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Editorial.

Pastors as Leaders.

THE office of pastor is so important, and his influence is so far-reaching, that it demands frequent consideration by pastors themselves, 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 leader. Growing demands upon Seventh-day Baptists 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 issues which have been created by rapid changes in public opinion and prevalent practices concerning the Sunday and the Sabbath. Unity of sentiment and concentration of efforts are doubly essential on the part of Seventh-day Baptists in order to meet these demands. Sabbath Reform, as represented by them, is a more vital issue because of the prevailing anti-nomianism, the growing indifference and the inattention to the 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 increases with each succeeding year. Even those who urge less laxity as to Sunday do not place high religious considerations at the front. Far more effort is made to enforce absolute Sunday laws than to urge religious and Biblical considerations for better observance of Sunday. Newly-invented fancies and sophisticated vagaries with reference to the law of God, the Sabbath, the Sunday, and their relations to each other, are frequently short-lived and confusing. The need of a common basis of high-ground Biblical and religious considerations on which to build for Sabbath Reform is great. The position of Seventh-day Baptists as advocates of Sabbath-keeping according to the teachings of Christ and His interpretation of the Ten Commandments is such a basis. They must formulate and promulgate 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 those who condemn our existence and work, and hold the message as unworthy of consideration. Such a work at such a time requires leadership of high order; deep consecration and unusual ability.

A Little While.
A little while,
Be it loss or cross, be it birth or bier,
Time's wing is fleet. Nor smile nor tear
Staveth the passing of a year
In a little while.
A little while,
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?
Wait, wait! Light cometh to thee and me,
At dawn of the great Eternity,
In a little while!
—Christian Work and Evangelist.

Preparation Needed.

A TASK so great and difficult calls for preparation not easily over-estimated. An indispensable element in that preparation is a keen consciousness of its importance. Men will not fit themselves for that which they 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 contrast will show present needs as in bright sunlight. Whatever his previous knowledge or attainments, each pastor should hasten to make a thorough and extended re-study of the entire field. This re-study should include the Bible, the history of Judaism and Christianity, and the deeper philosophy of religion, in the largest sense of the word. No one will make a successful or 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 third place in the pastor's work, or if it be put 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

ought to be given to their work as denominational leaders. Being able and efficient men, others are glad to secure their aid, and it is well 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 memory of things once known and seek enlarged and

enlarging knowledge of everything that is essential to wise and helpful leadership. Make these considerations prominent in your immediate plans. Do not permit this autumn and the coming winter to go by while such plans are deferred. All the interests of your church will be strengthened and advanced by a renewal and revival of denominational faith in yourself and in your people. Do not seek attainments nor leadership for your own sakes, but do not fail to seek it for sake of the trust committed to you. It is not a light thing to be given such a trust. To whom much is given, of him much will be required. Consider first of all your obligations to God and truth. His work must be done, in spite of limitations and hindrances. Be sure that he calls you to whatever you undertake, that he approves whatever plans you make. New inspiration and larger preparation for leadership by pastors are needed. Churches must share the responsibility with their pastors. Each individual member must do his part, or stand condemned. As God keeps account, no individual can escape duty by hiding behind the too indefinite aggregation of persons, "the church." We believe; therefore, do we speak. We believe in Seventh-day Baptist pastors; therefore do we plead with them and for them.

Keep Close to Your People.

PASTORS will be aided in re-educating and re-inspiring themselves, by keeping in touch with their people, at each step. Leadership is a mutual work, full of inter-action and re-action between pastor and people. Give forth to the people of facts, convictions, information and purposes fully and freely. Carry the people with you as you investigate, and do not fear if some superficial fault-finder charges you with overdoing. Successful men are always likely to be criticised by somebody, especially by conservatism that does not want to be disturbed. Thoughtful people love to be awakened. They rejoice in added knowledge. Too many preachers are weak in influence, because they deal in glittering generalities, and ring the changes in commonplace platitudes that attract little attention and leave no lasting effects. One fact that awakens sharp thought, one sermon that men remember because it clings to them in spite of all else, is worth a year full of services that leave no trace beyond the memory of being undisturbed. We do not counsel denunciation but information. People want to know. They are uninterested because uninformed. They are unmoved because new impulses are absent and new forces come not. New knowledge inspires. New combinations of truth awaken and give life. Above all else, people rejoice in being made to feel that they have a place and a mission. Boys are listless, and worse, until life takes on meaning under an awakened consciousness of having been born for some purpose, of having a place in the world's work and destiny. There is no greater need among those for whom these words are written, at the opening of this new Conference year, than such an awakening consciousness of a place and a mission—high, holy, important and imperative. The awakening of such consciousness will come slowly, if at all, unless pastors as leaders in educating and informing the people, give earnest heed to what God calls them to do, now. There is much latent moral heroism and effective denominationalism in our churches waiting for arousing and guidance un-

der the leadership of pastors. No other work, no apparent success in other fields can compare with this in value. He will write his name highest among Seventh-day Baptist pastors who meets the demands of these years best as a denominational specialist in the largest definition of the word. The time is ripe. The demands are emphatic. They call for enlarged, intelligent, consecrated and enthusiastic leadership in denominational work. This call is to pastors. THE RECORDER believes they will hear and obey. It longs to aid in the work. Its columns wait the touch of pastors' pens, the repetition of pastors' words. "Our common work has difficulties, but difficulties change to victories, and hindrances to helps, when men follow the leading of God and truth. On the last evening of the late Conference at Shiloh, as people looked upon the faces of "our heroes" who have gone from labor to reward, the memory of those who were strong as denominational leaders held first place. Perhaps your picture will never come before the eyes of the next generation; that matters not; but it will be more than well if the Master's welcome, Above, is made more blessed because you have borne a goodly part in the unfinished work that our departed leaders have left as your inheritance. Happy will those be whom the Master welcomes thus.

How to Begin.

EACH pastor must judge as to the point where his re-study, or new study, shall begin, in order that he may do more and better work in denominational leadership. But every pastor and theological student will find cause for gladness and gratitude that so much material is now at hand for immediate use. The permanent publications of the American Sabbath Tract Society are ample, both in scope and thoroughness, including the Supplemental Lessons in the *Helping Hand*, which are not yet in book form. Bailey's Commentary ought to be well worn by the fingers of every pastor. Brown's Gilfillan is valuable as a link between present and former theories. The Second Edition of Biblical Teachings and the History of Sabbath and Sunday deserve a place along side of Bailey's Commentary. The Series of Twelve Tracts have a value unlike any other group of tracts, because of their logical connection and the brief but complete outline they present. Studies in Sabbath Reform present a Biblical view of the clear distinction between the weekly Sabbath, and the annual Sabbaths, which does not appear in any other publication. Study should be along fundamental lines. This is far more important than any attempt to follow or answer the vagaries that come and go from the lips and pens of those who seek new ways of escape from the requirements of God's law, and the example of Christ—Lord of the Sabbath. Scarcely less important is the study of such specific histories as Randolph's Seventh Day Baptists in West Virginia, and the forthcoming Bi-Centennial Volume. Familiarity with what Seventh-day Baptists have been, and why they have been, is an important part of preparation for present and future leadership. Not least is the larger grasp of the whole Sabbath Reform issue for which THE RECORDER has so often made appeal. If any one comes in here with the remark that THE RECORDER is repeating itself, we congratulate them on that discovery, and assure them that it longs for evidence that all its readers have made the same discov-

ery. The main question before us is how to repeat, and re-repeat, until better pens and more able tongues take up the message.

Hopefulness.

HOPEFULNESS must be given a prominent place in the element of leadership, if not the first place. Hopefulness throbs with life and is abundant in patience. It is closely akin to conviction, determination and action. It rests on a firm trust in truth and God. It is born of the larger view and the longer look. It discounts present hindrances because God is the ever-living One and truth is immortal. Sabbath Reform leads the group of reforms which measure by centuries. The delay which has attended it has come from incomplete views and the inability of men to grasp its larger meaning, or comprehend its ultimate purpose. A higher grade of attainment in spiritual life and insight is essential to faith and hopefulness in such reforms. Seventh-day Baptists have been blessed with a large proportion of such hopefulness, but with changing tides of influence and present surroundings this generation must attain still greater heights in faith and hope. Pastors must cultivate such hope in themselves before they can impart it to their people. It can not be simulated. Pretended hope is despair, thinly disguised. Therefore does THE RECORDER counsel larger study and stronger grasp of the fundamental facts and truths on which our faith rests and out of which our history has grown. Pastors who do not gain this higher ground and stronger grip can not be successful leaders, and the churches which have not such leadership will drift into weakness. The principles that enter into great reform movements are definite in results, touching success or failure. A leaderless army soon becomes an aimless mob. A pilotless ship hastens to ruin. A handful of brave men capture victory when inspired and guided by a wise and hopeful leader. Let no pastor demur at this point, saying, "I am not born to command." Commanders are not wanted. If you firmly believe and calmly hope, you can not fail to lead, unless you hide your faith under a bushel, and keep silent as to your hopes. That would be wicked. Do not mistake the thing for which THE RECORDER pleads. We ask for leaders, not autocrats, nor self-assertive commanders, who seek personal aggrandizement. The call is for men who lead by influence and wisdom, rather than by official authority or formulated decrees. Never was the call greater for men, broad-viewed, high-minded and fearlessly hopeful, in every Seventh-day Baptist pulpit. The need is for united leadership by many, not ordinary leadership by one. If you believe and are hopeful, you are a leader, unless you are recreant to yourself and your trust through silence. God calls for silence-breaking hopefulness, fire-kindling hopefulness, victory-seeking hopefulness. Heed thou that call.

Obedience Not Useless.

POPULAR opinion touching the position and work of Seventh-day Baptists counts it as uncalled for and useless. It declares that although Sabbath-keeping is commanded in the Bible, Christians are not now bound to obey. Men say, "Yes, you are right, but the matter is of too small moment to be made a question of conscience." Every Seventh-day Baptist church is assailed and endangered by

this subtle error, under the disguise of "Christian freedom." The danger is increased by the fact that Seventh-day Baptists do not believe in that narrow conception of obedience which prevailed among the Jews, when Christ came, and which the average man still associates with Sabbath observance. Against this dangerous tendency pastors need to exalt the necessity and blessedness of obedience, not as a means of "salvation," but as an evidence of it. The common definition of salvation is vague, narrow, and too often meaningless, as though it said, "Do just enough to escape the grip of the devil." Men pressed on every side by such prevailing opinions will be tempted to adopt the way of least resistance and conclude that loyalty to the Sabbath is an unnecessary burden. In all such cases instruction is needed, and better definitions of duty and salvation are called for. Pastors should take great care in general teaching, and in specific cases, to give adequate instruction and to show the value of obedience as an expression of love for God and righteousness. The falsehood that obedience is a burden must be corrected by the larger truth that obedience is the highest expression of love. Too much can not be made of Christ's test: "If ye love me, keep my commandments." His commandments are his interpretation of the will and law of his Father. That interpretation, coupled with his example, makes the keeping of the Sabbath a prominent duty and a permanent obligation. In this, as in all else, our obedience should not spring from fear of punishment, or loss, but from love and loyalty, and the positive gain which always attends those who follow highest ideals. The evils that fill the history of No-Sabbathism, and are fastened by that lawlessness which declare obedience to be unnecessary, present accumulating evidence against the popular theories which sing, "Free from the law, Oh, happy condition," meaning that because forgiveness abounds, obligation ceases. Paul declared that faith establishes the law, not as a means of salvation, but an expression of obligation and a guide to righteousness. We are to teach obligation and obedience to the law of God, as Christ set them forth, and as Paul declared them, no more, no less. Plain and abundant instruction along this line will safeguard our young people, and secure loyalty to God and the Sabbath, far more than denunciation will avail after they have yielded to error because uninformed as to the real nature of obedience, and uninspired to be loyal to their own deeper convictions. Make it clear by frequent lessons and repeated illustrations that obedience pays, and that few errors are more dangerous than the sophistries of no-lawism and of consequent no-Sabbathism. Lead your flocks on to the highlands of glad obedience, through love. This will strengthen faith and secure obedience unto joy and life abundant and everlasting.

Summary of News.

Western Missouri and Eastern Kansas suffered from a serious storm and swollen streams Sept. 15.

A formal armistice went into operation between the armies in Manchuria Sept. 16.

A commendable project has been initiated, looking to the preservation of natural scenery in New Hampshire. Senator Gallinger has framed a bill authorizing the Secretary of Agriculture to purchase "land suited to the purposes of a

national forest reserve in the White Mountains within the state of New Hampshire, in total extent not to exceed one million acres." Under the provisions of the bill the Secretary may contract for the purchase of lands, exclusive of the timber thereon, which is to be cut and removed only under his supervision. The reforestation of clearings on lands purchased and the making of rules for the care of the reserve and the sale of timber which may be removed without injury to the forest are to be a part of the duties of the Agricultural Department.

Sept. 16 the announcement was made of a peaceful settlement of the relations between Norway and Sweden. It has not seemed possible that the trouble would result in actual war, although words and incipient preparations looking in that direction have not been wanting. It is thought that King Edward of England has exerted a controlling influence in securing an amicable adjustment of the matter. These smaller nations occupy an important place as buffers between the larger European powers, so that their peaceful and prosperous relations reach much farther than territorial lines.

President Roosevelt on Sept. 16 addressed the Board of Consulting Engineers of the Isthmian Canal Commission, urging more speedy action in the building of the canal. Among other things he said: "I have hope that ultimately it will prove possible to build a sea level canal. Such a canal would undoubtedly be best in the end, if feasible; and I feel that one of the chief advantages of the Panama route is that ultimately a sea level canal will be a possibility. But, while paying due heed to the ideal perfectibility of the scheme from an engineer's standpoint, remember the need of having a plan which will provide for the immediate building of a canal on the safest terms and in the shortest possible time."

