording to "Our Syrian Guest," the figures of Just so. But we have been waging a camsay, I am one with Christ and have a personal the sheep's benefits received from the shepherd paign for Jesus for two thousand years, and there are millions who have never heard of his saving power. Our neighbors and friends, our own families perhaps, are unsaved; and yet we have never made an honest effort to save them. It is an easy thing to lead souls to Christ when we once make up our minds to get at it." There are some great soul-winners who are not worth much at anything else. They ought to be encouraged. Such workers need to feel the pleasure of the work. They are gifted in a very important, indeed the most important, purpose of the church. It is accepted as a rule among insurance men that if a man will listen to the agnt, that man in time can be led to take out an insurance policy. This impressed me with the force of Christ's statement, "The children of this world are wiser in their generation than How true to this figure is the pastor's work to the children of light."

A Presbyterian pastor of a large church in New York became very much exercised on the subject of the salvation of his people. He had gone on for a year or more, and had seen practically nobody saved. One night he called his elders to meet him in the church, and they prayed together. Finally, he said: "Brethren, have a proposition to make to you. I wish to resign the pastorship of this church, because I do not believe God wants me to stay here. I am not having any souls saved." "Oh," said one of "shepherd" to represent the divine one himself. The shepherd carrys the Gospel to those who do the deacons, "we are greatly edified." "Edi598

edified. Now, brethren, unless God gives us some souls here very soon, I am going to resign the pastorate of this church. And I want to say something to you also. You are the elders of this church, and I am going to start with you. Brother," turning to one, "do you believe that through you a soul was ever saved?" And the elder replied, "No, pastor." "Do you?" "No, pastor." "Do you?" "No, pastor," and so all along the line. "Now, brethren," he said, "I want to make this proposition to you: that unless God gives this church souls in the near future, you will resign also as the elders of it." "We are getting along very well," they said. "No, we are not getting along well at all!" Finally they all knelt down and prayed together, and in that prayer a covenant was made that they would resign if the Lord did not give souls in the near future. They went to their homes; it was Saturday night. Monday morning the elder first questioned by the pastor as to having been instrumental in soul-saving went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him and said: "Bob, I have been you have." "Well, Bob, you have been with me for fifteen years. I am an elder in the church that you attend when you go anywhere. But you are not a Christian, and I know it, and have spoken to you a word about salvation personyourself to him for salvation." "Yes, sir; I will faith; every one of them led to Jesus Christ by duty to obey this command of our Leader. an official in the church who had up to that time never saved a soul. Now may God put it upon our hearts to start the work of soul-winning. own, is it strange our children should deny the Do not wait for somebody else to start it. Do faith? Christ is the great Teacher. I believe annot wait for the great revival. A few weeks other is to present this subject to the Conferago Rev. Mr. Hughes of Rome, N. Y., preached ence and will only suggest that here is a wide for me in the Leonardsville church. He is a field for pastoral usefulness, which I hope may native Welshman, for some years in this coun- be cultivated. The Shepherd Minister has a try. He has recently been to his old home in grand and inviting field among the children; Wales, was an eye-witness and worker in the not only in teaching but in winning their affecwonderful Welsh revival, and felt the power of tions, and impressing them for life. When the the Holy Spirit in that great pentecostal season. children are won the parents are often led in He says, as we have read, there was little formal the same way. "A child shall lead them." It is preaching and often, when one commenced to told that the late D. L. Moody won a whole famspeak, another might burst forth in song, and ily by smiling to a little child in the window of others in prayer all through the congregation. a humble home, as he passed to and fro; then Singing and praying and rejoicing over souls another child was in the window to meet the saved would follow each other. Prayer and song, were apparently the human means that the spirit used together with the testimonies of er and father; until step by step they were the converted, and of the laity, in bringing men in the meeting and thus brought to greater to Christ.

personal, pastoral work will be to inspire the The boys are soon to make the men; but let them membership to do personal work; for this is a use this opportunity for the boy's uplifting, and field in which all may labor; and when the not lower his standards of cardinal principles church, in its entire membership, becomes arous- to meet the boys, who are quick to detect and ed to earnestly undertake this, there will be a note improprieties and inconsistencies in those new era in the Christian church, when the who should be worthy witnesses. prophecy of God, by Joel, shall again come to

fied for what?" he asked. "You have been pass, "that I will pour out my spirit upon all coming to me with such soothing compliments as flesh and your sons and your daughters shall that, and yet I don't see for what you have been prophesy, your old men shall dream' dreams, has been the environments of a life, and what your young men shall see visions."

THE SABBATH RECORDER.

There are comparatively few men who have great pulpit power. It is a rare and wonderful gift. There was but one Peter among the apostles, and he was first brought to Christ by his brother Andrew. Many, like Andrew and Philip, can bring another to Christ or can say, The blessing is two-fold, one for the recipient thousand, by the grace of God, were added to the church in one day; but many personal work- ive thing than to pray with the family or indiers were doubtless needed to help these to become established in the faith. Our Saviour spake as no other man, but with very few excep- a talk with Him, that could not be wisely reached tions his teaching was largely of a personal in any other way; and seldom if ever will you character. He had his chosen disciples, whom , find one who will take unkindly, kind and lovhe labored to polish by his own personal touch, ing petitions offered to the Heavenly Father in that they might become polished stones in the foundation of his church. He loved the home at Bethany and spoke wonderful words of life to the sisters of Lazarus. He told the woman of Samaria of the water of life. 'Publicans and sinners came to be taught of him, and he dined with them. He could point the way to the blind man whom he healed; and so on through his whole life he was largely doing personal work a good master to you, haven't I," "Yes, sir, for individual souls, through whom he spoke to all the world. The pastor should visit the sick; kindness is appreciated often then, as at no other time, and lasting friendships are formed. Great tact and good judgment should be exercised in known it all the while, and yet I have never these times, and one must adapt himself to circumstances instead of following any set formually. But, Bob, my soul is on fire now, and I lae. Perhaps many who are faithful in times want us to get down here in this room, and give of bereavement fail to continue their pastoral ourselves, both of us, to Christ. I will give my- care in the times that follow; when the loneliself to Him for greater consecration; you give ness and the consciousness of the real loss, yawns before them as never before, then the only be too glad to do it," and down they knelt. comforter is needed and council craved. The elder called in another, and another, and Christ's parting message to his disciples was, another, and that one day he lead eleven men to "Go ye therefore and teach all, teaching them Christ. The next Sunday over thirty men were to observe all things whatsoever I have comreceived into that church upon profession of manded you." I conceive it to be the pastor's

teaching their own children. If we neglect our face of the kind man, as he passed back and forth, and then another and another, and mothblessings, all from a loving smile. It is very We believe the natural results of faithful, desirable for the pastor to captivate the boys.

A pastor should be a model for society in

charity for all; and "condemn not, that he be not condemned." None but God knows what preceded it. No pastor ought willingly to do all the work of the church, and no church deserves the name of a Christian church that is willing he should. That minister is the best pastor, other things being equal, who can most successfully engage the people in Christian activities. "Come and see." Peter preached and three and one for the doer. I believe there are times when a pastor can do no more fitting and effectvidual he is calling on. It seems to bring all before God, and one may touch upon things with their behalf. If you have faith in prayer, do not forget that "the effectual fervent prayer of the righteous man availeth much." In his visitations let not the Lord's shepherd slight any one whom he may properly visit, neither the poor nor the rich; perhaps the latter needs such attention more than any one else. If the pastor does not look after his spiritual interests, who will? People in general will hesitate much

more in calling his attention to the questions of

eternal life, than though he was a poor person.

Do not neglect nor forget the aged who are stranded on the shores of time. Do you say you have not time to attend to all these things, without neglecting others? Is not that assuming there are others more important? Has our Master Shepherd authorized you to so decide this question when he said, "In as much as ye have done it unto one of the least of these ye have done it unto me?" A distinguished author has said, he rather hear one say, "That on account of these pastoral duties he has not time to prepare for the pulpit as he would like." The shepherd is to lead his flock. The greatest skill is required to manage the affairs of the church that the evils shall be avoided, the internal jars adjusted and sometime the shepherd may have Some denominations have special schools for to hazard his all in behalf of the fold; but when duty demands he should be ready to meet all perils even loss of place and reputation, which may mean more than death itself, "looking to our Great Shepherd who for the hope set before him endured the cross despising the shame." Lastly, remember, that while we are coming to know the people, they are coming to know us; and let every true shepherd make his life so transparent that when from every side the exrays are turned upon him, the world will love and honor Him whom he serves. Mrs. Browning

"Ask God to give thee skill in comfort's art, That thou may'st consecrated be, And set apart unto a life of sympathy; For heavy is the weight of ill in every heart, And comforters are needed much, of Christ-like A child's kiss, set on thy sighing lips, shall make

A poor man served by thee, shall make thee A sick man helped by thee, shall make thee

Thou shalt be served thyself by every sense,

Of service which thou renderest."

W are going to put the date on your RECORD-ER label. What will yours say?

SEPTEMBER 18, 1805.

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

YOUR KINGDOM.

There is some place for you to fill, Some work for you to do. That no one can or ever will Do quite as well as you.

It may be close along your way, Some little, homely duty, That only waits your touch, your sway, To blossom into beauty.

· Or it may be that daily tasks, Cheerfully seen and done. Will lead to greater work that asks For you, and you alone.

Be brave, whatever it may be, The little or the great, To meet and do it perfectly, And you have conquered fate.

WOMAN'S WORK. HENRIETTA LEWIS MAXSON.

Read at Conference, August, 1905.

