

THE SABBATH RECORDER.

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

VOLUME 61. NO. 40.

PLAINFIELD, N. J., OCT. 2, 1905.

WHOLE No. 3,162.

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The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION. Per year.....\$2 00
Papers to foreign countries will be charged 50 cents additional, on account of postage.
No paper discontinued until arrears are paid, except at the option of the publisher.
ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR. Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.
TERMS. Single copies per year.....\$ 50
Ten copies or upwards, per copy..... 60
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

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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.

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. 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,

and more of that which material sight can not behold, but which the spiritual vision glories in.

ALL conceptions of divine force belong to the realm of religion and of spiritual things. God is the one great central, all-embracing Fact in the Universe. The material Universe is not something apart from God nor antagonistic to Him. There is no warfare between spirit and matter, between God in Nature and God in the spiritual world. The Universe is the product of divine forces. Material things are the outward phenomena of divine force at rest; force "static" in contrast with force active and "dynamic." God sent out streams of force from Himself, and the Universe was created. How? I can not tell, although I can come as near to telling as a farmer can to explaining how his corn grows or a florist to describing the process by which his seeds or bulbs produce blossoms. The reality in each case is evident. Results appear, but the force, the life, is unseen and the process unknown. Nevertheless, all men believe in it. Farmer and florist demonstrate their faith by their deeds. Religion ought not to do less; it ought to do far more. This conception of divine force as the source of things, this faith that God is in all and above all solves the problem of Oriental Dualism, the supposed conflict between matter and spirit, and all materialism, whether in the form of French infidelity, modern agnosticism, or the half-truths of modern materialists. Thus seen, the Universe is the product of all abounding wisdom, all embracing love, and all controlling power. Men are children of God in a larger sense than materialism ever grasped, and when re-born by divine love, they are "sons of God," the unfolding glory of whose inheritance through Him who hath redeemed us unto Himself, doth not yet appear because it reaches far into the unseen. To such a faith, earthly things are part and parcel of things divine, and from such conceptions of the Universe faith rises to higher and holier realities, with unflinching steps and clearing vision.

All Life is Divine Life.

LIFE is beyond defining. The lecturer before a class of medical students did well when he said: "Now we are to consider that mystery men call life." Reason and faith are best answered when we accept the fact that all life, whatever its form or expression, comes from the one great divine source. The phenomena of life are numberless and endless in reappearances and repetition. In the lower forms, plants and animals, life seems to do its work for a given period, and then return to the great divine plenum of life to be sent forth again. Life in men, when it is personalized and made the source of character and of destiny, is necessarily immortal, since character, influence and destiny can not be removed from the Universe. That which deals with right and wrong, which is in accord with God, through obedience, or out of accord with Him through disobedience, creates influences and destinies for which the individual actor must be held eternally responsible. Immortality and character must go together. But the one point to be urged here is that all life is divine as to its source, and all character ought to be in accord with the will of the Divine One. Coming out from the unseen

at birth, each personalized life takes hold on the unseen which men name "the future," and enters into that unseen so fully that no question of character, duty, or destiny can be adequately considered without constant reference to that unseen reality, known as the "future life." Hence it is that all things pertaining to life belong to the realm of the spiritual and religious, even more than do questions relating to the forces of the Universe. These views of existence—a better term than life—give a depth of meaning and a sacredness to what we are and what we do that comes from no other conception. To come forth from God, to assume existence with its duties and responsibilities in the presence and under the eye of God, is beautiful and glorious beyond description or full conception. Having lived this life at the best, and having passed into the next stage of existence with its larger horizon, we shall gradually find the higher and holier meaning of what we are, and of what existence implies. Only when the present becomes the future, and the here is lost in the hereafter, can we approach completed knowledge of ourselves or of God. What we can now see and understand is so closely linked with that which is unseen except by faith and spiritual vision, that we are always on the border land of the great unseen realities. But because these are realities, unchanging and always abiding, we walk by faith rather than by sight, but never doubting the love and care and guidance of Him who is the great, though unseen, Reality.

A Religious Basis for Sunday.

NO FACT is more clearly set forth in history than this: Sabbath observance must rest on a religious basis. Whenever the element of conscience, from the behests of religion, is lost or removed, Sabbath observance ceases. The present situation touching Sunday is ample proof of this. All thoughtful men see this fact, and it is doubly emphasized in the convictions of those who are familiar with the history of the Sabbath question, as it appears in connection with both the Sabbath and the Sunday. Speaking of the situation, *The Christian Work and Evangelist* of Sept. 9, says: "The Sabbath question seems to girdle the world. They are discussing it in India, where the question of Sunday observance is attracting the attention of the missionaries with whom, at the present time, it is an acutely perplexing question, with which they hardly know how to grapple. When one remembers that a Telugu or Kanarese or other Christian, may read his New Testament from the first verse of the first chapter of Matthew to the last verse of the last chapter of Revelation, and not find a solitary precept or exhortation respecting the Christian mode of keeping the Sabbath, the difficulty surrounding the whole subject becomes particularly apparent." The absence of any authority for Sunday observance, and the fact that Christ, by precept and example, taught the "Christian mode of keeping the Sabbath"—not Sunday as *The Evangelist* means—undermines the whole structure of Sunday observance. If *The Evangelist* would accept Christ as authority on the "Christian mode of keeping the Sabbath," it would have a solid basis for faith and practice. The holiness of Sunday keeping without a religious basis is suggested by the following from a late number of *The Advance*: "We may talk reform until we are blind and labor leaders may rail at

the churches until they are hoarse, but there will be no ideal condition until we get the Lord's angle of vision about the Sabbath. If we try to pluck that day out of the divine economy the years will work a retribution which will bring more loss than gain." Better statement of the ruin that has been wrought because men have refused to see the Sabbath from Christ's standpoint could not be formulated. This statement by *The Advance* is the basis of our position as Seventh-day Baptists. The years have brought retribution swift and full, a retribution which the course of *The Advance* adds force to each year. "Christ's angle of vision about the Sabbath" is that for which we plead.

Summary of News.

The National Unitarian Conference opened at Atlantic City, N. J., on Monday, Sept. 25, with a large attendance. This is the twenty-first session of the Conference.

The eighteenth season of public lectures under the auspices of the Board of Education of the city of New York will open on October 2, and continue until the close of December. Two thousand lectures will be given, at one hundred and forty centers. From a small beginning in 1889 this public lecture system has grown until nearly a million and a quarter persons now attend the thousands of lectures provided. The lectures are for adults, and workmen and working-women crowd the halls to hear lectures on electricity, metallurgy, history, science, art, literature and music. The series of lectures on educational topics by prominent educators proved to be so successful last year that a companion course has been provided for the present year. This course will be given at the great hall of Cooper Institute on Wednesday evenings, beginning November 8. Of the two thousand lectures, the greater number will be in courses of from six to twelve lectures each, given by the same lecturer, a recognized authority on the subject covered by his course. The list will include talks on natural science, history, sociology, literature, music, art, first aid to the injured, the prevention of tuberculosis and many other subjects. Each lecturer will teach his subject in a manner that will make it easy for the general public to understand. In addition to these course lectures, hundreds of single lectures on all conceivable subjects have been arranged. Many of the lectures will be illustrated by stereopticon views, and the technical lectures will be illustrated with experiments. The great value of this method of giving valuable education in a popular form is well established, and is to be highly commended.

President William Harper of Chicago University suffered a sudden relapse in health, Sept. 21. He submitted to a surgical operation on Sunday, Sept. 17, with but little relief.

An excellent beginning in the punishment of the Beef Trust was made Sept. 21, when Judge Humphrey in the United States Supreme Court in Chicago imposed fines aggregating 25,000 dollars on four officials of the Schwarzschild and Sulzberger Packing Company. The fines followed the "plea of guilty" to indictments charging conspiracy to accept railroad rebates. The defendants were Samuel Weil of New York, vice-president of the company; B. S. Cussey, traffic manager; Vance D. Skipworth and Chess E. Todd, assistant traffic manager. Mr. Weil was fined \$10,000, the other three \$5,000 each. Cases pending against Armour and Company,

and others, were continued until Wednesday, Sept. 27. While the payment of money may not be a great punishment in these cases, the fact that imprisonment is a possible penalty and a probable one, if the rebate business continues, the Department of Justice has initiated a line of attack which can not be blocked or checkmated. It has found a way to reach violators of the anti-rebate law in spite of all technical efforts to befog the facts, and it can go ahead confidently with the cases it has so carefully worked up. The Beef Trust bids fair to pay the penalty of its schemes to evade the law and wrong the public. The ancient truth about the "mills of the Gods" yet holds good.

Political disturbance of a serious character began at Cienfuegos, Cuba, Sept. 22. Six persons were killed and twenty-five or more were injured. Congressman Enrique Villuendas, leader of the Liberal party and one of the most able orators in the lower house was among the killed. Latest news indicates a more peaceful situation.

Investigation touching the methods of the New York Life Insurance Company promises several important reforms in Life Insurance and in the matter of contributions for national political campaigns. It is always thus; evil practices uncovered lead to more or less permanent reform.

Another subway under the Hudson River for the accommodation of the Public Service Corporation of New Jersey and the Pennsylvania Railroad, is announced. It would not be amiss to say that there is an epidemic of tunnels and subways. The surface of things, land and water, gives too little opportunity for this hustling age.

The reform movement in Philadelphia has gained much for civic purity already and gives promise of still greater good. That movement has demonstrated the power of united and active public opinion, of the higher type, while the slowness with which the good now attained has been secured shows that the consciousness of impending evil and the growing power and permanence of crime are needed to awaken the dormant influences for good. It is a case of reform by reaction under the spur of danger, as most reforms are.

A serious railroad accident occurred just outside of Philadelphia, Sept. 25, in which the St. Louis Limited, running at forty-five miles an hour, left a cross-over switch and collided with a local train. Five persons were killed and many more injured. It is said that the Limited was saved from more terrible results because of the speed with which it was running.