Latest advices show that the temporary rioting at Tokio, Japan, when peace with Russia was announced, was not the result of anti-foreign sentiment, much less of dislike for the United States. The immediate cause was an order of the police against certain political mass meetings. Mr. Hioki, who now represents Japan at Washington, under date of Sept. 16, says: "I am authorized to say that notwithstanding that differences of opinion may exist in Japan over the terms of peace, there is a strong, united, and friendly feeling toward the United States and deep appreciation of the earnest, impartial and sincere goodwill which has attended the efforts of President Roosevelt."

Cholera is decreasing in Germany, and yellow fever is much less in virulence and extent in Louisiana and elsewhere in the South.

Evangelistic work on the "East Side" in New York City has reached larger proportions and greater success during the past summer than at any time before. In a report of that work made public during the week we find the following estimates: "There is a great demand that some arrangement be made to continue the work among the 320,000 adults and 50,000 children now interested. The committee has spent \$22,000 of the \$25,000 contributed toward the work, and the surplus will be used to keep the fifty-seven workers in the field as long as possible. Next winter a convention of delegates from all parts of the country will gather in Manhattan to consider the plan of making the summer evangelistic enterprise national in character."

The death of Patrick A. Collins, mayor of Boston, a native of Ireland, and a prominent Roman Catholic, has attracted unusual comment and interest during the last few days. The political, social, and religious situation in Boston shows with great vividness the changes which have come to that home of American Protestant Puritanism within the present generation. Boston yet has narrow and crooked streets, and some old-time characteristics, but it can scarcely be called American or Puritan in the usual sense of those terms.

Baron Komur, peace envoy from Japan, is much improved as to health.

Investigation touching the yellow fever germ has been stimulated by the epidemic in Louisiana, and favorable results seem to have been attained. Under date of Sept. 17, it was announced at New Orleans: "Within the next week, it is thought, the yellow fever germ will have been identified, and the serum that will make the cure of the disease a comparatively simple matter will have been found. This will mark the close of investigations which have been going on for the last six years, and will render yellow fever a disease which is no more to be feared than malaria." Dr. P. M. Archinard has led in these more recent investigations.

Relations between the United States and Canada are closer than one is apt to realize. Sir Wilfred Laurier, Canadian Premier, referring to the increasing tide of immigration from the United States lately said: "To-day, I am glad to say, there are no two nations so tied in friendship as the American people, the British and the Canadians. It is true that there are some people who are afraid of American immigrants coming into Canada. For my part, I have no such fear. Let our American neighbors come in. There is a field for their labor, a vast field for their arms, a vast field for their capital. Let them come with their brains, brawn and money. Canadian citizens will be glad to share with them our laws, our land and our civilization."

The death of State Senator Henry S. Ambler, at Chatham, N. Y., Sept. 17, removes one of the foremost men from the legislature of the state of New York. He has been closely identified with the agricultural interests of the state, and a leading and forceful factor in the larger field of politics. One of his latest acts of importance is the "Ambler Bill," for the destruction of the "Raines Law Hotel;" i. e., the saloon-brothel in the state of New York. He was chairman of an important committee on insurance legislation. He was born in 1836. Senator Ambler was a brother-in-law of Prof. Stephen Babcock, president of the Seventh-day Baptist General Conference.

It is announced that the Czar of Russia will soon call for a second Peace Congress of the nations of the world. President Roosevelt, it is expected, will waive his call for such a Congress, already made, in favor of the Czar's wish to lead for a second time in plans for universal peace. In doing this Mr. Roosevelt, through whose efforts peace has come to stricken Russia, without which the proposal of the Czar would be mockery, will gain respect from all sides.

Prominent representatives of education from China have been in consultation with President Roosevelt during the week. This consultation developed the fact that the Chinese government is planning to revolutionize the entire educa-

tional system of the empire. A re-organization on American and European lines is contemplated, and preliminary to effecting this a commission has been appointed to visit America and the Continent to investigate the latest methods of education. In this, as in many other things, the latent forces and tendencies in China are as surprising as her stagnation has been.

A new revolution in Columbia was announced at Panama, Sept. 19. Whether the report be true or false, its importance deserves little space, and no anxiety.

THE MINISTER AND THE TEMPERANCE REFORM.

A paper by Rev. C. S. Sayre before the Convocation, Aug. 20, 1905.

SALOON EVIL AND TEMPERANCE NOT THE SAME.

Brethren, the Temperance Question and the Saloon Evil are two very different propositions. Temperance is a question of moderation or excess; it is a personal matter, and rests between the man and his God. And just as long as his conduct does not interfere with the rights of other citizens, the state has no right to enact laws compelling him to be temperate. But since all men, to be in right relations with God, must be temperate in all things, it follows that it is the duty of every minister to teach all who come under his influence, to be temperate.

But the Saloon Evil is not a temperance question; it is not a matter of moderation or excess; it is not a personal matter; it does not rest primarily between the man and his God, any more than the evil of murder or theft or slander or adultery are questions of temperance or moderation,—personal matters, resting between the man and their God. Who would teach moderation in the practice of theft or murder or slander or adultery? We teach total abstinence in those things; because a little indulgence in them is totally wrong. And may God have mercy on the man who criminales himself by teaching moderation or temperance in the Saloon Evil.

FOUNDATION IN THE LAW OF GOD.

Now follow me closely while we get at the roots of this truth. The saloon evil and the evil of theft and murder and adultery and slander are matters that have to do with men's relation to their fellow creatures primarily; and indulgence in them makes a man answerable to his fellows primarily. Yet in doing those things, I suppose he may be said to be immoderate or intemperate; if so, then he is answerable to God for that. Our great moral code—the Decalogue—is divided into two sections. Jesus recognized them and described them as love to God and love to man. The first four incorporate man's duty to God; and by keeping these in their various applications, he shows his love for God. The other six incorporate man's duty to his fellow creatures primarily, and in keeping these in their various applications, he gives evidence of his love for his neighbor. By immoderation in his personal conduct man shows a want of love for God, also whatever degree his conduct interferes with the personal rights of his fellow men, to that extent does he show a want of love for them. Simplified still more it is this: in his immoderation he violates the law of love to God, and in his encroachment upon the rights of his fellow creatures, he violates the law of love to his neighbor. Please notice that all governmental law is founded upon those last six commandments; also that no

government is true to the principles of religious liberty when they enact laws for the purpose of regulating the conduct of men, touching the first four commandments; for the simple reason that they relate to matters which rest between the man and his God. Paul, you remember, in the thirteenth chapter of Romans while pleading for obedience to the laws of the state, in order to be clearly understood, definitely mentioned five of those last six and added: If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Plainly it is the business of the state to protect every citizen against the encroachments of every other citizen, and if religious liberty is a correct principle, then no state has any business to legislate in order to regulate a man's conduct touching the first four items of the moral code, and in just so far as a man's intemperance does not interfere with the personal rights of any other citizen the state has no right to interfere with his conduct. But regarding the use of alcoholic drinks, history, experience and common sense have taught us that such conduct jeopardizes the life, liberty and happiness of other citizens; then if our reasoning is right, if the fundamental doctrines of the gospel are right, if the established practice of civilized nations is right, then it follows that this is a matter that must be regulated by the state and nation.

TEMPERANCE IN WRONG DOING NEVER RIGHT.

Ministers have no business to teach men to be temperate in the use of alcoholic drinks; for that is the same thing as saying, It is all right to drink some, only just be moderate about it. To touch the infernal stuff is WRONG! vitally WRONG. And ministers should be as insistent about teaching absolute abstinence in the matter of drinking liquor as in the matter of stealing or killing or adultery or slander. It is the keenest kind of irony to say that men should be temperate in such things.

BOTH MORAL AND POLITICAL.

No sane man will say that the law against murder is of no use, because he, by his teaching can persuade a few people not to murder, when there are thousands of people who could not hear his teaching, and would not heed it if they did. He would never presume that because he can teach a few people and persuade them not to steal, that there is therefore, no need of a law against stealing. Now follow me closely. Since it is right to preach against the sin of murder, and it is also right to have a law prohibiting it; since it is right to preach against the sin of adultery, and it is also right to have a law prohibiting it; since it is right to preach against the sin of slander, and it is also right to have a law prohibiting it; then since the sin of intemperance in the use of alcoholic drinks falls in the same class of acts, which have to do with man's duty to his fellow men, it follows by clear reasoning with every step open to the broad light of truth, that while it is right to preach against the sin of drinking intoxicants, it is also right to have a law that will prohibit such indulgence. Surely it is right to prohibit a man's putting himself under the influence of liquor; for in that condition he is quite sure to interfere with the rights of others; and it is the business of the state and nation to regulate those things.

THE MORE GLARING DIFFICULTY.

But hold on. What good will it do to enact laws prohibiting a man from drinking, when the saloon door is wide open, the institution supported by law, in his pocket is the money, and in his body is a demon bigger than ten thousand armies, clamoring for more of the accursed stuff to soothe his burning fever and deaden the nerves just waking to life again? I tell you! He will go and drink in spite of all law, and he will do it again and again: and every time he comes forth a reckless fool, ready to shoot or stab or club his best friends.

"KILL THE SALOON" some one cries. Yes, cut of the dog's tail, don't touch his body, be careful not to hurt his legs, leave his teeth just as sharp, and his eyes just as bright and his brain just as clear as ever. If he has the Hydrophobia and is doing much harm, do not kill him, just hack off a little piece of his tail, that will solve the problem. Brethren, the saloon is like a great river bed,—the channel through which the stream flows. You know it will do no good to try to stop the flow of the water by attacking the channel of the river. You can change the course of the current by damming or filling the channel, but the water will continue to flow the same as before. It will continue if it has to run through a man's field and ruin the crop; it will continue if it has to deluge a whole town; it will continue if it has to ruin thousands of acres of the best land in all the country. Kill the saloon and you only turn the channel in another direction. Kill the saloon and it will flow through the drug store; kill the drug store and it will flow through the grocery; kill the grocery and it will flow through the hardware and so on forever.

SOLUTION.

Attack the source, kill the manufacture and importation of the stuff, and the saloon will be as respectable a place as any; because for some mysterious reason they will all quit selling liquor—they will just quit; and if they wish to continue business at the old stand, they will be quick to observe the growing demand for real estate, furniture, dry goods, groceries, fuel, meat, shoes, books, magazines, and papers. Surely these saloon keepers could do a thriving business, supplying these growing demands which are to be noted in their own districts.

My brethren, it is the policy of the Prohibition Party to stop the source of this roaring torrent of death and destruction; because they know it is folly to try to dam it. They will cut off the mad dog's head, because they know that hacking at his tail will only enrage him more and more and never will stop his poisonous bite.

Dr. Grafton E. Day of Millville, N. J., in a letter to me last March in answer to my inquiry touching his belief regarding laws for protecting Sunday said, "The Prohibition Party is no Sunday School organization, though we are proud of the fact that the majority of the leaders of our party are members of Christian churches, and not only members, but active, working members." Yes, brethren, there are drunkards and infidels in this party too, but you will find none in it so vile and so diametrically opposed to civic righteousness, sobriety and good citizenship as the saloon keeper, and the distillers of this home-wrecking, soul-killing, hell-branding grog. The duty of ministers? It is the duty of every Seventh-day Baptist minister to line up with a class of men who stand for righteousness and are united in an effort to crush the source

of this damnable curse. I beg of you, brethren, break with those old parties who are now crouching under the lash of the drink demon. Don't cast another vote with the brewer and distiller for the perpetuation of their accursed business. We can not expect a vigorous enforcement of prohibitory laws by such men.

The drink problem is in politics, it is there by the influence of its friends and it is there, thank God, to stay; for it is in its right place; and, my brethren, if we meet this the gravest of all issues before the American people, we will have to go where the fighting is, and fight on the right side; and our ballot is the only weapon that will, in any effectual measure, cripple the enemy.

ANTI-SALOON LEAGUE A GOOD THING.

I am truly glad for the rise of the Anti-Saloon League; because it is a splendid means of education that will bring men more and more to their senses on this great problem. Strong-minded, thoughtful men will soon weary of hacking at the tail of this furious beast. They will weary of trying to undo with hard and dangerous toil three hundred and sixty-five days in the year what they did in less than ten minutes at the polls on election day. After a while they will see the fallacy of directing their efforts against 250,000 saloons, when there are only a few distilleries in the land, and the majority of these small affairs, the larger institutions doing the greater part of the business, and controlled by a few capitalists.

IS IT CONSISTENT?

It is easy for me to see how a Prohibitionist could work in the organized Anti-Saloon League; for he is opposed to the business in every conceivable shape, and expresses that temper by his ballot; but how in this wide world a Democrat or a Republican can work in that organization is beyond my power to harmonize, for they have each expressed their approval of the business by voting with eyes wide open making it a lawful institution. But gentlemen, my brethren, do you think it is an honorable deal to agree with a party, making it lawful for him to engage in the liquor business for so much money, and then proceed to hector the life out of him for doing what he had paid you for the privilege of doing? Now I feel confident that you do not appreciate just how grotesquely inconsistent that seems to me, but I do not know how to make it any plainer without making it hurt, and I assure you, I will not do that.

MINISTER IN POLITICS.

This notion that the minister must keep out of politics is all drivel. It is just a scheme of the devil to help carry on his fiendish work. We need not wonder that there is such corruption in politics when it is remembered that it has been considered out of place for the minister to speak about politics in the pulpit. If this policy is to continue among us, we need expect nothing but retrograde in the moral status of our rulers. It is a crime against any government that its management must be left to the caprice of a lot of demagogues and swindlers. It is the duty of every minister to cry out against this evil; and if he is a man, he will be willing to be a martyr; but he can not be a martyr unless he can keep sweet while he attacks the evil, much less can he be a martyr if he can not keep sweet when opposed by the very men who should aid and support him. To-day the minister can speak in general terms concerning the evils in politics, but he must not be specific, he must

not say how the evil should be corrected, for fear it may jar on the politics of some "praying member." To the wind with such doctrine! it is false, and it is fatal to our best interests.