This title was selected, not because it bears with it any striking idea of novelty, but partly because it is the name by which the women of the Seventh-day Baptist denomination are known to the readers of The Recorder, and more especially, because it was so large that no one writer could be expected to cover the entire subject. but only to touch it here and there.

Someone has said that woman's usefulness usually runs in three channels, self, home andchurch, though sometimes it extends to society, the school, the shop, and the state. To my mind. the best all-round woman is one who combines in her life, interests that cover several of the points mentioned. The list given seems to me faulty in some particulars. There are a few women to whom self is, without doubt, the first consideration, but I believe there are hundreds more who give the highest place to home and all that it holds dear. The making and keeping and improving this home is the field that requires our best work.

No woman, whose duties require her continued presence at home, need feel restricted or narrowed thereby. She has in her keeping the planning and ruling of her own little kingdom and the way in which she fulfils this sacred trust may affect the great issues of the world in the years to come. The first seven years of a child's life is the time when the earliest and most lasting impressions are made, and it is the mother, with whom the child spends the most of this period of his life, who is responsible for this fundamental training. In her hands the young child is like clay in the hands of the potter and on her depends the molding of the future man and woman. No greater responsibility can be given to anyone than this preparatory work for the future. It is the mother's duty not only to see that the child is properly fed and clothed, but she must see to it that her training is such as will bring the greatest results for good in years to come.

While to every wife and mother, home should be the first thought, no one should be so engrossed in it that she sees and knows nothing beyond those four walls. She needs to wander beyond occasionally in order to bring back the best of what she has gathered to her family. Women, who attended missionary meetings when their own children were much in need of ing. care, who have left their homes for outside pleas-

ures when their homes were sadly neglected by their absence, have furnished material for many a newspaper story. Fortunately, these instances are so rare that we seldom come in contact with them in private life. On the other hand, we know of women, who have sacrificed youth, health and strength that their children may be educated and money may be saved for their future comfort. The result of this course may have been the education of the sons and daughters and the forming of a bank account, but the children have lost the companionship of a mother and she has lost the capacity to fully enjoy and sympathize with their success in life, for which she has given so much.

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A woman should be interested in the school her child attends. She should know the teacher to whose care she entrusts her child for six hours every day. She should have some knowledge of the work he is doing, and above all, she should know well his companions and playmates. A mother who thus keeps in touch with her child after he has gone out a little from the close supervision and companionship of earlier years, will find that she has a strong influence on him in all the doings of his later life. The mother who "knows how it is herself" and can sympathize and advise, is the one who receives the love and confidence of her children. She keeps young by living her life over again with them.

After her home and home duties, to the Christian woman, there naturally comes the church and the work that accompanies this relationship. Regular attendance on the services of the church may be classed as duties that come as a matter of course. There are others, however, that, while just as necessary, are not so often recognized as such. All are not fitted to teach a Sabbath School class or aid in the work of the Endeavor Society perhaps, but many a woman finds to her surprise that when she has made the attempt, she has found something that she can do, and a little study and application will reveal her aptitude for the work.

The Sewing Society is a line of church work that is preeminently a field for woman's occupation. Here she has an opportunity to exercise ideas, even though they are not our own; to be any faculty she may possess, from that of presiding at the meeting to making an apron. Most of the money raised by our women is done at these meetings, by means of teas, sales, suppers, and in many other ways. More important than the raising of money is the Christian spirit that should pervade these meetings, and we need more real consecration for the work that these societies represent. We need more knowledge and we need more prayer.

We ought to be more familiar with the denominational boards and should be more interested in what they are doing. If we give money towards the work of the Tract, Missionary and Education Societies, we should make it our business to be conversant with their work and needs. To us, as Seventh-day Baptist women, the publishing interests under the supervision of the Tract Board are of great importance, as it is in this way, largely, that our religious views are disseminated. How many in your society faithfully read the SABBATH RECORDER? How many of you discuss it in your society meetings or in vour homes? To some, it is the family newspaper as well as the one link that binds them to the denomination, while to others it is the means whereby they keep in touch with the rest of the denomination and know what its leaders are do-

Dr. Lewis has told us of the small proportion those around you happy.

of our people who take THE RECORDER. Some can not afford to do so, but with many more the real reason for the small number of subscribers is a lack of interest in the work. The securing of new subscribers to THE RECORDER would be a most suitable work for our ladies' societies and might be a real help to the Tract Board.

From the character of its early organization, the Woman's Board has been a strong supporter of mission work and there is little to suggest in this direction. A continued and friendly intercourse with our missionaries that we may the better understand their needs and get a clearer knowledge of their work and have a disposition to help where help is most needed, might sum up the relation of the Woman's Board to the Missionary Board. What is said of the Board might be applied to the individuals that make up each society.

While every society desires a greater interest in the work before its members, it is true that each society best knows its own needs, and a plan for arousing interest that would be successful in one place would not be found useful in another. The McAll Association, a religious organization that has met with great success in its evangelistic meetings in France, particularly in the meetings for women, attributes much of this success to the fact that a cup of tea is served at all their mothers' meetings. Some of our societies have tried the same thing, while others have adopted the plan of a systematic course of reading with pleasure and profit. Suppers, sociables and sewing meetings have all been tried with more or

Women are naturally interested in educational problems and our women have shown the truth of this by the scholarships that have been established at Alfred, Milton and Salem, through the efforts of the Woman's Board.

The work of women in general as well as in particular then, is to develop a deep interest in our work and to have this interest well grounded in knowledge. It is our work not so much to branch out into new lines as to work along those already established; to be patient with new zealous, but not over-zealous. To accomplish the most and to do the best work, we must leave out the personal element and look at all questions in a broad-minded way. We should show a willingness to do disagreeable things, if necessary: to smile when things go wrong and to be willing to fill in the chinks when we would rather build a house. We must be consecrated to the work and not to our own wishes; zealous for the right and ever ready "not to be ministered unto, but to minister."

GROWING OLD.

How to grow old gracefully! Observe these simple rules:

Accept the inevitable fact that you are growing older every year. To become old is not necessarily to grow "old." There are young old people as well as old young people. Don't brood over the past. It is gone. Let it go. The only proper use of the past is to get a future out

Take hopeful views. Things are not going to the bad. The world is growing better every day. The golden age is in the future.

Look for things to be glad about. Insist on being happy. It is your duty; it costs effort, but it pays. Happiness comes only through making

THE STORY OF CONFERENCE.

We have given already an outline of the work of Conference up to noon of First-day. The afternoon of that day was occupied by "Sabbath School Work." The reports and papers presented at that time will appear in THE RE-CORDER, or the Year Book, or both. This part of the program was followed by a sermon on the theme: "Living on the Unseen," by A. H. Lewis. The attendance of that afternoon was the largest of any time, the day being exceptionally bright and pleasant.

EVENING.

The evening of Sunday brought a large audience, which listened to two papers of a high order, upon the general theme, "The Art of Living:" One, The Physical Life, by Dr. Alfred C. Prentice, of New York City, the other, Goals and Pitfalls, by President B. C. Davis. These papers deserve consideration in their complete form, and hence no summary is attempted as a part of this story. Their worth was shown by the attention given, and the expressions of appreciation which

THE CLOSING DAY.

The forenoon of Second-day was occupied by committee work, and general business, up to 11 o'clock, then came an address on "Interdenominational and Undenominational Christian Unions," by Rev. S. H. Davis, of Boston, Mass. This able presentation of those large interdenominational forms of work, Christian Endeavor, Woman's Christian Temperance Union, and the Anti-Saloon League was extempore, but a copy is promised us by Mr. Davis. It was highly appreciated by the people.

AFTERNOON.

The closing session of Conference for business was crowded until a late hour with reports and various details, including an enthusiastic vote of thanks to the people of Shiloh and Marlboro, to whose wise, generous and successful plans for entertainment, much of the success of the entire work of Anniversary week was due.

EVENING.

The final session was given to the "Heroes of the Faith, or Our Silent Witnesses," with illuminations, by D. E. Titsworth.

A great crowd filled the audience tent, feasting their sight on the faces of the heroes and heroines of other days and their hearing on Mr. Titsworth's words, as he told of those into whose labors this generation has come. Sixty-five pictures were shown, the list going back as far as pictures could be found. It was a fitting close to a week of good things, and was enjoyed greatly.

After the formal reception of the church at Battle Creek, through its delegates, Prof. Clark, Dr. Platts and Dr. Whitford, and closing words fitly spoken by the retiring President, Dr. Post, Conference adjourned to meet at Leonardsville, N. Y., in August, 1906.

during the last few days. All the schools were horse, I think one out of date now. I would not represented in these, and the fraternal bonds which hold students, schools and teachers in close touch, were enlarged and strengthened. All in all, the Conference at Shiloh will hold a high place in the history of these gatherings. No little regret was expressed at the necessity which demanded the retirement of Dr. Post, to whose ability as president much of the work of readjustment, and the success of the last two sessions has been due. On the other hand, the welcome given to Prof. Stephen Babcock, the new president, showed that the people expect that there

will be no lowering of standards, and no less of success under his administration. The people believe in Conference with an increasing faith.

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MARRIAGE

TARED KENYON

I have never written a word on marriage before, but the Spirit moves me this morning to write a little. I have married hundreds of couples and every marriage went into THE RECORD-ER. When I learned that Bro. Main was married I said I was glad of it, but I never saw his wife and presume I never will. I hope they will accept of my best wishes for their long life in this new relation.

I do not think it best for a minister to live alone, after his loved one has gone from him. earth may dissolve our relations here, but has no power over the spirit. My wife has been gone from me nearly twenty-three years, but my love is the same for her as it was the day we were married, and hope to meet her at the pearly gate to give me a happy welcome to her glorious home.