Figures are just published by the Department of Commerce and Labor showing the fabulous amount of tobacco which is consumed by the American people. It requires nearly one-half billion pounds of tobacco to feed the people of the United States for a single year. Not reckoning those under fifteen years of age, this gives a per capita consumption of almost sixteen pounds. Belgium, which leads the world in tobacco using, is but little worse than the American people. The United States surpasses nearly all other countries in producing tobacco. It is estimated that we grow about one-half of the world's supply. The production of tobacco in the United States has increased more than fifty per cent. during the last fifteen years. The price of tobacco does not seem to lessen its use in any perceptible degree. The tobacco problem is great in every respect.

A conference of the Trunk Line Railroad Association, Sept. 25, failed to secure harmony in the matter of rates, and a rate war between the East and the West bids likely to follow.

China seems to have wakened up enough to catch the European idea of expressing dissent by throwing bombs and killing people. A bomb was exploded in a railroad coach, Sunday, Sept. 24, in which one of the embassies spoken of in our news column last week, was about starting for the United States and European countries. The man who exploded the bomb was blown to atoms and several others were severely injured. It is understood to have been a protest against sending representatives of China to Europe and the United States with a view to introducing new customs, and especially new methods of education, into China.

Figures lately published indicate that Mexico has increased as to prosperity since the adoption of the gold standard, and that the growth of trade with other countries is steadily increasing.

Official figures from the Bureau of Commerce and Labor show that the total grain receipts of 10 important primary markets during the month of August aggregated 75,995,939 bushels, as compared with a similar movement in 1904, of 67,800,919 bushels. During the first eight months of the current year 157,031,633 bushels of grain were received at Chicago, 11,886,620 bushels at Cincinnati, 8,586,267 bushels at Duluth, 37,705,700 bushels at Kansas City, 15,590,559 bushels at Louisville, Ky., 16,138,050 bushels at Milwaukee, 60,417,990 bushels at Minneapolis, 18,867,000 bushels at Omaha, 36,855,208 bushels at St. Louis, and 16,331,800 bushels at Toledo, making a total of 379,410,827 bushels in contrast with a similar inbound movement in 1904 of 347,881,683 bushels. As compared with last year's receipts gains were made at the markets of Chicago, Kansas City, Minneapolis, Omaha, and Toledo, losses having occurred at the other five markets.

It has been announced during the week that plans for another Russian loan to be divided between Paris and Berlin have been concluded. The loan will amount to about \$175,000,000.

Sept. 26, the most disastrous typhoon in twenty-six years was reported from Manila, in which several lives were lost and at least two hundred persons were injured. Police stations are feeding and sheltering five thousand homeless people and the churches are caring for three thousand more.

Secretary Taft and most of the members of his party from the Philippines landed at San Francisco, Sept. 27, having left Yokohama Sept. 17. In general, the Secretary reports progress in all the departments of the Philippines. The stability of the government is increasing and the general interests of the people are improving. This report is quite in keeping with certain facts lately published in *THE RECORDER* concerning the schools in those islands. On landing, Secretary Taft spoke especially of the right royal welcome which his party received in Japan. There is at present a depression in agricultural matters in the Philippines, due to a large loss of agricultural cattle, drought, locusts and other causes. It will take time to overcome these disadvantages.

The official investigation concerning insurance companies in the state of New York, which is

going on under the direction of the Legislature, is revealing an astonishing amount of corruption in the financial affairs of the Equitable Company. The success in the state of New York in unearthing these irregularities, the gain already made by United States Courts in punishing the officers of the Beef Trust, and the various successful lines of investigation which are going forward at Washington under the direction of President Roosevelt, all point to most desirable steps toward permanent reform. It has been evident for the last few years that the greed of gain and the lack of conscience which that greed has created, have reached the point of wholesome reaction. Not long since a few voices were raised against graft and similar forms of dishonesty. By the natural swing of the pendulum, it now seems that "anti-graft" will be the rally-cry of both politicians and reformers for some time to come.

The Congress of Zemstvos and Municipal Councils is now in session at Moscow, Russia. This movement, which looks to the enlarging of the privileges and liberties of the people of the empire, is gaining strength and the utterances of the present Congress are bolder than any similar expressions that have been made. How soon the righteous demands of the people of Russia will be granted, one can not say. That many of these demands must be granted in the near future, seems certain. Meanwhile it is reported that the Russian authorities are much disturbed over the Anglo-Japanese treaty, concerning which we give news in this issue. While that treaty may result in closer union between Russia and Germany, it does not seem probable that any such union can affect the carrying out of the Anglo-Japanese Alliance or create any diversion favorable to the extension of Russian and German interests in the far East.

At the opening of the seventy-fifth academic year of New York University, Sept. 27, Chancellor MacCracken made an address of welcome to the class of Freshmen, which numbers one hundred and thirty. That address dealt mainly with the question of small colleges. The Chancellor emphasized almost vehemently the benefit of small colleges and the weakness of any great university not made up of many small colleges. Among other things he said: "Manifold colleges in a great university would furnish the best answer to the question how to secure the advantages of the small college in a university that has a crowd of undergraduates. I rejoice in the reaction to-day in favor of the small college." Such utterances have an important bearing upon our denominational colleges and their value, when set over against those large institutions in which there is little or no personal association between the faculty and the students.

Sept. 26, it was announced that the New York, New Haven and Hartford Railroad had purchased twenty-five electric locomotives for use between New York and New Haven. At first, they will be put into operation between Woodlawn and New York City, but the movement indicates the gradual if not the early displacing of steam locomotives by electric.

Columbia University opened its one hundred and fifty-second academic year, Sept. 27. In his address of welcome to the students and faculty, President Butler said some plain and cutting things concerning the present situation in the financial world. He spoke of the melting away, like snow before the sun, of the reputation of

men because of their reckless speculation with money belonging to others. He declared that the great lack in the business world is moral principle, and that statute law will not create such moral principle. He said: "Business men and their legal advisors have substituted the penal code for the moral law as the standard of conduct. Right and wrong have given way to the subtler distinction between legal, not legal and illegal; or better, perhaps, between honest, law honest, and dishonest." His criticism, although severe, is just.

Sept. 27, Bishop Potter of New York, speaking before the annual diocesan convention of the Protestant Episcopal Church, spoke at length concerning the question of Sunday observance. He took definite ground against any legislation by either church or state on that question.

BRITISH-JAPANESE TREATY.

The text of the new treaty between Great Britain and Japan was published at London, Sept. 27. Its importance is sufficient to justify its presentation in full. This treaty is of world-wide interest and of still greater interest because of its probable bearing upon the question of permanent peace in the East. If it shall result, as now seems probable, in quieting those disturbing tendencies which have made the question of peace so uncertain in the East since the war between China and Japan, it will be an influence in the permanent good of the world not easily estimated. This is the text of the treaty:

PREAMBLE.

The governments of Great Britain and Japan, being desirous of replacing the agreement concluded between them on January 30, 1902, by fresh stipulations, have agreed upon the following articles, which have for their object:

A—Consolidation and the maintenance of general peace in the regions of Eastern Asia and India.

B—The preservation of the common interests of all the powers in China by insuring the independence and integrity of the Chinese Empire and the principles of equal opportunities for the commerce and industry of all nations in China.

C—The maintenance of the territorial rights of the high contracting parties in the regions of Eastern Asia and of India and the defence of their special interests in said regions.

TEXT OF THE TREATY.

Article 1—It is agreed that whenever, in the opinion either of Great Britain or Japan, any of the rights and interests referred to in the preamble of this agreement are in jeopardy, the two governments will communicate with one another fully and frankly, and will consider in common the measures which should be taken to safeguard those menaced rights or interests.

Article 2—Should either of the high contracting parties be involved in war in defense of its territorial rights or special interests, the other party will at once come to the assistance of its ally, and both parties will conduct a war in common and make peace in mutual agreement with any power or powers involved in such war.

Article 3—Japan possessing paramount political, military and economic interests in Corea, Great Britain recognizes Japan's right to take such measures for the guidance, control and protection of Corea as she may deem proper and necessary to safeguard and advance those interests, provided the measures so taken are not

contrary to the principle of equal opportunities for the commerce and industry of all nations.

Article 4—Great Britain having a special interest in all that concerns the security of the Indian frontier, Japan recognizes her right to take such measures in the proximity of that frontier as she may find necessary for safeguarding her Indian possessions.

Article 5—The high contracting parties agree that neither will without consulting the other enter into a separate arrangement with another power to the prejudice of the objects described in the preamble.

Article 6—As regards the present war between Japan and Russia, Great Britain will continue to maintain strict neutrality unless some other power or powers join in hostilities against Japan, in which case Great Britain will come to the assistance of Japan, will conduct war in common and will make peace in mutual agreement with Japan.

Article 7—The conditions under which armed assistance shall be afforded by either power to the other in the circumstances mentioned in the present agreement, and the means by which such assistance shall be made available, will be arranged by the naval and military authorities of the contracting parties, who will from time to time consult one another fully and freely on all questions of mutual interest.

Article 8—The present agreement shall be subject to the provisions of article 6, and come into effect immediately after the date of signature, and remain in force for ten years from that date in case neither of the parties shall have been notified twelve months before the expiration of said ten years of an intention of terminating it. It shall remain binding until the expiration of one year from the day on which either of the parties shall have denounced it, but if, when the date for the expiration arrives, either ally is actually engaged in war, the alliance shall be *ipso facto* and continue until peace shall be concluded.

THE LIFE IN CHRIST: THE CHURCH,—ITS NATURE AND MISSION.

A sermon by Rev. L. E. Livermore, Lebanon, Conn., preached before the General Conference at Shiloh, N. J., Aug. 24, 1905.

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me."—John 17: 20-21.

This remarkable prayer of our Saviour, as recorded in the 17th chapter of the Gospel by John, has been called the most precious relic of the past. It reveals the spirit and the heart of Jesus in that critical hour of his life, and shows his love for his followers, then living, and in all future time.

It is a prayer, in which, as if already dying, he solemnly presented to the Father, himself, his work, and his people.

We place a high estimate on the prayers of pious people, especially of friends nearing the spirit world. How much more should we value this petition of the Son of God!

This prayer was offered, not only for the apostles, but for those also "who shall believe on me through their word." Hence we may always be comforted with the thought that the Son of God prayed for us; and that the prayer was certainly heard of the Father, and will surely

ly be answered in behalf of all who truly believe.