It is the duty of every minister to preach in definite terms against every form of evil to which his flock is exposed; and it is not his to inquire whether it is popular or not. Tell me, what flock is not exposed to the liquor plague? Not one. Therefore it is the duty of the minister to preach against it and vote against it, and teach his people to preach and vote against it; because it is just as much an evil to be outlawed by the government as the sin of stealing or murder, for it concerns the duty of citizen to citizen. "What is this consecrated politics, that it is beyond the work of God, and too sacred to be condemned by him?" May the thunderbolt of his wrath fall without stint upon such blasphemous folly.

NO USE? CAN'T DO IT?

Will some one now settle back with folded arms and say, "The liquor business has come to stay, you can never wipe it out, there is no use to fight it?" Might just as well say there is no use to fight the devil; for surely he has come to stay.

PROHIBITION WILL NOT PROHIBIT.

Ah, no sir, my brethren, the Prohibition Party does not claim for one moment that prohibitory laws, even with the strict enforcement of them, will absolutely abolish the liquor business; any more than laws and the strict enforcement of them have absolutely abolished murder. Some men will drink and some will murder in spite of all law; but we do claim that we can outlaw it, and free ourselves of complicity in the devilish business, and like the crime of murder, we can reduce it to a minimum.

ECONOMIC FEATURE.

Can it be possible that any Seventh-day Baptist minister will try to justify himself in voting for license because of the revenue it brings? It can not be. For any one who cares to do so can easily see that the licensing of the liquor business violates the economic laws of supply and demand. The very system itself confesses this by paying its enormous license fees. But a still greater proof lies in the fact that it is the supply that gives us all the trouble; and another proof is that the demand is abnormal, it is entirely unnatural and injurious; and further, the money spent in America for drink in 1903 was more than \$1,400,000,000. Listen: government receipts for the same year, including customs, internal revenue, direct tax, public lands and miscellany, amounted to less than \$600,000,000. Do you not see that the income from all these sources does not amount to half the money that is worse than wasted for liquor every year? Talk about financial issues before the American people! Economics! Wipe out a few thousand distilleries and breweries in our country, and there will be more than a billion of dollars put into homes, food, fuel, furniture, clothes, shoes, carpets, bedding, books, papers, magazines, and a thousand and one other useful and beneficial articles which are now entirely wanting in the places where countless multitudes of rum ridden mortals eke out an existence. Take any other question in American politics, and I challenge any man to name one that involves men, money and morals as does the licensed liquor business. More than a billion

of dollars worse than wasted every year because of it.

More than a hundred thousand men sent to hell every year by it.

Nothing so debauches the lives and undermines the consciences of the people.

PARTY RELATIONS.

Every reasonable man will admit that his party is his agent. His party frames its platform in which it sets forth what its policy will be on the great issues which confront the nation; and if there be any great issue upon which they do not wish to commit themselves, they just quietly leave it out. You read that document, you know about what you want, and are capable of deciding whether this party has expressed itself clearly on the great issues which you know are confronting us as a nation. You give them your support by your ballot, and that act makes that party your agent to administer the government for you.

POLICY OF THE TWO GREAT PARTIES.

Everybody knows that the Democrat and Republican parties stand for the legalized liquor business whether they state it in their platform or not. Then can you not see, my brother, that when you vote for either of those parties, you throw your most powerful influence on the side of the liquor business? Do you not see that by your influence, that accursed business is maintained among us a lawful institution?

POLICY OF THE PROHIBITION PARTY.

The Prohibition Party is the only party that makes any pretensions at outlawing the liquor evil. It sends forth its platform to the people of the United States and says, "We pledge the Prohibition Party wherever given power by the suffrage of the people, to the enactment and enforcement of all laws prohibiting and abolishing the manufacture, importation, transportation and sale of alcoholic beverages."

YOUR DUTY.

Therefore, my brethren, I do not hesitate to affirm without qualification that as representatives of a great religious reform, as true, Christian citizens, Seventh-day Baptist ministers should line up on God's side of this great question, and vote for the men who pledge themselves to the enactment and enforcement of prohibitory laws, and the cultivating of public sentiment against this gigantic evil.

AT FOURSORE.

Call her not old, although the flight of years
Has measured off the allotted term of life!
Call her not old, since neither doubts nor fears
Have quenched her hope throughout the long, long
strife.

They are not old, though days of youth are fled,
Who, quaff the brimming cup of peace and joy!
They are not old who from life's hidden springs
Find draughts which still refresh but never cloy!

For what are years, though flying ne'er so fast?
A year's a day if full of gladsome zest!
But who shall measure time, when hopes are past?
A day's a year if sorrow is the guest.

The secret of perpetual youth is hers
Who finds delight in deeds of kindness wrought;
No age can dim the lustre of her crown
Whose days with loving ministry are fraught.

Peace to her, then! a calm, unruffled peace!
Until her pilgrimage at last is o'er!
Until the Father's summons calls her home
To greet the dear companions gone before!

—The Outlook.

Missions.

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

FOR a few weeks we have given the Missionary Page of THE RECORDER to the disposal of the Editor for him to publish on it some of the accumulated matter of the Convocation and of the General Conference. We now resume the page with missionary matters.

THE CHINA FIELD.

Miss Susie M. Burdick returned to Shanghai a year ago last August, and has been engaged in the school work for the year since her return. She has charge of the Girls' Boarding School, which has 16 scholars, and of three day schools. There is greater willingness on the part of parents to pay something for the education of their daughters. Nearly all of the girls furnish their own clothing, and in the course of the year there have been received from the Boarding and Day schools about two hundred and twenty-five Mexican dollars, and some of the day pupils have paid for their books. The Boys' Boarding School, under the charge and instruction of Bro. J. A. Crofoot, has numbered the past year twenty-three boarders and eight half-day pupils in English. This school is practically self-supporting.

The Medical Mission at Lieu-oo has been under the charge of Dr. Palmberg during the year. The last few months of the year the medical work noticeably increased. The patients come from all directions, more it is thought from a long distance than from the near vicinity. They gladly pay a small price for their medicines. There were during the year 1,086 visits to the dispensary by 1,182 different people. The diseases are of every description, internal and external, those of the skin ranking highest in number, 250, closely followed by diseases of the eye, lungs, digestive organs and the blood.

Before proceeding to build the new building at Lieu-oo for Dr. Palmberg and the Medical Mission, the Missionary Board desired to know whether it was wise and best to establish the Medical Mission permanently at Lieu-oo. After due consultation with the Shanghai Seventh-day Baptist Missionary Association by correspondence, the missionaries composing said Association, deeming it best, the Board decided to establish the Medical Mission there. Lieu-oo is a city twenty miles from Shanghai, of about 25,000 inhabitants, and there is no mission of any kind in the city. The reason of moving the Medical Mission from Shanghai was, there were so many medical missions there, and one of the largest so near our mission at West Gate. At the July Board Meeting, Dr. Davis and Dr. Palmberg were instructed to purchase sufficient land in a favorable locality in Lieu-oo for the Medical Mission, and proceed to build the house, which is estimated by Dr. Davis will cost \$3,500 dollars Mexican, or \$1,750 in United States gold. It is desired that the house shall have at least living rooms for Dr. Palmberg, and a dispensary room, and a room large enough for a school and audience room. There are about 1,750 dollars Mexican on hand for the building, or \$875 in gold. Funds for this building will be gladly received. It is greatly pleasing to the Board that the young people of the Christian Endeavor Societies of our denomination are interested in this building, and are instituting plans for raising some money among themselves to aid the Missionary Board in building it.

In our mission work in China there are three departments of labor, viz., the evangelistic, the

school, the medical. These three departments of work are united in one spirit, and purpose, and that is in bringing the Chinese to the saving knowledge of Jesus Christ, to Christianize China. The evangelistic work is the preaching of the gospel of Jesus Christ to the Chinese in chapel, mission home, or on the streets. The school work is to teach to the young, Christ and Christianity, through the Bible and other means of instruction. The object of the schools in our mission and all other missions is not to teach the Chinese the English language, though there is increasing demand among the Chinese for a knowledge of that language for business purposes. While some missions are teaching a few day pupils English, it is considered a questionable work. The object and work of these Boarding and day schools is to Christianize the boys and girls, and young people of China, and train them for Christian service,—to train them to be native workers in mission work in China. That is what the Boarding Schools in our mission and all other missions are doing. Our mission in Shanghai is not "spending most of its resources in educating the Chinese in our language and their Classics," and it is a wonder to us how any one can gain or has gained any such a notion or impression. The Seventh-day Baptist Mission in China will not "invoke the aid of Rockefeller or Carnegie millions" for that kind of work, and we do not believe that any mission in China of whatever name will do it. It is unwise and destructive to discredit any one department of work in missions to exalt another department, since all departments work heart with heart, and hand in hand to evangelize those in the darkness and superstition of idolatry and heathenism. Medical mission work is the youngest and latest in method of mission effort in foreign fields. It is not for the purpose of practicing medicine and make money. It is found to be a powerful means of reaching pagan hearts and of leading them to Christianity. They have no medical science, and it is used by medical missionaries as a means to lead men to Christ. It is soul saving through ministering to bodies of men in sickness and in bodily distress. While medical mission work is accomplishing great things in the evangelization of China and other foreign fields, who shall or can say that the medical mission work is of greater importance than the evangelistic or educational department of work. They are a trinity of work. Who wishes to divide them or dispense with any one of them.

THE HOME FIELD.

On the Home Field there are 33 small churches that have to be aided in having pastors who are called by the Missionary Board, Missionary pastors, for sake of distinction in its work. These churches are in fifteen states, viz.: Rhode Island, 2; North Carolina, 1; Alabama, 1; Pennsylvania, 6; New York, 4; West Virginia, 4; Ohio, 1; Wisconsin, 5; Iowa, 2; Colorado, 1; Missouri, 1; Arkansas, 3; Louisiana, 1; California, 1.

There have been during the year 20 missionary pastors laboring in these churches, most of them all the time, some of them part of the year. In some of the Associations there are two or three churches near enough to each other that they can have jointly a pastor. For instance, the Middle Island, Black Lick and Greenbriar churches of West Virginia unite and the Rev. J. H. Hurley will soon settle over them as missionary pastor, the Missionary Society aiding them in his support. During the summer vacation

some young men from Alfred University have been caring for small pastorless churches in New York State, and also some young men from Milton College have been doing the same in Central Wisconsin.

There have been on the Home Fields four General Missionaries, Rev. G. H. F. Randolph, in the South-Western field, located at Fouke, Ark. He has also served three churches in Arkansas as missionary pastor. He is building up a fine school at Fouke for the benefit of our boys and girls in the South-West. Prof. Luther S. Davis and wife of Shiloh, N. J., are going to Fouke this fall as missionary teachers of that school for the coming school year. Mrs. Davis, who was Miss Lizzie Fisher of the Marlboro church, spent something over a year on that field as missionary teacher and worker a few years ago, and was very much beloved by the people. Miss Carrie Nelson of Dell Rapids, So. Dak., who was very much liked, spent a year there in similar work. Rev. R. S. Wilson is the general missionary on the Alabama field. He is a faithful man, but poor health has prevented him in doing his usual work the past year. Rev. Geo. W. Burdick, pastor of the Welton (Iowa) Church, does some general missionary work at Calamus and among the scattered Sabbath-keepers in Iowa.

Rev. George Seeley has labored the past year as Missionary Colporteur in New Brunswick, Canada, under the joint employ of the Missionary and Tract Societies.

Mrs. M. G. Townsend has done similar work in the North-Western Association under the joint employ of the Woman's Board and the Tract and Missionary Societies.

There has been employed during the year on the Home Field an evangelist, the Rev. L. D. Seager, located at Farina, Ill. He commenced his labors, Nov. 1, 1904. He has labored at Stone Fort and Crab Orchard, Ill.; Jackson Center and Stokes, Ohio; Garwin, Iowa; Berea, Middle Island, Greenbriar, West Union, W. Va.; Salemville, Pa. Under his labors there were 36 conversions; added to the churches by baptism and otherwise, 30; and some 20 renewals. He with a quartet from Milton College spent the summer vacation in Southern Illinois. He baptized eleven converts just before he left the field. Southern Illinois churches greatly need a missionary pastor to follow up the work. Who will go?

We have often to travel solitary ways. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel our steps any more, and, as we sit lonely by our watch-fire in the wilderness, we have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers whose words are wisdom, whose wishes are love to us, and may tremble to think that after a while they or we shall have to tramp on by ourselves. There is a presence which never departs, which moves before us as we journey and hovers over us as a shield when we rest; a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most, and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne will lead them."

—Alexander MacLaren.

Order extra *Helping Hands* now.

Children's Page.

THE KITTENS' FIRST BREAKFAST.

Four little kittens just learning to eat,
Poor mother pussy must teach them be neat.

One little kitten first waded right in,
Then lapped up the milk from the shining tin,
While four little paws, as soft as silk,
Black and shiny were washed in the milk.

One little puss thought he'd run right through,
Then gave a sudden and startled "Me-ew!"
His little wet paws he began to lick.
They tasted so good that his comfort was quick.

The dear, gray pussy kit was more polite.
She tried to behave in a way quite right.
All four little feet kept fast on the floor.
She drank up the milk and called for more.

The fourth pretty kit drank in too much haste;
So all that he got was one little taste.
He spattered his breakfast all over his coat,
Instead of putting it down his throat.

Good mother pussy she lapped them all clean,
Till their fur was bright and fit to be seen.
—The Watchman.

THE ISLAND CITY.