Home should be the best place on earth, but how can it be without the help of a good wife? and who but a loving companion can wipe the cold sweat from the brow or press the last kiss on the lips which have spoken so many loving words but a companion? Who ever finds a good wife, has the best gift heaven can give.

I have no theory to give concerning pastors' studies, but will give a little of my experience here in Independence. My study was up-stairs, in a room about twelve feet by ten or twelve feet. In it I had my book cupboard on a table, made on purpose. In this table was a large drawer. On the lower or bottom shelf I had my large books, such as dictionary, Greek, Hebrew, Latin, French, and Webster's. The next shelf held my Greek, Hebrew, and English reading. My study was always open to welcome visitors, and no one was more welcome than my family. my buttery to put a set of dishes in. The small drawers I use for my silverware. I bought a nice secretary and bookcase combined. In this I put my best books, and kept my paper, envelopes and all important papers.

Funerals were about as important work as I had. One thousand, three hundred and fifty in twenty-two towns and among all kinds of people in two states, New York and Pennsylvania. When I was asked to preach a funeral sermon, as soon as possible I would go into my study and make arrangements for the funeral or any other appointment. I never said no, except when three calls came the same day. I never was late to an appointment; never borrowed a book. If I wanted one, I bought it. I was pastor here twenty-five years and never asked the church for College and educational rallies were frequent anything but once. I always drove a good have written this if I had not been impressed to

INDEPENDENCE, N. Y.

The firmest thing in this inferior world is a believing soul.

When the good man seems to be conquered, the powers of evil have still to rue their shortlived triumph, and to say as Pyrrhus said when he defeated the Romans: "Three such victories - Society. STEPHEN BABCOCK, Vice President. would utterly ruin me."

Popular Science

Mr. Robert E. Peary on the Way to the North

ETAH, NORTH GREENLAND, Aug. 16, 1905. All Well on Board. We joined the Erick at North Star Bay on Aug. 9, and transferred from Erick to Roosevelt and immediately proceeded to overhaul the machinery, and prepare for ice

We leave here to establish a base at Cape Sabine, from which we shall make the final dash into the frozen regions about the pole.

The Erick had preceded the Roosevelt, to obtain natives, dogs, and walrus, had been very successful in finding dogs in abundance, and plenty of meat, also a class of men who were well qualified to go forward with the task before

Mr. Peary will be surrounded with twentyfive native Esquimaux, and two hundred dogs; he will also have plenty of everything to make the journey beyond Cape Sabine pleasant and enjoyable.

We can hardly expect to hear anything further from Mr. Peary for about a year, unless he succeeds in establishing wireless telegraphy between Cape Sabine and Etah.

We have heard that he intended to establish caches, or cairns, at such distances as would admit of keeping open communication as they proceeded. His employing so many men and taking with them such a number of dogs would give that appearance, but we have no authority to make a statement that such a plan is to be

From what we know of Mr. Peary, and from his various experiences in those high northern latitudes, we think that in some way he will close up that short distance between others and reach the "pole." At this time his party is evidently at Cape Sabine, beyond which, so far as known, are only the rough fields of ice. We sincerely After I was left alone, I moved my bookcase into hope that he may find the spot, where standing and turning round as on a pivot, and looking right or left, up or down, he can see no other way but due south, the spot where the compass needle will be puzzled to know what course to take.

There Are Too Many Operations.

According to Prof. Ernst Schwenninger, leading physician of the district hospital of Gross Lichtenfelde, near Berlin, recourse is had to operations far too frequently. The craze which has seized modern surgery will be remembered hereafter in the records with amazement. He looks upon operations for appendicitis as the top notch of professional frenzy. The professor looks askance on the specialist who in his opinion ceases to be a physician and becomes a virtuoso. With this classification it will not be difficult to name the genus to which the surgeon belongs.-

ANNUAL MEETING AMERICAN SAB-BATH TRACT SOCIETY.

The annual meeting of the Society will be held in New York City, New York, on Wednesday, Sept. 27th, 1905, at 2.30 P M., at the office of Charles C. Chipman, No. 220 Broadway, for the election of officers of the Corporation and the Board of Directors, and the transaction of such other business as may properly come before the ARTHUR L. TITSWORTH, Rec. Sec.

OUARTERLY MEETING AT DERUYTER.

The quarterly meeting of the DeRuyter, Lincklaen and Otselic churches met with the DeRuyter church, Friday night and Sabbath-day, Sept. 8 and 9. I.G. Stevens, who has been on the Preston field this summer, led the Friday evening prayer and conference meeting. Sabbath morning, J. N. Norwood, student pastor at Lincklaen and Otselic, spoke from John 15: 4, dwelling upon the results that should come to the nation, the church and the individual when they abide in Christ. The morning service was fittingly closed with a covenant meeting, led by Rev. Walter L. Greene, Field Secretary of the Sabbath School Board, and a communion service, administered by Rev. L. M. Cottrell, assisted by Mr.

In the afternoon, Mr. Stevens spoke on "The Church in Modern Life," basing his remarks on Matt. 9: 17. Among other things, he said that the organized church was the great agent for bringing the moral forces of the world into cooperation, and for extending and exercising the teaching function of the church. He also said that the ministry should adjust its preaching to men in terms of their own experience.

Following this address, the Field Secretary spoke on the place of the Sabbath School in the life of the church, emphasizing the evangelistic and nurture side of its work, and also the relation which the church should sustain to the school. This relationship calls for the ablest and best qualified teachers and officers in the church, and for adequate financial support. The session closed with a round table conference, in which there was a general participation, on such subjects as "The Parents and the Sabbath School," "The Organized Class," "Lessons the Sabbath School and the Sabbath School Teacher May Learn From the Public School and the Public School Teacher," and "What, Can Be Done in Bible Study in Churches Where There Are No Sabbath Schools."

There was a good attendance from the churches in the quarterly meeting, and all enjoyed the warm Christian fellowship of the sessions and the hospitality of the DeRuyter people.

W. L. G.

DERUYTER, N. Y., Sept. 10, 1905.

MEETINGS AT STONE FORT.

The meetings at Stone Fort have closed, and the boys have returned to Milton. All are in the best of health and spirits, and leave in the hearts of the people a reflection of that nobler nature, the gift from above to consecrated souls. God teaches by object lessons. His ideal in the "Son of man" is the culmination of revelation. We believe it an act of great wisdom to set before the people the living epistles of the divine messages of hope to the young men. The results prove the assumption. Of the twenty-two conversions reported, ten were young men, and three more were young married men.

On Sabbath afternoon, Sept. 2, the boys reorganized the Christian Endeavor Society. About forty then and since have pledged themselves to carry on the work in that way, and we expect it to be a great means of strength and growth to those just beginning the Christian life, as well as a joy to the faithful.

On Sunday, Sept. 3, the people gathered on the banks of the Little Saline and witnessed the baptism of fourteen happy believers. The day and conditions were excellent, and the purpose of the ordinance was set forth by precept and example. On Monday night, Sept. 4, a farewell sociable was given. Ice cream and cake were served, the proceeds to apply on quartet work. A very pleasant time was enjoyed by the large gathering of friends, and many tearful good

THE SABBATH RECORDER.

byes were given. Though but two were added to our church, we trust that the claims of God's Sabbath are better respected than before.

QUIT-

Saying that fate is against you.

Finding fault with the weather. Anticipating evils in the future. Pretending, and be your real self. Going around with a gloomy face. Fault-finding, nagging, and worrying. Taking offence where none is intended. Dwelling on fancied slights and wrongs. Talking big things and doing small ones. Scolding and flying into passion over trifles.

Thinking that life is a grind, and not worth

Boasting of what you can do, instead of doing

Talking continually about yourself and your

Depreciating yourself and making light of your abilities.

Saying unkind things about acquaintances and Exaggerating and making mountains out of

Lamenting the past, holding on to disagreea-

ble experiences. Pitying yourself and bemoaning your lack of opportunities.

Comparing yourself with others to your own disadvantage. Work once in a while, and take time to renew

your energies. Waiting round for chances to turn up. Go and

turn them up. Writing letters when the blood is hot, which

you may regret later. Thinking that all the good chances and oppor-

nities are gone by. Thinking of yourself to the exclusion of every-

Carping and criticising. See the best, rather than the worst, in others.

Dreaming that you would be happier in some other place or circumstances.

Belittling those whom you envy because you feel that they are superior to yourself.

Dilating on your pains and aches and misfortunes to every one who will listen to you. Speculating as to what you would do in some

one else's place, and do your best in your own. Gazing idly into the future and dreaming about it instead of making the most of the pres-

instead of going to work and earning them for yourself.

Looking for opportunities hundreds of thousands of miles away instead of right where you best.

Make yourself a necessity to the world by what you contribute in the way of personal comfort, by what you are in embodying before men all that is gentle, generous and pure.

A lie is always like a flaw in the metal.

Why borrow trouble?

The Business Office.

Subscribers to Corliss F. Randolph's book, "The History of Seventh Day Baptists in West Virginia," are probably wondering why they do not receive their copies. We can't blame them. so explain.

When Mr. Randolph first planned the book, he arranged for 200 pages of reading matter, and 100 pages of pictures. Before the book is completed, however, the copy will make 500 pages instead of 200. This necessitated the making of half a ton more of paper way up in a Maine mill. Then the special paper for the pictures was a failure, and a new lot had to be made. The difficulties that have presented themselves have been successfully met, but it has taken time, hence the delay.

REVIVALS.

"O Lord, send a revival and begin in me, for Jesus' sake, Amen."