The "Life in Christ" is shown in all this prayer. "I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine, and all mine are thine, and thine are mine; and I am glorified in them." . . . "I in them and thou in me." . . . "I made known unto them thy name, and will make it known; that the love wherewith thou lovedest me may be in them, and I in them." Thus the love of the Father for the Son, and the love of the Son for his true disciples is the same divine, unifying, all-pervasive and all-conquering love. When this love of the Father and the Son predominates in the discipleship, there will be oneness of purpose, harmony and efficiency of action, growth in grace. When this love is choked out by the cares of this world, the deceitfulness of riches, the pleasures of sin, religious zeal dies out and the "Life in Christ" no longer controls the heart. In place of the sweet Christian graces, there are divisions, animosities, envyings, jealousies, evil surmising, wraths, strifes, backbitings, whisperings, swellings, tumults.

I. THE CHURCH. This term comprehends God's people, the called out, separated from the world, infused with the spirit and love of Christ, organized or unorganized; all true believers in the life, teachings and mission of Jesus Christ, the Son of God, of whatever name or nation. The pious patriarchs and people of the old dispensation died in the faith of the Messiah to come. During Christ's incarnation there was no church organization, except as the apostles and other disciples were pervaded by the Christ spirit and love, and thus constituted a distinct body of believers. Christ laid the foundation upon which through other agencies, he built his church. "Upon this rock will I build my church."—Matt. 16: 18.

In the 18th chapter of Matthew he gives specific directions respecting the course to be pursued in the case of an offending brother, with the final appeal: "Tell it unto the church."

Gradually, under the divine guidance, impelled by experience and the increasing demands for closer organization, the disciples in different localities adopted rules for their government and discipline, chose officers and leaders and thus became working bodies of men and women for the maintenance and propagation of the religion of Jesus. These bodies were known as Christian Churches, and were established in Palestine, Asia Minor and Southern Europe in the days of the apostles.

There were differences of opinion and of practice in those early churches, growing out of differences of birth, conditions of living and learning; and yet there was unity of purpose and of worship. It was the special object of Jesus to establish a religion so broad that all the nations of the earth might be united in one common worship of God. This is the ideal church; the "One fold and one Shepherd" of John 10: 16.

II. THE NATURE of the church is somewhat foreshadowed in the very fact of its divine origin and object. Naturally, the "Church of God" would be a very different organization from any body of men that could not, truthfully, be thus designated.

At Miletus Paul called the elders of the Church of Ephesus together, and solemnly charged them: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28.

In his charge to Timothy, 1 Tim. 3: 5, he says, "For if a man know not how to rule his own house, how shall he take care of the church of God?"

And in 1 Cor. 15: 9, he laments bitterly his mistake, because he persecuted "the church of God."

It is evident, therefore, that the Church is to be recognized as possessing a sacredness of character above every other organization of men. Not only the organized body of its membership, but all that pertains to it; the place of worship, the Holy Bible, the sacred utensils. In all the training of the Children of Israel great stress was laid upon the importance of veneration for the tabernacle, the sacred utensils, the Temple, the Ark of the Covenant. All are familiar with the fearful fate of Uzzah, because he did not regard the divine order in the management of the Ark of the Covenant, in its transportation to Jerusalem. This terrible lesson was designed for all Israel, and doubtless for God's people in all succeeding time.

Many children and youth of the present day are sadly wanting in the spirit of veneration. To them the house of God is no more sacred than any ordinary house, public school building, hall or gymnasium. They often enter the church in sportive mood, hats on, whistling, singing inappropriate songs, with rude and boisterous demeanor, at rehearsals or other occasions not strictly religious services. Many such children have no thought of wrong doing, but they have not been properly instructed by parents and teachers. The great lawgiver of Israel recognized the necessity of having the children instructed in the things pertaining to the worship of God, and said: "These words, which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." Deut. 6: 6-9.

I would not have this spirit of veneration for sacred things take the form of superstition, or slavish fear, or hypocritical cant; neither would I recommend the corrupt church of Rome as a model of excellence in religious teaching and practice; and yet some wholesome lessons may be drawn, even from that source. Their marvelous success and power as religious teachers lies fundamentally in the persistency with which they teach and enforce the spirit of reverence for sacred things. Their men, women, and children are taught to enter the place of worship reverently and silently. And loyal Catholics, when passing a church building distinguished by a cross, often uncover their heads and pass in silence, in recognition of what they deem to be the holy character of God's house.

Why was Moses commanded to "Put off thy shoes from off thy feet?" Because, "The place whereon thou standest is holy ground." But why was that particular ground more holy than elsewhere? Because in the near-by "Burning Bush" God's presence was especially manifest! Paul, in writing to Timothy, says, "These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth." 1 Tim. 3: 15.

But if the external things of the people of God

should possess such a sacred character, what must be said of those who are so honored as to be called "The church of the living God?"

Peter, in addressing the disciples "Throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, said, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

Paul, in his letter to Titus, 2: 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

And in his letter to the Ephesians he said: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

It thus appears that one primary object in the establishment of the church, and in the instruction communicated in Christian doctrine, is to bring the members of the church, under divine guidance, to this internal holiness. Such is the ideal church.

But while it must be confessed that this ideal has never yet been attained, either in the primitive church or in any of those of succeeding generations, still nothing less than this high ideal should be the constant aim of the entire membership.

Grave mistakes have many times been made, by good and well-meaning members, who have undertaken to weed out all the tares, or unworthy members, and thus secure a church of holy men and women only. But such measures have generally proven disastrous to peace and the welfare of the church. In the present state of the church perfect discipline cannot be maintained. God only can discern and distinguish between the worthy and unworthy. Christ himself tolerated Judas among the apostles. In the Parable of the Tares, Matt. 13: 24-30, our Saviour shows plainly the difficulties in the way of perfect discipline, and that tares and wheat must be allowed to grow together until the time of harvest. Of course this does not sweep away all church discipline, for there are often cases in which there is no difficulty or danger in removing rank and obnoxious weeds whose presence would greatly endanger, and perhaps destroy the wheat.

Perhaps the nature of the church may best be shown by the scripture names given it: "Assembly of the Saints; Body of Christ; Assembly of the Upright; Branch of God's Planting; Bride of Christ; Church of God; Church of the Living God; Church of the First-Born; City of the Living God; Congregation of Saints; Family in Heaven and Earth; Flock of God; Fold of Christ; General Assembly of the First-Born; Golden Candlestick; God's Building; God's Husbandry; God's Heritage; Habitation of God; Heavenly Jerusalem; Holy City; Holy Mountain; Holy Hill; House of God; House of the God of Jacob; House of Christ; Household of God; Israel of God; Daughter of Zion; Lamb's Wife; Mount Zion; Mountain of the Lord of Hosts; Mountain of the Lord's House; New Jerusalem; Pillar and Ground of the Truth; Place of God's Throne; Sanctuary of God; Sister of Christ; Spiritual House; Spouse of Christ; Strength and Glory of God; Tabernacle; The Lord's Portion; Temple of God; Vineyard."

III. THE MISSION of the church, in general, is twofold. It is both the Conservator and

the Almoner of God's precious Truth; his Holy Word. That is, it is charged with the duty of guarding, defending, preserving; and, secondly, of teaching, preaching, publishing the Word throughout the world.

God's Chosen People, first the Israelites, and then the Christian Church, have had the distinguished honor and duty of receiving and keeping, in its integrity, the written Revelation of God's Will to man. The marvellous success attending this long period of guardianship bears unmistakable evidence that this divinely appointed custodian has been faithful to her trust.

Cities have fallen, kingdoms have come to nothing, empires have faded away; their books and their laws are as though they had not been. But no enemy has been able to consume, no tradition to pervert, no heretic maliciously to corrupt this Book; and to-day it stands, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein.

This faithful stewardship has not been the exclusive work of any one branch of the constantly increasing host of God's people, but is the result of their united efforts in the interests of his truth and the realization of the prayer of our Saviour, "Thy kingdom come, thy will be done on earth as it is in heaven."

There is no one branch of the Christian church that can consistently arrogate to itself the right, above all others, to be called "The church." And yet, all must admit that the one branch, or denomination of Christians that comes nearest, in letter and in spirit, to walking in the commands of God and the faith of Jesus, comes the nearest to that ideal church foretold by the prophets and prayed for by our Saviour. "If ye love me, keep my commandments." Who would not esteem it the greatest of all honors, the richest of all rewards, to have it said of them as it was of Zacharias and Elizabeth, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

As the Christian church, the world over, has been united in its desire and effort to preserve the Word of God in its integrity, so also should they unite, as far as possible, without the sacrifice of truth and conscience, in the propagation of that Word throughout the world. If it was said to one, it was said to all disciples, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." In the oneness of the disciples, with the indwelling Christ, is to be found the strength and power of the church in the accomplishment of its mission. Hence the prayer of the text: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one,—that the world may believe that thou hast sent me."

How may Christians of all denominations cultivate an external and visible union with each other so as to demonstrate to the world the reality of that spiritual union which already exists, and to concentrate their united energies against the enemies of Christianity? Not in the way that has often been attempted by good, but not very wise men, who, in their desire to abolish the evils of an exclusive sectarianism, they have separated themselves from their respective churches with the avowed intention of forming one, uni-

versal, unsectarian church. The result has generally been that, instead of abolishing all sects, they have simply added one more to the number; and the new, anti-sectarian sect has soon become more sectarian and exclusive and quarrelsome than any of the churches from which they have come out!

The true way to promote Christian union is not for its friends to come out from their respective denominations and churches for the purpose of separate organization in favor of an unsectarian Christianity, but rather to diffuse the leaven of peace and love and union among the different communions to which they belong; and while retaining their different church relations, to strive to unite the moral forces of the different denominations in aggressive efforts against the enemies of Christianity, and disseminating evangelical truth throughout the world.

The simple principles upon which the different denominations can thus unite for a purpose like this is tersely stated by the apostle Paul in his epistle to the Philippians, 3: 16, "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing." By this he evidently means, that, respecting each others' conscientious convictions, and conceding to our fellow disciples, of whatever name, that entire liberty of opinion which we claim for ourselves, we should unite for the purpose above named, just so far, and only so far, as we can stand upon common ground, just so far as our conscientious views of truth and duty will permit.