When you come to Venice, children, I hope you will arrive at night; for then, as you come out of the marble station and walk down the broad steps to your gondola it will seem as if you were stepping into fairy-land. I am not going to describe the long, black boats, for you can surely find a picture of one somewhere, if you do not already know what a gondola looks like. Anyway, you will know one when you see it, for it is different from every other water craft. If you feel as I did you will scarcely want to speak, for fear you will break the spell, as you sink back into your cushioned seat and the gondolier noiselessly turns the steel prow into the waters of the Grand Canal. Perhaps he will be dressed in a white linen sailor suit, with a red or blue fringed sash knotted around his waist; but whatever he wears, he will bend most gracefully on his oar as he stands behind you in the stern. Other gondolas will glide softly by with colored twinkling lights, and presently you will catch the sound of far-off music. All the rest is stillness, for the high palaces, on either side of the canal, rise dark and silent and the gondolier's oar makes never a splash. So quiet, indeed, are they all, that, for fear of running into each other as they turn sharply into the small canals, they call out in musical tones of warning. You will leave the Grand Canal, which runs through the city something like an S, and wind through narrow, dark streets, under bridges and past the openings of still smaller canals until another sharp turn brings you out again on a different part of the Grand Canal. Now you can see the barges, hung with many-colored lights, floating up and down with the musicians who sing and play every night, followed by many gondolas filled with listeners. Perhaps the moon will be shining and then you can see the domes of the Salute Church rising dark against its beams and catch glimpses of the stone work on the palaces, as delicate as lace. You will not want to go into your hotel, and you will dread to go to bed, lest when you wake up in the morning you find that the fairy-land was all a dream. I know you will look out of your window many times at the moonlit waters before you at last turn out the light. You will not be wakened by the "city noises;" there will be no milk carts, no clattering

horses, no rumbling wheels, no barking dogs, or yelling newsboys. Venice is almost as still by day as by night. After breakfast in the hotel, which once was a palace, we will first go to the Piazza San Marco (*Piazza*, you must call it), the only large square in Venice. It is named for Saint Mark, the patron saint of Venice, and so is the grandest church there, which extends across one end of the Piazza. It is one of the most splendid and beautiful in the world, with many domes, bright mosaics and frost-like work. I think you will like it far better than Saint Peter's in Rome. Inside the church are many arches and gold-lined domes with beautiful mosaics. Mosaics are pictures made of tiny bits of colored polished marble, fitted together to make figures of people and things. The mosaics in Saint Mark's tell many interesting stories. Here in the vestibule you will see the whole story of Noah pictured out. There they are building the ark, in another he is sending out the dove over the waters, and all the rest of it is there. A little farther on is the story of Joseph, and so on over the whole church.

If you did not look at them going in you must notice as you go out the four bronze horses over the main portal. Take a good look, for bronze horses are the only kind you'll see in Venice. These particular horses are great travelers, if they can't run, for they were once in Rome on top of one of those great arches I must have told you about. Then they were carried off to Constantinople for a while before they were brought to Venice. Many years afterwards the great French emperor, Napoleon, had them sent to Paris to ornament his own triumphal arch, but when he was conquered by the English the bronze horses were returned to Venice and are one of her greatest treasures.

Just to your left, as you stand looking at the bronze horses, is a tall tower, with buildings on each side, an arch below it and a clock on the front, and away up on top a huge bell and two bronze men standing beside it with hammers in their hands. You must wait until it is time for some hour to strike, for then you will see first one old fellow and then the other move his long bronze arms and strike the bell with his hammer. If it should happen to be the hour of two that is struck you will hear a great commotion in the square, you will hear a whirring and the air will be filled with fluttering wings. Hundreds of doves or pigeons will be swooping down upon the pavement or perching on the tall flagstaves. Did you ever notice the pigeons in America hopping along the streets to pick up their dimmers, wishing, no doubt, that a load of grain would pass their way? Well, you can see how much harder it must be for pigeons in Venice, where nearly all the streets are water. A kind old lady began to feed them many years ago and of course the first ones told their friends until hundreds came each day to be fed by the kind old lady. When she died she left some money to buy corn; so they still have one good meal a day in the great square.

You must walk around it now, under the arcades, and look into the windows of the shops for they are some of the most fascinating in the world; filled with laces and jewelry and glass and pictures and other beautiful things. Venice, you know, is famous for the exquisite lace that is made there, and perhaps you can go into one of the work rooms where the girls sit with cushions on their laps making the bobbins fly about like mad, as their skillful fingers work out

the pattern. Then, the finest glass is made there, admired in all the world, and you can see the glass blowers making it. Perhaps they will make some beads for you as they did for me when I was a little girl, whirling the hot glass on something like a knitting needle and with other colored, molten glass making tiny pink rosebuds or forget-me-nots on the beads. There are many other interesting things to see in Venice, though nothing in it is so unique and lovely as the city itself. It will never seem less like a fairy world than the night when you arrived, and when at last you must leave it, it will be like waking from dreamland.—*The Standard*.

Young People's Work.

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

PRESIDENT'S LETTER.

Officers and Associational Secretaries:

The Christian Endeavor Societies have done splendid work along many lines the past year. They have co-operated in helping to carry out the plans formulated by the Young People's Board, and have also been successful in many local enterprises in their own communities.

Some of the officers and associational secretaries are compelled to discontinue their work with us, as their hands are full of other duties. We appreciate their help during the past year. They are with us still in heart and purpose.

The Treasurer, Starr A. Burdick, and the Secretary, Mrs. Walter L. Greene, reported that about \$1,200 had passed through the Young People's Board and about \$950 was also raised by the societies and used for local needs or sent directly to the denominational Boards. The Secretary adds, "\$2,150 has been raised for all purposes by the Christian Endeavor societies, about \$600 more than at any previous year."

The money that has passed through the Young People's Board has been used mainly for student evangelism, and sent to the Tract and Missionary Boards.

Up to Conference time we were just about even financially, providing all the societies send in what they have pledged. We still have the Fall work before us (five workers are yet on the field, Norwood, Stevens, H. E. Davis, Bond and Brissey) and we would very much like to plan for some evangelistic work for the holiday vacation. We therefore cordially invite any Christian Endeavor Society that has not helped and that wishes to, to participate in the work. Send pledges to the Treasurer.

SOME THINGS ACCOMPLISHED.

The year's campaign for the student evangelism has cost us nearly \$1,000. We note some things as results:

1. They have been instrumental in a number of conversions, 30 to 35.
2. Several reclaimed.
3. The strengthening of the workers.
4. Some new Christian Endeavor societies organized, some re-organized, many placed on a better working basis.
5. Some new Junior Christian Endeavor societies organized, some re-organized, and many placed on a better working basis.
6. About fifteen pastorless churches supplied with preaching.

The money has therefore been well invested, —not spent, just invested.

And now we want to introduce to you our new officers and associational secretaries. We

will give the whole list, though you already know part of them:

President, A. C. Davis, Jr., same as last year; Secretary, A. L. Davis, pastor of the Verona churches. His pluck and spirit have proven his worth. Treasurer, Miss Eda Coon, bookkeeper of the I. A. Crandall store, Leonardsville, N. Y., and a strong believer in Christian Endeavor. Junior Superintendent, Mrs. Henry M. Maxson, Plainfield, N. J., same as before. She is a practical Junior worker. Editor Young People's Page, RECORDER, Rev. L. C. Randolph, same as before. His enthusiasm knows no ebb. Secretaries of Associations: Eastern, Miss Gertrude Stillman, same as before. School teacher in Ashaway, R. I., and a willing Endeavorer; Central, A. L. Davis; Western, E. A. Webster, student at Alfred. A stirring young man who has stirred up some Christian Endeavor societies in Western New York; North-Western, B. F. Johanson, student at Milton, member of one of the quartets and very earnest; South-Western, C. C. VanHorn, Gentry, Ark. He has this admirable quality, he keeps everlastingly at a thing till he succeeds; South-Eastern, Amos Brissey, one of the student evangelists and a great-hearted West Virginian.

Yours for Christian Endeavor,
A. C. DAVIS, JR.

CONFERENCE NOTES.

I wish you could have seen those young people work, preparing "Conference Notes." They were as busy as bees. Some taking notes, some running the typewriter, some working the mimeograph and others putting the notes in pamphlet form—and the Juniors selling them. Financially it was a success. I hope you got a copy. (There are none left.) You will find it good reading—the cream of Conference—the rich thought of intelligence, wisdom and experience. We must remember that Conference consists of the mighty thoughts of a year poured into a week. No mind can grasp it all. We soon reach that stage where we are like the over-fed mission boy at the picnic who said, "I can still chew but I can't swallow." Take up your "Conference Notes," and you will be able to swallow some of those things which you could not do, when tired and worn with six days' meetings.

I hope you got a copy and will carry something back to your church that will be helpful. Don't go home and simply say, "Conference was a big success and we had a grand time," but give to these starving churches something that is worth something. All that pertains to the Sabbath School Board should be re-read before the Sabbath School at some future time; the Young People's Board to the Christian Endeavor and Junior Christian Endeavor societies; and the Woman's Board to the Aid Society.

There were about fifty-five pastors and student evangelists who were not at Conference, and we young people tried to send a copy of the "Notes" to each one of these. Some of the students did not receive theirs, as they changed their addresses, but we tried to remember them all. Rev. J. G. Burdick writes: "Thanks for the Conference Notes. We shall have Conference all our own here in Berlin in a few weeks."

We young people believe that hereafter the "Notes" should be prepared by Conference proper, instead of by the Young People's Board, and that some one person who could give all of his or her time to it should be hired to do the type-

writing, etc. The sales would justify the expense.

A. C. DAVIS, JR.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 184.

TWENTY-SIXTH 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 proof have we of Joshua's trust in God?

2. What people made peace with the children of Israel?

3. What tribe among the children of Israel received no inheritance, and why?

4. Why did Caleb receive a special inheritance?

IV. The Conquest and Settlement of Canaan (continued.)

First-day. The gathering of the enemy's host at the water of Merom, Joshua 11: 1-5. Their overthrow by Joshua, 11: 6-9. Their cities taken. Hazor Burned, 11: 10-15. Summary of Joshua's conquests, 11: 16-23.

Second-day. Summary of Joshua's conquests (continued), 12: 1-24.

Third-day. Land west of the Jordan yet unconquered; but all to be divided among the nine tribes and the half-tribe, 13: 1-7; 14: 1-5; 21: 43-45. The lands east of the Jordan, 13: 8-13.

Fourth-day. The lands east of the Jordan (continued), 13: 14-32. The inheritance of Judah, 14: 6-15.

Fifth-day. The inheritance of Judah (continued), 15: 1-63.

Sixth-day. The inheritance of the children of Joseph,—Manasseh and Ephraim, 16: 1-17: 18.

Sabbath. The land allotted to the remaining seven tribes, and to Joshua, 18: 1-19: 51.

HELPS ON CHRISTIAN ENDEAVOR TOPIC.

Sabbath, Sept. 23. Topic—The Sabbath in Holland. Isa. 58: 9-14.

BIBLE HINTS.

How great is the reward of those who obey God, for he will answer when they call upon him, and bless them in all things. (Isa. 58: 9).

Our Sabbath-keeping neighbors in Holland may in truth be called the restorers of paths to dwell in, for they are restoring the Sabbath to many. (Isa. 58: 12).

Let us with our Holland friends ever delight in observing the Sabbath Day, for in so doing we may win the reward, "Well done good and faithful servant." (Isa. 58: 13, 14).

MISSION NOTES FROM HOLLAND.

G. Velthuysen, Sr., is still the active pastor and missionary in Haarlem, although the infirmities of old age are coming upon him. He visits regularly the Sabbath-keepers in Amsterdam. They are a part of the Haarlem church. Bro. Velthuysen still edits the Boodchapper, and is

engaged with much ability and zeal in Temperance Reform work.

Rev. F. J. Bakker is still the missionary pastor of the Rotterdam Seventh Day Baptist church. Besides maintaining regular services on the Sabbath and a Bible School, he does mission work among the sailors and emigrants who gather in Rotterdam to come to our country, and also does mission work in the city homes. He distributes Sabbath and evangelistic tracts in the Dutch and other languages.

O. U. WHITFORD.

Our brothers in the faith in Holland are earnest, whole-souled people, and are very faithful observers of the Sabbath. They are kind and charitable neighbors, and no one could be more cordial and hospitable to visiting friends than they. Honest and upright in all their dealings; true witnesses for God and his Sabbath; ever useful and diligent in their daily life; are they not laying up for themselves a glorious reward?

SOUL SEARCHERS.

How much do I know about my Holland neighbors?

Am I as faithful as they in my observance of the Sabbath?

Do I pray for them as often as I should?
MIZPAH S. GREENE.

FROM THE FIELD.

Am just closing up a week's work with the Lincklaen Centre church. Farmers are busy filling their silos and getting their buckwheat out of the way of the frost, but they are not so busy that they can not take an interest in the church and things religious. The Lincklaen church has a small membership, but has a large Sabbath-keeping constituency. The people are interested in denominational matters, as is to be expected when it is known that THE RECORDER is in the homes of most of the people.

The Secretary held two evening meetings with fair congregations and talked Sabbath School and Home Department work in the homes of the people, as far as those homes could be reached. No regular Sabbath School has been conducted since Rev. W. D. Wilcox closed his labors here as resident pastor. On Sabbath-day, Sept. 16, a Sabbath School and Home Department of thirty-one members was organized, with Everette E. Poole as Superintendent and E. P. Burdick as Secretary, with encouraging prospects for a permanent school and increased membership.

J. M. Norwood has done acceptable work as student-pastor in the field during the past two summers and has won the respect, confidence and loyal support of all the people. Many express regret that he must return to his college work and again leave them without a pastor.

WALTER L. GREENE.

LINCKLAEN CENTRE, N. Y., Sept. 17, 1905.

ANNUAL MEETING AMERICAN SABBATH 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 Society. STEPHEN BABCOCK, Vice President.

ARTHUR L. TITSWORTH, Rec. Sec.

Woman's Work.

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

THY SPOKEN WORD.

A word was spoken by an evil tongue;
In wicked wrath it winged its rapid flight,
Until a thousand hearts, in anguish wrung,
Lay crushed beneath its venom'd, deadly blight.

A gentle word was spoken from a heart
Illumined by a radiance from above;
With tenderness and grace its magic art
Revealed the power of sympathy and love!

Thy spoken word returneth never more;
Oh, stay it, if it savor aught of wrong!
But speed the kindly word from shore to shore,
Till every land resounds with sweetest song.