Please read on page 562 of THE SABBATH RECORDER, date Sept. 4, 1905, "Prayer for a National Revival." As this is read turn the thought and prayer to our own beloved denomination. There was a yearning of heart at Northfield for a revival so wide-spread that it should be felt throughout the entire nation. Praise God for this moving upon that assembly. Beloved brethren, let us pray God to give to us a yearning of all the consecrated powers and holy passions within us for a revival throughout our denomination. So scattered are our churches that a revival in them all would help mightily toward a national revival.

The scholars of the religous world admit that baptism by immersion and the Seventh-day Sabbath are Scriptural teachings which have neither been changed nor abrogated by divine command. Being thus close to the Bible, it belongs to us to stand at the head in spiritual life. Neither Northfield nor any other religious Convocation should lead us in practical Christianity, holy unction, and power with God. All will join in the heartfelt wish that our good Conference at Shiloh had been imbued with the same evangelistic spirit as the Conference at Northfield. If so, our hearts would have rejoiced in the renewal of backsliders and the conviction and conversion of sinners. Shiloh and Marlboro churches would have been called to the baptismal waters, spiritual power would have gone home with the delegates so that revivals would have reached many

Dear brethren, do we want such results at our next Conference? If so, how shall we attain them? Let us have a symposium, in answer to these two questions, in The Sabbath Recorder.

Our one, grand, annual, religious gathering for the entire denomination is of so much im-Longing for the good things that others have portance that the whole year is not too long to plan and work for it. Yes, a good Conference this year. But we want the adjective good in the superlative degree next year—the S. R. WHEELER.

Bridgeton, N. J., R. F. D. No. 1.

What is your Society planning for the winter? Other societies would like to know.

You successful Sabbath School, tell other Sabbath Schools how you do it.

The human soul is a pearl of great price; for it the Lord came seeking.

Children's Page.

A BRIEF FRIENDSHIP.

Deep in a pond lived Taddy Pole (The pond was in a bog), And there upon the mud he met The lively Polly Wog. He thought her graceful; she admired His active twirls and bends. He said, "I like you very much!" She murmured: "Let's be friends!"

And friends they were for quite a week; Each shared the other's swim. He never stayed away from her, And she kept close to him. The water-beetle, sailing by, Would smile and rudely stare; While newts remarked, "Just look at that Inseparable pair!"

But one day two things happened, and Their friendship ceased to be; For Polly Wog and Taddy Pole Had left the pond, you see. They meet as utter strangers now Upon their native bog; For she's become a dragon-fly And he's become a frog.

-Little Folks.

ONE GOOD TURN.

"Snow, snow. I never saw so much snow in all my life."

So said Edgar Sumner to himself as he stood on the platform of a sleeper attached to a train on a railroad going north. Farther and farther, higher and higher up the mountains they were penetrating, a world which would at all times look solitary now made more desolate by the vast, cold, white slopes stretching away on all

With great interest Edgar viewed the wintry scene, at length becoming conscious that a boy of about his own age was standing on the platform of the next car. Between the roving of their eyes over the landscape they exchanged friendly glances until at length, feeling an impulse to express himself on the subject of the strange surroundings, Edgar stepped over beside the boy.

hand. "I never saw anything like it before. chap." Did you?"

"Never so much snow," said the other. "But I've lived all my life where the winters are pretty

Pacific coast where we seldom see any snow unless we get pretty well back among the mountains."

"We're going out there," said the boy eagerly. "My mother and little brother and two sisters are in this car."

so many of you being along. I think it's forlorn to travel alone. I'm to meet friends when we reach the main road."

"We're not having a very jolly time, though," said the other. "Mother's sick and the young ones get cross sometimes. My father went out thanks. to Oregon in the fall and now we're all going to

their surroundings and the two returned to their seats. But soon, as the closing in of night added to the dreariness, Edgar grew restless and at length wandered into the car from which the boy had come.

It was a day-car and well filled. Grown peo- on this train."

ple and children were doing their best to seek comfort through the long day's ride in close quarters. Edgar soon saw the one face he knew —it was bending over a fretful child, evidently striving to amuse and quiet it. Two small girls were crowded into the same seat in order to give the other seat to the mother who, in the restlessness of a feverish attack, seemed sorely in need of more comfortable quarters.

THE SABBATH RECORDER.

"She'll be better to-morrow," said the boy, as Edgar came near them. "She's had a chill and it always makes her real sick." He put down the child and went to wet a bandage for her head.

Returning to his own car in which he had more space than he needed Edgar still thought of the sick mother. "What time do we get to the Junction?" he asked the conductor.

"Seven thirty in the morning."

"What a night they'll have of it," Edgar thought to himself. He thought on, and to some purpose. It was a fashion in his family to think for others as well as themselves.

"I know what. The very thing! I'll do it." He called the porter to have his berth made up, then with a quick step went into the day-car.

"Say," he began to the boy, "I don't know what your name is-'

"Dick."

"Well, see here—I've got a berth in there lower. Now, it doesn't make a bit of difference where a boy sleeps—I always sleep like a top wherever I am. I want your mother to go into my berth."

"Oh my!" Dick looked toward his mother. "Why—I don't know as she'd do it—taking your bed. It's no end good of you-" He went and whispered to her, Edgar following after a tew moments.

"I'd be so glad to have you do it, ma'am," he urged. "You and the little one could be so comfortable." Plainly the thought of the comfort appealed strongly to the poor woman.

"But I don't like to turn you out," she be-

"Don't talk about that. I like it."

"Perhaps it would be against the rules."

"We won't ask them. Now Dick just help "Great country, isn't it," with a sweep of his your mother in and then come for the little

The change was quietly effected, and later Edgar had his first experience in spending a night out of bed. The boys gave up the seats to the two little girls, who slept as if at home, "Have you? I haven't. I live out on the and made out the night as best they could in very narrow quarters. It was not a comfortable way of resting, Edgar was obliged to acknowledge to himself, as he grew stiff and restless in the cramped position.

"But I didn't do it for comfort," he assured himself. Later he slept, notwithstanding, awak-"I'm all alone," said Edgar. "You're in luck, ening in the morning to find that a few whiffs of the outside air and a little stretching of his limbs brought back all the vigor of blessed boyhood. And better than that was the rested look on the face of Dick's mother and the grateful glow with which Dick tried to express his

Heavy snow had fallen and the train was late in arriving at the Junction where connection was A heavy snowfall now shut out all view of to be made with the main line to the west. Reaching it at last the passengers were met by intelligence which spread general dismay.

"The through train on the Northern is in a drift a hundred miles back. No telling when she will get through. Passengers may remain

Going about, Edgar picked up such information as he could, not finding it reassuring. There had been great difficulties in keeping the road open, and this last snow had filled the cuts with new drifts. Snow plows were at work, but it might be a day or two of waiting. He went to look for his breakfast, returning to his car to

"Where's the diner?"

"It was taken off after supper last night. It never comes up here."

"When do we get anything to eat?"

"I don't know, I'm sure."

With a blank face he settled into his seat. Things began to look serious. A boy can stand it to have a poor bed, but when it comes to no breakfast at all—! Or dinner, or supper.

A few moments later he saw Dick's face at the car door and Dick's hand beckoning him.

"See here," he said as Edgar joined him, "have you got a basket—with things to eat, you know? Well," as Edgar laughed and shook his head, "you come here."

In the day-car his friends were taking from the biggest lunch basket he had ever seen a breakfast most appetizing to a hungry boy.

"You see, we've got all our stuff and fixin's for a big journey," said Dick, handing him a cup of coffee.

"But," demurred Edgar, "perhaps-your supplies won't hold out."

"They will—or if they don't we shall be where we can get more. We don't expect to be snowbound here all winter, you know."

But it was two days before the ice plows were able to reach the snow-bound train, during which time Dick's mother had rest in the sleeping berth and Edgar was royally entertained in the way of

"What should I have done if it hadn't been for you?". Edgar said to Dick as after the weary delay the welcome sound of the main line train whistle called them to the platform.

"It's been good for us that we met you," said Dick, fervently. "One good turn deserves another, you know."—The Advance.

THE QUIET HOUR.

My heart is tired, so tired to-night— How endless seems the strife! Day after day the restlessness Of all this weary life! I come to lay the burden down That so oppresseth me, And, shutting all the world without, To spend an hour with Thee, Dear Lord, To spend an hour with Thee!

I would forget a little while The bitterness of fears, The anxious thoughts that crowd my life, The buried hopes of years; Forget that mortal's weary toil My patient care must be. A tired child, I come to-night, To spend an hour with Thee, Dear Lord, One little hour with Thee!

A foolish, wayward child, I know-So often wandering: A weak, complaining child-but O. Forgive my murmuring; And fold me to Thy breast, Thou who hast died for me. And let me feel 'tis peace to rest A little hour with Thee, Dear Lord, One little hour with Thee! -The British Weekly.

Young People's Work.

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

THE READING AND STUDY COURSE IN

BIBLE HISTORY. You may begin this course at any time and any where. Do it now. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J. and so identify yourself more fully with the movement and give inspiration to others who are

·Total enrollment, 184.

following the course.

I-24.

TWENTY-FIFTH 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. What was the significance of the memorial
- 2. What example of patience and obedience do we find in chapter 6?
- 3. What reason is given for the many victories of the Israelites?
- IV. The conquest and settlement of Canaan. (Continued.)

7. On the Plains of Moab. (Continued.) First-day. The memorial stones, Joshua 4:

Second-day. The Canaanite kings lose heart and spirit, 5. The rite of circumcision observed, 5: 2-9. The children of Israel keep the passover, and eat of the fruit of the new land, 5: 10-12. Joshua's vision, 5: 13-15.

Third-day. Jericho compassed and destroyed. 6: I—7: I.

Fourth-day. Israel smitten by the men of Ai; Joshua's prayer; the sin of Achan discovered and punished, 7: 2-26.