There are certain fundamental points upon which all denominations are agreed. There are certain other points which divide us as denominations, and upon which we are not at present agreed. Shall we be called upon, as a condition of this union, to give up these points of difference? This rule forbids it. That is a point to which we have not yet attained; and the rule is, "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

Thus the principles of true Christian union do not require any Christian to violate his own conscience, or to abate, in the least degree, his denominational zeal and loyalty. But it requires all Christians to unite in directing the attention of perishing men to the pure and precious Word of God, and pointing to the Lamb of God as our only Sacrifice and Saviour. By this rule we may consistently stand on common ground, side by side, at the prayer circle, in the pulpit, in works of social and political reform, in institutions of education, and of Christian benevolence, or in scenes of sorrow and suffering.

According to this Scriptural rule, we as Seventh-day Baptists can consistently unite with Christians of whatever name, in opposing all forms of iniquity, and in promoting every good and sacred interest. In doing this we have nothing to abandon; no principles to give up. If Christian union requires us to sacrifice conscience we must respectfully but firmly decline. It may cost us something to adhere to principle, but it will be cheaper in the end. We must never say with a noted but time-serving adherent to the Church of England, "We can not afford to have a conscience." (Paley).

We cannot renounce our conscientious belief and we ask no other denomination to do it, and yet we can love all who love the Lord Jesus Christ. We will unite with them, cheerfully, on ground common to us all whenever we can do so without the sacrifice of conscience. We will

pray with them, we will preach to them if they will hear us, and welcome them to our pulpits in return. We will labor with them on earth for the promotion of the Redeemer's kingdom, and hope to meet them finally where Christian fellowship can be realized in its perfection.

In our interchange of views respecting the teachings of the Scriptures, we should treat all who differ with us with candor, Christian courtesy and kindness. It has not always been thus in the history of religious controversies. There has been a notable change in the spirit and manner of interchange of thought between the various religious denominations within the memory of many now living. The spirit of love and religious tolerance prevails to a much greater extent than formerly. This is a favorable omen in the progress of Christianity. The evidence that we love Christ is seen in the fact that we love our brethren. But our brethren are not limited to that branch of the household of faith with which we are most closely identified. The brotherhood of the church embraces all true believers, of whatever name, or color, or nation.

Jesus led the beloved disciple out to a broader conception of charity and duty. "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." "And Jesus said unto him, Forbid him not; for he that is not against us is for us."

No point of Christian character is urged more earnestly than that of Christian sympathy and love. Christ gave it the full force of a command, "A new commandment I give unto you, that ye love one another."

"By this all men know that ye are my disciples, if ye have love one to another."

"But if ye bite and devour one another, take heed that ye be not consumed one of the other."

"He that saith he is in the light, and hateth his brother, is in darkness, even until now. He that loveth his brother abideth in the light."

"If ye have bitter envying and strife in your hearts, glory not. This wisdom descendeth not from above."

"Seeing ye have purified your souls in obeying the truth unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

"Above all these things, put on charity (love) which is the bond of perfectness."

Thus the different denominations, by carrying out the spirit of the Gospel, may agree to unite in the employment of measures which all consider right, for the attainment of objects which all regard as proper and desirable, and conducive to the welfare of man, and to the glory of our common Redeemer.

How amazing would be the power of such a united Christianity against the enemies of Christ and his glorious gospel!

It is related of Lord Nelson, that just before the battle of Trafalgar, in which that gallant admiral lost his life, he was engaged in full view of the enemy, in giving instructions to his officers. When he inquired of Admiral Collingwood where his Captain was, he was told that he and Captain Rotherham were not on good terms with each other. Nelson exclaimed, in tones of kind reproach: "Terms! not on good terms with each other!" Then sending for Capt. Rotherham he led him to Collingwood, and placing their hands together, pointed to the enemies' ships, and looking them square in the face, uttered the simple words, "Look! yonder is the enemy!"

It was enough. The two officers forgot their disagreements, went courageously into the battle, and fought side by side until victory crowned their heroism with success.

So, as brethren in the Lord, if we are ever tempted to show an unkind spirit in our intercourse with each other, let us stop and listen to the voice of our Commander, as he points to the embattled hosts of the foes of the church, and bids us "Look! yonder is the enemy!"

While the mission of the church is an unyielding warfare against all evil, it is also a mission of peace. The birth of our Saviour, the beginning of the Gospel, was heralded by the angelic host, "Praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Every warfare should be conducted with a view to God's Glory, and in the interests of peace among men. Every invasion of right and truth, by evil minded men, should be firmly resisted and overcome by righteous measures, thereby promoting peace and Godliness.

Every act of disobedience to God's will, as revealed in his Holy Word, whether by Jew or Gentile, the redeemed or the unregenerate, is an act of invasion and disloyalty; and such disobedience should be clearly pointed out by those who are conscious of its existence. Yea, more; such disloyalty to the Word should receive a firm, united, and persistent remonstrance.

God's chosen people fell into gross idolatry, even while the finger of God was engraving the precious words of the Law; but the faithful leaders and the few remaining loyal ones, resisted this wicked invasion and won their brethren back to the truth.

The Seven Churches of Asia, while professing allegiance to the Law of the Lord, were required to listen to such ringing messages as these: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

And to another; "Thou hast a name that thou livest, and thou art dead."

Again; "So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

By such faithful admonitions our Saviour sought to bring back the erring churches to obedience and duty. In the same way he would have his people, as his representatives, guard his eternal truth and admonish the careless and disobedient.

Herein lies a special duty belonging to Seventh-day Baptists. Not that they are to be less evangelical than others; not that they delight in controversy, or make claims of self-righteousness; but because they see what evidently some do not, and yet what increasing multitudes of others frankly admit, that God's Holy Law is being constantly violated by the unauthorized substitution of an unblessed and unsanctified day in place of his Holy Day, which he blessed and sanctified, and commanded all men, everywhere, to observe as his Holy Sabbath. This duty is thrust upon us, whether pleasant or unpleasant, whether popular or unpopular, just as certainly as it was the duty of Josiah, Judah's noble king, to destroy the high places, groves, images, and all outward signs and relics of idolatry, into which sin the people had fallen in the successive reigns of Manasseh and Amon. It may well be imagined that this was no pleasant duty for the

young king to undertake, and doubtless he was warned against the folly of undertaking such an impossible task; but to him, duty was law; and one, with God, is always a conquering majority.

Thus the Law of the Lord was reasserted, and was never again so utterly lost to view. He who has declared, "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," WILL DO IT!

"For ye shall go forth with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed."

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

WHAT LIES OVER THE HILL?

"Traveler, what lies over the hill?
Traveler, tell to me;
I am only a child; from the window-sill
Over I cannot see."

"Child, there's a valley over there,
Pretty, and woody, and shy,
And a little brook that says, 'Take care
Or I'll drown you by and by.'"

"And what comes next?" "A lonely moor
Without a beaten way.
And grey clouds sailing slow before
A wind that will not stay."

"And then?"—"Dark rocks and yellow sand,
And a moaning sea beside"—
"And then?"—"More sea, more sea, more land,
And rivers deep and wide."

"And then?" "O, rock and mountain and vale,
Rivers and fields and men,
Over and over—a weary tale—
And round to your home again."

"Is that the end? It is weary at best."
"No, child, it is not the end;
On summer eves, away in the west,
You will see a stair ascend,"

"Built of all colors of lovely stones—
A stair up into the sky,
Where no one is weary, and no one moans,
Or wishes to be laid by."

"I will go!" "But the steps are very steep;
If you would climb up there,
You must lie at its foot, as still as sleep,
And be a step of the stair"

"For others to put their feet on you
To reach the stones high-piled.
Till Jesus comes and takes you, too,
And leads you up, my child."

—George MacDonald.

Dr. Sydney Strong, while preaching a series of sermons on the family circle in Chicago recently, talked about parentage. "Parentage," he said, "is at once God's greatest gift and severest test. Parentage is the most practical escape from selfishness. Those who escape parentage escape the best of life. Mankind should emphasize the importance of birth more than death; children ought to be well born. There would be more Bethlehem babies if there were more Marys. A child first sees God in the face of its mother. The kind of God depends on the kind of mother."

Missions.

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

On Wednesday, Oct. 18, 1905, occurs the annual meeting of the Seventh-day Baptist Missionary Society in the church parlor of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., at which meeting the officers of the Society will be elected for the ensuing year, the annual report given and acted upon, and such other business transacted as shall come before the meeting. On the same day will be held the regular meeting of the Board of Managers. At this October Board Meeting, applications are received and appropriations made for the year 1906. We here call the attention of all parties who desire to make applications or suggestions, or have any business with the Board at said meeting, that they make it known to the Corresponding Secretary as early as October 12.

At Ayan Maim, Gold Coast, West Africa, our little church and cause are holding their own quite well. Pastor Joseph Ammokokoo is quite aged and rather feeble, yet serves the church quite faithfully. His son Ebenezer Ammokokoo has been appointed the assistant pastor of the flock. He has been part of the year in school at Cape Coast Castle. This field among the Fanti's is in need of missionaries. Two missionaries, one a preacher, the other a teacher, would find a good missionary field at Ayan Maim for the Gospel of Jesus Christ and the law of God in their inseparable unity.