—The Ram's Horn.

NEW MISSIONARIES.

The Woman's Missionary Board connected with the Methodist Episcopal church of the South are rejoicing over the fact that they have sent out four new missionaries to the foreign field, this year. Two have gone to take up work in China and two in Corea.

During the first week in September, the Woman's Presbyterian Board of Home Missions sent five young women to work in Cuba and Porto Rico. These young missionaries will go as teachers and by their work prepare the way for other missionaries who will come later. They will not only teach the children who attend the mission schools, but will go into the homes and try to teach the wives and mothers better ways of living. There is a large field for this work, for the natives are said to be totally ignorant of the laws of health. They have almost a horror of fresh air, and when a person is sick, the first thing to be done is to close all the doors and windows. All medicines must be taken by guess or inclination as they have no clocks to tell them the time.

The Woman's Board of the Presbyterian church now have seven schools in Porto Rico and five in Cuba. Besides these, they have established and are maintaining a hospital and training school for nurses near San Juan. From this institution, the first Porto Rican trained nurse will be graduated next spring. Here, as in other places, the healing of the body goes hand in hand with the teaching of the Gospel of Christ.

A WOMAN'S SECRET OF HAPPINESS.

On the walls of an old lady's home hangs the photograph of a womanly face of rare sweetness, strength, and serenity. The key to her life is found in the following set of rules, tastefully printed and enclosed in the same frame with the photograph:

"You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this has come about. You wonder how it is that her life has been a long and happy one. Here are some of the reasons:

"She knew how to forget disagreeable things.

"She kept her nerves well in hand, and inflicted them on no one.

"She believed in the goodness of her own daughters, and in that of her neighbors.

"She cultivated a good digestion.

"She mastered the art of saying pleasant words.

"She did not expect too much of her friends.

"She made whatever work came to her congenial.

"She retained her illusions, and did not believe that all the world was wicked and unkind.

"She relieved the miserable and sympathized with the sorrowful.

"She did whatever came to her cheerfully and well.

"She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

"She did unto others as she would be done by; and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

"This is the secret of a long life, and a happy one."—*Christian Endeavor World*.

EVERY WOMAN IN EVERY CHURCH A MEMBER OF THE AUXILIARY.

The divine mission of the Church is to extend the Gospel of Christ, not alone in the next street and the next, but on and on until it encircles this beautiful earth. Too many are satisfied to live in the enjoyment of the blessings a knowledge of Christ has brought them, and do next to nothing to make Him known to a waiting world. It is easier to bide at home than to "go into all the world," and a very large number are even doing nothing to make that going possible to those who are saying, "Here am I; send me." Forty thousand women have banded themselves together under the leadership of the Christian Woman's Board of Missions for this holy service. What of that much larger number who seemingly care for none of these things? There should be a ceaseless effort to win them.

Organizations bearing other names are taking much of the time and thought of women who have professed to give themselves to God. There is much that is of value in such work, but it is not the highest, and woman has not come into her kingdom unless she is making it the business of her life to serve the King. All work which tends to the uplift of humanity or the relief of its distress is worthy work, but there should be time and thought in every life for soul-winning and the sowing of seed beside all waters. The supreme need of the world is redemption bought by Christ. To read a book and then talk about it in a gathering of literary people is well if the book is a good one, but to be so absorbed in such pursuits as to have no time for the things which are to abide for aye is to tittle the "mint" and the "anise" and neglect the weightier matters of the love of God. It almost passes belief, and yet it is a fact, that women are speaking of their work along these lines as a reason for declining to take membership in the missionary society of the Church. If their desire is for culture, there is no other avenue open to woman to-day which has in it such a wealth of possibilities for the development of her higher nature as that of being a helper together with God in the great work for which He gave His Son.

Our Lord wants unselfish service, but she who gives without stint the rarest vintage of her life will receive in return, of His matchless bestowing, more than can ever "float into speech."

Every Auxiliary of the Christian Woman's Board of Missions should have a committee to

solicit new members, but this work should by no means be left entirely to the committee. Every member should seek to win others and to cultivate their interest in missionary work. When a woman takes membership with the Church she should be invited to join the Auxiliary also. It is the best time to gain her. If she declines, never think of giving her up. Be courteous and gentle, but insistent; ask her again. In the ideal Church every woman will be a member of the Auxiliary, but as yet we have few, if any, ideal Churches. Everywhere there are women who, because of business or the care of their families, are unable to attend the meetings; but they can keep up their offerings, both regular and special, and, by reading, can keep abreast of the work, and with their sympathy and prayers may constitute a tower of strength. Mother love by the cradle-side ought to be very tender toward the unloved and the unhonored, and there are many such where Christ is not known.

With all the progress the work has made, there yet remain many Churches without Auxiliaries, but even in these there is here and there a woman with clearer vision and a better understanding of the world's need and her own responsibility. These women of faith and prayer will finally form the nucleus of a work for God when they shall be found and brought into their true position of helpfulness. State officers, Organizers and District Managers should know just where we have Churches and the religious temperature of each. They should sow the seed by correspondence and by visits in person, and encourage those who are already interested, that their faith fail not. They should see that they are supplied with such reading matter as will give them information in regard to the various fields and their needs and what others are doing to meet the need. They should be on the alert, ready to effect an organization at the proper time, and set in order the things which are lacking, and afterward watch over it with a fostering care.

There is loss to the individual and to the cause so long as this large number of women are seemingly indifferent to Christ's claims upon their service in that great work which He died to accomplish. Every woman who feels that her life has been enriched through Christ's life should be ready and eager to do all in her power to carry the glad news to those who have not heard it, or, having heard, have never heeded. We are too apt to forget our pagan ancestry and the depth from which we were lifted by the grace of God. Our proud Anglo-Saxon race owes a great debt to the untaught millions who, in the onward march of the centuries, have made little progress, and are only beginning to catch glimpses of the dawning of a better day. We are ourselves the product of missionary effort, and we prove unworthy of it if we refuse to take our place and bear our share in this divinely appointed work. Consecrated men and women are offering themselves as missionaries and are being told that the funds are inadequate and they must wait. Strange that when the living sacrifice is ready to be offered there is lack in that which is of less value, so slow are we to give back to God that which is His own. If the women who are already enlisted in our Auxiliaries would give as they might, and that infinitely larger number who are unorganized, and are giving little or nothing, could be reached and induced to enter into this fellowship of loving ser-

vice, there would be no lack of funds with which to advance and develop the work, and blessings manifold would be the heritage of each generous giver.—*Missionary Tidings*, published by the Christian Woman's Board of Missions.

Popular Science

H. H. BAKER.

The Science or Power of Friendship.

It is evident that the power that causes two men, irrespective of relationship, or sex, to seek each other's society, or promote each other's welfare, is not capable of being traced by observation, or by any rule established by the science of ethics, therefore the power that produces such a congenial feeling between two persons, must emanate from that spirit sent into the world to produce such results.

There appears to be three things requisite and apparent in each of the persons and acting as a power to bring the two strangers together as true friends. First, the discovery of each in the other the true spirit of companionship, which soon flows from the heart in an unmistakable form of words, showing neither deceit nor emulation.

Second, manliness, having both intellectual and moral excellence, showing uprightness and rectitude of character.

Third, accession of good, thus promoting each other's welfare, and adding to their mutual comfort and happiness.

This power may readily be perceived, when any number of people meet, remain in each other's society for any length of time, such as crossing the Atlantic, or even so small a company as in a car for California. The power of companionship, not infrequently manifests itself on first sight, either party not knowing the other's name, which has continued a life-long friendship, although the parties were afterwards widely separated.

It is remarkable that two people may be seated side by side in a car, and ride from one to two thousand miles, and yet all the way they were further apart than the diameter of the earth. A person in Europe or Asia was nearer their side than the one sitting there.

It would seem that the action of this power was of a compound character, like electricity, that of pulling and pushing, attraction and repulsion, which would account for the old proverb, "Birds of a feather flock together."

Let us look for a moment at what the "Blessed Book" says in regard to having friends, and what course we should pursue in order to maintain their confidence.

In the book of Job, that is held to be the oldest record in the world, we find that Job had three friends, living in different sections, who, when they heard of his afflictions, met at Job's residence by appointment, that they might comfort him, expecting to find that his affliction was due to some transgression. After the usual formalities, and on full investigation, Job held to his integrity, and told his friends to hold their peace, let him alone, and let come on him what would, "though he slay me, yet will I trust him." "Hear diligently my speech and my declaration with your ears."

Abraham in 2 Chron. 20: 7, is called the friend of God, and because Abraham was obedient to God the apostle James quotes the passage where Abraham was called the friend of God. (James 2: 21-23.)

David and Jonathan were mutual friends, trusting each other implicitly. (1 Sam. 20.)

Solomon has a nice proverb in chapter 27: 9, where he says, "Ointment and perfumes rejoice the heart; so doth the sweetness of a man's friend, by hearty counsel." Also verse 17: "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." (Prov. 18: 24.)

Our Saviour calls his apostles his friends (John 15: 15), and gives his reasons thus, "For all things I have heard of my Father I have made known unto you." (John 15: 15.)

Jesus had a great many friends. He said to his disciples, "Our friend Lazarus sleepeth; I go, that I may wake him out of sleep." (John 11: 11.)

St. Paul said, "I can do all things through Christ, which strengtheneth me." (Phil. 4: 13.)

Let us implore the loving One to give us this power, that we may "love our enemies, bless them that curse us, do good to them that hate us, and pray for them that spitefully use us, and persecute us." (Matt. 5: 44.) This power can be obtained! It will accomplish the work!! Let us secure it!!!

A REMINISCENCE.

Papers filed away, for possible future reference, sometimes prove of little or no value, but perhaps more frequently, if long preserved, are found by many to be of rare interest.

Recently, in looking over some old papers, the writer came across one which is given below. This was penned in 1845—the exact date not being given. Although sixty years have since passed, and none whose names are mentioned are now living, it will be read with pleasure by many who are trying to fill their places.

To the Seventh-day Baptist Church in Plainfield, New Jersey:

DEAR BRETHREN: Whereas, it is proposed to organize a church of our faith and order in the city of New York, we hereby request you to dismiss us from your fellowship, that we may, in connection with other brethren and sisters of our denomination, be set apart as a church of our Lord Jesus Christ, in the above named city.

Yours in the Gospel,

THOMAS B. STILLMAN,
SUSANNA STILLMAN,
GEO. B. UTTER,
FRANKLIN W. STILLMAN,
MARIA M. GREENOUGH,
JANE MARIA MOORE,
ISABELLA DICKENS,
PAUL STILLMAN.

The first five mentioned were dismissed from the Plainfield Church on Nov. 14, and the others on Dec. 10, 1845.

J. D. SPICER.
PLAINFIELD, N. J., Sept. 18, 1905.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in his plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.

Order extra *Helping Hands* now.

EDUCATION SOCIETY ANNUAL MEETING.

According to previous announcement, the annual meeting of the Seventh-day Baptist Education Society was held at Alfred, N. Y., at 3.30 P. M., Sept. 17, 1905.

The President, Prof. E. M. Tomlinson, called the meeting to order, and prayer was offered by Rev. J. B. Clarke.

The following, from the General Conference, was recorded and read:

To the Seventh-day Baptist Education Society:

The General Conference, at its last session, recommended the following officers and directors of the Executive Board for the ensuing year:

EXECUTIVE BOARD OF EDUCATION SOCIETY.
President—Edward M. Tomlinson, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Vernon A. Baggs, Alfred, N. Y.

Treasurer—Alpheus B. Kenyon, Alfred, N. Y.

Vice Presidents—Rev. Lewis A. Platts, Milton, Wis.; Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Theodore L. Gardiner, Salem, W. Va.; Rev. Stephen Burdick, Alfred, N. Y.; Albert Whitford, Milton, Wis.; Rev. James F. Shaw, Texarkana, Ark.; Rev. Boothe C. Davis, Alfred, N. Y.; Rev. J. Bennett Clarke, Alfred, N. Y.; Rev. William C. Daland, Milton, Wis.; George H. Utter, Westerly, R. I.; Henry M. Maxson, Plainfield, N. J.; Mrs. Belle G. Titsworth, Alfred, N. Y.; Mrs. Albert B. Cottrell, Alfred, N. Y.

Directors—Elwood E. Hamilton, Alfred, N. Y.; David E. Titsworth, Plainfield, N. J.; Rev. Arthur E. Main, Alfred, N. Y.; Rev. W. Calvin Whitford, Alfred, N. Y.; S. Whitford Maxson, Alfred, N. Y.; Rev. Earl P. Saunders, Alfred, N. Y.; Jesse F. Randolph, Salem, W. Va.; Rev. George J. Crandall, Milton Junction, Wis.; W. Riley Potter, Hammond, La.; Mrs. Amanda M. Burdick, Alfred, N. Y.

EARL P. SAUNDERS,

Rec. Sec. Seventh-day Baptist General Conference.
ALFRED, N. Y., Sept. 17, 1905.

On motion, the Secretary was instructed to cast a unanimous ballot of the Society for the officers nominated by the Conference, except that the name of Fred S. Place be substituted for that of Rev. A. E. Main as director, who is a director by virtue of his office as Corresponding Secretary.

The Secretary cast ballot as instructed.
Voted, That we adopt the fiftieth annual report of the Executive Board as presented by the Treasurer and the Corresponding Secretary.

On motion, Prof. E. M. Tomlinson, Prof. A. B. Kenyon and Prof. C. B. Clarke were appointed a committee to consider and report on the question of revising our Constitution.

Adjourned. PROF. E. M. TOMLINSON, Pres.
V. A. BAGGS, Sec.