Fifth-day. The conquest of Ai, 8: 1-29. The law written and read as commanded, 8: 30-35.

Sixth-day. The kings of the land unite against Joshua 9: 1, 2. Joshua beguiled by the Gideonites; but he makes them hewers of wood and drawers of water, 9: 3-27.

Sabbath. Gibeon delivered by Joshua, 10: I-15. The enemy smitten, 10: 16-27. Closing battles, 10: 28-43.

WHAT OUR YOUNG PEOPLE SHOULD BE.

REV. W. D. WILCOX.

Delivered at Conference under Young People's

This subject does not necessarily imply that our young people are not what they should be. It is not my purpose to map out plans or make suggestions as to what our young people shall undertake to do. The other speakers have dwelt and will dwell largely on plans and purposes for our denominational young people's work. wish to speak more to the point of what our young people should be in private and public life, and in conscience and character.

Whatever is true for our young people in particular is true for all young people in general. Conditions, also, that are found to be prevalent among young people at large will be found to

There has been a good deal said and written lately concerning the religious apathy and indifference of young people, especially young men. This has been a general complaint. It is affirmed" that a very small per cent. of the young men belong to the church, and that less than twenty-

THE SABBATH RECORDER. our young people take a remarkable interest in the church, as the number of young people who attend associations and conferences bears witness, but I also know that there are many more of our young people who know very little about our work, are indifferent to our churches and are slipping away from us. It is this class of our young people that I wish I might reach with this address. Yet I fear it will not reach them, for outside of any such who may belong to this immediate vicinity, they perhaps are not here, and should some summary of what I say appear in THE RECORDER, they will likely not see it, for they seldom read THE RECORDER. However, I shall say some things which concern all who are interested in the disinterested young people quite as much as it concerns the young people themselves. In spite of many prevalent evils, some of which I shall point out as we look our situation squarely in the face, I believe good is predominating in modern society, and there has been a moral and religious progress. The race is better to-day than it was yesterday. This progress can not perhaps be shown in statistics as could a loss or gain in church membership, for it is a progress that could not be reckoned in figures—a gain in the essence of pure religion of love to God and man. Yet the condition is a serious one, when so many of our best and brightest young people are apathetic and indifferent to the claims of religion and the church. It is

The religious or non-religious life of the young people of to-day will determine the life of the nation in the future. The young men of to-day are the fathers and old men of to-morrow. Young people do not always stop to think that even in youth they are building character. Every boy of fifteen is making a reputation, and pracin ancient times. But what shall be done about our careless young people? What should our of their indifference and apathy, and if we can find them perhaps we may be able to suggest

certainly alarming and bodes ill for the fu-

in his ability in diagnosis to locate the causes of disease, and in his knowledge of the action case before us is, I believe, neither difficult nor incurable. On the contrary I believe it is curable and we shall discover the remedy. First we reveals the following:

is in large measure the result of mishandling and misunderstanding in the past. Some are be in some degree prevalent among our young inclined to lay the blame entirely upon the of it belongs there, but not all of it. Everyone is blameable if he does not strive to make the most and best of himself. We all have the power of arbitrary choice. We can live above or five per cent. are regular attendants. Perhaps or worse as he chooses. But young people are toward man. He serves God best who serves

the percentage among Seventh-day Baptists placed in conditions and surroundings not of would not be so low. I do believe that many of their own making entirely, and, in justice, some account must be taken of that.

- 2. The church of to-day is social rather than soul-saving. It is largely given to the preaching of platitudes to professing Christians, rather than reaching out toward the unsaved. I say nothing against those blessed old doctrines we learned at mother's knee,—those teachings of Jesus which convey to us the priceless blessings of salvation are fraught with larger meaning as time rolls on. But we can not commend our Lord to others by the mere acceptance of this precious truth. Individual salvation was not Christ's aim on earth, must not be the aim of the church now. Individual salvation is the beginning with God, but not the end. The saved soul is saved not for the happy contemplation of salvation in the society of the saved, but that he may strive to save others. A mere truism, you say. Yes, but a truism, which, if accepted, revolutionizes our practice. Jesus came to seek and to save that which is lost. He was the friend of the outcast and down-trodden, and the church must follow in his footsteps.
- 3. The God of the theologian and the God of Scripture are no longer one and the same. Our religion is Sinaitic in its origin, our religious philosophy is Olympic. Hebrew religion and Greek philosophy will not mix to form a compound in which both ingredients lose their identity. They are essentially different in origin and purpose, and we must separate them and get back to pure religion and undefiled.
- 4. The church is wasting energies and neglecting opportunities to maintain theories instead of meeting existing conditions. The church is not adapting itself to the situation. Faith in God has no fear of the changes which God himself must work under his law of life, which is a law of ever changing adaptation. A man may work till he dies, yet if he does not adapt himtical business men put a discount on wild oats. self and his tools to his toil he will accomplish Solomon never said anything wiser than this: little. He does not take a rake to open a coal-"Even a child is known by his doings, whether mine, or set about tending a violet-bed with pick his work be pure, and whether it be right." This and dynamite. And just so in the work which is just as true in the twentieth century as it was God has given his church to do. She may not lack faithful men, nor learned. Money may be at her disposal, prestige behind her efforts, but young people be? Let us first seek for the causes if she have not faith enough to adapt herself to the times in which she lives, she will fail to witness as the voice of the living God to these times.

It is a condition which confronts the church to-The success of the medical practitioner lies day—our denomination as well as others, in regard to its hold upon the young people—a situation, not a theory. When Copernicus was stuof drugs used in medical practice. If the diag- dying astronomy he discovered that the Ptolenosis is correct, the case is not difficult, unless, maic theory was deficient. It didn't meet the indeed, the disease prove to be incurable. The conditions of the heavenly bodies and the laws governing them. Copernicus discarded it and worked out a theory of his own. The Copernican theory meets every known condition. Since must diagnose it and seek causes. Our diagnosis the discovery of radium many theories of science have changed. There is always a changing in 1. The present religous inertia of young people the scientific world. Why? Because they do not meet the conditions of nature. The philosophy of the church has not kept pace with the philosophy of life, nor is it in strict accord with thoughtlessness and indifference of youth. Some the philosophy of the Bible. What we need today is a philosophy and a theology based on the teachings of Jesus.

5. Religion is too much theory. It is too perpendicular—it should be more horizontal. below our environment, or we may be the crea- You can get no higher in the perpendicular tures of our environment. Each can be better toward God than you go out on the horizontal

man most. Too many are trying to praise God, and are forgetting to elevate mankind. God is best praised by elevating his people.

6. Why is the name of Jesus applauded and looked upon by certain classes as man's best friend, while the church is ridiculed and even hissed by these same classes? This is not a poet's dream. It is fact. Is it not because somewhere, sometime, the church and Jesus parted company. Membership in the church to-day is contingent on certain creeds and doctrines. In Jesus' day all creeds and doctrines were summed up in two words: "Follow me." Again, let me repeat, I seek not to belittle creeds and doctrines. They may be important. They must be, else why are they made so much of? But they are not Christianity. To follow Jesus, renouncing the world and all ungodliness—working out our own salvation, and remembering that it is God who worketh in us both to do and to will of his good pleasure—this is Christianity.

The condition of our young people who are apathetic to our work, and of the multitudes of people about us who know or care little for our work demands our attention. If we do not succeed in commending the truth for which we are professors to the age in which we live, it does not matter, to my mind, in what we do succeed. In home, in school, in city and in state, in business and commerical life, in law or in Congress, there can be no steady advance, there can be no permanent prosperity unless all of these institutions are builded on and supported by the principles of Jesus Christ.

What is the evident cause of failure in our life to-day? The American people are a people where each man works for himself. Amazed at our successes, drunken with the prospects of growing fortune, we forget that a people and a society where each man works for himself alone can not be made to hold together. Egotism is the sin of the hour-selfishness and self-seeking the infidelity of the day. And so long as religion does not interfere with these our plans and purposes we welcome it and, welcoming it, make it a blasphemous perversion of the religion of Jesus Christ. Ever since the days of the Psalmist the wicked have prospered for a season. And to many honest hearts, the explanation for their prosperity, their ease, and their good fortune has been a thing too painful to consider. But we are discovering their latter end, and idols are falling from lofty pedestals and both great is the fall and piteous the revelation. We are discovering that some of great profession, of noble pretense and high esteem and Christian reputation have been but savage beasts in human form, preying on society. Such is the maelstrom of the present. The church must bring herself to stem the tide and bring order out of chaos. The church must be an active factor in setting things right. Young people who are confused and dazed by what they see about them must find in the church the safety they are seeking and the church must hold them in their time of peril. And the young people must be made to see that amid all the treachery and the tyranny and the deceit of the world, poor, sad humanity has struggled onward and, in spite of all, upward, because millions are willing to do right for the sake of right. Young people must distinguish between gilding and gold. They must find in the church pure religion. And there is a wonderful similarity between pure religion and pure gold. Neither can be produced from a baser metal; nothing can be added or taken away from either; nothing changes the intrinsic value of either;

both are incorruptible; time will not change them; they never grow old or out of date; they do not satiate; they are in the highest degree ductile and adaptable; they are found with dross and must be refined; both may be alloyed and are found in alloy as high as seven-eighths. Pure gold is of recognized and standard worth. Pure religion has never been attacked. It has always been recognized as pure, whether as expressed by the prophet: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God," or by the Psalmist: "Who shall ascend into the hill of Jehovah? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully;" or by the apostle: "Abhor that which is evil; cleave to that which is good. In love be tenderly affectioned one to another, etc." Let our young people be pure gold in character and conscience by possessing this pure religion. There are two classes of people in the world and only two-the elect and the non-elect. We may choose to which we will belong. The elect live for something higher than mere selfish enjoyment, they live to fight for truth and righteousness. They strive at whatever cost to make the world brighter and better for their having lived. The non-elect are the schemers whose god is success, the idle, the indifferent and all the rest. Young people of the Seventh-day Baptist faith, be in the elect class. "Work out your own salvation in fear and trembling;" trust God to work in you both to will and to do of his good pleasure. Remember that "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