OUR faithful workers in Holland, Rev. G. Velthuysen, Sr., at Haarlem, and Rev. F. J. Bakker, Rotterdam, are always busy in the Master's work. Bro. Bakker is a good pastor of our little church at Rotterdam, which, under his care, is more than holding its own. He labors earnestly as a kind of missionary colporteur, distributing our own literature, translated into the Dutch language, and also evangelical tracts in several languages, which he gets from Bible Societies, among the seamen and emigrants in the port, and does considerable house to house visitation. Bro. Velthuysen writes concerning his work during the year as follows: "I can not tell you all the interesting things of my work. By the goodness of God I have been able to attend continually upon the things of my Master's cause in their different forms of labor, as the usual preaching of Christ, the one and all-sufficient Saviour to my church and congregation, sometimes on the street or highway, or at the fairs. Temperance in the Christian sense is regularly taken to heart of course. How can it be otherwise? They made me President of the Netherlands Christian Temperance Society and also President of the Haarlem Society. Some 2,000 copies of our monthly *De Boodschapper* is entrusted to my care each month as editor, manager and distributor. Our Sabbath School is under my leading during the year, and also during six months of the year, from September to March the weekly meeting for the mutual study and understanding of the prophecies of the Old and New Testaments, and Seventh-day Adventism, gives me some extra labor. In different places of this country since July of last year, I have found much opportunity to preach the gospel, temperance, social purity, etc., and to distribute tracts and pamphlets on different moral and religious subjects. Our son and family are quite well. He is always, with hearty consecration,

giving himself to the work of the kingdom of God, more directly in combating vice, trade in white female slaves, and the like. Mrs. Velthuysen is quite well, there being nothing left now of the consequences of that attack of apoplexy. Sarah is well, and ere long will become the wife of a merchant living in Amsterdam. I prayed God to open the way for me to attend this year the General Conference, but not the least sign was given me that my wishes could be fulfilled, so I believed that remaining here was his will. Our Heavenly Father does not withhold from us what in his wisdom he deems best for us. We trust our dear American friends all remember constantly Holland in their prayers, as we do America."

WHAT makes a church strong and efficient in the work of saving men and building up the kingdom of Christ in the world? We answer, spirituality, love of souls and spiritual influence and power. We believe in these days, that in church work and service, too much emphasis is put upon numbers, wealth, and social power. There is power in large membership, wealth and social prestige when they are permeated with spiritual life, and dominated by the love of Christ and the love of souls. If they be not thus permeated and dominated they will be in the work of the kingdom as sounding brass and tinkling cymbals. A church that is resting and leaning hard on its large membership, its wealth, and social influence in society, is very much like the church at Laodicea. It will be said to it by the Holy Spirit:— I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest I am rich, and increased with goods and have need of nothing and knowest not that thou art wretched and miserable and poor and blind and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye salve that thou mayest see.

THE PASTOR'S PRIVILEGE.

The history of the Christian Church through the ages teaches clearly this lesson: Missionary epochs are the periods when most successful work is done in the home churches; for those that join heartily with Jesus Christ in a world-wide service make their union with him so complete that there can be a large inflow of spiritual energy.

To-day's special call in all departments of our churches is for such wise and resolute leadership as to help the membership to share the vision and spirit and service of Jesus Christ. The responsibility and privilege of this leadership belongs naturally to the pastor, who is the educator, the exemplar, the leader of Christian forces; the advocate for the people abroad; the ambassador of Jesus Christ. Among our Lord's gifts to the church are, "some to be pastors."

Notwithstanding all the numerous obstacles, whenever the leader is filled with missionary faith and knowledge, is patient and zealous in missionary service, the spirit that he possesses or that possesses him will, in time, be communicated through his word and life to the church. In the words of Mr. Mott, in his late book, "The Pastor and Modern Missions:" "The pastor's position gives him authority; his character and work give him vast influence. He alone has di-

rect and influential access to all the members.

He should regard his church not alone as a field to be cultivated; but also and more especially as a force to be wielded on behalf of the evangelization of the world. He is responsible not only to care for the souls of his parishioners, but also to direct their activities. He must get others to follow as a result of his own courageous spirit and contagious earnestness." This he will do: this many of our pastors are doing.—*The Baptist Missionary Magazine.*

A MAN does not give or labor for foreign missions for the sake of the reflex good to himself. He does not pray with such a motive. Nevertheless it is true that good of the noblest sort comes to the man who intelligently and persistently allies himself with the work of world-wide evangelization.

He creates for himself a wider horizon and becomes a larger man. He links himself with a host of men and women who for the most part are illustrating the finer kinds of self-devotement to the highest welfare of mankind.

He finds himself thinking in a new and generous way of nations and peoples which differ from his own country and kin. He breaks out of the narrow shell of local and small interests. He becomes a sharer in world affairs.

The man who is deeply interested in foreign missions can not help becoming in spirit an international statesman. He begins to view national and racial movements from the lofty heights of a gospel for the whole world.

The Great Commission gives him a world outlook and he finds himself in new and vital sympathy with the purposes of the Son of God who loves not only him but also the whole race.

The Christian man who lives and thinks on the scale of a world and a race rather than on that of an individual and a village will be far better fitted to do his local tasks in the most effective way. He becomes a true Christian cosmopolite and that is the best sort of a fitting for any work.

The Christian religion is the only one in the world which is adapted to make a man racial in the breadth of his life and sympathies.

There is no phase of the Christian religion so well adapted to accomplish the same purpose as the foreign mission enterprise. The Christian man who embraces the whole world in his love, gifts and prayer will grow surprisingly into the likeness of the Master who said, "I am the light of the world."—*The Baptist Missionary Magazine.*

ANNUAL MEETING SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the Seventh-day Baptist Missionary Society will be held in the vestry of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., on Wednesday, Oct. 18, 1905, at 10 A. M., for the hearing of annual reports and action thereon; for the election of officers of the Society and the transaction of such other business as may properly come before the Society.

WILLIAM L. CLARKE, President.
A. S. BARCOCK, Rec. Sec.

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Woman's Work.

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

OCTOBER.

Ay, thou art welcome, heaven's delicious breath!
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny south! oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying, in long serenity, away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh;
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.
—*William Cullen Bryant.*

THE SIMPLE LIFE.

John and Mary had long been lovers of the woods and when an opportunity came for camping trip, it was seized upon without delay. One season spent in this manner only created an appetite for more and on winter evenings, one would say, "How do you think our camp looks now, covered with snow?" and the other would reply, "I can shut my eyes and see how it will look next summer when the sun is shining and the birds are singing." They thought of it and planned for it and the sighing of the wind in the trees and the odor of the balsam mingled with their dreams by day and by night. When the right day came, they were all ready.

This camp of theirs could be reached only by water, was far away from the settlements and the mode of conveyance was the Adirondack guide boat.

In the bright sunshine of an August morning, the little company started. Down the lake they went, into the river where the tall trees shut out all but the distant mountain peaks, into the Lost Channel, where the river had of old zig-zagged its way into the larger stream before it got in such a hurry and took the shorter cut. After that, this winding stream was little used and the trees grew large on its banks till the branches met overhead and the shy things of the forest came down to the water's edge where they could drink undisturbed. Here was an ideal spot little frequented by man and where one longed to linger and dream, but the sun was high in the heavens and the camp was yet to be made and the dinner to be cooked.

On into a broader river, the boats came and just ahead was the camp site. On a bluff at the junction of two rivers, with a broad outlook on the surrounding mountains, was where our party chose to take up their abiding place.

Of those who composed this party only one needs more than a passing notice. This one was Flynn. A thick shock of sandy hair, never covered by a hat, surmounted a ruddy, good-natured face on which was drawn the map of Ireland. Short of stature and quick of movement, he was one who never forgot a kindness and made the best of an injury. Born in the "auld country," educated against his will, he had drifted to America and spent some years in the lumber regions of the West and then wandered into the Adirondacks, where his wanderings ceased forever because of the witchery of a pair of grey eyes. He was in manner a mixture of a man of education, a western lumberman and an Adirondack guide, and the three types were equally prominent in his conversation. Whatever work was to be done, Flynn wanted to do the biggest part. His bright sayings occasioned many a

laugh and he always took it good-naturedly. One day when some of his food slipped from his plate, because of the unevenness of the log on which he was sitting, he said, "It is strange, isn't it, that if we drop food in the house we call it unclean, but when we drop it on the ground we pick it up and eat it and think it is all right." "Now shall we make this a little more slant-indicator or plumbdicator, which would be better?" he asked when working on the camp. "Suppose we toe-nail down this corner and then if she blows over she'll take the shoe too," was one of his explanations for some carpentering arrangement.

But the camp was finished and Flynn went home and left our little party to themselves, for John was to act as guide, Mary was to be the cook and Katie the dishwasher.

The camp was about eight feet square and consisted of three walls and a sloping roof, while the front was open to wind and weather. The ground between these walls was covered with balsam twigs and it made a bed fit for a king. Here on a bright morning, the rising sun awakened the sleepers, but when the morning was cloudy, they slept on and on as if they would never awaken.

One has to know this life to appreciate it, but when a taste is once obtained the charm is one that ever grows stronger and stronger. The camp for sleeping and lounging, a rough table with an awning for the dining room and another awning on the bluff by the river, made these three people feel that life was full of pleasure. Bass and trout for the catching, berries for the picking and all heaven and earth to enjoy and the ten days were all too short. Next year! Well, next year they hope to do it all over again and to stretch the ten days into two weeks.

H. L. M.

HOSPITAL JAILS.

New York is planning to inaugurate a system of treatment for drunkards which will combine punishment with help. The new institution is to be a hospital jail. Three physicians appointed by the mayor will have charge. Those in need of simultaneous restraint and medical treatment may be committed for a term less than a year on complaint of parents or near relatives, or even of children against parents.

Properly officered, and thoroughly protected from the modern "graft" evil, this ought to be an admirable aid to the work of rescuing alcohol victims from themselves, their cronies and tempters. Alcoholism is not all crime nor all disease. Neither is the disease all physical. No other evil habit puts its blight upon the whole man as does that of drink. To put a man in jail for drunkenness is akin to shutting up a wild beast without food. He is more blood-thirsty than ever when released. To give the body medicine and let the man go free over the pitfalls spread everywhere is cruelty and folly. To restrain and drug the body and present no remedy to the stricken soul, warped moral nature, and scorched brain is to fight fire with oil.

If the New York hospital jail is officered by men who are both wise and honest and who will help to redeem the whole man, we may begin to have ground for hope that great municipalities will take an effective part in the redemption of the world from this curse.—*The Union Signal.*

LINCOLN was the hero of last week in the public schools. In an assemblage of pupils one morn-

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F. J. HUBBARD,
Treasurer.

PLAINFIELD, N. J., Sept. 1, 1905.

SUPERINTENDENTS AND SABBATH SCHOOL WORKERS.