At his summer home in New York "Mark Twain" had an aged negro servant, who some time ago celebrated his wedding anniversary by inviting twelve friends to a "possum dinner, the delicacy having been supplied by relatives in the south. Twelve by no means marks the extent of the servant's friends, and those unbidden to the feast concluded that after all they did not think much of it. One of the more progressive started the report that instead of a 'possum the host served plain coons. The next day, with great severity, Mr. Clemens said to the servant: "Jim, I've known you for a long time, and found you a truthful fellow. I want you to tell me honestly which you had for dinner last night, 'possum or coons?" The old servant hesitated, but in an instant said: "Which do you mean, Mr. Clemens, on the table or around the table?"

A RECOMMENDATION.

Attention is called to an advertisement on another page, that should prove a profitable proposition for RECORDER readers. There comes a time in the lives of all people when they desire to erect some last memorial to some dear departed one. It is at such times that such people are glad to know of reliable business houses with whom they may deal. Such an one is the Hutchings-Crandall Granite Co., of Niantic, R. I.

This firm was incorporated Sept. 6, 1905, by G. T. Hutchings of Niantic and Phebe J. Crandall and D. Alva Crandall of Rockville, R. I. Mr. Hutchings, a practical granite man, is president and general manager, and Mr. Crandall is secretary and treasurer. The latter is a son of the late Daniel Lee Crandall, and was a member of the class of 1903 of Alfred. Mrs. Crandall, who was a daughter of Alpheus A. Burdick of Westerly and her son are members of the Rockville Seventh-day Baptist church.

The stone cutting plant of this firm is close to the Niantic railroad station, and is well equipped for monumental work.

Mr. Hutchings, when alone in the business, cut the ministers' monument at Ashaway, well known to our readers, and also the Hubbard monument at Plainfield.

The Business Manager can speak in perfect confidence of this firm, and of the fact that they are situated in the heart of the Westerly granite district, and no granite in the world equals that for beauty and durability.

SOME METHODS AND AGENCIES WHICH THE PASTOR EVANGELIST SHOULD EMPLOY WITH THE CHILDREN OF HIS OWN COMMUNITY.

This paper was presented to the Convocation by the Rev. H. N. Jordan, August 18, 1905.

To my mind the terms evangelism and evangelistic work have come to be inclusive definitions for that large work which is the province of the Christian pastor, rather than one special department of that work. The Christian pastor's work is to preach and inculcate the Gospel, i. e., he is to be an evangelist in his own community. Every sermon he preaches ought to be evangelistic, i. e., an attractive presentation of the Gospel, calculated to persuade the hearer to acceptance and belief. All of his work with his people must likewise be to the same end in the interest of the kingdom of Christ, whose ambassador he is.

Let me briefly suggest some methods and nurture agencies which the pastor should employ to promote righteousness and salvation in his own community. The time allotted to this paper permits little more than a bare outline of the different agencies, and forces the writer merely to suggest where, were there more time, he might enter into detail.

For the benefit of any who may care to study the methods here suggested, I shall give some bibliographical references which I should be glad to have them make note of. First let me classify these nurture agencies in accordance with their aim and efficiency.

A. For the first, most constant, and formative influence: The family.

B. For training children in observation and discipline, rudimentary knowledge and experience, industrial habits and religious practices: The kindergarten, training classes conducted by

pastors and others, the industrial school, boy's league, brigade, etc.

C. For graded teaching: The Sabbath Schools, other schools; worker's training classes; academies and colleges, etc.

D. For fellowship in exercise of the gifts, graces, and service of the Christian life: Y. P. S. C. E., Junior and Intermediate; Junior Missionary society.

E. For preoccupying and prepossessing youth, mainly through a Christian environment: Y. M. C. A. and Y. W. C. A. Juniors.

F. For preventive agencies against the specific vices of intemperance, impurity, and cruelty: Bands of Hope, White Cross Leagues, Bands of Mercy, the W. C. T. U. agencies.

G. For edification: Pulpit and pastoral nurture; periodical press and literature.

I. The Pastor Evangelist and the Family.
a. The family is to be recognized as the divinely ordained nurture agency, the formative influence of which is the first, most constant, most permanent and powerful force to be brought to bear upon the growing life during the most impressionable period of existence.

b. The spiritual import and typical use of family terms and relationships are to be inculcated.

c. The interdependence of family and church is to be steadily maintained. The church and its nurture agencies are to be considered and used as tributary and supplemental to the primary nurture function of the family, and the priestly pedagogical prerogatives of the parent.

d. Parental and family efficiency in nurture is to be practically prompted through the personal and co-operate effort of church and pastor, school and teacher, page and picture: e. g., the pastor and his helpers should be able to furnish helps to family worship, the home Sabbath, the family Bible study and reading courses, home attractions and recreations, rights and fellowships of parents and children, individual and family training to Christian service.

BIBLIOGRAPHICAL.

Bushnell, "Christian Nurture," Chap. 4 in "The Organic Unity of the Family" and part 2 on "The Mode of Nurture," Trumbull, "Yale lectures on the Sunday School," lecture 4 on "The Sunday School and the Family," and "Hints on Child Training;" Fiske, "Excursions of an Evolutionist" on the "Meaning of Infancy." Among children's books Foster, "Story of the Bible" (Revell) is noteworthy. Among the best books for family worship are "Home Worship," ed. by Jos. P. Thompson; "Family Worship," W. R. Nicoll, (Dodd, Mead & Co.)

II. Agencies for training Children, Supplementary to the Sabbath School.

To prompt and promote observation and discipline; rudimentary knowledge and experience; industrial habits and religious practices the following agencies are to be used; and I commend them to the interest, sanction, and support of pastors and church workers:

a. The week-day kindergarten. Especially desirable when not a feature of the public schools and as a means of securing its introduction thereto. To be made wholly or partially self-supporting and more or less directly tributary to Christian teaching and church influence as circumstances allow.

b. Classes for boys and girls between six and twelve years of age, conducted by pastors or others for direct and progressive training in Christian knowledge, life, worship, and service. Usually most successfully appointed for a week-

day afternoon following immediately upon the close of the day school.

c. Industrial classes or schools for training hand and eye, conscience and judgment, the creative instinct and the aspiration for useful service by accurate, constructive and progressive work, under competent direction in such practical arts as carpentry, wood-carving, cabinet work, raffia weaving, basket making, bent iron work.

BIBLIOGRAPHICAL REFERENCES.

Frederica Beard, "The Kindergarten and the S. S.," (Pilgrim Press 80c); Kindergarten Magazine for March, 1897, article "Church and the Kindergarten;" S. S. Times, June 17, '93 article "How far can the Kindergarten benefit the S. S.;" Craft's "Open Letters to Primary Teachers," (Methodist Book Concern); Harrison, "A Study of Child Nature from a Kindergarten Standpoint," (Chicago Kindergarten College); Affolter and Belden, "Bible Object Lessons and Songs for the Little Ones" (Bible Kindergarten and Music Co., Chicago); Hervey, "Picture Work," (Flood and Vincent, Meadville, Pa.); Scudder, "Attractive Truths in Lesson and Story," (Revell); Pierce, "Pictured Truth," (Revell); Spurgeon, "Sermons in Candles," (American Tract Society); Trumbull, "Yale Lectures" No. 8 and "Hints on Child Training;" Cheseborough, "Culture of Child Piety," (Cong. Pub. Soc.) Lucy Rider Myer, "Children's Meetings and How to Conduct Them."

III. Fellowship Agencies.

Organizations to promote fellowship in the exercise of the gifts, graces, and service of the Christian life need to be so administered as to conserve:

a. The vitality and subordination of the relation between the local organization and the local church.

b. The practical aim and efficiency of each organization in order to prevent the ill effects of a class consciousness, and to develop and to bring to bear its full force upon the work of the field.

c. Unity. Negatively, to prevent interference with organizations by emphasizing the specific function of each; positively, to promote the unity of each with the others, and of all with the church.

REFERENCES.

Gladden, "Christian Pastor;" Mead, "Modern Methods in Church Work;" Stall, "Methods of Church Work;" Clark, "Children and the Church;" Wells, "Social to Save," and "Social Evenings;" The Literature of the United Society of C. E.

IV. Preoccupying and Prepossessing agencies.

The administration of these agencies can best be studied in the literature and the local management of Y. M. C. A. and Y. W. C. A.

REFERENCES.

L. L. Doggett, "A History of Y. M. C. A.," "Hand Book of the Y. M. C. A. (International Com. of Y. M. C. A., 3 W. 29th St., N. Y. C.) Publications on Junior work issued by Central Dep't Y. M. C. A., 153 La Salle St., Chicago. "Boy Problem," Forbush.

V. Preventive Work.
To prevent the inroad of the specific vices of intemperance, licentiousness, gambling and cruelty—work can best be done in connection with some or all the efforts and agencies previously noted, (viz., Bands of Hope, Bands of Mercy, White Cross League and W. C. T. U. agencies), rather than by separate societies exclusively devoted to antagonizing specific vices.

Lytleton, "Training the Young in the Laws of Sex," (Longmans, Green & Co.), Gulick, "Sex and Religion" articles, "Association Outlook" (Y. M. C. A. Training School, Springfield, Mass.); Stall, "What a Young Boy Ought to Know;" Mary Wood Allen, "What a Young Girl Ought to Know," (Vir Pub. Co., Philadelphia); Calkins and Raymond, "Substitutes for Sa-loons;" Mackenzie, "The Ethics of Gambling."

VI. Services for and Preaching to Children. The following methods have been successfully followed:

a. The children's portion in the common service of public worship, provided by parts adapted to them in prayer, scripture reading, song and a children's sermon.

b. A separate service at the same or different hour, with or without a distinct organization of a "Children's Church."

c. Preaching to children is practiced as follows: a brief children's sermon preceding regular discourse, or recasting the regular discourse at given points in a form adapted to the child mind; or especially adapting a certain part of every sermon to the children.

In preparing to preach to children note that difficulty is confessed by those who succeed, is magnified by those who fail, and inheres in the lack of training, indisposition to adapt oneself and personal incapacity. Preparation is to be based on psychological knowledge of the child mind in its likeness to and difference from the adult, familiarity with pedagogical principle and practices, and the specific study of Scriptural and other material of interest to children.

REFERENCES.

Trumbell, "Yale Letters," 8 and 9; Farrar and others, "The Bible and the Child," (Macmillan); "The American Journal of Sociology," Vol. 1, No. 2; "The Study of Successful Children's Literature, e. g., Hawthorne's "Wonder Book," Hans Christian Anderson, "Fairy Tales," Miss Alcott's "Little Women," Mrs. Burnett, "Little Lord Fauntleroy" and other writings, such periodicals as the "Youth's Companion," "St. Nicholas," "The Little Chronicle," "The Child Garden."

This paper,—barely suggestive as it has been—has already transgressed the time limit set upon it, and trespassed upon time belonging to others. If it has emphasized the important place which work for and with the children should occupy, and has given some helpful suggestion for such work, or has increased an interest in that work in the mind of any pastor or church worker, or in any way provoked a desire to study the needs of the children and methods for meeting those needs, it has fulfilled its mission, and will be justified for the time given to it in its preparation, and its presentation as a part of to-day's program.

The *Toronto Guardian* thinks preachers should use language which people understand. Speaking of one in Toronto, it says: "In the sermon he spoke of ethics and economics, encyclopedic man, speculative orthodoxy, psychology, isosceles triangle, unifying force from the Universal Self, elaborate scheme of social organization, Antinous and Apollo, complex realism, sociological expansion, and the old skeleton of a defunct philosophy, etc.—all of which, while doubtless intelligible to the Lord, was an unknown language to nine-tenths of the congregation." [This recalls a sermon once heard from a Philadelphia preacher, who talked a great deal about "solidarity"—and nothing else.

CHOOSING A LIFE-WORK.

A paper by C. Laton Ford, Plainfield, N. J., read before the General Conference, on Aug. 24, 1905.

The young person who is given the chance of an education and the opportunity of choosing his life work with careful deliberation is blessed above the majority of his fellowmen. Very many however seem to find themselves in the midst of their life work, never having had time or opportunity for choice; but have been driven into a particular occupation by stern necessity, or by the force of cruel circumstances. These, therefore, would seem to be excluded from our discussion of the topic, and we address ourselves to those who are given the power of choice.

The choosing of our life work may be classed among the greatest events in life. It is that to which Youth is ever looking forward, and it is that period to which Age ever looks back with pride or remorse, with a remembrance of the anxiety felt at the time, which memory never loses. The choosing of our life work stands at the gate-way of manhood and womanhood. It is the most momentous event of life, for on it largely depends what the life shall be. It is the point where the newly finished, but untried engine leaves the shop and for the first time takes the switch to the main line of life. Shall its work be with the local train, to be often side-tracked, or shall its place be at the head of the great flyer, for which the track is cleared, and to which all others must give right-of-way? That will depend on the qualities and powers of the engine itself.

How shall we make this choice? The choice of a life work should be the culmination, the realization of the deepest desires of the heart of Youth, elevated and ennobled by the education gained from our best teachers; always having due regard to our natural inclinations, adaptation, ability and desire. What we love to do we always do easier and better than that which is distasteful to us. Many a life work has been defeated by choosing that for which the person was not adapted. What shall be the choice? Aim high. What shall it be worth after we have mastered it and it is ours? It is a good thing to be a good bootblack, or a good barber, but had the bootblack chosen with sufficient willpower behind the choice, he might have been a shoe manufacturer, and the barber might have been a successful physician. Choose a work that not all can do, and then do the work better than any other one can do it.

Know thyself—and choose a work for which nature, heredity and environment have fitted you, then give to your choice all there is of you, seeking help from the Divine One! Do not spoil a good farmer or mechanic for the sake of making a poor lawyer or preacher. Find out what you can do best, what you are best adapted to, and choose with a purpose that shall be inflexible as steel; remembering that the future shall be but a projection of the present, but on broader lines; and that those individuals who have worked and succeeded, who seem far beyond us, are but Youths like ourselves grown older, and that we may become what they are. It was Philip of Macedon who said: "Time and I will conquer any other two." Everything depends upon will and character. President Roosevelt once said to a committee who called upon him for advice, "Gentlemen, if you are men of

mind and decision I will talk with you; if you are cattle, I will talk with your driver."