These are good times in which to be young. Never was there better opportunity for service. Never were there greater demands than at present for young people thoroughly qualified in hand, and head, and heart for positions demanding energy, skill and fidelity. What you are in conscience and character will determine the success and the influence of your life. The fact that you are Seventh-day Baptists will not have great influence for or against success. It is no great handicap, if fidelity and ability and honesty are your known attributes; it can be of little help if you do not possess these. Don't seek to use your religious faith for selfish ends. It will do little good. It can secure co-operation in promoting undeserved advancement. For your own sake and for the sake of the cause you must prepare to take front rank in life. In this time when villages are grown to towns and towns to cities, we must know others and be known by them if we would have the Seventh-day Baptist denomination take its proper place in the world of to-day. We must not seclude ourselves from society. The world no longer worships in the hermit's cell. There is small necessity for Seventh-day Baptist young people to keep aloof from the active scenes of life. If we go into the hermit business perhaps we may avoid competition, but we need not expect promotion for ourselves or progress for the truth for which we stand. Opportunities to know and be known will come to us if we take the place we should in the world's activities.

A mighty conflict is before the world to-day, a battle of moral, civic and social righteousness. Our denomination can be a greater factor in this conflict than we realize. It is for us a great opportunity. The world needs us. Young Seventh-day Baptists should enter the conflict with courage and zeal to fight for truth and righteous-

ness. The bounties in the impending struggle may not be estimated in dollars, but you will find the interest accumulating as the years go by. Capital in the bank of truth and righteousness is a sure support in later life. Courage in a just cause will sometimes cause present sacrifice and arouse undeserved hostility. We seldom get credit for doing our duty, but a true man does his duty regardless of opinion. So we, young people, must enter the fight and look not backward. We shall never regret a good fight on the side of right, and the apparent sacrifice of the present will soon be as nothing in comparison with the approval of a good conscience.

I would have this the ambition and the prayer of every young Seventh-day Baptist:

"Forbid for me an easy place, O God, In some sequestered nook, Apart to lie With folded hands in quiet rest, To doze, and dream, and weaker grow, Until I die.

"Give me, O Lord, a task so hard, That all my powers shall taxed be To do my best, That I may stronger grow in toil, And fitted be for service harder still, Until I rest.

"This my reward—development From what I am, to what thou art, For this I plead: Wrought out, by being wrought upon By deeds reflective, done in love, For those in need."

HELP ENDEAVOR DAVIS AT BERLIN,

The old Berlin church still nestles among the hills of eastern New York, still "welcomes the coming, and speeds the parting guest," and having recovered from past nervous shock she is now able to report: Pulse and respiration normal. Under the leadership of her new pastor she enjoyed—to the full—her recent guest, H. E. (Help Endeavor) Davis. And we trust The Endeavorer will rejoice to know of the goodcheer, help and inspiration his visit has given

Two C. E. societies were organized—Senior, with twenty-six charter members, and Junior with fifteen charter members.

On Sabbath morning, Aug. 5, he preached a very helpful sermon. Another meeting was held the evening after, to work along the line of Christian Endeavor.

On Sunday evening he was invited to preach at a union meeting held in the Baptist church, which was much enjoyed by all.

On Monday evening the host and hostess at the Seventh-day Baptist parsonage entertained, in honor of one of our young ladies who was to take leave for a home in Adams Centre to pursue her studies in high school. The evening was given to sociability and interspersed with music, cha-rades, par-ades, and lemon-ades—in fact the whole event was an aid—to happiness and good fellowship.

During the week following the opportunity was improved to acquaint the Field Secretary with some of the grand and picturesque scenery of which we boast. Others, to test his skill in hay-making.

His collection of photographs were placed in the dining hall of the church where all could have the benefit of them, thus learning of what is being done by our denomination and its men of affairs.

SEPTEMBER 118, 1905.

their plans, reading letters bearing on these points, thus bringing us in closer union and making us realize, that although isolated from sister churches, we are "all members of one body."

At the suggestion of Pastor Burdick, a picnic was given on the church lawn as a sort of good bye for the Field Secretary. This was held on Sunday, Aug. 13, where a battle with ball was soon waged. But necessity knows no law and ere the combat ended the parsonage broom lay in ruins! But a generous stick of cord-wood in the hands of a learned parson came out unscathed.

When the misseds had rolled away dinner was announced, and in the dining hall of the church a Berlin dinner received the attention of an appreciative company, after which solos, duets rather there was an anticipation of something and a talk with the Juniors filled out a well rounded program and a pleasant day for the lit- than usual. And when the end of the journey tle church in eastern New York. But perhaps the culminating point was reached Sunday evening when a youthful aspirant volunteered to teach the young theologue the science of catching (?) "bull-heads" in Dyking Pond. Yet, one his horse. who knows whereof he spoke said: "Well, if he didn't catch any fish, he caught the respect of all the people." EUPHEMIA L. GREENE.

Aug. 15, 1905.

ONE MONTH ON THE FIELD.

Some one has said, "Enthusiasm must be based on conviction.

It was with a feeling that our churches can not get along without Christian Endeavor that I left my work with the Hartsville church, which I love, to try to impress the importance of Christian service upon the young people.

The first two Sabbaths in August were spent in Berlin, N. Y. Pastor J. G. Burdick and the people, old and young, entered very enthusiastically into the re-organizing of the Christian Endeavor Society. Six meetings were held, besides several committee meetings. The results as seen, were twenty-one active members of the Christian Endeavor Society and a Junior Society of fifteen members. The success of the movement is not seen in these results, but in what the Endeavorers shall accomplish for Christ and the church.

The days spent in Berlin were rich in blessings to the writer. The beauty of the hills and mountains, the hospitality of the good people, and the Christian fellowship manifested, made it an experience that will always linger in memory. May God add His richest blessing to the efforts put forth for the advance of His kingdom in the lives of men.

The Sabbath during Convocation was spent at New Market and at the Christian Endeavor meeting in the afternoon much enthusiasm was manifest in the work of our young people.

The first Sabbath after Conference was spent with the Shiloh and Marlboro Societies. Endeavor polity for the next year was discussed; also committee methods. The young people there were also anxious to be doing something new hope. for the advancement of His cause.

May we all study to know His will, then have courage and strength to do it.

H. EUGENE DAVIS. Brother Davis is now in Rhode Island for a three weeks' campaign and wants to be rememIN THE UNLIGHTED CHURCH.

Three miles to the evening appointment, and a heavy rain. The young home missionary was On Sabbath-day, Aug. 12, he laid before us tired, and the night was near. The morning service at Bolton had brought out a bare dozen through the rain; and the afternoon serivce, which had brought him five miles through the mud, had been little larger. "Don't go over to Kenwood to-night," the people said. "What's the use? There won't be anybody out. The church won't even be lighted."

> Half tempted not to go, the young preacher hesitated. The dull clouds shut in closer and the night was descending early. Within the fire was bright, and without the rain was heavy and the mud deep. But something pulled at his heart-strings. There might be someone there," he said. "I think I ought to go."

He never remembered the ride as unpleasant good at the end that made him more cheerful drew near, he felt less tired than when he started

There was no light in the church. He saw that as he entered the straggling little settlement and he drove to his stopping place and put up

"We didn't hardly look for you," said his host. "It's such a bad night. There won't be anybody out. You must be wet. Here, I'll take care of your horse; you go in and get dry."

"Thank you," said the preacher. "I'll just run over to the church a minute, and be sure there's no one there."

He pushed open the door. The little room was empty enough. The tick of the little nickel clock on the cabinet organ sounded very loud in the silence. He groped forward to the pulpit and kneeling a moment asked God's blessing on the work of the day. Then, his eyes a little more accustomed to the darkness within, he moved toward the door.

Tust inside he met a man and a woman, who had come from a cabin some distance away.

We thought it was a pity, if you should come, not to have no one here," explained the man apol-

"It was kind to think of me in that way," said the preacher. And it would be good if I could say something that would reward you for coming through the rain. You came because you thought of me, and did not want me to fail of some hearers. But have you no need of your

There was silence in the darkness, and the clock ticked on. After an interval the woman said, "it was a year ago to-day the baby died."

"It was that that brought you," said the minister. "Yes, and I know the word you want to hear. No, we will not light the lamps. Sit here while we talk a little."

There in the dark they sat and talked till the place seemed light with the beautiful truths to which they listened.

When at last he said, "Let us pray," they knelt together, and the man and woman were in tears, but the tears were the welling forth of a

"It was her little angel brought you through the rain," said the woman. "I somehow knew you'd come, and we was so hungry for comfort."

Six months later the rough man lay dying. He clasped the hand of the preacher as the end drew near, and said:

"Parson, you 'member that night-and what them in his bosom."

brought you? It's sorter like that to me. Kinder dark, but seems like she's guidin' me—like she did you that night."—Selected.

RELIGION AND DOCTRINE. He stood before the Sanhedrim The scowling rabbis gazed at him. He recked not of their praise or blame; There was no fear, there was no shame, For one upon whose dazzled eyes The whole world poured its vast surprise. The open heaven was far too near. His first day's light too sweet and clear, To let him waste his new-gained ken On the hate-clouded face of men.

But still they questioned, Who art thou? What hast thou been? what art thou now? Thou art not he who yesterday Sat here and begged beside the way; For he was blind.