This is the time of year when your Sabbath School should be rallying for a grand year's work. You are back from your vacations, and are recovering from the exhausting and sleep-producing heat of the summer. Why not have a Rally Day in your School, some day this month, when all the departments of your school will be present—Home Department, Primary, Main School, Cradle Roll and organized classes?

Have the mothers come with their babies; show them a front seat, give them a word of welcome and ask the pastor to offer a prayer for their children. Let the primary class sing a song or two. Have special music and one or more short addresses. Call the roll of all the departments and see how your school lines up.

Send special invitations to all present and former members of the School, to the parents of the children in your School, and to the people that ought to be members of the Sabbath School. Get your teachers to send personal notes to their scholars and their friends.

Try the plan for a Rally Day in your School and see what it will do for you. Then tell us about it in the Home News Department of THE RECORDER. FIELD SECRETARY.

Subscribers who are in arrears to THE RECORDER will do well to write us for terms for paying up their arrears, and securing the benefits of our combination offer, given elsewhere. Why not save the amounts noted there, and use it for some worthy cause? Write us at once.

The men and women that are lifting the world upward and onward are those who encourage more than criticise.

Children's Page.

LITTLE YOLANDE.

Little Yolande lives away up among the ragged, jagged mountains called the Dolomites. It is one of the most beautiful places in the world, for the valley is wide and green and the high, crumbly mountains are tinted yellow and pink and red; while on their tops, which seem to touch the sky, the fresh snow lies even in summer.

You would like to see her as she follows her tall Italian mother to the village fountain some morning to help draw water for the day. Dark blue is her full skirt, and she wears a pale yellow kerchief 'round her shoulders, like her mother's, and tries to keep on her tiny head another kerchief of orange, rolled back over her ears and knotted behind. As she trudges along by her side she is thinking how nice it will be when she is grown up to wear a red coral chain like her mother's and some heavy, long earrings like her grandmother's. At home they will find grandmother stirring up the fire, on a great stone in the middle of the room, so that it will burn more clear and cook their morning meal of polenta. There is no chimney in the house and the smoke makes its way out of the door or windows as best it can, blackening and charring the wooden casements. That is why you think the house must have been on fire when you see it first. It is pretty, however, with its low, pointed roof and its open galleries all across the front. Though it looks to you rather dark inside, on winter nights you would see it glow by the fire and the flashes of the forge where Yolande's father and brother are at work making iron keys. Sometimes Beppo comes over to help, working the huge bellows which turn the fires to a white heat. Beppo is Yolande's best friend and was her neighbor in another home up the valley, just like this one, where they used to live. The children often sat together on the bench by that other fireside and told each other stories or listened to the neighbors as they smoked and talked. Often when they were little tots and many times since they have heard of "La Grande Rovina" (the great ruin), when a slice of the overhanging mountain fell and buried a neighboring village with almost all its villagers. Grandmother always shook her head when they spoke of it and muttered: "Yes! and one day it will be our turn; when the rift in the mountain widens and loosens the 'Tower Rock.'" Beppo and Yolande shivered at her words and prayed God they might not come true. The village folk only laughed and said: "No harm has ever befallen our little hamlet." But the children remembered that grandmother was very old and very wise and they always looked with fear at the gaps in the mountain and Tower Rock.

While they were still living in that old home of theirs up the valley Yolande followed her grandmother up the mountain-side one morning to gather firewood under the tall, waving larches. A terrible thunderstorm had fallen on the village the day before, almost shaking the earth, it seemed, and terrifying the people. As Yolande and her grandmother came out into an opening among the forest trees they looked above them to the rocky height of Tower Rock. Suddenly the bundles of wood dropped from their arms; for what did they see? They turned pale with fear, for the rift in the mountain had widened and the Tower Rock was trembling to its

fall. Yolande thought in terror of her mother and family at the home; of Beppo and all the villagers in the peaceful valley below. But there was not a moment to lose! Perhaps she might save them if only she could run fast enough! Grandmother could not run; but Yolande! she was fleet as a deer. She never stopped to think that she might lose her own life by returning to the valley. How long the path seemed! She never turned to look back at the rock, but each moment she listened for the crash of its fall. But perhaps she would be in time; yes, there was the house at last, and the people at work, not knowing their danger.

"The Tower Rock is trembling; run, quick!" she cried, as she passed a group of harvesters in the field. They looked after her, half in doubt; but Yolande did not stop to repeat her warning; there were others to tell beyond. She was almost breathless, but she prayed to arrive in time. At last she reached her home and almost dropped in its doorway as, with wild eyes, she told of the danger. The whole village was now aroused. Some only laughed, to be sure, at the child's warning; but those who ran out into the center of the valley to look at Tower Rock and the widening gap muttered a sudden prayer and made for the mountain heights. Yolande's mother and brother snatched up what they could, but her father picked up the little girl herself, faint from her breathless run. They did not speak but made what haste they could to the safety of the mountain. And none too soon, for while they and the other villagers huddled together talking of the storm of the day before and looking at their deserted homes below, even before the night fell these terrified people saw the grandmother's words come true and the great Tower Rock, carrying with it a slice of the mountain, crash down into the valley, burying their village forever.

They can never forget that horrid sight as long as they live. Neither can they forget their gratitude to little Yolande, who saved the lives of all her village folk that day. She is loved and petted by them all, but she is not spoiled; for creeping close to Beppo, when they praise her bravery, she always says: "It is the good God who must be praised. I might not have seen the Rock and I might not have arrived in time; surely he gave the warning and saved our lives." —*The Standard.*

THE PASTOR'S WORK WITH CHILDREN.

This paper was presented by Pres. B. C. Davis, at the Convocation, Aug. 18, 1905.

Two years of practical experience as a pastor and a subsequent ten-years observation of the work of other pastors and the needs and movements of people in the church and outside of the church, together with a critical and continued study of the mental development of children and adults, lead me to the following strong convictions in regard to the work of evangelism in this country, at the present time.

First, That evangelism has not changed in its ultimate aim, viz., the salvation of men, nor in the essential content of its message, viz., that Jesus Christ is the Saviour and Redeemer of men, and that all men should acknowledge him as such, and render willing obedience to him in righteousness and in love. Evangelism in these respects must ever remain the same in aim and content and the pastor as an evangelist must feel

the burden of this mission and message and lay it on the consciences of the people of his parish in such a way, and at such times and places as are best calculated to accomplish the desired results.

Second, It is no longer a theory, but is a demonstrated truth, that the mental and moral perception of individuals differs with their education and environment, and with the appreciation through which truth must approach the consciousness.

In pedagogy, we no longer question these modified conditions. The public school is organized from the kindergarten to the High School, and the majority of our children have now enjoyed an education, which has been systematic, orderly, and continuous from five or six years of age to the completion of the High School course.

This educational environment has been supplemented by the home, which in our modern life has its magazines, its books and its music as the constant companions of childhood. These modifications have largely been produced in a generation. Thirty years ago, few children had ever enjoyed a kindergarten or kindergarten methods in the primary schools. Few towns or even cities had High Schools, and the private Academy with its tuition charge was the only possible supplement to the poorly organized and poorly equipped district or grammar school. Children and young people under the influence of the new education and environment, approach life and all its problems from an entirely different point of view than was possible for them a generation ago.

Again psychological study has demonstrated the fact that moral perceptions, as well as moral ideas, are largely, if not wholly, determined by the intellectual status of the individual. Comparative religions and comparative civilizations strongly emphasize this fact. There are those still living who will remember the common belief and common folk-lore, teaching that ghosts are common phenomena, real and visible returnings of the spirits of the dead. A few days ago I overheard a conversation between two very ignorant and uncultivated women. One was telling the other of the frightful experiences her family had been having in the house where they were living. The spirit of a former occupant, long since dead, was believed to haunt the place, and to return on occasions to spread alarm and dismay in the household. The second woman assured her companion that if she felt sure that that old man was coming back and prowling around there, she would not stay in the house another night.

Such a conversation is very rare, to-day, and any ten-year-old child of our schools will laugh at the absurdity of such notions, but they were not uncommon beliefs and occurrences in the generation which preceded ours.

This is but a single illustration of the changed thought of the present generation. Furthermore, the theology of former years has only been gradually modified to its present somewhat varying concepts. Depravity formerly meant a different thing from what it means to-day. The moral nature of children was differently understood and interpreted from its present interpretation. The child was then already the possession of Satan, and must, in mature life, be captured from his satanic majesty by some fearful conflict between good and evil, in which the individual should be rent and torn by the conflicting pow-

ers, within him. The process of producing this great conflict, with the hope of the defeat of the Devil and the rescue of his victim, was the chief function of the evangelist. I am glad to say that the notion of evangelism has been undergoing much modification, but I fear we have not yet arrived at well defined notions of evangelism for children and young people, adapted to the conditions of mind which we have been gradually approaching for the past thirty or forty years, and most rapidly in our larger churches, and most thickly settled and prosperous communities.

Third, Physical degeneration in its various forms is now more fully recognized as inducing mental and moral conditions which must have a physical treatment for regeneration, as well as the presentation of spiritual ideals and concepts. Drunkenness is a form of physical degeneracy as truly as is idiocy or insanity. Many other forms of vice and moral degeneracy have their basis or inception in physical causes and conditions and the evangelism which will be permanently effective must be more than a momentary preaching which produces a temporary revivalism of feeling and a fleeting impulse for better things.

In consideration of these three well established principles, viz., the perpetuity of the aim and content of evangelism, the influence of education, and environment and apperception upon the mental and moral perception of individuals and the close relations now recognized between moral and physical degeneracy. I now affirm, as a fourth thesis, that the pastor's most important and most fruitful field as an evangelist is with the children of his flock.

It will not be overlooked that I am speaking of the pastor as an evangelist and not of the professional evangelist, for whom I think there is yet doubtless much important work,—but a different work in method from that done by successful evangelists in former years. I must not be supposed in this paper to be offering any criticism upon the great and good work of evangelists who have labored so successfully among our people in the past. My own dear father is a conspicuous example of a most successful evangelist, and among his contemporaries in evangelistic work are those men of blessed memory, Nathan V. Hull, Charles M. Lewis, John L. Huffman, and others whose evangelistic preaching brought, of their generation, hundreds into the kingdom. But their work was for the most part with a generation of adults, born forty, fifty and eighty years ago, and who lacked almost wholly the educational and social training and environment which the children of all our churches enjoy to-day. These men and many others did noble service and God greatly blessed their labors. But the pastor as an evangelist to-day can not hope to duplicate that work.