To me the greatest illustration of a wise choice of a life work is Moses, who though reared in a king's court, surrounded by, and in possession of, all the luxuries of royalty, yet "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." No doubt that to him he seemed to be surrendering all of worldly greatness; but to-day, and for ages, he stands before the world in such greatness that the chief distinction gained by the records of Egyptian royalty is, that the name of Moses is associated with it, all because of his great choice. In passing I can not but add that this noble, apparently self-sacrificing choice of Moses, reminds one of those who have chosen to forego worldly ambitions and to devote their lives to the advancement of God's cause and our own loved denomination. In the multitude of such men and women our denomination finds its strength.

The time of final choice to Moses was announced by the Burning Bush, indicating God's presence. It came to him suddenly when alone. He was startled, even as we are to-day in reading the account of it, and when God said to him, "I will send thee to Pharaoh," Moses knew that the hour for his choice had arrived. He shrank from the responsibility and told God of his weakness, but when assured he chose with all the strength of a great purpose, and there is no record that he ever swerved from, or regretted his choice. The burning bush, God's hour of choice, comes to every man and woman; and he or she alone with Him must choose.

In choosing a life work, the individual must decide, if the life is to be successful; our observation has been that rarely indeed has a successful life work been the result of another's choosing. The hour of choice is an hour of trial, a time of unrest and of great anxiety until the decision be made. It is time for us to use all the powers God gives us to enable us to choose wisely and then seek His further guidance and help; and if the Burning Bush fills us with momentary terror and anxiety, He says: "The flame shall not hurt thee. I only design thy dress to consume, and thy gold to refine." God calls every one to some good work. None can say, "God overlooked me in His plan for making the world better." God has a purpose for every life. Our will should be the discovery of that purpose, then we shall be truly successful. The choice must be made free from all compromises with that which tends to evil of any nature whatever, if God is to be a partner in the work, and without Him true success is impossible.

"When Hercules had grown up, he went out into a solitary place to muse over his future course of life. After a while he saw two female figures approaching; the one in white apparel, with noble aspect, open and innocent; the other painted and bedizened, and looking to see if people looked at her. This last was the first to accost him: 'O Hercules, I see that you are perplexed about your path in life. If you will make a friend of me, I shall lead you in the smoothest and most charming road. You will not be troubled with business, or battles, or tasks of any kind; but your whole study shall be where to find the best wines and nicest dishes, and newest scenes and the most fashionable clothes, the merriest companions and the most exciting amusements.' 'Pray, madam,' said Hercules, 'what may be your

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name?" "My name," she replied, "is pleasure, although my enemies had nicknamed me Vice." Then said the other, "Hercules, I am sure you are capable of noble deeds; but I must not deceive you with delusive promises. As the Higher Powers have arranged the world, you can hope for nothing good without labor. If you want the gods to be your friends, you must serve them; if you want to be loved, you must be useful; if you want to be honored by Greece, you must do it some great service." Then Hercules rose up to follow Virtue along the rugged path to immortality." And so must all do who choose their life work if they would meet with true success, and make the world better because of their living.

MAKE TIME FOR THE CHILDREN.

The mother who would win and fast hold the confidence of a child, should not show surprise or be greatly shocked when told that which she does not approve. This is a peculiarly needful caution when she is bringing up her sons.

"Oh!" exclaimed a troubled and perplexed mother, "if I could only keep my boys from playing with other boys!" But you can not do this, dear lady, nor if you think seriously of it, do you desire to? Your boys will have to work with, vote with, live with other boys when they are men. Nobody can bring up a lad in entire ignorance of evil and sin, in entire absence from the sound of profanity. What you must aim at, is to make him noble, straightforward, fearless and clean, by God's help. If he is all this, neither the bad companion of an hour, nor the bad book, will permanently hurt him. Mud brushes off when it is dry. Confiding in a mother, who is big enough to be a comrade, a little fellow and an older fellow, too, will slough off evil and be little the worse for its contact.

Perhaps the greatest difficulty we mothers have in keeping our children's confidence springs from our being so very busy. A mother may go so often to a mother's club that her children may drift into trouble in the back alley while she is discussing child-culture with her friends. A mother who tries to do everything in her home and beyond it, to a nicety of extreme perfection, may have little companionship with her children.

"I haven't an idea," admitted a painstaking

mother, "Whether Ada says her prayers or not. By the time I have finished making her dresses for one season; I have to start in on the next campaign, and all that I can do for her it seems is to dress her like the other children on this block."

But poor little Ada might better have worn the plainest frocks with never a tuck or frill, than have learned to face her mornings and close her evenings without a prayer. One may grow up to pure womanhood with few frocks, and be none the worse, if her childhood garb is without decorative touch. The rosebud will not less become the rose when the meridian beckons its petals to unfold, that for a time it grew in the shade. But when storm and sorrow come, when life brings stress and strain, as it ever brings to women, soon or late, alas for the girls who never learned to pray.—*Christian Intelligencer.*

THE DOGS OF WAR ON ERRANDS OF MERCY.

Among all the tragedies of war there is none more pitiful than the fate of those poor fellows who are overlooked in the search for the wounded, left to die alone, and dropped from the rolls as "missing." No part of all the complicated medical service of the battlefield appeals more to our sympathies than that which has to do with the finding of the wounded; and at the same time there is no part which is in a more unsatisfactory state of development. How many times have the searchers come perhaps within a few feet of the spot in the thicket where a wounded man has fallen, or the ravine whither he has crawled to quench his thirst, and have not heard the faint cry which he has put forth his last strength to utter.

In 1899 a field trial of dogs from the German Society for Ambulance Dogs was made by the Eighth Army Corps at Coblenz, in connection with the hospital corps exercises. Major Richardson, a well-known dog owner of Carnoustie, Scotland, formerly of the British Army, gives the following description of these trials in the *Army and Navy Gazette* of Nov. 23, 1901: "At dusk the keepers brought out four ambulance dogs. Previously two hundred soldiers had been put out to represent the wounded, and five hundred stretcher-bearers set out in the darkness carrying torches and lanterns. It was an interesting piece of most difficult work, and numbers of officers, mounted and on foot, followed to watch the proceedings. The work commenced in the Coblenz wood, and a more difficult task could not have been found for the dogs. Two dogs worked on the right and two dogs on the left, and, notwithstanding the noise and crowds, recovered all the casualties in pitch darkness without lanterns. Two hundred more soldiers had also been placed on various parts of the glaciers of Coblenz; the stretcher-bearers went out first this time, and after having scoured the ground thoroughly, reported eighteen men missing. The four ambulance dogs and keepers were then called for, and in twenty minutes the eighteen men were recovered from the most impossible hiding-places; these men in actual warfare would have been, without a doubt, left to their fate. This trial was considered highly satisfactory by the staff of the Eighth Army Corps, and demonstrated that as, owing to the introduction of smokeless powder, all ranks are obliged to take cover and casualties will chiefly occur in cover where they are most difficult for stretcher-bear-

ers to find, the dog's scenting powers come as a most valuable auxiliary." The report of the director was favorable; but it is apparently the intention of the German government to free the army of work of this nature and leave it to the volunteer ambulance companies. Further experiments in this line have not, as far as known, been undertaken in the German Army.—*Scribners.*

A shrewd, worldly agnostic and a Christian clergyman dressed in a modest clerical suit, said Eli Perkins, sat at the same table in the Pullman dining car. They were waiting for the first course at the dinner, a delicious Hudson River shad. Eyeing his companion coldly for a moment, the agnostic remarked:

"I judge you are a clergyman, sir?"

"Yes, sir; I am in my Master's service."

"Yes, you look it. Preach out of the Bible don't you?"

"O, yes; of course."

"Find a good many things in that old Book that you don't understand—don't you?"

"O, yes; some things."

"Well, what do you do then?"

"Why, my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it one side and go on enjoying the shad, and let some fool insist on choking himself with the bones."

Then the agnostic wound up his Waterbury watch and went into the smoker.

The greatest thing in life is not to get money and be wealthy, but it is to have the opportunity of doing good and to have the power to do it.

MARRIAGES.

DAYTON-TURPIN.—At the parsonage of the Marlboro (N. J.) Seventh-day Baptist church, Sept. 13, 1905, by Pastor S. R. Wheeler, Mr. Walter G. Dayton, of Quinten Township, N. J., and Miss Anna Turpin, of Stone Creek Township, N. J.

MAYNE-SPRING.—In Brookfield, N. Y., Sept. 16, 1905, by Rev. I. L. Cottrell, Mr. Charles A. Mayne, of Burlington Flats, N. Y., and Adaline L. B. Spring of Brookfield.

TALLAMY-MILLER.—At Plainfield, N. J., Sept. 19, 1905, by Rev. Geo. B. Shaw, William J. Tallamy, and Cornelia Miller, both of Plainfield.

DEATHS.

BEYRIES.—Louisa Hudson Beyries was born at Point Harmer, near Marietta, Ohio, in 1841, and died in Boulder, Col., Sept. 1, 1905, in the 64th year of her age.

She was married to G. C. Beyries in 1879, and came to live in Boulder soon after, and has made her home here ever since. Her husband survives her. The writer conducted her funeral, speaking from the text found in John 11: 25. F. O. B.

BOND.—Alma E. Babcock Bond was born near Jackson Center, Ohio, Feb., 1863, and died at her home near Gentry, Ark., July 24, 1905. J. H. H.

SISSON.—At her home in Alfred, N. Y., Aug. 21, 1905, Mrs. Patience Sisson.

She was born at Five Corners, N. Y., Aug. 10, 1825. Her husband died Aug. 28, 1884. She was one of the good old mothers who raised a large family of children to become thrifty and respected citizens. Her characteristics were energy, cheerfulness, helpfulness, and a passionate love of flowers. She held the affection of her children to a marked degree. She enjoyed good health throughout her long life until the last few weeks. J. L. G.

WHITNEY.—E. L. Whitney was born in Pennsylvania, Sept. 16, 1846, and departed this life Sept. 3, 1905, at his home in Gentry, Ark. J. H. H.

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 Belshazzar.....Dan. 5: 17-30
Oct. 7.	Daniel in the Lion's Den.....Dan. 6: 10-23
Oct. 14.	Returning from the Captivity...Ezra 1: 1-11
Oct. 21.	Rebuilding the Temple.....Ezra 3: 10-4: 5
Oct. 28.	Power Through the Spirit.....Zech. 4: 1-10
Nov. 4.	Esther Pleading for Her People Esther 4: 10-5: 3
Nov. 11.	Ezra's Journey to Jerusalem...Ezra 8: 21-32
Nov. 18.	Nehemiah's Prayer.....Neh. 1: 1-11
Nov. 25.	Abstinence for the Sake of Others 1 Cor. 10: 23-33
Dec. 2.	Nehemiah Rebuilds the Walls of Jerusalem Neh. 2: 1-20
Dec. 9.	Reading and Obeying the Law...Neh. 8: 8-18
Dec. 16.	Preparation for the Messiah...Mal. 3: 1-12
Dec. 23.	The Character of the Messiah...Isa. 9: 1-7
Dec. 30.	Review.

LESSON II—DANIEL IN THE LION'S DEN.

For Sabbath-day, Oct. 7, 1905.

LESSON TEXT.—DAN. 6: 10-23.

Golden Text.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34: 7.

INTRODUCTION.

This lesson suggests similar historical difficulties to those which we met in the lesson of last week; but these are best ignored. Our author is intent upon the practical application, and we do well to follow him.

Daniel lost nothing by the change of rulers. Belshazzar went down in defeat, but the man to whom he had given great honor for the interpretation of the mystical writing was given a chief place in the administration of the new government. But the great honors bestowed upon Daniel aroused the jealousy of his associates.

Daniel was now an old man and had evidently lived all his life long in prosperity. Now he was to be tested in regard to his devotion to Jehovah. His test was similar to that of Shadrach, Meshach and Abed-nego, and yet it was different. They were tempted to do that which was absolutely wrong in the sight of God, namely to worship the image which Nebuchanezzar had set up, while Daniel was tempted to omit that which was right.

The enemies of Daniel despaired of finding any accusation against Daniel in the line of failure to do his duty in the sight of the king, and so sought to find apparent disloyalty to his king in his devotion to a different religion from that of most of the people. They were certainly very ingenious in getting the decree issued by the king to the effect that no one should for thirty days make any formal petition to any god or man except to the king himself. Very likely they flattered the king into believing that such a decree would be an indication of the greatness of his power.

TIME.—Apparently very soon after last week's lesson.

PLACE.—Babylon.

PERSONS.—Daniel; king Darius the Mede; the presidents and satraps.

OUTLINE:

1. Daniel Worships God and is Accused. v. 10-13.
2. The King in Grief Executes the Decree. v. 14-18.
3. Daniel is Delivered. v. 19-23.

NOTES.

10. *And when Daniel knew that the writing was signed.* Daniel did not go on praying to God in ignorance of the decree of the king, but deliberately chose to disobey the king rather than to be untrue to God. *Now his windows were open in his chamber toward Jerusalem.* This is a parenthetical statement inserted that we may understand the situation. Daniel was accustomed to pray in a room built on the roof of his house with the windows open. Thus it was very easy for his enemies to spy upon him. The windows were open toward Jerusalem because Daniel thought of that city as the particular

place of Jehovah's manifestation. Compare reference to prayer toward Jerusalem in 2 Chron. 6: 34. *Three times a day.* Doubtless at the time of the morning sacrifice, at noon, and at the time of evening sacrifice, that is, about nine, twelve, and three o'clock. The Mahomedans have stated hours of prayer, and turn their faces toward Mecca. *As he did aforesaid.* Not only in his accustomed manner, but also since he had been in the habit of doing this. Probably Daniel knew that he could pray in secret with windows closed, but he thought that it would be to dishonor God to omit his accustomed form just because of the king's decree.

11. *Then these men assembled together.* Literally, ran together with tumult. They probably had spies out, and now that they had obtained their evidence against Daniel, they could not restrain their enthusiasm.