-And I am he; For I was blind, but now I see.

He told the story o'er and o'er, It was his full heart's only lore: A prophet on the Sabbath day Had touched his sightless eyes with clay. And made him see who had been blind Their words passed by him like the wind Which waves and howls, but cannot shock The hundred-fathom-rooted rock.

Their threats and fury all went wide; They could not touch his Hebrew pride, Their sneers at Jesus and His band, Nameless and homeless in the land. Their boasts of Moses and his Lord All could not change him by one word. I know not what this man may be, Sinner or saint: but as for me One thing I know, that I am he Who once was blind, and now I see.

They were all doctors of renown, The great men of a famous town, With deep brows, wrinkled, broad, and wise, Beneath their wide phylacteries: The wisdom of the East was theirs. And honor crowned their silver hairs. The man they jeered and laughed to scorn Was unlearned, poor, and humbly born; But he knew better far than they What came to him that Sabbath day; And what the Christ had done for him He knew, and not the Sanhedrim.

-John Hay.

Brayery helps to make a nation safe. A nation of cowards can not be a strong nation. Men and women who dare fling themselves against great odds for the sake of their convictions; men who do not shrink from crying out against any evil that may menace the purity of the government; who will, if need be, sever all political, social and financial ties for love of country—these are the heroes to whom a nation resorts in her hour of need.

There are many people in the world who don't know what they really are till circumstances show them.

MARRIAGES.

COON-SMITH.—In Farina, Ill., Sept. 2, 1905, by Rev. C. A. Burdick, Mr. A. Shirley Coon, editor of The Farina News, and Miss Mae Smith, both of Farina. .

DEATHS.

LANE.—At Cherokee, Okla., July 1, 1905, infant child of W. H. and Hattie Pierce Lane, aged 11 days. "He shall gather the lambs in his arms and carry

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.

Sept.	30.	Daniel and BelshazzarDan. 5: 17-30
Oct.	7.	Daniel in the Lion's DenDan. 6: 10-23
Oct.	14.	Returning from the Captivity Ezra 1: 1-11
=	•	Rebuilding the TempleEzra 3: 10-4: 5
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Nov.	4.	Esther Pleading for Her People
		Esther 4: 10-5: 3
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Dec.	10.	reparation for the Mossish Iso of 1-7
Dec.	23.	The Character of the MessiahIsa. 9: 1-7
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LESSON I.—DANIEL AND BELSHAZZAR.

For Sabbath day, Sept. 30, 1905.

LESSON TEXT.—Dan. 5: 17-30.

Golden Text.—"The face of the Lord is against them that do evil."—Psa. 34: 16.

INTRODUCTION.

Our present lesson raises some very difficult historical questions. It is practically impossible to identify King Belshazzar with any king of Babylon, for from the inscriptions we learn that Nabu-na'id or Nabonidas, reigned from 555 to 538 B. C., and that he was the last king of Babylon. Perhaps Belshazzar was a son of the king and acted in the place of his father, and so is called king through a slight error. Historical sources outside of the Book of Daniel find no place for Darius the Mede, as Cyrus himself began to reign over Babylon as soon as that country was conquered in 538.

These historical matters are of small moment in this connection: for our lesson is not designed to teach the historical facts concerning the overthrow of the government of Babylon that immediately preceded that of King Cyrus, but rather to teach that pride and blasphemy toward God do not go unpunished. While King Belshazzar was drinking wine before a thousand of his high officers in the city of Babylon it occurred to him that it would be a token of his power to use the sacred vessels which Nebuchadnezzar had brought from the temple at Jerusalem. These sacred vessels were placed before Belshazzar, and he with the men and women who were present drank from them in honor of their gods. But this blasphemy did not go unrebuked. Their revelry was suddenly hushed; for there appeared a marvelous hand-writing upon the wall. The wise men of his realm could not read nor interpret the words that were written.

As in the case of the dreams before mentioned in this book as a last resort Daniel was called. Daniel must have been at this time not less than eighty years old.

TIME.—Probably in the year 538 B. C. (Some say however in 555 B. C.)

PLACE.—In the royal palace at Babylon.

Persons.—Daniel, Belshazzar, with his officers and others at the feast. OUTLINE:

- I. The Lesson from the Experience of Nebuchadnezzar. v. 17-24.
- 2. The Interpretation of the Writing. v.
- 3. The Reward of Daniel and the Death of Belshazzar. v. 29, 30.

17. Let thy gifts be to thyself, etc. We are not to suppose that Daniel rejects with disdain the proffered gifts. He declines the rewards because the information that he gives is beyond price. He wishes to present without pay the results of his prophetic insight.

18. The Most High God gave Nebuchadnezzar thy father the kingdom. Before proceeding to the interpretation of the writing Daniel draws a lesson for Belshazzar from the experiences of Nebuchadnezzar. The former

sense because he was his predecessor on the 41: 22. The third ruler in the kingdom. There throne. Nebuchadnezzar was followed by his is some doubt as to the precise rendering of son and two other rulers of his family, all of this line. Some think that the meaning is that whom had short reigns, and then by the usurper Nabonidas who was apparently the father of Belshazzar. Daniel will have it understood that the power which kings exercise is the gift of God. Comp. chap. 2: 37.

THE SABBATH RECORDER.

19. And whom he would he raised up, and whom he would he put down. This verse is to illustrate the extensive and absolute power of a speedy fulfillment. King Nebuchadnezzar.

20. But when his heart was lifted up, etc. Daniel calls Belshazzar's attention to the fact that Nebuchadnezzar was arrogant toward God and failed to realize that it was only through the providence of God that he reigned, and that by reason of this disregard he was deposed from all his magnificence for a season.

21. And he was driven from the sons of men, etc. Compare chap. 4: 29-37. We are to understand that the king was insane and supposed himself to be an ox.

22. And thou his son, O Belshazzar, hast not humbled thy heart. Belshazzar had before him this striking warning in the experience of Nebuchadnezzar, and yet did not take it to heart. On the contrary he showed himself still more arrogant toward God, and had upon this very evening blasphemously put the sacred vessels of the temple of Jehovah to common use.

23. But hast lifted up thyself against the Lord f heaven. That is, in the impious conduct described in the rest of the verse. Which see not, nor hear, nor know. Thus does Daniel suggest the senselessness of idolatry, and the great wickedness of giving honor due to the one God to idols made with hands.

24. Then was the part of the hand sent. Better the palm of the hand. Compare v. 5. Looking from below they had seen simply the palm of the hand with the fingers writing upon the

25. Mene, mene, tekel, upharsin. These are four Aramaic words which may be translated, "Numbered, numbered, weighed, and divisions." The letter "u" at the beginning of the fourth word represents the conjunction "and." Peres of v. 28 is in the singular number but is from the same root as pharsin in the plural in this line. Peres is however apparently a passive participle, while pharsin is active. These words were writrather unusual forms for participles; so they might easily be mistaken for other words. According to a Jewish tradition they were also written from the top downward columnwise, and not from right to left, as is usual in Semitic languages. Perhaps the arrangement was something like this:

 $\mathbf{P} \quad \mathbf{T} \quad \mathbf{M}$ R K N N L A A

It is no great wonder therefore that the wise men could not even read the inscription,-much less interpret it. Prof. Driver thinks that the words are to be interpreted as referring to certain weights, and that the meaning of the writing was discerned by perceiving to what these

26. God hath numbered thy kingdom. God has fixed the number of the days for the continuance of Belshazzar's kingdom.

27. And art found wanting. A reference to the rejection of that which does not come up to standard weight.

28. Thy kingdom is divided. The meaning is not that the kingdom was divided between the Medes and Persians; for these two nations seem to have been acting as one. The kingdom was divided or broken from Belshazzar and taken by the conqueror. It is worthy of curious notice that the word translated "Persians" is when written without the vowels, precisely the same

29. They clothed Daniel with purple. Belshazzar fulfills his promise. Purple is a symbol of royalty. The chain of gold about his neck is also to be understood as indicating high rank

king is called Belshazzar's father in a general among the servants of the king. Compare Gen. Daniel is to be ruler next in authority to the king and prime minister, and others that he is to have supreme authority over one-third of the country, or that he is to be one of three men to whom the government is committed. At all events it was a very high honor.

30. In that night. Daniel's prediction came to

UNDISTURBED BY DEATH.

When John Quincy Adams was eighty years old he met in the streets of Boston an old friend, who shook his trembling hand, and said, "Good morning. And how is John Quincy Adams today?" "Thank you," was the ex-president's answer. "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundations. Time and seasons have destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Ouincy Adams will have to move out soon; but he himself is quite well, sir, quite well." With that the venerable sixth President of the United States moved on with the aid of his staff. It was not long afterward that he had his second and fatal stroke of paralvsis in the Capitol at Washington. "This is the last of the earth," he said; "I am content."-Holiness Review.

TELL ME.

Tell me all the good you can about the people you know.

Tell me things that will make me think well of people and of life.

Tell me the things which will straighten up my thinking, and give me the right principles of work and of play and of thought. Tell me the things which make me

ashamed of compromise and pretence.

Tell me the things which make it easier for me to believe in the religion of Jesus Christ as a working theory of life.

Tell me the things which make you cheerless and needy, and I will tell you of the Man who understands, and who says sweetly, seriously, and savingly to you, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest!"—New York Observer.

By way of illustrating that we are all the children of God, and have the right to call upon Him, Dr. Torrey recently told an amusing but true story.

An old black man was the slave of a gentleman who cared nothing about Christianity. A favorite amusement of his was to chaff the colored man.

"Sambo," he said, "aren't you afraid the devil will get hold of you?"

"I am not," was the reply.