A part of the changed environment for children is in the bounds of the church itself. The Sabbath School with its Junior department and the Christian Endeavor with its Intermediate and Junior departments are agencies, not only for the training and instruction of the children, but also for their evangelization. But the pastor can no more substitute these for his own evangelistic effort with the children, than he can ignore and disregard them entirely. Much of the work of these Junior departments must be delegated to teachers and other Christian workers than the pastor, but they should all be guided and directed by the larger training and culture of the pas-

tor and by his pedagogical and evangelistic spirit and purpose.

But in addition to these I believe that a pastor should by means of a pastor's training class or some other equivalent agency, come in close personal and constant companionship and fellowship with these children and thus project his own personality, his views of Christian doctrine and life, and his desire and purpose for their salvation, into their lives while in the plastic and impressionable periods of their development.

It is not the easiest, most natural and most fruitful field for the evangelistic effort of the pastor. More and more we are coming to know that when adolescent life is reached, the characteristics formed in childhood can not be easily and successfully changed. One of the most successful pastors of the Methodist church, whom I ever knew, said once in my hearing, "If the Lord will forgive me for the time I have wasted in trying to reform drunken bums, I will promise him to devote the rest of my life to the children of my parish, and to helping to keep them from falling into habits from which they will later need to be reformed." This was an extreme statement, but it represented the changing feeling of men of power and leadership in regard to the importance of work with children, who should be led to Christ and kept from falling into sin.

Each pastor must be expected to use his own best judgment and the spirit's leadings in the methods of this work. The happiest recollections that come to me as a humble pastor of two years' experience, is of the Pastor's Training Class, in which thirty to thirty-five children between seven and fifteen years of age, were enrolled. Regular Sunday afternoon meetings were held in the church. Systematic lessons were studied in Bible History, the great characters of the Bible, the Life of Jesus, the fundamental teachings of the Bible, the doctrine of God, of Sin and Redemption, Baptism, the Sabbath, the Church, the history of the Church, the Denomination, its Records, etc., etc.

This class led to many baptisms, and to the richest spiritual experiences. This work done, prayerfully and with the constant aim to win these children to an intelligent, voluntary, strong decision to live for Christ, seems to be the great evangelistic field for the pastors of the twentieth century.

Popular Science

H. H. BAKER.

The Longest Bridge in the World.

One would hardly ever thought of looking outside of our own country, England, Scotland, France, or Germany, for an effort made to cross a large body of water on a bridge, but like ducks would have taken themselves to the water, and kept out of it by means of a ferryboat.

If the distance was not great, then by a bridge like our Brooklyn bridge, or the Cantilever bridge at Niagara Falls, overlooking the great engineer-feat of the Chinese wall, and the building of the longest bridge in the world had already been accomplished.

This bridge is called the Lion Bridge, and was constructed to cross an arm of the Yellow Sea near Sangong, in China. Its length is five and one-quarter miles, and is supported by three hundred enormous stone arches, that reach seven feet above the water, on which the road is built. The

roadway is enclosed in a complete network throughout made of iron.

We venture to say that the conception of this bridge, five and a quarter miles long, with its three hundred great arches through this arm of the sea to accomplish the travel of that thickly populated country, might well vie with the engineering skill of those who constructed the Brooklyn Bridge.

It is within our own recollection when the Chinese government would not allow a foreigner to land and remain in their kingdom. We then thought them to be heathen of the first class, and barbarians among themselves, by their custom of binding feet, and their neighbors, the Japanese but little known, even worse, for they were represented as being cannibals.

How things have changed! Now when a Chinese, man or woman, wants to come here, they being the most affable, peaceable, and industrious people in the world, we set men to catch them and send them home again; a fine way to gain their friendship. The Chinese made a great mistake when they invented gun powder, also window glass and indelible paints, and lots of other things that we can't duplicate.

Where stand the Japanese to-day among the other nations? Ask Mr. Witte, said to be the greatest diplomat in the world; he may be, but his empire has not got the longest bridge in the world, nor will they have the finest one (we think) when the one spoken of below is finished.

Making a Bridge for Japan.

The American Bridge Company of Pittsburg is filling one of the largest orders from the East ever placed in the United States for bridge construction.

The company has contracted to furnish seven thousand and four tons of iron work for the Imperial and Che-Foo Railway. The company have already shipped seventy-five carloads, and one hundred and fifty or more remain to be delivered.

We understand that all of this enormous amount of bridge building material is being handled by the United States Steel Exporting Company of New York.

There are many varieties and forms for making bridges, and much labor and money expended in devising forms embracing scientific proportions, great strength, durability, and steadiness.

There is the common arch bridge, common truss bridge, also the common panel truss bridge, the bottom road through bridge, the McCullum arched truss bridge, the arched beam bridge, the Fink truss bridge, the pivot top swing bridge, the lattice bridge, the pivot top swing bridge, the suspension bridge, the tubular bridge, and the tower bridge at Prague, Bohemia.

These thirteen kinds represent the principal styles of bridges throughout the world.

I look upon that man as happy, who, when there is a question of success, looks into his work for a reply; not into the market, not into opinion, not into patronage. Work is victory. You want but one verdict; if you have your own, you are secure of the rest!

I ought not to pronounce judgment on a fellow creature until I know all that enters into his life; until I can measure all the forces of temptation and resistance; until I can give full weight to all the facts in the case. In other words, I am never in a position to judge another.

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: 1-18
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 III.—RETURNING FROM THE CAPTIVITY.

For Sabbath-day, Oct. 14, 1905.

LESSON TEXT.—EZRA 1: 1-11.

Golden Text.—"The Lord hath done great things for us, whereof we are glad."—Psa. 126: 3.

INTRODUCTION.

The Books of Ezra and Nehemiah were originally one book, which was divided into two parts just as Samuel, Kings, and Chronicles have each been divided.

Ezra and Nehemiah are not the authors of the books that bear their names. The author has however made large use of the personal memoirs of these distinguished men, and many of his quotations are in the first person.

The Book of Ezra has marked resemblances to Chronicles in literary style. It is very likely by the same author, and certainly from one who was writing from the same point of view.

There has been much speculation as to Cyrus' motive in restoring the Jews to their land and repairing the temple. Some have thought that he had in mind to establish a strong outpost on the frontier of his kingdom, but nothing is said of fortifying the city of Jerusalem.

The return of the Jews referred to in our lesson is the first of three famous expeditions to Jerusalem. The second was under the leadership of Ezra eighty years later.

PLACE.—In the country of Babylon. PERSONS.—Cyrus, king of Persia; Sheshbazzar (or Zerubbabel), and other leaders of the Jews; Mithredath, the treasurer of Cyrus.

OUTLINE:

- 1. The Decree for the Return. v. 1-4.
2. The Preparation for the Return. v. 5-11.
1. Now in the first year of Cyrus king of Persia. The word translated "Now" is that usually rendered "and." This narrative is closely con-

nected with the last chapter of Chronicles. The year is called Cyrus' first year, because it was the year of his conquest of Babylon, and thus came into contact with the Jews. He had been king of Elam for twenty years, and king of Persia for ten years. He is called king of Persia probably because the conquest of Persia was his most notable conquest up to this time.

2. All the kingdoms of the earth hath Jehovah, the God of heaven, given to me. At first sight these words seem rather strange in the mouth of a heathen king. It is possible that Cyrus believed in one God, and was willing to speak of him by whatever name policy might dictate.

3. Whosoever there is among you. Permission is given to any one who wishes to go, but no one is compelled. Thus in the providence of God there was a selection of those who were willing to give up comfort for the service of Jehovah and return to a desolate land and a city that was destroyed.

4. Let the men of his place help him. Cyrus enjoins upon the neighbors of any Jew who is left of the exiles from Judah to render him assistance if he is about to undertake the journey to Jerusalem. They are to make him gifts of money or of goods and may add also if they desire special offerings for the restoration of the temple.

5. Then rose up the heads of the fathers' houses, etc. The decree of Cyrus met with a ready response. The leaders of the people were especially eager for the return.

6. They that were round about them strengthened their hands. The neighbors of those about to return obeyed the command of v. 4. 7. Also Cyrus the king brought forth the vessels of the house of Jehovah. The king also helped in the equipment of the expedition.

sels of the temple of Jehovah in the temple of a heathen god implied subjugation of the Jews. The returning Jews are relieved of the badge of servitude. The word "vessels" would be equally well translated "utensils."

8. Sheshbazzar, the prince of Judah. We are no where in the Bible expressly told that Sheshbazzar is another name for Zerubbabel, but the circumstantial evidence is practically conclusive.

9. Platters. Or rather, basket-like or basket-shaped vessels. Their use is unknown to us. 11. All the vessels of gold and of silver were five thousand four hundred. There is evidently some mistake; for the numbers given make a sum of only 2,499.

BLACKING THE HOLES.

NELLIE loved to go to Sabbath School, but her father is sick a great deal and is unable to keep Nellie and her four brothers always neatly dressed.

"My dear, you can't go to Sabbath School to-day; just see the holes in your shoes."

Nellie began to cry, but all of a sudden she stopped and ran for the shoe polish. Then she carefully blacked her shoes and the stockings beneath the holes.

"Now, mama, I can go!" she cried, in delight, and her mother had not the heart to say no. The deaconess who taught the class noticed Nellie's expedient, and before another Sabbath provided the child with a pair of new shoes.

TRY HARD.

BILLY was told not to go near the lake that was a short distance from his home, but he went. You should have seen what a plight he was in when he came home.

After his mother had put dry clothes on him and given him a warm drink to keep him from catching cold, she said to him: "Why are you so bad?"

Billy said: "I have tried and tried, and I just can't be good."

"Have you tried as hard to be good as you did to skip stones?"

"I guess not," said Billy; "it took three months to learn to skip stones."

"You must work all your life, dear, learning to be good."

We ought to work harder at trying to be good than we do at trying to have fun.—Sunday School Messenger.