12. *Spake before the king.* Their next step was to appear before the king and show that the decree of the king applied to Daniel, and ask for his execution. *Hast thou not signed an interdict?* They wish to make sure of their position before telling the king that Daniel is the offender. The Revised Version is more accurate in rendering the Aramaic word "interdict" instead of "decree." The decree was a special prohibition. *The den of lions.* The word "den" means a pit. We are to imagine that the king kept the lions for the purpose of hunting. It seems from this incident that they were also made useful as executioners. *According to the laws of the Medes and Persians which altereth not.* Literally, passeth not away. According to their theory of the divinity of the king his edicts were unalterable and could not be abrogated. They doubtless reasoned that to admit the fallibility of the laws of the king would be to deny his divinity.

13. *Regardeth not thee.* They thought to arouse the anger of the king by representing Daniel as insolently disobedient.

14. *Was sore displeased.* The words "with himself" of King James Version should be omitted. We are not told with whom he was displeased. Very likely he was displeased with himself, but he was more displeased with his ministers. He did not however see any way, consistent with his official dignity, of denying the validity of his interdict. *Set his heart on Daniel,* etc. He realized that Daniel was not disloyal to him, and made earnest efforts to find some loophole in the decree in order that he might save Daniel. *Till the going down of the sun.* It is very likely that there was a clause in the decree to the effect that those guilty must be punished upon the very day of their conviction.

15. *Then these men assembled together,* etc. They rushed in to remind the king of the unalterable character of his decree, and to claim with confidence the immediate execution of Daniel. We are a little surprised that they press their case with so much insistence against the wishes of the king. Their hatred overcame their prudence, and they did not stop to think that the king might find a way for punishing them for compelling him to do something that he did not wish to do.

16. *Then the king commanded,* etc. Of course we can not excuse this conduct upon the part of the king; but we can scarcely appreciate the situation from his point of view. To him there seemed no other course open. *He will deliver thee.* Or better, *May he deliver thee.* The king hopes against hope that Daniel may in some way escape.

17. *And the king sealed it with his own signet, and with the signet of his lords.* This was in order that no one might surreptitiously release Daniel. The seal of the nobles was added so that they might be assured that the king himself would not release Daniel before morning and re-affix his seal so that the stone would appear untouched.

18. *And passed the night fasting.* The king was in great grief and anxiety. *Instruments of music.* Other translations are suggested for this word which occurs only here. Whatever may

be the precise meaning the general thought of the passage is clear. The king would not solace himself with food or with his accustomed diversions, but was deeply concerned about Daniel.

19. *Then the king arose very early in the morning.* Literally, at dawn in the brightness. It is evident that the king went to the den of lions as soon as possible after ample time had been allowed for the fulfillment of his decree. He would not make a mere pretense of obeying the law by letting Daniel down into the den and then drawing him out immediately. We may guess that the king required his ministers and officers to come with him to witness the opening of the sealed den.

19. *He cried with a lamentable voice.* That is, sorrowful or grieved. The king gave voice to his sorrow, for it seemed improbable that Daniel was still alive.

20. *O king, live for ever.* This was a courteous form of address, and certainly showed that Daniel had no vindictive feelings toward the king.

22. *My God hath sent his angel.* Compare the presence of the Fourth in the fiery furnace. *And hath shut the lions' mouths.* This is to be understood as a miraculous interference with the ordinary impulse of these beasts. *Innocency was found in me.* Daniel looks upon his deliverance as a complete vindication of himself in the sight of God and of the king.


23. *Then was the king exceeding glad.* He rejoiced at the deliverance of his trusted servant, and was thoroughly convinced that Daniel's God was the true God. *Because he had trusted in his God.* This is the point which our author would have us especially notice. Daniel's deliverance was because of his trust in God.

A SONG IN THE NIGHT.

At death the Christian simply crosses the summit of the earthly life, and lives on a sunnier side, whilst our poor sight stops with the intervening line hills. The immediate Beyond may be an intermediate state of glory, where saints await the resurrection and the general judgment; a life that never extends downward into hidden glades, and deep shadows and experiences of pain, but one that suggests rather the plain of Sharon, which, leaving the troubled sea behind it, is continually ascending until it enters the city by the Joppa gate. Meanwhile, we tardier ones, toiling over the low ground, are enriched and comforted as was Jesus in the desert by the ministry of angels who report our progress on high, and departed loved ones now and then may come near to us—especially in some great emergencies of life—as Moses and Elias came to the lovely mount, and putting their strength beneath our weakness help us on our way.

Thus golden ladders are always dropping low down, climbing thence among and above the stars. Then let us rejoice while we wait for the morning, and sing brave songs as the consummation of our hope draws near.—*Christian Work and Evangel.*

Christ Jesus is able to save forever and forever, because he is the same unchangeable priest; he is able to save—to save unto completeness; not simply to begin it and keep at it a while, but to completeness. Oh, the wrecks in human history of things that men began with noble intent and sustained with high endeavor; but they died, and their work fell through and passed away. Our Saviour "is able to complete the salvation of them that come to God through him, seeing he ever liveth."



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Home News.

MIDDLE ISLAND, W. VA.—Brother G. A. Brisey has been preaching to attentive and increasing congregations under the auspices of the Young People's Board each Sabbath this summer, except Conference week, at the church at 11 o'clock A. M., at Lick Run, at 3 P. M., returning to the church in the evening to attend the Y. P. S. C. E. session.

Dea. C. L. Polan, wife and son Ray of Jackson Center, O., made a three-months' visit with their numerous relatives and friends in West Virginia this summer.

Several of our people have returned from pleasant vacation visits to Jackson Center, O., and intermediate points, among whom are W. H. H. Davis and son Hobert, Mr. and Mrs. Alvadore Sutton, Mr. and Mrs. Abner Davis, Willie Sutton and Preston Davis.

Rev. J. H. Hurley of Gentry, Ark., having accepted the pastorate of the Greenbrier, Black-Lick, and Middle Island churches, jointly, the

arrival of himself and wife is anxiously expected on the field about Oct. 1.

Dea. F. J. Ehret of Salem, very kindly and pleasantly conducted the communion service of the quarterly meeting, first Sabbath in Sept.

Usual health and prosperity prevails.

F. F. R.

SEPT. 17, 1905.

FARINA, ILL.—Sabbath, Aug. 26, nine persons were received in the Farina church by baptism. All of them but one are girls nearly the same age, from twelve to fourteen or fifteen.

It was a beautiful scene, when the girls, dressed in white, stood together by the baptistry waiting to follow their Lord in baptism. Beside the eight girl candidates was one man who has not until recently been keeping the Sabbath. A week previous to the ordinance of baptism he was joined in marriage to one of the young ladies of our church. On that occasion he said to the writer, who officiated in the ceremony, that he thought he had become a Christian, and he expressed a wish to be baptized and join our church, and so on the following Sabbath, the day of the baptism, he made his offering and was received as a candidate for baptism and membership. He had attended some of our prayer meetings previously.

Our Society have taken advantage of the time of waiting for the coming of our pastor-elect, who was called last January, to build a new parsonage. The main part of the old parsonage was taken away, and the wing turned round, so as to form the rear part of the new house, which stands on the site of the old one.

The house is nearing completion, and will make a pretty and convenient home for the incoming pastor and his family.

Our former pastor, Bro. L. D. Seager, resigned his pastorate early in last November, to accept a call to enter upon evangelistic work, and the writer was called to be acting pastor until Bro. W. D. Burdick, the pastor-elect, comes the first week of next month to enter upon his work.

Our public school of five departments has opened upon its work for the coming year. Two of its five teachers are members of our church—Mrs. M. Adelle Howard, who now enters upon her ninth year of continuous service, and Miss Lena Wells, who enters upon her seventh year of continuous service.

Dea. A. A. Whitford and family and Theo. Davis and family, who went from here to Gentry a few years ago, have returned to the old home in Farina recently. C. A. BURDICK.

GENTRY, ARK.—Rev. J. H. Hurley and family start next week for their new home at Sugar

Camp, W. Va. The church at Gentry has extended a call to Rev. D. Burdett Coon, formerly of Little Genesee, N. Y., and it is understood that he will accept. Mr. Coon has made his home in Gentry for some time past.

SOUTH-WESTERN ASSOCIATION.

The meeting of this Association, because of yellow fever conditions near Hammond, La., has been postponed until Dec. 7.

Every day that dawns brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It was designed to be our life, our happiness.

Special Notices.

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

THE Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon, at 2.30 o'clock, in Peterson Block, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

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

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Shiloh, N. J.

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THE SABBATH RECORDER.

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I do not ask, O Lord, That life should be a pleasant road, I do not ask that Thou shouldst take from me Aught of its load; I do not ask that flowers should ever spring Beneath my feet. I know too well the poison and the sting Of things too sweet. For one thing, Lord, dear Lord, I plead, Lead me aright, Though strength should falter, and though heart should bleed, Through peace to light. I do not ask that thou shouldst shed Full radiance here, But give one ray of peace that I may tread Without a fear. I do not ask my cross to understand, My way to see; Better in darkness just to feel Thy hand And follow Thee. Joy is like restless day, but peace divine Like quiet night. Lead me, O God, till perfect day shall shine Through peace to light. Adelaide Ann Proctor.

PASTORS have a definite and important place as leaders in the methods of denominational work. This applies to the interests of all the denominational Societies and Boards. Interest and effort are stimulated or checked, fostered or destroyed, by the attitude of pastors more than by any other single influence. Not many years ago we heard the treasurer of one of the denominational Societies say: "I should know that there had been a change of pastors at — by the money received from them for our Society, if for no other reason." If a pastor favors one form of denominational work more than another, or one phase of a given department of work more than another, the result of his preference soon appears. Such facts show how far the influence of the pastor determines the success or failure of denominational enterprises. No better proof is needed that the pastor is a leader in denominational matters, whether he claims to be, or wishes or does not wish to be. These results are unavoidable, under a polity like ours. This leadership is actual, whether it tends to forward, to hinder, or to stand neutral concerning denominational movements and methods. Leadership by pastors is like influence by individuals. It goes on, with telling effect, whatever attitude the pastor may take. Neutrality is not possible, and the attempt to be neutral soon becomes antagonistic. These results are easily traced in all directions. They are seen in the amount of information people have concerning denominational enterprises,

in the presence or absence of denominational spirit, in the funds for denominational work; in all forms and phases of our denominational life. While a pastor can not control the action of his church, he is an important factor in determining the trend of thought, and the tendency to action, inaction or opposition. We do not complain because pastors influence and lead in such matters. We seek to show that they do lead thus, and hence the need that they be fitted in spirit, purpose and knowledge to lead wisely and efficiently. The experience of a representative of the Young People's Work, whom we met the other day, furnished ample proof of the influence of pastors in that department of denominational activity. In seeking to determine what plans and methods are best, each pastor should take into full account the opinions and suggestions of other pastors and of those who have charge of denominational enterprises and study them from the larger standpoint of all the churches and of the world outside. While each pastor must formulate final conclusions for himself, these should be reached in the light of denominational interests, and in view of the fact that he and his church are one among many units which make up the larger body. In any event, and always, the pastor should commend the best plans and methods, leading by word and deed. That he must lead,—backward or forward, for leadership works both ways—is inevitable. That he is in duty bound to lead forward and upward goes without saying. God requires that of him. His people expect it. He lengthens the debit side of his account as a steward and an under-Shepherd who does not lead thus. It is a pastor's business to know what methods are best, and to push them. He has no right to be indifferent nor ignorant. If an engineer ought to know the best methods, or resign his place, much more ought a pastor. A pastor without denominational spirit and enthusiasm is a contradiction that ought not to exist. The importance and extent of a pastor's influence touching methods and results in denominational life can hardly be overestimated.

THE substance of a sermon preached by the Editor of THE RECORDER at the late General Conference in Shiloh will appear, from time to time, under the foregoing head. The purpose of the sermon was to show that all great realities with which men have to do are unseen, so far as material vision is concerned. The conclusions set forth in the sermon, and to be restated briefly in these editorials,

are the fruitage of many years' study and much personal experience. This study began at a time when the writer was passing through a period of doubt and inquiry concerning materialism as contrasted with faith in the unseen and spiritual. That experience involved such questions as these, "What is matter?" "What is Spirit?" "Did God create the world from nothing?" "Is there an eternal antagonism between material things and Spiritual truths?" "What is force?" "What is life?" "Wherein is the basis and the proof of immortality?" How is God related to the Universe He has created and to men, His children?" etc., etc. Out of the mists and entanglements which came through the adopting of those materialistic opinions which are peculiar to modern Adventism, the writer emerged slowly and painfully into the larger view and clearer light. With this emerging came a faith in the unseen and a restfulness of spirit which surpasses description, and rises far above the cold conclusions of logic. These conceptions concerning unseen realities have so changed, strengthened and glorified Christianity, in the experience of the writer, that he longs to share them with those whom these lines may reach. Sometimes the glory of faith in the unseen seems too sacred for discussion, as it is too great for description. Inability to picture it, and the impossibility of explaining it by words, makes one shrink from trying to convey to others that which is like sunlight to him who has learned to believe. However others may rise to clearer faith, the writer finds unmeasured help in the fact that religion requires no greater faith in the unseen than is required when we are dealing with the underlying realities of the material world. When the value of the unseen in matters spiritual is taken into consideration, less is demanded of religious faith than the ordinary experiences of life require in connection with things material. Searching for the source and basis of matter and the visible universe, of life and its unfolding, a stairway of logic and experience, broad, beautiful and easy of ascent, has led the writer up and out where the atmosphere is rest itself, and spiritual vision, undimmed, takes in the horizon of eternity. Prominent as an element and a result of this larger vision is the willingness to remain unable to understand all, or to explain much that arises for answering. Since life is to go on, and on, and then on, and yet on, one can afford to await the unfolding of the unseen, because the ability to see farther and the certainty of knowing more increase with each experience. Such comfort comes with increasing fullness as we grasp more

Living on the Unseen.