"Sambo, doesn't the devil ever attack you?" the master questioned.

"Often," showing his gleaming white

"What do you do?"

"I looks up to heaven and says, 'Massa, look after your property.''

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LOWER LIGHTS.

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HYMNS OUTSIDE OF CHURCH.

"I breathed a song into the air; It fell to earth, I know not where."

Earth would be a dreary place were it not for the songs. Song is the natural mode of expression of savage peoples. Cultivation makes people more thoughtful and quiet.

Sometimes culture interferes with real comfort. A country house-keeper habitually sang at her work—old fashioned gospel hymns—which produced comfort in moments of trial, and real joy when she was hopeful and cheerful. After removing to the city, her voice was silent; perhaps because she observed that her neighbors did not sing about their work, perhaps because she was conscious of the lack of cultivation in her own voice. Where she used to sing,

"Gladly would I toil and suffer Only let me walk with Thee,"

she acquired the habit of recounting her aches and pains to the neighbors, and of complaining at a slight indisposition; thus magnifying her own discomforts, and interfering with the comfort of others. How many times has a song, appropriate to the need, occurred to a sorrowing or discouraged soul, and been the means of helping him over the waters which threatened to engulf him!

Just as some kinds of worldly and comic songs are distasteful to the children of God, so hymns are often distasteful to the world's people. Marian Harland, in her book, "Home of the Bible," reports the speech of one of the ship's officers at a table on a P. & O. steamer bound to India: "'A jolly game of cards' had been disturbed the night before by the psalm singing of a pack of missionaries in the second cabin," he growled. "If they had sung something jolly, don't you know, the card party would not have minded it so much, although there was such a lot of them that they make a beastly racket,—but hymn-tunes have a way of making a fellow low in his mind—don't you know?"

Two instances where hymns were actually the means of saving life, have come to hand. The account of one published in the Pittsurg Gazette: Two Americans, crossing the Atlantic, met in the cabin to sing hymns. As they sang

the last hymn, "Jesus, Lover of My Soul," one had been a drunkard, and that he was tired of the of them heard an exceedingly rich and beautiful miserable life which he led and determined to voice behind him. He looked around, and, al- end it all by drowning. On his way to the lake, though he did not know the face, he thought he passed the mission room, and heard them singthat he knew the voice. So when the music ing, ceased he turned and asked the man if he had been in the Civil War. The man replied that he had been a Confederate soldier. "Were you at such a place on such a night?" asked the first. "Yes," he replied, "and a curious thing happened that night, which this hymn has recalled to my air." and which have "fallen to earth, we know mind. I was posted on sentry duty near the not where," may be treasured up in the heart of edge of a wood. It was a dark night, and very cold, and I was a little frightened because the hereafter.

ANGELINE ABBEY. enemy was supposed to be quite near. About midnight, when everything was very still, and I was feeling homesick, and miserable, and weary, I thought that I would comfort myself by praying and singing a hymn. I remember singing this hymn:

"'All my trust on Thee is stayed, All my help from Thee I bring; Cover my defenceless head With the shadow of Thy wing.'

"After singing that, a strange peace came over me; and through the long night I knew no fear."

"Now," said the other, "listen to my story. I was a Union soldier, and was in the wood that night with a party of scouts. I saw you standing, although I did not see your face. My men had their rifles covering you, awaiting the word to fire, but when you sang out:

"'Cover my defenceless head With the shadow of Thy wing,'

I said, "Boys, lower your rifles, we will go

The other is the experience of a man in Buffalo, which he related a short time ago at a mission in that city: He said that two years before he

LEASURE

suit, return it.

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The next year opens Tuesday, Oct. 3, 1905.

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The work of this Board is to help pastor-less churches in finding and obtaining pas-tors, and unemployed ministers among us to d employment. The Board will not obtrude information help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations.

ed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential

Shiloh, N. J.

THE SEVENTH-DAY BAPTIST GEN-ERAL CONFERENCE. Next session to be held at Shiloh, N. J., Aug. 23-28, 1905.

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HEREROLDEN SERVICE SER

A Little While.

WHOLE No. 3,161.

ought to be given to their work as denomina-

tional leaders. Being able and efficient men,

others are glad to secure their aid, and it is well

Editorial.

Ecaders. reaching, that it demands frequent

selves, and by the churches which employ them

to teach and lead. Adequate consideration of

the pastor as a teacher is more common than is

adequate consideration of his work as a lead-

er. Growing demands upon Seventh-day Bap-

tists furnish abundant reasons for pressing the

nature of a pastor's work upon the attention of

the readers of THE RECORDER. The urgency of

this need arises from new conditions and is-

sues which have been created by rapid changes

in public opinion and prevalent practices con-

cerning the Sunday and the Sabbath. Unity of

sentiment and concentration of efforts are doubly

essential on the part of Seventh-day Baptists in

as represented by them, is a more vital issue be-

whole Sabbath question that are prominent at

the present time. The majority of people hold

the whole Sabbath question lightly, and laxity

of opinion and action concerning Sunday in-

creases with each succeeding year. Even those

high religious considerations at the front. Far

more effort is made to enforce absolute Sunday

laws than to urge religious and Biblical consid-

erations for better observance of Sunday. New-

ly-invented fancies and sophistical vagaries with

of a common basis of high-ground Biblical and

such a basis. They must formulate and promul-

gate this neglected and ignored message from

the Master, and this must be given primarily

to the Christian world. To deem their place and

message anything less than this is to agree with

Such a work at such a time requires leadership of

high order, deep consecration and unusual abil-

ity. And amedian chipper stratus on the climbing

who urge less laxity as to Sunday do not place

consideration by pastors them-

A little while, THE FEETER FEETER Be it loss or cross, be it birth or bier. Time's wing is fleet. Nor smile nor tear Stayeth the passing of a year THE office of pastor is so impor-In a little while. Pastors as tant, and his influence is so far-

> A day, an hour, is it joy that thou hast? Look to no future, nor to thy past; Rejoice in to-day! It will only last A little while. A little while. Is sorrow thine? Is it night with thee?

A little while.

Wait, wait! Light cometh to thee and me, At dawn of the great Eternity, In a little while! —Christian Work and Evangelist.

order to meet these demands. Sabbath Reform, needed.

A TASK so great and difficult calls for preparation not easily over-estimated. An indispensible element in that preparation is a keen consciousness of its importance.

cause of the prevailing anti-nomianism, the Men will not fit themselves for that which they growing indifference and the inattention to the deem unimportant, nor for efforts thought to be useless or hopeless. An immediate step in leadership now demanded of Seventh-day Baptist pastors is the educating of themselves and their people concerning the place and mission of Seventh-day Baptists and the value of Sabbath Reform and a complete Gospel to the religious wants of this present time. It is not necessary to contrast pastors of the present time with those of preceding generations, but it is well and needful to contrast the situation and its demands with those of even twenty years ago. Such a reference to the law of God, the Sabbath, the contrast will show present needs as in bright sun-Sunday, and their relations to each other, are light. Whatever his previous knowledge or atfrequently short-lived and confusing. The need tainments, each pastor should hasten to make a thorough and extended re-study of the entire religious considerations on which to build for field. This re-study should include the Bible, Sabbath Reform is great. The position of Sev- the history of Judaism and Christianity, and the enth-day Baptists as advocates of Sabbath-keep- deeper philosophy of religion, in the largest sense ing according to the teachings of Christ and His of the word. No one will make a successful or interpretation of the Ten Commandments is an adequate study of the Sabbath question and of Sabbath Reform, until he grasps the issues as large and fundamental. Such a re-study can not be made in a moment, nor by a cursory reading of the Bible or of other literature. Neither will it be successful if relegated to a second or those who condemn our existence and work, and third place in the pastor's work, or if it be put hold the message as unworthy of consideration. off for a more convenient season. No one doubts that our pastors are busy men. Neither is there any doubt that they are sometimes tempted to do things which absorb time and attention that

that such aid be given. But there is danger of neglecting one's own work, local and denominational, although the best of intentions are entertained. Leadership demands much study and very much thought. It demands repeated and ripened thought, such as can be secured only when the distraction of much serving and diverse interests is avoided. Such ripening of thought and maturing of plans are absolutely essential to leadership. Concerted and harmonious action, as leaders, requires frequent interchange of opinions and comparison of methods between our pastors. The size of our denominational family makes this possible, through personal intercourse, personal correspondence, and the columns of The Sabbath Recorder that are always waiting to welcome such interchange between pastors—just at this point the writer stopped to welcome Secretary Whitford of the Missionary Society, with whom frequent and valued consultations are enjoyed. He spoke of one phase of denominational work which comes directly into his field of observation, that bears directly on the theme of this editorial, viz., the meagre financial support that some churches give to their pastors. He rehearsed instances where even a meagre support is lessened, when changes occur, or other incidents arise, by which the time and strength that pastors ought to have for preparation and execution as leaders, are lessened for want of such financial returns as churches can give. This phase of the question is more important and vital than many people realize. Churches which do less than they ought, injure themselves while they hinder their pastors from doing the very things that people require. The late Captain Hubbard, who, as an individual and as an officer in the church, represented the higher standards in that direction, said to the writer, within the past year, "Churches generally must pay their pastors better if they secure the better class of men and the able services that are now demanded." No man, whatever his place, minister, lawyer, farmer, or accountant, can do best work who is not free to give full measure of time and strength to it Ministers do as good work, if not better, as any class of men, considering their hindrances and limitations. No class of men surpass ministers in genuine devotion to their work for its own sake and for the good they seek to do. This is THE RECORDER'S message to pastors. Renew investigation along all lines that bear on your

work as denominational leaders. Revive mem-

ory of things once known and seek enlarged and