BEGINNING OF A MAN.

"WHAT is a boy?" said a gentleman once at a Band of Hope meeting.

A little boy started from his seat and replied, "A boy, sir, is the beginning of a man."

The boy was right; a true boy, a real boy, a boy who will be worth anything in the future, must be the beginning of a man. If he would be a man when he grows up, he must commence to be so while he is a boy.—Selected.

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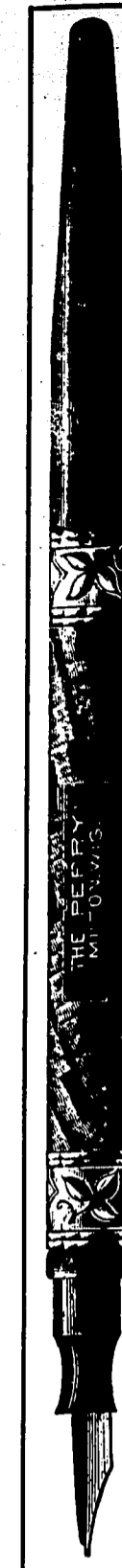
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Home News.

DE RUYTER, N. Y.—The Quarterly Meeting held in DeRuyter Sept. 19, was to us of more than ordinary interest. It was well attended. Sermon and conference on Sabbath evening, by Bro. Stevens. Sabbath morning preaching service was conducted by Bro. Norwood.

in the divine life. We trust that the Lord was with his people in this work, and will make it a lasting benefit to his cause. L. M. C.

CAMPBELLFORD, CANADA.—Rev. Walter L. Greene of Alfred, N. Y., visited Trenton and Campbellford last summer with a view of looking over the field in connection with their church. As a result of the visit the Tract Society invited J. A. Davidson, a native of Campbellford, to visit their General Conference, held recently at Shiloh, N. J.

DEATHS.

BOWLER.—Eliza Francis Ennis, youngest child of Paul and Lurana (Prosser) Ennis, was born in Stonington, Conn., Nov. 15, 1822, and died in Little Genesee, N. Y., Sept. 24, 1905.

At the age of seven years (1829) she came with her parents to live on Dodge's Creek, N. Y. She attended school in Genesee, and when about fifteen years of age she united with the Seventh-day Baptist Church of Little Genesee, of which she was the senior member at the time of her death.

BABCOCK.—Alanson Clark Babcock was born in Andover, N. Y., Aug. 24, 1826, and died in Little Genesee, Sept. 19, 1905.

He was the fourth of five children born to Ichabod and Sarah (Clark) Babcock. When a small boy, he with the rest of his father's family moved to Leonardsville, N. Y., where his entire life thereafter was spent, with the exception of the last two years, during which he lived with his sister, Mrs. Asa L. Maxson, in Little Genesee.

BURDICK.—Norman Burdick was born in Lincklaen, N. Y., March 6, 1835, and died at Topeka, Kan., Sept. 7, 1905.

He was married to Miss Annie Coleman at West Hallock, Ill. To this union two sons were born. William is traveling passenger agent for the Atchison, Topeka & Santa Fe Railroad, located in Denver. Ira is living in Topeka. The funeral was held at the home of his brother, H. D. Burdick in Nortonville, Kan., and was conducted by Rev. Geo. W. Hills.

DENISON.—At Mystic, Conn., Sabbath morning, Sept. 16, 1905, Mrs. Arvilla Denison, aged eighty-seven years.

Sister Denison was born in Berlin, N. Y. Her

father's name was Ephraim Potter. She was the widow of George T. Denison, and had resided in Mystic, Conn., for many years. She leaves two children of a former marriage, a son, Theron Green, residing at Duluth, Wis., and a daughter, Mary Ellen, alone at the home in Mystic. Mrs. Denison was a woman loved and respected by all who knew her. She was quiet, sincere in her ways, and tenderly attached to all her friends. The funeral services were conducted by Rev. G. F. Luther of the Congregational Church, Sept. 18.

Special Notices.

The semi-annual meeting of the Minnesota churches will convene with the New Auburn Church, Sixth-day, Oct. 13, 1905, at 2 P. M. The introductory sermon will be preached by Rev. Perie R. Burdick. The delegate of the Iowa Annual Meeting will be with us. The essayists have been appointed. We hope for a blessing. D. T. ROUNSEVILLE, Cor. Sec.

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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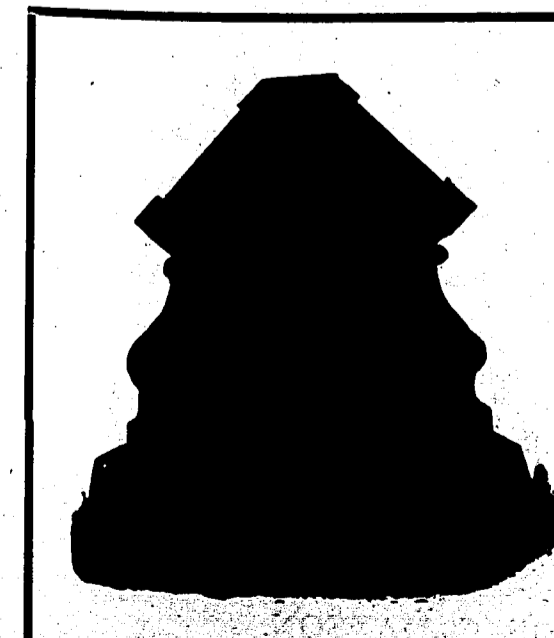
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THE SABBATH RECORDER.

A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.
VOLUME 61. No. 41. PLAINFIELD, N. J., OCT. 9, 1905. WHOLE No. 3,163.

THE MAN WHO WON.

He kept his soul unspotted
As he went upon his way,
And he tried to do some service
For God's people day by day;
He had time to cheer the doubter
Who complained that hope was dead;
He had time to help the cripple
When the way was rough ahead;
He had time to guard the orphan, and one day, well satisfied
With the talents God had given him he closed his eyes and died.
He had time to see the beauty
That the Lord spread all around;
He had time to hear the music
In the shells the children found;
He had time to keep repeating
As he bravely worked away:
'It is splendid to be living
In the splendid world to-day!'
But the crowds—the crowds that hurry
After golden prizes—said
That he never had succeeded,
When the clouds lay o'er his head—
He had dreamed—"He was a failure," they compassionately sighed.
For the man had little money in his pockets when he died.
—Record Herald.

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MEN who are skeptical concerning religious truth often assert that faith in spiritual experiences has less foundation and therefore less claim on men than science has. Such statements will not bear analysis. Everything that is important in the scientific world goes back of that which is seen and material. Scientific conclusions are based on unseen principles and scientific arguments go forward upon the assumption that unseen forces, and laws which are unknown except through their phenomena, are universal and eternal. Take, for example, the science of astronomy. All calculations as to distances are based upon certain mathematical principles which, it is assumed, are universal, unchanging and eternal. Out of this assumption the whole scheme of mathematical science grows. In this way the sciences of navigation, of engineering, and of astronomy are deduced. The movements of heavenly bodies, the coming and going of planets, the course of the seasons and the daily calculations of calendar and almanac are all based on the unseen. An observer notes the passing of a star to-day, at a given point in the heavens and at a given time, by the Siderial clock. He writes down as a scientific fact the statement that fifty years hence, or an hundred years, as the case may be, that the same planet will return and meet the eye of some observer, not yet born, at an exact moment. Astronomers everywhere accept the statement, and though the hand that

writes it to-day will have been dust long before the designated date, yet astronomical science depends upon the record and prepares to set an instrument and await the coming of the star according to scientific prophecy. This illustration suggests a large field of similar facts which men call the certainty of science. We agree with this, but urge attention to the fact that science is thus dealing with the unseen, with the indescribable, and the undefinable, quite as much as anything that Christian faith demands. It is not inaccurate to say that all permanent scientific deductions are based upon faith in unseen realities, and those unseen realities rest upon the assumption that the unvarying wisdom, the untiring care and the all-abounding love of God as Creator, are faultless and everlasting. Without this faith in God, and the certainty of the laws he has ordained, science could not exist. Religion asks no more. If the deductions of human thought and experience are to be trusted in matters scientific, it is neither puerile nor illogical to trust similar conclusions and experiences in religion and in things spiritual. Religion is as scientific as astronomy or navigation.

ALL natural science deals with the unseen, in still greater degree, because it deals with that mystery called "life." A botanist analyzing a flower does no more than tell, in part, what materials entered into it, and how these materials are put together by the unseen life. He describes petal and stamen, leaf and stalk, branch and root, but he is utterly unable to answer the simplest question as to how it is that from the same square yard of earth an hundred different forms of petal and leaf and branch and stem and root are made to appear, by the same unseen and unknown forces acting as life. The changes which come in human experience and to human character under the unseen influence of the spiritual world are never more wonderful and unexplainable than are the changes which come when the unsightly ooze hidden under the waters of the pond is changed into water-lilies, with petals of white, hearts of gold and perfume rare, delicate and enchanting. The mystery of all spiritual experiences in the realm of religion is no greater than the mystery which gives birth to the pond-lily. Late one night, the writer, leaving a steamer on the St. Johns river, Florida, walked through the darkness, past an unseen orchard, from which the breath of orange blossoms made the air intoxicating with that finest of all aromas. Call all the scientists together and bid them tell how from out the sand of Florida, mysterious and unseen forces, created an orange tree and hung thereon

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION. Per year . . . \$2 00
Papers to foreign countries will be charged 50 cents additional, on account of postage.
No paper discontinued until arrearages are paid, except at the option of the publisher.

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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at

PLAINFIELD, NEW JERSEY.
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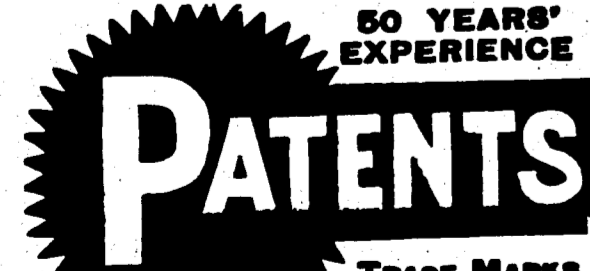
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